יהוה is a refuge for the crushed one and
A refuge in times of distress.
Those who know Your Name trust in You
For You have not forsaken those who
Seek You, O יהוה

I Pledge Allegiance To The One Above!

NAME: _________________________________________ Date: ________________

Print in pencil, your full given name.                   Day 1

Great News! If you “assume” that this statement reads to be HERECTICAL IN
NATURE, think and remember that the ONE above has permitted you the freedom
to not only burn this book and your flag but to serve/pledge your allegiance to who
ever you choose. He hopes that you will consider Him above all.

The Lamb’s Book of Life
“EYZ Lives!”

And
Blessed is my Rock!
And
Exalted is my Elohim,
The Rock
Of
My
Deliverance!”

2 SHEMU’EL 22:47 Page 400
TEHILLIM 18:46 Page 729

Bold, Daring, Prominent And Pronounced!
From The First To The Last Page
Alert! Might Be Too Hot To Handle Alone.
THE BESORAH

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PASSOVER 2008 AND PASSOVER 2010

First “Draft” of 144,000 Copies

We love You, אֲדֹנָי, Our strength!

You are our rock,  
Our stronghold and our deliverer.  
We take refuge in You.  
You are our SHIELD and the horn of our deliverance.  
Our high tower and our refuge  
And as our Savior,  
You save us  
From  
Violence.  
We do not turn  
From Your laws and we are perfect  
Before You.  
We guard ourselves from our crookedness.  
With the kind  
You show Yourself kind,  
With the perfect one You show Yourself perfect.

אֲדֹנָי, Elohim of Yisra’el – Your Way is perfect!

The Word of אֲדֹנָי is proven;  
He is a SHIELD  
To all who take refuge in Him.  
אֲדֹנָי is our mighty stronghold and  
He makes our way perfect.  
אֲדֹנָי Lives!  
Blessed is our Rock!  
Exalted is our Elohim.  
The Rock of our deliverance.  
Therefore we give thanks to You,  
Father,  
Among the nations,  
And we sing praise to Your Name.  

Forever!
NATSARIM TRANSLATION PROJECT

The need for a perfected English translation of the inspired texts of the Creator’s message to mankind has been resolved through the collaborative efforts of Scripture scholars.

An unprecedented wealth of knowledge and communication capabilities in place via the Internet, has made it possible for the world’s most accurate, literal and perfected translation to become a reality.

The goal was to produce a translation from the Hebrew Masoretic Text and the Greek Textus Receptus to convey the purest restoration of the thoughts and original transliterations of names and places as is possible with the English language. The Torah, Prophets and Writings were all united together without division with the letters and accounts of the talmidim of Rabbi Yahusha of Natsarim, providing the researcher with uniformity of culture, context and interpretation from a non-Gentile viewpoint, being written by non-Gentiles in the first place.

The scholars who came forward and were chosen for this new project are all Natsarim, or followers of Yahusha. They are also “First-fruits”, for as Scripture indicates, they are those who “obey Yahuah’s Commandments and hold to the testimony of Yahusha” (Rev 12:17). Formerly, translations have been made by men solely upon their knowledge of languages; their personal walk (obedience to the Word/Torah) or beliefs may have been influenced by one or another denominational vantage point, or possibly they had no personal love for the Truth whatsoever. Also, this new project was performed by those who share a deep love for the Name of the Creator and His Name was restored to the text in its original ancient Hebrew form as He wrote it: אֲיָזָל

From the outset, a parallel concordance with Hebrew and Greek dictionaries will be developed to make personal research and comprehension possible for anyone, even beginners.

The objective of the project: to provide an exquisite, flawless translation of Yahuah’s Words to mankind and to proclaim the perfected Name of the Creator to the English speaking world and announce the Reign of Yahuah. Also, it is imperative that Yahusha’s actual words, actions and life be presented in the context of His own culture as accurately as possible, in order for the student of Scripture to correctly interpret and comprehend Him. This will lift a veil after centuries of darkness, so what was incomplete or concealed will be revealed. What the Creator wants, Who He is and who He said He came for will be better understood by restoring the culture of Israel – and the Messiah of Israel - through the translational skills of Natsarim translators.
Mission Statement

This publication is the backbone that promotes the Name of Yahuah and His Torah to all mankind. This is the primary book to equip the saints for their work here in the endtime harvest in Yahusha’s ministry. Other tools and studies are available. We pray that the Owner of the vineyard will send many more workers into His harvest, to teach all nations everything He commanded us (Israel, those who obey His Covenant) to obey also and engraft into Israel. When you enter His Covenant, you are engrafted into His people, Israel and are set-apart. Israel is a PEOPLE, not a land. The land that is promised to His people will one day live in peace, but for now it is under constant threat of attack and in tribulation. We strive to increase the PEOPLE Israel and are most concerned for the NEXT GENERATION of Israel, that they remain faithful and become the priests to the nations they are intended to be.

We are watchmen (Natsarim, Acts 24:5, Jer. 31:6 also meaning branches) and consider all believers to be on the path to redemption through repentance, immersion and obedience to the re-newed Covenant through the work of Rabbi Yahusha ha Mashiach, the Maker of Heaven and Earth. We do not judge or separate people into denominations (even if they do), but steadfastly press on toward the perfecting of the saints. Your denomination will not matter when you pass into eternity, so it has no bearing on anything now either, other than others’ control over you.

Our goal and the goal of all Scripture, is love. We teach the 10 Commandments (Torah) as the Covenant of Love, which they are called (see Dt. 7:9-12, 1Ki. 8:23, 2 Ch 6:14, Neh. 1:5, Neh. 9:32, Dan. 9:4). Yahuah said He would keep His Covenant of Love (Torah) to a thousand generations of those who love Him and keep (guard) His Commands. Literally, if 20 years is a generation, that’s 20,000 years; if 40 years is a generation, that’s 40,000 years. Christians believe the Covenant has ended; but it has been renewed and every word and letter stands, now written in our hearts.

Our mission is to seek out the lost sheep of the House of Israel dispersed among the Gentiles, who are called and chosen to receive a love for the Truth (Torah). Our objective is to instill a love for the 10 Commandments. Having them written on each human heart and mind will produce the 9 fruits of the Spirit: Love, joy, peace, patience, kindness, goodness, gentleness, faithfulness and self-control. We hope this is your objective also and that we can work together often to accomplish it as we are enabled to by the Spirit of Yahusha, our soon-coming King and Redeemer. This objective is the renewed Covenant with all of Israel, the 12 tribes spread abroad and foreigners who will engraft into this olive tree and become Israel.

Yahuah calls His people “Israel” and He calls His land “Tsiyon”. Tradition has distorted this distinction. The “land” (Tsiyon) of “Israel” (Yahuah’s people) will one day be completely restored to them by Yahusha, Who will return to establish His Reign on this Earth forever and ever. The Tree of life is not going to be in “heaven”, but here on the renewed Earth and all Israel will be joined eternally to our Creator and King, Yahusha.

“Blessed are those doing His Commands, so that the authority shall be theirs unto the Tree of life and to enter through the gates into the city.” Rev. 22:14. Those outside will be those loving and practicing falsehood, whoring, idolatry and generally living as they choose.

May the love and peace of Yahuah surround us all as we serve Him daily and pray for one another.
How Are We To Pray?

And His taught ones came to Yahusha/Yahusha/ΟΥΣΙΑ. And one of them said to Him, “Master, teach us to pray as Yahuchanon also taught his taught ones.” Yahusha responded, “When you are praying, do not keep on Babbling like the gentiles for they think that they shall be Heard for their many words. Therefore do not be like them for your Father knows what You need before you ask Him.

This then is the way you should pray:”

Let: To Permit

‘Our Father who is in the heavens, Let Your Name be set-apart, Let Your Reign come, Let Your Desire be done on earth as it is in heavens. Give us today our daily bread. And forgive us our debts as we forgive our debtors. Do not lead us into trial, But deliver/save us from the wicked one. Yours is the Reign and the Power and the Esteem, Now and Forever.

Amen’

Debarim 5:29 Page 243 & Yeshayahu 33:22 Page 502

Now, let’s see if this word “knowledge”, that is available to all, Makes a difference in this wonderful prayer.

Permit Your Name to be set-apart, Permit Your Reign to come, Permit Your Desire to be done.

PS: Yes sir, it makes a big difference!
Besorah Introduction

The Besorah is the message given to prophets selected by the Creator Being, YAHUAH (יהוה) to all mankind. This message is both a record of specific events and a revelation of the plan of redemption and restoration. The original parents of all mankind were perfect, created to live in “Eden” (bliss, delight) and they were deathless.

They were deceived by a fellow creature that brought doubt into believing the Word of יהוה and so they failed a simple test of faith in what He had spoken. Through this error, death entered the world. Life and death are on display throughout the entire message and יהוה calls out to all men to choose life, by believing in His Word and proving they believe it by obeying Him. This choice is made by having faith in His Word, the message (Hebrew, “besorah”) and living by it, according to the Covenant given to a chosen people He selected (Israel).

HOW THIS TRANSLATION IS DIFFERENT

The personal Name of the Creator is deleted from most English translations, substituted with the word “LORD” and in some cases the word “GOD”.

While the true Name is restored in its original form in the places it occurs in the inspired text, other names are more accurately transliterated, eliminating the distortions caused by the Greek alphabet. Greek terms such as “Genesis” and “Exodus” are accompanied by the authentic Hebrew terms. Hebrew is the “lashon qodesh”, or “set-apart tongue”, so restoring the names without distortion enables the reader to experience the richness, purity and authenticity that flows from the unfiltered, inspired words in the Creator’s Mind. The “key” of knowledge is the personal Name of the Creator and using it “unlocks” the message that would otherwise remain sealed from our comprehension. A Name uniquely identifies who is being spoken of. The first known translation of Yahuah’s Word was made from Hebrew into the Greek language between 285-246 BCE for a Ptolemaic king at Alexandria, Egypt. That translation is often referred to as the “Septuagint”, or LXX for short. “Septuagint” is Latin for “seventy”, as traditionally it was assumed that 70 scribes were used to translate the Torah (5 books of Mosheh) into Greek. When they did so, they left the Name of the Most High Elohim unmolested, as this translation also does.

So, what you are holding in your hands is the first time since the LXX that a translation has been made that leaves the original Name as it appeared in the Hebrew.

THE SCRIPT: A HISTORICAL CONTEXT

The original autograph of the Creator is best shown using the ancient, primary letters used to write His Name with His finger at Sinai and that form looks like this: יהוה. The world has called this letter style Phoenician, not realizing that the label, Phoenician, was bestowed upon the Israelites by the Greek writers, a word meaning “date palm” in Greek. The word “Phoenix” (Latin poenus) means the same thing and the later Roman empire converted this word into Punic when they were battling their Israelite enemies at Carthage. The Israelites have been called many things by the land empires over the ages, such as Carthaginians, Parthians, or Scythians; but as “Phoenicians” they are best known as a sea people. The Israelites dwelled in the land given to them by Yahuah, however they were more of a “sea empire” than a land empire. So, when you see other sources describing the script seen in this book as
“Phoenician”, you can better understand that this term applies to the Israelite empire as it was known to the Greeks. The Israelites made alliances with Tyre and Sidon, causing the northern 10 tribes to fall into Baal worship and for this they were scattered into the nations by the Assyrian empire (circa 722 BCE). The Israelites called the land “Canaan” before they conquered it and a small part of it was known as “Philistia”, which the Romans later adopted into their form, Palestine. It is commonly thought that the Israelites adopted their alef-beth (alphabet) from the residents of Canaan (Byblos, Tyre, Sidon), but the reverse is the case. The Semitic language and 22-lettered alef-beth was common to all descendants of Shem (Shem gives us the term “Shemite”, losing the “sh” sound by passing through the Greek language and becoming “Semite”).

WHAT IS THE MESSAGE?

The Besorah is the answer to mankind’s oldest mystery: What is the meaning of LIFE?

It is simply LOVE.

From beginning to end, the Creator has pleaded, searched hearts and repeated Himself beyond measure for mankind to return to Him. Who has ears to hear Him? He said, “Love Me and guard My Commandments.” The Word, Light, Wisdom, Living Water and His Covenant are all one and the same thing: The Torah of Yahuah.

The Mashiach of Israel, Yahusha of Natsarith, told an elder of Israel: “If you do not believe when I spoke to you about earthly things, how are you going to believe when I speak to you about the heavenly things? And no one has gone up into the heavens except He who came down from the heavens – the Son of Aḏam.

And as Mosheh lifted up the serpent in the wilderness, even so must the Son of Aḏam be lifted up, so that whosoever believes in Him should not perish but possess everlasting life. For Elohim so loved the world that He gave His only procreated Son, so that everyone who believes in Him should not perish but possess everlasting life. For Elohim did not send His Son into the world to judge the world, but that the world through Him might be saved.

He who believes in Him is not judged, but he who does not believe is judged already, because he has not believed in the Name of the only brought-forth Son of Elohim.

And this is the judgment, that the light has come into the world and men loved the darkness rather than the light, for their works were evil.

For everyone who practices evil hates the light and does not come to the light, lest his works should be exposed. But the one doing the truth comes to the light, so that his works are clearly seen, that they have been wrought in Elohim.” (Yahuchanon 3)

“And He Himself is an atoning slaughter for our sins and not for ours only but also for all the world.

And by this we know that we know Him, if we guard His commands. The one who says, “I know Him,” and does not guard His commands, is a liar and the truth is not in him. But whoever guards His Word, truly the love of Elohim has been perfected in him. By this we know that we are in Him: The one who says he stays in Him ought himself also to walk, even as He walked. Beloved, I write no recent command to you, but an original command which you have had from the beginning.

The original command is the Word which you heard from the beginning.” (1 Yahuchanon 2: The BESORAH Page 1294)
Preface

The Primary or Ancient (Palaeo) Hebrew Names ])**YHWH** (Yahuah) and **)&YHWH** (Yahusha)

A restoration is taking place across the face of the Earth. The “**key of knowledge**” that has been withheld is being **revealed** again and it is “turning the world upside down”. At Exodus 31:18 we learn that on Mount Sinai the **Creator** engraved two stone tablets with **His** finger and gave them to **Mosheh** (Moses). He engraved **His Name** using four ancient Hebrew letters, (Yod-Hay-Uau-Hay). This **Name** is often represented by the Latin letters: **YHWH**. In their original form, they appeared like this: **YHWH**

**It is the Autograph of the Creator of the universe.**

**YHWH** **did not write** in a Babylonian script (now called modern Hebrew), but rather the ancient (palaeo) or primary Hebrew and did so consistently throughout **Scripture** in the **handwriting** of the inspired **prophets**. It’s important to **understand** that the ancient (palaeo) Hebrew letters sound the same, although they look drastically different from the “modern” Babylonian script more commonly **seen** today. Isaiah 34:16 admonishes us to **seek the book/scroll of **YHWH** and in that **scroll** we find **YHWH**’s **Name written** in the ancient (palaeo), primary Hebrew. **How** did we come to embrace the Babylonian script (modern Hebrew)? The House of Yahudah was taken captive to Babylon around 586 BCE. Upon their release after 70 years, they brought back the Babylonian letter shapes which we **now** refer to as “modern Hebrew”. About half the book of Daniel (one of the Babylonian captives) is **written** in the original Hebrew and the rest in the Babylonian script. About 400 BCE, the scribe Ezra also adopted the square form of Babylonian Hebrew that we **see** today.

As scrolls would wear out, the scribes copied the scrolls in the newer Babylonian letter shapes for the general text, but one **word** was faithfully preserved in the original form. **When** they came to the **Name**, they carefully **preserved** the palaeo - Hebrew form ( **YHWH** ) in it’s authentic form. This **WORD** is used over 7,000 times in the TaNaKh. We also **know** that the .... earliest copies of the Septuagint (LXX) translation into Greek preserved the palaeo - Hebrew for **YHWH**’s **Name**, whereas later copies used the Greek word “Kurios/Lord” to **replace** it. **By replacing it, they wiped it out.**

The LXX transliterated the spelling of **Yahusha** (KJV: “Joshua”) into the Greek letters IESOUS for the successor of Mosheh. Those who **rely** on this as “evidence” that it is **acceptable** to allow the Greek form to trump the original Hebrew are simply moving the **error** further into the past and not recognizing it as a **corruption**. The Greek alphabet is **unable** to convey the correct sounds of certain Hebrew letters because it has no “SH” sound and no letter “Y”.

The third commandment in Exodus 20:7 **declares** we are not to “shoah” (destroy) **His Name**, or **cast His Name** to ruin. Yet, by denying or avoiding
**AYAL’s Name** and the **Name of His Son** Yahusha, both Judaism and Christianity have done exactly that, *breaking* the third commandment.

While in Babylon, the House of Yahudah was enslaved. They heard the Babylonians using the **Name** in disrespectful ways, profaning it. To help prevent this from happening, those in leadership put into effect a ban against pronouncing **AYAL’s Name**, declaring it to be “ineffable”. By never saying the **Name**, it quickly became unknown to even the Yahudim. This ban is *completely contrary to Scripture*. **AYAL commands** us over and over again in Scripture to utter, proclaim and lift up **His** authentic Hebrew **Name**. It’s of paramount importance to understand that if we continue to use counterfeit names or devices for the **Father** and **His Son**, we will not be in *true worship* nor *truly know* the One we serve; we will leave ourselves open for the enemy to step in as the *author of confusion* and we will be deceived. Yahusha mentioned that “they” had “taken away the key of knowledge” (Luke 11:52, BESORAH Page 1103), but He was *restoring it again*.

We find in Genesis 4:26 that **AYAL’s Name** began to be called upon and continued to be called upon up to and during the first Temple period. *When* the House of Yahudah was taken captive to Babylon, the *Pagan Babylonian influences* took a firm grip on their hearts and minds. In our modern translations, we see the result of this ban of “ineffability” in the fact that **AYAL’s Name** has been *entirely omitted* and *replaced* with titles, or terms which can apply to any Pagan deity, almost seven thousand times. Because the “ineffability” of the **Name** is *not sound doctrine*, the new translation you are holding **RESTORES** our **Father’s Name** and that of **His Son** by using the original palaeo-Hebrew script. By replacing the **true Name** into the text as it was *originally written*, we have done what has not been done since the first translation was made in the 2nd century BCE. That first translation from Hebrew to Greek has been named the “Septuagint” and is abbreviated with the Latin letters for “seventy”: LXX.

Proverbs 30:4 asks us a crucial question, “**What is His Name** and what is **His Son’s Name**?” Rabbinical Judaism calls **AYAL** by the substitute terms, “HaShem, Adonai or Elohim” - none of which are **His Name**; they are titles or pronouns. In Christianity, they use “Jehovah” for the **Father** and “Jesus” for the **Son**, both of which are *not authentic*; they are imprinted with the *corruptions* found in the Greek and Latin alphabets. The **Names** can’t be “Jehovah” or “Jesus”, because there is no letter “J” in Hebrew (the letter “J” appeared on Earth during the 16th century). The Greek added the ending letter “S” to the **Name of Yahusha**.

Another term, “**GOD**”, has come to replace the original Hebrew **word** “Elohim”. **Read** Exodus 23:13 right **now**. (The BESORAH Page 127)

With that **Scripture** in mind, consider the **following** reference:

This is what the Encyclopedia Americana (1945 Edition) says under the topic GOD (god); “Common Teutonic **word** for personal object of religious
worship, formerly applicable to super-human beings of heathen myth; on conversion of Teutonic races to Christianity, term was applied to Supreme Being.”

1 Thessalonians 5:22 warns us not to give the appearance of evil and this would have to include what comes from our mouths. Guile is deceit. When we speak guile using replacement names, or use titles in place of His Name, we are breaking the third commandment and giving the appearance of evil in our speech. We are “circumlocuting” (talking around) the Name, but not really saying it. “He knows who we mean” is the common response. Many say they don’t use the Name because they want to keep from “offending” people. They don’t mind offending Yahuah; He knows “their heart”.

Numbers 6:24-27 reveals Ayel’s Name will be upon His people: What Name would that be, the LORD? Again, in Genesis 4:26 we learn that men began to call upon Ayel’s Name. There is only one Name given under heaven (Acts 4:12). In 1 Kings 18:24 we find that EliYahu/Elijah called on the Name of Ayel while the Pagans called on the names of their deities (Ba’al and Asherah); clearly there must be a distinction in what we call our Creator. “Ba’al” in Hebrew means “lord”. Clearly, “lord” is not the true Name we should be calling upon. Deuteronomy 28:10 reveals that all nations will see that we are called by Ayel’s Name. Revelation 22:4 reveals that Ayel’s Name will be on our foreheads: So, what Name do we want on (or in) our foreheads? Malachi 3:16 commands us to think upon Ayel’s Name, but historically neither Judaism nor the Church have been thinking on His true Hebrew Name. Micah 4:5 reveals that we are to walk in Ayel’s Name. In Psalms 83:16-18 Ayel commands us to seek His Name. Psalms 72:17 tells us that Ayel’s Name will endure forever, but Judaism and the Church have placed a stumbling block where His Name is concerned. Not only have they both forgotten His Name but they have “destroyed” Ayel’s Name thousands and thousands of times in Scripture.

Regarding praise and worship, we are told in 2 Samuel 7:26 that we are to magnify Ayel’s Name, but in reality we have been magnifying unscriptural names and mere titles that might apply to any generic, non-specific deity. Psalms 106:47 declares that we are to give thanks to Ayel’s Name, but clearly we’ve been giving thanksgiving to foreign names. Psalms 29:2 says we are to esteem Ayel’s Name. Psalms 9:2 declares that we are to sing praises to Ayel’s Name. Isaiah 56:6 reveals that we are to love Ayel’s Name. Psalms 45:17 tells us that every generation is to remember Ayel’s Name. Exodus 3:14,15 declare that: His memorial Name to all generations is Ayel.

Salvation is found in Ayel’s Name and that of His Son, Yahusha. Psalms 54:1; Joel 2:32 and Acts 2:21; 4:12. Clearly, we are to call on Ayel’s Name and the Name of His Son for salvation. Yet, we use counterfeit names or ordinary titles when we pray for redemption. Using a personal name is a matter of identification. Pronouncing a person’s name as well as we can is a sign of respect, isn’t it? Men have hidden, disguised, corrupted and
substituted the Name of our Creator. “Jehovah” and “Jesus” are of recent origin. “Jehovah” appeared as “Iehoua” in the Geneva translation and in the first printings of the KJV. In subsequent printings of the KJV, the letter “J” began to be used for the first letter of proper nouns that began with the letter “I” and at the beginning of sentences. The letter “J” is but a few hundred years old. What’s startling though is this: when Jehovah is broken down we have “Je hovah” with the “Je” replacing our Father’s shortened, poetic name “Yah.” “HOV AH” is referenced in Strong’s Exhaustive Concordance as word #H1943 and means utter destruction or “ruin.” When we speak the hybrid name “Jehovah”, we are in essence saying “Yah, He is ruin.”

The name “Jesus” has only been around for the last few hundred years. The “J” appeared on the planet less than 500 years ago, so clearly we’ve been using a mutated form of the original name for our Savior. The Name “Yahusha” (Yah is our salvation) was given to Yusef in a dream, not the name “Jesus”. Those who stubbornly cleave to the recent form “Jesus” and will not listen to reason must ask themselves, what does that mean for all those believers who never used “Jesus” prior to the 16th century? In short, where is our respect for the Names of the Almighty and His Son, the very same respect that we demand for our own names?

Certain believers feel they can call the Father and His Son by any Name of their choosing, yet they feel that יהוה should have their name correct in the Lamb’s Scroll of life. Clearly, there is a double standard toward יהוה’s Name and that of His Son, Yahusha. Men are not endowed with the authority to choose whatever Name they prefer to call upon for their salvation, they must submit to Truth and build on what does not change.

We are told in Isaiah 52:6 that יהוה’s people will “know” His Name. Revelation 3:8 warns us that we are not to deny His Name. Jeremiah 10:25 reveals to us that יהוה will pour out His wrath on those who do not call on His Name. It would be an act of rebellion to ignore these clear instructions; they are not suggestions. Zechariah 13:9 tells us that those who belong to יהוה will say, “יהוה is the Name of my Elohim.” The traditions of our fathers have failed us in this regard. We are told in Revelation 2:13 that we are to hold fast to His Name, but men have not preserved the Truth; it has fallen in the streets. Why did the Pharisees and Priests tell Yahusha’s followers not to utter His Name? Because they knew that when Yahusha’s Name was being uttered that the Father’s Name was being uttered as well because the Father’s Name is in His Son, Shemoth 23:21. (The BESORAH Page 127)

Let’s examine some of the excuses people use to reject the true Name.

Some declare that יהוה has many Names. No, יהוה has one Name and many titles, such as Healer, Shepherd, Redeemer, Father, Husband, Protector, etc. Some claim that no matter what name they use, יהוה will know who we mean. This excuse boasts of prideful arrogance, implying that the Creator of Shamayim and Erets will just have to figure it out and deal with the terms we choose. He’ll have to take what we dish out and like it.
Others say that the pronunciation of הוהי’s (YHWH’s) Name has been lost. Do we really believe, even for one moment, that הוהי is going to command us to CALL upon His Name and then allow the pronunciation to be lost? Of course not! All we must do is “sound-off” the letters; surely we can trust in the most used word in all of Scripture. Some contend that since there are no vowels in Hebrew per se, that the proper pronunciation is then questionable. The Dead Sea Scrolls have revealed many examples of the original letter form which the Words of Yahuah were written in. Some proclaim that הוהי’s Name is not found in the Brit Chadasha. But the fact of the matter is that the reason we don’t see הוהי’s Name in the Brit Chadasha is because it has been replaced and it became policy to adopt alternative, “popular” terms as substitutions for it.

The Father’s Name

Now let’s examine the pronunciation of the Father’s Name. The 1st century writer called “Josephus” tells us that the Name consists of “four vowels”. Commonly we see the Name in encyclopedias as YHWH. These vowel-letters stand for the Hebrew letters: Yod, Hay, Waw/Vav (or Uau) and Hay. The Yod is the same as our letter “Y.” The Hay is the same as the letter “H” and the Waw/Vav (Uau) is often represented as the “double u”, but is essentially the sound of “oo.” The letter “Hay” appears as the second and fourth letter.

The Assyrians heard and transcribed the proper transliteration of our Father’s Name as Ya-u-a (Yahuah). Having lived with the Israelites who had been taken into captivity by the Assyrians, their transliteration is then creditable. The state of “IOWA” is said to be based on the Name, handed-down through the native Americans. These tribes were remnants of the explorers sent by Solomon to establish colonies and mine copper, tin, silver, iron and gold.

Concerning Josephus, the first century historian, we read in his book Josephus Complete Works, p. 556, that he had observed the priestly head-piece. On this headpiece the Father’s Name consisted of four vowels. The first two vowel-letters are “Yod Hay” and according to Strong’s #H3050 it is pronounced as “Yah.” We find an example of this shortened, poetic form of Yahuah’s Name in Psalms 68:4. We can see these letters are vowels even as they are used in English. When we say “Y” we can hear the “i” sound. When we pronounce the “H,” we can hear the “a” sound because the “h” is silent, as seen with Sarah.

Now we come to the third vowel-letter “Waw/Vav (Uau).” The “Uau” is the vowel-letter sound “oo.” It is not pronounced as the consonant “W”, since the Hebrew alef beth does not have a letter to correspond to our “W”. The letter “W” first appeared in the 13th century. It should not be thought of as a “double” anything; t’s simply a “U”. So now we have two syllables “YaH + U.” The fourth letter of the Name is the vowel-letter “Hay.”

Some believe that the ending of Yahuah’s Name has an “ah” and others Aeh. But the Tribe of “Yahudah” gives us a significant clue. The Name
“YAHUDAH” is spelled: Yod-Hay-Uau-Daleth-Hay. If we remove the “Daleth” which is a “D,” we find the four letters, Yod-Hay-Uau-Hay.

**YAHUDAH – D = YAHUAH.**

Is it possible to find this truth in the Greek? Josephus (Flavius Yusef, 37-101 CE, Yahudi historian) confirms that our Father’s Name consisted of Greek vowels “IAOUE” with the Uau having the “oo” sound which agrees with the Assyrian pronunciation “Ya-u-a” and is pronounced “YAHUAH”.

Strong’s #H3068 (6823 entries) renders Yahuah’s Name as “Yehovah”, which is inaccurate. Checking word #H3050 we find that His shortened, poetic name, “YaH”, refers us right back to #H3068, which which they rendered as “Yeh...” “Yah” is correct; “Yeh” is incorrect. The “Yeh” spelling is the result of the Masoretes, who used alternative vowels from another word (adonai) in order to keep the Name of Yahuah concealed from the masses, thus perpetuating the ban of pronouncing the Name aloud. The vowel-pointing by the Masoretes cannot be trusted because of their intention to hide the Name of our Father, אָיָּא. The vowels they used were intended to direct the reader to say “ADONAI” instead of what was written - it was to “cue” the reader to not pronounce the Name! In the Name Yahusha, “Ya/Yah” was changed to “Ye/Yeh” which hides the connection with the Name of the Father, Exodus 23:21.

For further confirmation we read in Clement of Alexandria, The Stromata, v. 6: “...the mystic Name of the four letters which was affixed to those alone to whom the adytum was accessible, is called ‘IAOUE’ which is interpreted, ‘Who is and shall be.’”

So then how does “Ehyeh/I Am” fit into our understanding of Father’s Name? At Exodus 3:14 we read, “…ehyeh asher ehyeh: and He said, ‘This shall you say to the children of Yisrael, EYEH has sent me to you.’” Ehyeh asher eyeh means “I Am that which I Am” or “I was, I am and I will be.” When Father spoke “Ehyeh asher ehyeh,” He was speaking of Himself in the first person because only He could say “I Am,” whereas when He reveals to His people that His Name is Yahuah, He is speaking in the third person. אָיָּא (Yahuah) is the Name we are to know, declare and worship. He identifies Himself exclusively by this one Name.

Yahusha clearly tells us in John 17:26 that He had declared His Father’s Name to the people and since we are Yahusha’s body, we are to do the same, Colossians 1:18. How foolish to think that the Head, Yahusha would call His Father אָיָּא (Yahuah), but His body (us) would call our Father, LORD, God or Jehovah makes no sense, does it? Again, how can Yahuah’s Name be “Jehovah” and the Son’s Name be “Jesus” since there is no “J” in Hebrew?

The apostle “John” is really “Yahuchanon”. At John 5:43 Yahusha tells us that He came in His Father’s Name. He came in the authority of Yahuah and carries this Name in His own.
Jeremiah 23:25-27 tells us that “lies” have caused אָיָּלָה’s people to forget His Name for Ba’al, “the Lord”. These “lies” have been propagated through the leadership in both Judaism and Christianity. Not only have Judaism and Christianity replaced the Names of the Father and His Son, but they’ve even changed the original palaeo-Hebrew names of the prophets in order to conceal אָיָּלָה’s Name because this Name is embedded in the original names of several prophets. An example of this is found in the name of the prophet known as “Jeremiah”. In palaeo-Hebrew, his name contains the shortened, poetic form of Father’s Name, “Yah” and should have been transliterated as YirmeYahu (see any concordance). Notice that it ends with “Yah.” The name “Isaiah” should be rendered “YeshaYahu”. Notice the ending “iah” in these two names. Clearly, these prophets would not recognize their own names as they are found in our modern-day, English Scriptures.

The Son’s Name

Hebrew 13:8 tells us that Yahusha is the same yesterday, today and forever. So do we really believe that He has changed His Name from Hebrew to a Greco/Roman/English name? Of course not! And we learn from Philippians 2:9 that His Name is above every name. Would that include His Father’s Name? No, it wouldn’t and here’s why: again, Exodus 23:21 tells us that the Father’s Name is in His Son. The Father and His Son share the shortened, poetic Name “Yah.” Acts 4:12 tells us there is no other Name through which redemption can be obtained.

The Son’s Name in Paleo Hebrew is: Yod-Hay-Uau-Shin-Ayin, אּוֹיָּלָה.

Notice that the first three vowel-letters are exactly the same as the Father’s Name “Yah u.” Next we have the letter “shin” which is “sh” and finally the “Ayin” which is essentially silent but is represented by a rough breathing sound in the back of the throat. Hebrew is read/written right to left.

The Greco/Roman/English name “Jesus” would have been “unknown” to Yahusha. Jesus has no meaning in Hebrew, whereas Yahusha means “Yah, our deliverer.” The one who hung on the stake/tree for us was named Yahusha not someone named Jesus. Why is it that most believers readily accept the free gift of His finished work at Calvary, but refuse to acknowledge Him by His Paleo Hebrew Name which was given to Him by His Father, אָיָּלָה? Clearly, we are to call on His Paleo Hebrew Name for salvation but regretfully that has not been the case in the Church.

If we take a closer look at the Paleo Hebrew Name for Joshua, we find that it is the clearest example of how our Savior’s Name is spelled and pronounced. Strong’s #H3091 spells Joshua’s Name in Paleo Hebrew as “Yod Hay Waw Shin Ayin,” this is exactly how we spell Yahusha’s Name as well.

Now here’s something very enlightening, if we look up the name “Jesus” in Strong’s #G2424 it is sounded out as “ee-ay-sooce,” but refers us right back to Joshua in Strong’s #H3091 “Yeh ho sha.” For further proof, we go to
Acts 7:45, where we find the name Joshua in our English Scriptures, but what’s amazing is that it is the exact same number in Strong’s #G2424 which is used for the name “Jesus.”

Names are always “transliterated” from the source language to the target language by their sounds. Names have meanings, but it is not proper to translate them; In short, names are transliterated by the sound of each letter no matter what the alphabets used may be, just as our own name in English will always sound the same no matter what foreign alphabet it may encounter.

What do we do with the alternative spellings such as “Y’shua, Yeshua or Yahshua?” Some claim that Y’shua or Yeshua is the shortened, Aramaic form for His Name. Others declare that Yeshua is a form of Yeshu, an unscriptural acronym for Yahusha’s Name and means “Yemach Shmo U’Zikro, meaning “may his name be blotted out”. So we can see why this would be a name that the enemy would like us to use because every time we speak Yeshua, we are in essence declaring that His Name be blotted out. The form “Yahshua” leaves out the “Uau” which is the vowel-letter sound “oo.” 2 Timothy 2:15 tells us we are to “rightly divide the Word of truth”, so what has been hidden or whispered in secret is now being shouted from the rooftops.

We learn at Acts 9:15 that Shaul/Paul was commanded to bear Yahusha’s Name before the nations. It is impossible for Shaul to have declared the Greco/Roman/English name “Jesus”. Shaul declared the Name of Yahusha; and as His body, so must we. Shaul was sent to arrest and kill those who called upon the true Name. Following his own conversion to the Truth of the Name (by Yahusha Himself), he used it boldly and was stoned several times for it. They wouldn’t have stoned him if he had used the name of error we have inherited.

In conclusion, we must make a decision. How long do we waver between two opinions? If Yahuah is Elohim, then serve Him; if Ba’al (Lord) is Elohim, serve him. Do we call our Creator and His Son by unscriptural names and common titles which Rabbinical Judaism and Christianity have traditionally deceived us with, or do we return to the ancient, palaeo-Hebrew written by the finger of אֲדָשֶׁה/YaHUaH? If Scripture is the final authority in our lives, then the answer is very clear. Scripture reveals אֲדָשֶׁה/YaHUaH and אֲדָשֶׁה/Yahusha ’s correct identity through the palaeo-Hebrew names and it’s upon this foundation that we must stand firmly. The Name is the “Key of knowledge” which has been withheld from us and it will unlock the revealed Word to any who accept it, giving understanding and wisdom to the simple.

The very idea there is a “key” validates that there is something to be unlocked.

That would be the Besorah, the message of Yahusha.
“Therefore My people shall know My Name, In that day, For I am the One who is speaking. See, it is I!”

_**AYEL**_

_**How**_ pleasant upon the mountains are the feet of him who brings good news, who proclaims peace, who brings _The Besorah_, who proclaims _deliverance_, who says to Tsiyon, “Your _Elohim_ reigns!

The voice of your watchmen! They _shall_ lift up their voices, _together_ they shout for _joy_ because eye to eye they _see_ the return of _AYEL_ to Tsiyon.

Break forth into joy; sing together, you _waste_ places of Yerushalayim! For _AYEL shall_ comfort His people, He _shall redeem_ Yerushalayim.

_AYEL shall_ lay His set-apart arm in the eyes of _all_ the nations. And _all_ the ends of the earth _shall see_ the _deliverance_ of our _Elohim_.

Turn aside! Turn aside! _Come out_ from there, touch not the _unclean_. _Come out_ of her midst, be _clean_, you who bear the vessels of _AYEL_.

For you _shall_ not _come out_ in haste nor go in flight. _AYEL_ is going before you and _AYEL_ the _Elohim_ of Yisra’el is your rear guard.

_See, My Servant shall work wisely_; He _shall be_ exalted and lifted up and _very_ high. As many were astonished at _You_ – so the disfigurement beyond any man’s and His form beyond the sons of men – He _shall_ likewise startle many nations.

Sovereigns _shall_ shut their mouths at Him, for what had not been recounted to them they _shall see_, and what they had not heard they _shall understand_.

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*Note: The provided translation is an approximation and may not capture all nuances of the original text.*
“Here is to the **Reign** of our Father!”

[Image of text in Hebrew]

Baruch Haba B’shem **ayaz**
(Blessed is He who **comes** in the Name of **ayaz**!)

*PS: Indulge yourself in the Rare & Genuine!*
About the Designer:
Urchinsea Designs

Over my life time I have consulted dozens of translations to seek the face and hear the voice of my heavenly Father, אֱלֹהִים, the Elohim of Yisra’el. I took many detours and looked down just as many paths. I did not know He had a Name nor “a way” but I so wanted to know Him and please Him. It felt as if I was so close to Him but so far away from home.

I sought for the King of all Kings with all my heart, all my MIND and with all my strength until I found Him through His Living Word and heard His voice. His teaching kindled my refining by afflictions and He gave me an ardour for His Name as He wrote it from the beginning. The Author of heaven and earth also gave me a heated roll to play as the curtain begins to rise on His next performance. It begins as the lights are dimmed with the introduction of His Name and the monumental task to re-shape and re-package “His Love Story” so that everyone would want to see it to the end.

“The Bible” is the number one published book in the world and probably the most recognized “accessory” used to size up the beholder. My “doctorial” project was to design and package His Words of Truth and “His Story” so to entice His people to pick it up and read it before He arrives for “the signing”. Due to the “Urchinsea” of the times and the circumstances surrounding it, this literary project was able to be completed in record weeks. Dani’el 12:4 Page 669 fulfilled.

This unique “garment” would be new, refreshed, “easy to wear” with simple instructions thus enriching the old style to fit all mankind. It would enhance the attitude of The Author and declare what He wants to say to His people, Yisra’el and explain to them what He has done, is doing and what He shall be doing. No one smart sews a patch of “an unknown” cloth on an old garment because the patch will pull away from the garment thus making the tear even worse.

אֱלֹהִים entrusted His Words with His people to be shared with the entire world. I knew that when He gave me the desire of my heart, that it was possible to design because He had given us the idea along with the talents and skills to “sew” it all together.

There is not a “copyright” on The Besorah of Yahusha, but it is given to the world for anyone to make books from it so that the Name of Yahuah, אֱלֹהִים and His message to all mankind could reach the ends of the Earth. If anyone has a problem with this, Please contact The Author!
As a fourth grader in public school I was **encouraged to think** what I could say or do so to have an impact on the world. *If* I were “god” or “the president” what would I do?

*If* I gained control over the whole world in any one thing and had to face my **Creator** at the end of my lifetime to account for it, I can’t think of a more vital thing than **His Word**: but if I had impeded “its” spread by placing a “copyright” on **His Word**, limiting its printing so that I alone could receive royalties for its use, I’d be so **ashamed** in **His** qodesh gaze.

The **work** that He has **given** me to do by compiling everything from the “jacket” to “the body” with “accessories” and enriching it with “trim” is the primary reason I was created, it wasn’t just to make “rags”. The making of clothing was the training behind my real mission in **life**.

All of us are to be **living** offerings, **sweet** fragrances to our **Father** יְהוָה יְהוּדָה, **Yahuah**. The sum of our lives is for Him alone. He has sent us into the world as **His Living Words**, because **His Word** is alive inside each of us.

**How** does one know that this is “The Besorah” “The Besorah of Yahusha”, “THE GENUINE ONE” that will be permitted to be **printed, published** and **proclaimed** in the entire world?

A woman came to Him with an alabaster flask of costly perfume. She broke the flask and poured the costly perfume (genuine nard, very costly) on **His head** and **body** for **His** burial.

Everybody around wondered why this perfume was wasted because they could have received much for it (royalties).

And Yahusha, seeing that they were scolding her told them to leave her alone because she had done a good work for Him.

What she had, she used. **She** took it beforehand to **anoint My body** for the burial.

**Truly**, wherever this Besorah is permitted to be proclaimed and published in the entire world, what this woman did shall also be spoken of, to her remembrance.

To pull this all together I used everything that I had and I have very much in common with this woman.

**When** I heard my Fathers quiet warm voice, a decade ago before the
light of the day, gently calling out my name, I responded as I was taught, this is she.

I knew the One speaking to me.

Yahusha implanted a special verse in my mind and on my heart at the age of eight that “those who endure to the end shall be saved.”

Now with understanding and wisdom I promise you that if we endure to the end of this book and seek to know our Father as never before and call on His Name loud and clear, then we shall be saved. He does know our hearts! He wants us to know His heart and see things the way He sees “things.” Do we know and consider the heart of our Father and do we really understand the Covenant of Love that was written on His Son’s heart to deliver to His bride?

His Son, Yahusha, The Living Word, promised that He will be with us til the end of the age. Well, it looks as if the dawn of His splendid and awesome day is in sight.

Mat. 24:14 Page 1050 and Mark 13:10 Page 1077 Forewarns that The Besorah of the reign shall be proclaimed/published in the entire world as a witness to all the nations and then the end shall come.

Mat. 24:13 Page 1050 and Mark 13:13 Page 1077 Forewarns us that he who shall have endured to the end shall be saved.

The Living Word guarantees, that IF we can get to the end of The Besorah that it is possible to “be saved” from the coming Day of our Fathers wrath. Let’s ask that He opens our ears to hear and our eyes to see and our hearts to receive.

“HEAR O Yisra’el!”

As a great Coach and Trainer, The BESORAH challenges US to get up and STANDFORTH! Let’s get on our mark! Let’s gird our waist with TRUTH and let’s put on the breastplate of RIGHTEOUSNESS. Let’s fit our feet with the PREPARATION of The BESORAH of PEACE. Let us take up our shields of belief/TRUST with which we shall have power to quench all the burning arrows of the wicked one. Remember your helmet of DELIVERANCE and your sword of the Spirit, which is the Word of Elohim:

YAH-DELIVERS-HIS PEOPLE! This is HIS MESSAGE. David selected five smooth stones to overcome the enemy who reproached the armies and people of the Elohim of Yisra’el. Our Father has given us five perfect stones which are His first five books; His teaching, His Torah, His Instruction to be shared with others. Consider The BESORAH our very own book of survival so
to teach and train us to be members of His family and part of His kingdom so to endure to the end. Let’s get excited and begin to READ and learn new things so we can reason with one another. Let us all be taught by Yahuah. (John 6:45 Page 1131)

My mouth has been prepared and opened to be bold in making known the secret of The BESORAH, the GOOD NEWS, YAHUSHA! As a teacher, I challenge everyone to read for themselves and read from cover to cover. Let His Word to us soak in so that we will be bold enough to SPROUT and share it with others. We have a secret! Not everyone is going to be saved and your life is your prize. Many are called, but few are chosen!

Hustle to get to the final page and to the end of The BESORAH because your future depends upon it. Be a winner and a “survivor”!

Do you know His Name?
Who has gone up to the heavens and come down?
Who has gathered the wind in His fists?
Who has bound the waters in a garment?
What is His Name, And
What is His Son’s Name, If you know it?

This is an invitation to seek with all your heart these two Names which have been suppressed!

Shemoth/Exodus 3: 14-15 Page 104
Mattityahu/Matthew 1:21 Page 1021
Luke 1:31 Page 1084
Mishle/Proverbs 30:4 Page 838

Love in all ways! PS
PS: CHOSEN BY LOT
ACTS 1:24 Page 1155
1 SHEMU’EL 13:14 Page 348
The hidden Secret!

“In every place Where I cause My Name to Be remembered I shall come To you And Bless you.”

Shemoth 20:24 Page 124
Is it important whose Name one is introduced in?

(This information, that has blessed many, was compiled by a family member)

This is a re-cap of a conversation with Colonel Irving Bellamy “Doc” Hardy on the Corsair F4U series of aircraft. I have always been a fan of the Corsair F4U’s and the Colonel was kind enough to share his story with me, on one Sabbath afternoon in the fall of 2000. The conversation started with his love for the aircraft and then quickly escalated into the telling of his life in the military. You will have to forgive me for not compiling this information sooner.

In 1942, Doc was 18 years old and had joined the military and took training at the University Of North Carolina Flight School. He started in the civilian pilot training course, known at that time as the V-5 Program. He then moved up to the V-12 Line Officer course at Bronson Field, in Pensacola Florida. He quickly moved up to Regimental Commander, along with an associate named Ted Williams.

It was at Bronson Field that Doc had made his commitment to the Marines as a fighter pilot. He was promoted to 2nd Lieutenant. He then went to N.A.S. in Jacksonville Florida to fly what was to become his favorite aircraft, the first Corsair F4U-1A. At that time, the Navy had many issues with the aircraft, having right hand wing drag that made the landing on aircraft carriers difficult. The F4U-1A’s had a tendency to spin-out on landing.

It was at the Cherry Point North Carolina Marine base where he saw a listing for Night Fighters that was when Doc signed up for what would now be known as his legacy.

In 1943, he went to Vero Beach Florida for Night Fighter Training School. After graduating, he was transferred to Eagle Mountain, Texas, to start with the VMFN-541, his first Marine Night Fighter Squadron.

In 1944, he was transferred to the VMFN-544 and was sent to San Francisco, on his way to the South Pacific. He then flew to Hawaii, then to Guam to be stationed with the squadron that occupied Peleliu Island, in Palau. From there, they flew to Ulithi Island for more fuel on their way to patrol the Iwojima and Okinawa theatres.

This is where Doc’s sense of humor stepped up, he was on his way back from what he termed “a busy day”, as he approached Peleliu, he dropped altitude and did what he called “hair-cut the beach”. As he described this action, the only thing I could think of was a Hollywood action movie with Doc at the controls! On approach, approximately 100 feet off the water, ¾ throttle, he banked the aircraft and dropped the rig so close to the water that he said he could feel the spray off the prop wash! As he flew over the sand, he had to quickly pull up to avoid what few trees
there were on the edge of the coast! Now THAT was an entrance! Now the term “hair cut” has a whole new meaning! With a Pratt & Whitney R-2800 radial engine, this engine created nearly 2000 hp and the ship was capable of speeds in excess of 400 mph! Keep in mind, that the propeller was 9 feet in circumference!

Now was when he started into the technical stuff that I really appreciate. He was now with the VMFN-533, a group that collected a total of 54 kills. Okinawa was a busy place and that’s when Doc met up with “Ernie Pyles” a correspondent that made mention of the group from the VMFN-542. Doc then volunteered into that unit. His plane was down for repairs when his next mission came up. He acquired the Skipper’s plane. It was equipped with 2-20mm cannons and 4-50mm’s! At 2:00 am, they had tracked down a bogie. At 5 miles out, Doc tracked him in. Doc told me that the next radio communication was from the Japanese aircraft stating that “he’s right behind me!” The Japanese pilot then deployed what was known as a “window”, consisting of a tin-foil like substance that breaks up radar. Doc tracked the bomber for 15-20 minutes on approach to the carrier. The aircraft carrier went to ”All Quarters” Doc cranked up the engine to full throttle, with flaps down and landing gear down. The bomber was 20 feet............20 feet ahead of him. At 20,000 feet, the bomber had dropped into his sights and that was when Doc went to work. He took out the right engine, then the left fuel tank and last but not least, was the tail gunner that was peppering him with lead. When Doc had ruptured the rear tank of the bomber, he waved off. The bomber was on a Kamikaze trip. Doc changed that. The bomber had just missed the ship, if it hadn’t been for him, the outcome would have been devastating! Now, keep in mind that this was still before sun-up!!!!!

Doc was the 4th to last plane in. Tom Danuher was the second to last, then came Red Jennings. The planes from the VMFN-542 and the VMFN-543 were back. Their last combat hop was to an airstrip he referred to as the Schmoo airstrip. I don’t know if this was a slang term or an actual place. They flew into what they thought was cross-fire, but it was actually the troops celebrating that the war was over!

The squadrons that Doc flew with were all night fighters. He had found something that he loved in flying by navigational instruments and as he said, “the seat of my pants”.

The Korean War was not a big topic of conversation to him. He had stated that the F9F8 was “kick-ass plane” that never saw combat. He flew an F4U-5N, with the VMFN-114, the last and greatest version of the plane that he loved. He wasn’t impressed with the jets that he flew, simply because that weren’t the Corsair. In Japan, he was with the VMFN-314 out of Outsugi, flying the Panther jets.

The rest of the conversation turned toward the Corsair Gathering in Indianapolis. This was a one time event that was coming up and I asked him if we could go. He was excited to hear of it and about the number of Corsairs that were committed to going. There was also a Pilots Reunion
that I thought he would cherish. I sent him the information along with a coffee cup from them, hoping that the trip would happen. The gathering was on September 6th, 7th and 8th of 2002. History has been written that Colonel “Doc” Hardy was unable to make that Reunion.

An old saying that I think applies to Colonel Irving Bellamy “Doc” Hardy:

“Don’t fear the night, Fear what hunts at night”

In Memory of one of the Finest Men who ever lived.

“The Hardy Girls”, Doc’s daughters, were raised by perfect parents who instilled in us the values and principles that run in our blood. Doc and Barbara Anne consistently “walked their talk” and set perfect examples of love and communication for us to follow. They encouraged each one of us to love and teach love and respect to our children. The Bible/The Scriptures/ The Besorah, that you have in your hand was their favorite Book and every morning we could find them reading and sharing “The Good News” with one another during breakfast. We give thanks for the blood that runs from our hearts and through our veins. No one could have loved us any more than the parents that we were blessed to have show and teach us the real meaning of love. All three of us are “imitators” of our parents as they “imitated” Yahusha and followed Him.

PS: When you get to the pages with the lengthy genealogies remember this important aspect: Genealogies demonstrate [AYAH]'s continuity with the past. To the question: Is Yahuah still interested in us?

The answer is Yes, He has always been since Bereshith 1:1 Page 43

John 17:26 Page 1148

John 12:28 Page 1141
“UNA MAS” LIFE LESSON LEFT BEHIND
FROM AN ALL AMERICAN FIGHTER PILOT:
Colonel Irving Bellamy “Doc” Hardy

FOOL ME ONCE, SHAME ON YOU, FOOL ME TWICE
SHAME ON ME!

Shame: Disgrace, discredit, dishonor, suffer ill repute, be a reproach)
We must begin to learn from the experiences of others. As we enter into
Paradise we want to keep our eyes opened wide for booby traps, nets and
snares. By all means WATCH out for “reptiles” disguised in cloaks.

The study of words was passed down to me from my mother. I did not
understand the utter importance of studying words until a decade ago.
An example of her technique is found below. Her dedicated skill
removes any confusion out of words that we use and read. In this case
her study style sews together the profound statements of her beloved
husband and ties them together with the first “problem” in Paradise.

Fool : (1) noun: One deficient in judgment and good sense. Ass, dope,
idiot, imbecile, jerk, nincompoop, ninny, nitwit, numskull, schmuck,
simple, simpleton and turkey.

Fool: (2) verb: to deceive, to betray, to deliver up, fiddle with, joke,
tamper and to mess around with. To cause to accept what is false, to trick
or misrepresent, bamboozle, betray, bluff, delude, double-cross, hood
wink, mislead, lead astray, pull the wool over someone’s eyes, put
something over on, take for a ride.

It is written: “Seek for knowledge as silver and search for it as hidden
treasure! Then you would understand the fear of Ayaz and find the
knowledge of Elohim.

My people die because of their lack of knowledge!”

Yah is my strength and song
And

He has become my deliverance.
He is my El and I praise Him –
Elohim of my father.

I exalt Him

Ayaz is a man of battle, Ayaz is His Name.
Shemoth 15:2 and 3 Page 118

PS: Hay! We’re all in this together! Let’s learn love-obedience this time
COME ON HOME!
IT’S TIME TO LEARN TO LIVE AND LOVE AGAIN!
(Be Careful: It’s A Jungle Out There! Spiritual Weapon Needed!)

As we head out on this journey let’s start at the beginnings of things and learn how man was fooled. This venture home is a challenging decision to make so let’s learn from the experience of others so not to get lost on the way or get pushed into any pits. We will read that when a nation followed the Ten Words and principles of Yahuah, there was peace BUT when a ruler disobeyed the life instructions of Yahuah they ended up dead, cursed or plagued to wander with no end in sight. We have a grand opportunity to travel through time so to improve our present situation and secure our everlasting future. There is only One who gives everlasting life and it is conditional! We must be able to abide with Him and in His Torah.

This unique version is published for us so we can clearly see what is right and what is wrong, what is good and what is evil. We will discover the truth and be able to identify “the lie and the liars”. We must seek truth and trust in it so that we won’t be fooled, tricked or deceived again. The past is the past and at the present we seem to be going to hell in the bread basket. FOOD plays an important part in the book so let’s get on the move and follow the morsels so to uncover who we are and what we are to do. Now is the perfect time for us to refresh and appreciate the Name of our Father as He wrote it. יהוה describes Himself as El Compassionate! He shows favor, patience, kindness and truth and loves us by forgiving our crookedness, transgression and sin IF we choose to come home and do things His Way.

Our Father knows that His people have been lied to, crossed, hoodwinked and bamboozled! He is calling His sheep and His ears are peeled for each precious voice. יהוה does not want to lose any of us so we must learn to live and love again “His Way” and return home as friends and family. Remember, to dwell in His house, we must abide by His principles. Each day, sheep are going to their pastors and asking the big questions and not getting them answered – because they do not speak according to Torah nor have its wisdom. The beginning of knowledge is the fear of Yahuah and He is the Author of knowledge and wisdom. Now that we know our Father’s Name and have a Mediator, Yahusha, The Living Word, let’s boldly approach ייהוה with all our questions. He loves to be inquired of! John 6:45 Pg 1131

We must start asking basic questions and strive to be educated while thirsting for the necessary directions to find the fountain of living water. Let’s immerse ourselves in Yahusha and run with gusto for the tree of life, trusting The Besorah so that we will indeed be a blessing and anointed to share “the good news, the Besorah and the message” of His reign with the world.

“To the Torah and to the Witness!
If “they” do not speak according to this Word
It is because they have no light in them.” YeshuYahu 8:20 Page 482

The Torah, our double edged sword is opening many eyes and the old lies cannot stand before it. The Torah is indeed a SPIRITUAL weapon against the deceptions of the world and each one it touches is confronted with its message of LOVE.

The “Word” is love (ahaba in Hebrew) and LOVE never fails.

May Yahusha find us sowing LOVE faithfully when He returns!
I made it home and all heaven rejoiced!
I have a warm coat! A ring on my finger! Gold sandals on my feet!

Life is very good!
THE CUP?
TO PARTAKE OR NOT TO PARTAKE

Turning water into fine wine was the first wonder of Yahusha. The Besorah of Yahusha teaches His followers not to put new wine into old wineskins or else the wineskins would burst, the wine spilled and the wineskins would be ruined. Instead, we should put new wine into fresh wineskins and both the wine and the wineskins would be preserved.

Yahusha, The Living Word and His BEOSRAH offer fresh and refined wine and the best of the best has been set aside for us. Now, IF we FOLLOW Him, let’s take “His” cup and give thanks to יהוה and share it among others. Do as He did!

“But I say to you, Truly, I shall certainly no more drink Of this fruit of the vine From now on til that day When I drink it anew with you In the reign of My Father, יהוה.


DOES HIS FATHER REIGN IN OUR LIVES?

There was another cup offered at the Passover supper. Like wise “the cup” also, AFTER supper, Yahusha said, “This cup is the “renewed/refreshed” Covenant IN MY BLOOD Which is shed for you. DO this in remembrance of Me.”

The next two pages hold the Everlasting Covenant, The Ten Words that were in the BLOOD of the PASSOVER LAMB of YAHUAH
THE COVENANT THAT WAS AND IS AND WILL BE IN THE BLOOD OF YAHUSHA

“Hear, O Yisra’el: 
AYEZ our Elohim, AYEZ is one!
And you shall love AYEZ your Elohim with all your heart,
And with all your being and with all your might.
And these Words which I am commanding you today
Shall be in your heart
And you shall impress them upon your children,
And shall speak of them when you sit in your house,
And when you walk by the way and when you lie down,
And when you rise up
And you shall bind them as a sign on your hand
And they shall be as frontlets between your eyes.
And you shall write them on the doorposts of your house
And on your gates.”
Mark 12:29-30 Page 1076 & Wayyiqra 19:18 Page 172
Do this and you shall live!
Luke 10:28 Page 1100

If you wish to have everlasting life and enter into life,
Guard the commands!
Mattithyahu 19:16-17 Page 1043

“See, the days are coming”, declares AYEZ.
When I shall make a new covenant with the house of Yisra’el
And with the house of Yahudah,
Not like the covenant I made with their fathers in the days when I took them by the hand to bring them out of the land of Mitsrayim,
My covenant
Which they broke, through I was a husband to them,” Declares AYEZ.
For this is the covenant
I shall make with the house of Yisra’el after those days,
Declares AYEZ;
I shall put My Torah in their inward parts and write it on their hearts.
And I shall be their Elohim and they shall be My people.
YirmeYahu 31:31-33 Page 566 & Ibrim 8:10-13 Page 1275
Ibrim 10:14-17 Page & Rev.13:16 Page 1311
Take a look at the following pages and see if this Covenant is written on your heart.
Exodus 20:3-17

YHWH, Elohim of the people, who brought you out of the land of Egypt, from the house of slavery, not because you were more numerous than other peoples, and did not make you this abode.

In the presence of YHWH, Elohim of the people, who brought you out of the land of Egypt, from the house of slavery, not because you were more numerous than other peoples, and did not make you this abode.

"You shall not make for yourself any graven image, or any likeness of what is in heaven above, or what is in the earth below, or what is in the water beneath the earth, to worship them and serve them, for they are the ones over which YHWH, Elohim of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has given the land to bring you in, and to possess it, I am YHWH."
Torah of Yahuah  
(The Eternal Covenant)

1. I AM Yahuah YOUR Elohim. HAVE NO OTHER BEFORE MY FACE.  
   [NO FOREIGN NAMES, RITUALS, CUSTOMS OF PAGANS]
2. you do not BOW TO IMAGES.
3. you do not CAST THE Name OF Yahuah YOUR Elohim TO RUIN.  
   ["SHOAH" = RUIN - WE ARE NOT TO DESTROY HIS NAME]
4. remember SHABBATH, TO KEEP IT QODESH.  
   (QODESH = SET-APART = DEDICATED)
[SABBATH IS THE Sign OF everlasting Covenant OF LOVE,  
   EX. 31:13 Page 137, EŽ. 20:16-20 Page 615
   IT WAS changed (DAN. 7:25 Page 663) BY CONSTANTINE TO HIS "DAY OF THE SUN" IN 321 CE FOR CHRISTIANS, changed BY MUHAMMAD TO 6TH DAY, CIRCA 622 CE.
   THE SHABBATH ACKNOWLEDGES YAHUAH AS CREATOR.  
   (HEB. 4.Page 1272 IN THE WORLD BEFORE SIN CAME and REMAINS FOR ALL ETERNIT. IS. 66:23 Pg 530, PS. 119:152 Pg798, EX. 31:13 Pg 137)
5. YOU RESPECT YOUR FATHER AND YOUR MOTHER.  
6. you do not MURDER.  
7. you do not BREAK WEDLOCK.  
8. you do not STEAL.  
9. you do not BEAR FALSE witness AGAINST YOUR NEIGHBOR.  
10. you do not COVET YOUR NEIGHBOR’S HOUSE, WIFE, SERVANTS, OX, ASS, OR ANYTHING THAT BELONGS TO YOUR NEIGHBOR.

THESE ARE TO BE DILIGENTLY taught TO YOUR CHILDREN and POSTED ON THE DOORPOSTS OF YOUR HOME.  (Dt. 6 Page 243).

“Blessed are those doing His Commands, so that the authority shall be theirs unto the tree of life and to enter through the gates into the city.”  Rev. 22:14
“Great shalom have they which love thy TORAH: and nothing shall offend them.” Psalm 119:165 Page 798
“Then the dragon was enraged at the woman and went off to make war against the rest of her offspring-those who obey Elohim’s Commandments (TORAH) and hold to the testimony of Yahusha.” Rev. 12:17 Page1311
“Let no man therefore judge you in meat, or in drink, or in respect of a festival, or of the New Moon, or of the Sabbath days which are a shadow of things to come for the body of (Mashiach).” Col 2:16-17 Page 1251

Write Urchinsea Designs for a free book mark of the Ten Commands.  
REPRINT & SHARE PROFUSELY WITH NATIONS
ENGRAFT TO THE COVENANT BETWEEN YAHUAH & YISRAEL  
(Eph. 2, Page 1241 & Rom. 11, Page 1203)

“If you love Me, keep My commandments.”  
John/Yahuchanon 14:15 Page 1144

Besorah (message, report, news)
Just something to think about...

IF our god doesn’t care
What god we worship, or
Whether we respect His Name, or
Whether we keep His Sabbaths and His Laws, then our god is
Some other than, YAHUAH!!
repent! clean up!
reign of hwhy has come!

want to follow all words of my Torah all are written in my covenant begin to love and fear my esteemed and awesome name hwhy remember to obey and follow me sew i will not bring on ewe extraordinary plagues great and lasting dies-eases grievous and lasting sicknesses. vengeance is mine i will repay and judge my people. you will see! it is a fearful thing to fall into my hands! i live forever! love me, my gloves are off i am able to destroy your being and body in gehenna. my truth has come hour of your return is near enter into my reign listen to my voice call out my name i forewarned you of this time our time to learn to live and love again hwhy
AND THE WALLS CAME TUMBLING DOWN!

Let all the ends of the earth remember and turn to Yahuah! What shall we do in the day of Yahuah’s visitation and ruin comes to us from afar? To where will we run? Our Father desires us, the remnant of Yisra’el, to lean upon Him in truth. He will be our mighty El if we will seek His face while He can be found. This must be done with humility, remorse and true repentance as in the days of Jonah.

Yahuah does not change and the reign belongs to Him! Be wise to remember that it is only a matter of time when He will set His hand, a second time, to recover the remnant of His people and bring the two pieces of the House of Yisra’el together to be one. He shall raise up a banner for the nations and gather the outcasts of Yisra’el and assemble the dispersed of Yahudah from the four corners of the earth. We shall see that He is eternally trustworthy and true to The Covenant of Yisra’el.

Will there be a roar to turn back our being? Yahuah is gathering an army for battle and they are coming from a distant land from the end of the heavens from Him to destroy all the earth. He says, ‘Go ahead! Howl! Call for your mighty ones! My day is near!’ “It” comes as destruction from Him, Yahuah, the Almighty and all hands will go limp and every heart will melt because we will be afraid. Pangs and sorrows will take hold of us and we will be in pain as a woman in labor. We will be amazed at one another when we see faces a flame. See! His day is coming, fierce, with wrath and heat of displeasure to lay the earth waste and destroy its “sinners” from it.

He will lead us in paths of righteousness for His Name’s sake. Yahuah will punish the world for its evil and the “wrong” for their crookedness and will put an end to the arrogance of the proud and lay low the pride of the ruthless. He will make mortal man scarcer than fine gold and mankind scarcer than the gold in their treasuries because we have forgotten His Laws, His Name and His Sabbaths. We have inherited falsehoods.

Have we been “fooled” again? Why do we not tremble or fear His Name or His Voice? Yahuah declares that He will make the heavens tremble and the earth shake from her place in His wrath and in the day of the heat of His displeasure. He is presiding over the nations so what will it take to get our attention?

What do we know about the Reign of Yahuah? In Joshua/Yahusha, in The Besorah, we are able to get a glance of what is happening today. Let’s explore it with the purpose to understand and perceive the reign of the Heavens. Yahuah desires us to know Him, be doers of His Word and always encourages us to choose life over death. Is there a future for us when we read, “A seed shall serve Him”? Psalm 22

As a nation we’re not doing “good” right now but there can be hope if we are to turn and do things His way. We must trust in Him to continue to hear the prayers of the righteous. Once we are walking in His Principles, we will have a leg to stand on. Even better, if we appoint/select righteous leadership we can speedily move in His planned direction of restoration.

Yisra’el’s history of redemption unfolded in Yahuah’s Torah. His redemption, deliverance, judgment and His compassion for the House of Yisra’el are braided together as a scarlet thread. Joshua’s story is a direct continuation of the story of Yahuah’s people and mankind. Yahuah reveals how He, to whom the whole world belongs, at that point in the history of redemption, reconquered a portion of the earth from the “powers of this world” that men had claimed for themselves. Those pagan nations defended their claims by force of arms and the reliance on their false “gods”.

Yahuah commissioned His people, under His servant Joshua/Yahusha, to take Canaan in His Name. His plan was to take the land out of the hands of the idolatrous and dissolve Canaanites who were completely full of sin. They were wretched and beyond redemption (Gen 15:16). Yahuah, a Man of battle, employed a certain method and the victory contained specific conditions. Because His people, under
the arm of Joshua, were in **complete obedience**, the victory resulted in fulfillment of **Yahuah**’s ancient pledge. “These **words** are **spoken** to you that in **Me** you might have peace. In the world you have pressure but take courage, **I have overcome the world.**” John 16:33

He did, He is and He will!

It is important to peer into the story of Yeriho/Jericho and see. It describes the **Reign of Yahuah**, Elohim of Yisra’el, breaking into the world of nations at a time when national and political entities were viewed as the creation of the “**gods**” or **mighty ones** and **living proofs of** “**their**” power. Thus, when **AYAH** triumphed over the Canaanites, it testified to the whole world that **He**, **AYAH**, the Elohim of Yisra’el was, is and will be the one true and living Elohim and His “claim” on the world was, is and will **always** be absolute. **Me and my house we will serve Yahuah! Josh 24:15**

This “war” also served as a **warning** to the nations that the **irresistible advance of His reign** would ultimately disinherit all those who opposed Him, giving place on His earth only to those who acknowledge and serve Him, **AYAH**, the Elohim of Yisra’el. At that time not only could His people see this but mankind could see that there was an example of an act of redemption and of judgment that gave notice of the outcome of future history and the anticipation of the destiny of mankind and His creation.

The battles for Canaan were Yahuah’s set-apart wars undertaken at a time in His plan of redemption. **He** gave His people under Joshua/Yahusha **no commission or license** to conquer the world with the sword **but** a particular, **limited mission**. The conquered land **would not** become Yisra’el’s national possession by right of conquest but it belonged to **Him**, **AYAH**, Sovereign of Yisra’el.

**What** were Yahuah’s conditions for His People? His people were in **obedience to all His commands and all His right-rulings** and all offenders were “left behind” in the wilderness. We will **read** about a command springing forth that goes **hand in hand** with what His people had been taught and **commanded**. Before **entering** into this land of plenty, Yisra’el had to **know** “the rules”, the **blessings and the curses** that would cling to their compliance or their rebellion to His **Voice**. Actions are signs of belief and understanding. America, the land of plenty, is visibly ignorant of the **blessings and the curses** that are firmly **written** into Yahuah’s Covenant.

John Wayne reportedly said: “Life’s tough…it’s even tougher if you’re stupid!”

When the House of Yisra’el was unified and entered into Yahuah’s land “it” had to be **cleansed** of all remnants of **paganism**. Its people and their wealth were not for Yisra’el to **seize** as booty of war so to enrich them selves but were placed under **Yahuah**’s ban so to dispense of it as He pleased. On that land, the House of Yisra’el was **established** as a **commonwealth believing in Yahuah’s righteous** rule and thus became a **witness** and **blessing** to the nations. **Yahuah** sternly **warned** Yisra’el that if “she” herself became **unfaithful and conformed** to pagan culture and practice, “she” would in turn lose “her” place in His land. Yisra’el almost lost her place in His land in “her” days of the judges. His Question: Has America’s judges ruled in **conflict with His Ten Commands**?

America and the whole earth belong to Yahuah with everything that fills it and dwells in it. Here is an item that we haven’t been taught. War or “the sword” is a terrible **curse** that the human race **brings upon itself** as it seeks to possess the earth with its own **unrighteous ways**. **But** it pales before the **curse** that waits **all** those who oppose the rule of **AYAH** and reject His offer of grace. Our **Father** continues to reach out to **all** the nations with the news that **He** **saves** His people from **sin** and informs them, through **His prophets**, that they best not **stray** from “His Way” because **He** must **pour out** His **wrath** on transgressors. He is **true** to His Word.
The Elite 41 and which “god” are we calling upon?

A “scriptural word” was sent twice to our President and to America’s top notch government, radio, television personalities as well as to popular television evangelists with a sincere peace offer. The first was sent 2/22/2007 and was true, direct and very clear. Sadly, each leader received it as a “joke” just like in the days of Lot and did not judge it “from above”. It was not a priority to “return to our Fathers simple truth”. Will there be more physical and spiritual consequences for our nation? Why was our Father’s hand writing laughed at and trashed when The Living Word cried out for us to repent and return to His Ways!

Read it for yourself. Do you think this is scriptural and hard to do?

1. Remove all names of other “gods” from this land and restore My Name, ayzl.
3. understand My fear and seek Me for My laws, My forgiveness, My fresh teaching and My “unleavened” bread.
4. Set-apart the seventh day Sabbath and rest in your homes. “Sunday” is not My Sabbath. Learn about Me and from Me. Do no work. Give Me the same amount of time that you want from Me.
5. Remove all evidence of idolatry or pagan traditions and customs from your lips, bodies, homes, businesses and government buildings. Flee idolatry which is idiot-ry!

What is so hard about this request?

Yahuah uses His rod and staff in the Besorah of Yahusha to guide and correct His people. His insistent should enhance our desire to find His commands and quickly uncover the reality that His eternal principles are not “suggestions.”

Each one of us risk the true possibility that we can be deemed guilty by mistake, negligence, being hood-winked or being just plain busy. If obedience is “truth” then we must get on the ball, turn ourselves around, start to make “good solid choices” and clearly put distance between us and any wrong/sin. We must have wise leadership who put their trust in Yahuah and are clearly doers of His Laws so to keep us from the trial of evil. This starts at home and we must put our home in order. President John Adams prayed over the home of the President:

“I pray to Heaven to bestow the best of blessings upon this house and all that shall hereafter inhabit it.

May none but honest and wise men ever rule under this roof.”

ayzl is going to show us our transgressions and is willing to receive us back if we acknowledge our wrongs and repent with our open hearts. He provided His Lamb and His blood to be shed for our sins. We must open our hearts to the One who is Love, so that He will write His Words into our hearts of flesh and His Precious Name into our minds. No one will be able to take His Words or His Name from us without our permission. As far as our leadership, if we select any who do not know and confess to do ALL of His Commands and right rulings, we have sealed our fate and if we appoint leaders who do not call upon His Name yet they craftily pledge “allegiance” to something else, we will suffer the “not so good” consequences. Today is the day of reckoning for this nation. Either we can judge right from wrong or we are as wretched and beyond redemption as the Canaanites.

John Adams told us: “Power always thinks that what it is doing is “gods” (Yahuah) service when it is violating all His Laws.” The book of Romans explicitly forewarns us of this exact time in history therefore we have no excuse. We can’t condone sinful behavior because The Living Word will declare us just as guilty.

Oh Curses! Deut 28:14-15-20-28-34-45-47

John Adams continued: “Our constitution was made for a moral and religious people and it is wholly inadequate to the government of any other.” Therefore, we have the right to ask our leaders:

Who do you serve and what is the name of your “god”?
Jacob/Yisra’el asked Him His Name and he was blessed. If we are deceived by putting our trust in others, who serve other “gods”, so to lay “claim” on us, our land and our wealth then we deserve what we get. Yahuah knows, hears and sees everything and will put the Living Word, which is the Spirit of Truth, into our hearts. Truth gives us the ability to judge and choose. Even a “write in vote” will count in His sight. America is doomed if “she” is wrong again and we must earnestly seek for representation who knows good from evil, right from wrong, clean from unclean and sees “matters” the same way our Father does. Just who do we have that will stand up for “RIGHTEOUSNESS?”

The doers of the His laws shall be declared right. Romans 2:13. At this point in time, is completely justified to destroy this land but He sees “its” heart. He is trustworthy to His Covenants and sees that we have permitted others to double cross us time and time again. To save us, His sheep that are being led to slaughter, He has extended His awesome mercy and has another grand plan of redemption. The Besorah of Yahusha is “His Voice” calling out to His people and pointing out to us the direction of safety while gathering us out of something we shouldn’t be in. Yahuah will lay “claim” on America and it will be with someone with “His blood”, His rod and His staff. This inspired Book includes examples so we can exhibit to Yahuah that we, as a people, want Him to free us once more from the “entanglement” of sin and we direly NEED Him to reign over us. Now that He has given us the “key to knowledge”, His Name and we have His permission to use “it”, we have unlimited access to Yahusha and to the knowledge and wisdom that He brings.

 is going to BLESS us! Whoever “wins” the “Whitehouse” will bring the “Shepherd of David” and “The Elohim of Yisra’el” to America. He said that where He has caused His Name to be remembered He will come and bless us. His Word is “The Two Edged Sword” so; will He come to “bless us good” or to “bless us bad”?

John Adams challenged America: “Let us tenderly and kindly cherish therefore the means of knowledge. Let us dare to read, think, speak and write!”

What is Yahuah’s desire and what is our mission”? It is for His people to proclaim with “urchinsea” His Name, His Reign and His Word. To accept His Love Covenant that He places in our hearts and fortifies with His Name and His Commands. He wants love-obedience to His offer of peace as a jump start to entering into His everlasting dominion. To be good servants and enthusiastically declare His Awesome Name to our brothers and sisters while we walk hand in hand with Him to learn and apply His ways. Psalms 22:22  Psalms 45:17  John 17:6-10-11-26. Yahuah’s sword of judgment waits in the wings – and Yahusha will wield it.

He has been commissioned and knows who he is. Rev 19:11-16  2/23/2007

Will we CHOOSE TO walk after  the Elohim of Yisra’el, To fear Him and guard His Commands?
To obey His Voice and serve Him?
Do we have the strength to cling to Him all the days of our lives From now on until forever?

Will you be found with the quick or with the dead?

Rev. 2:5 & 16 ~ Rev. 3:11 ~ Rev. 22:7,12 & 20
# Books of the Besorah

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~ THE PRE-MESSIANIC SCRIPTURES ~

(Notice this is an acronym for the Torah, the Nebi’im and the Kethubim)

**Torah ~ Teaching** (commonly called Law)

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May Ewe Enjoy The Lamb’s Book of Life!
BERESHITH - In The Beginnings

Hebrew is the “lashon qodesh”, or set-apart tongue. Each word is not only important, but “breathed” directly from the mind and heart of the Creator of Shamayim (heavens, skies) and Erets (Earth) into the men who recorded these words.

The word BERESHITH is made up of these parts:
The root: RESH - literally “head” (by extension, beginning, or first in place, time, order, or rank).
The “BA” is a single letter, BETH, before the RESH and means “in”. The ending letter is TAU and makes the word plural.

The revelation of Yahuah’s process of creation is provided for us in a series of beginnings for the primary particles, energies, objects and organisms so that we may understand the grandeur, design and power that was spoken into existence. All these things He did in a special act of creation, in order to find joy in the companionship of those He created.

Out of water (a molecule of 2 elements) He made all the other elements, calling it “mayim”. When anyone enters His Covenant, they are immersed in water. This is the beginning of a new life that is lived for Him out of their love for Him. The physical universe is only a part of what Yahuah has created, since He was creating long before the “foundations” of the Earth were laid.

He is Life eternal and Spirit.

This book you are holding is about Him and His life which He has breathed into His creatures.

May you find His Life as these pages speak His Words into your heart.
In the beginning Elohim created the heavens and the earth.

And the earth came to be formless and empty and darkness was on the face of the deep. And the Spirit of Elohim was moving on the face of the waters.

And Elohim said, “Let light come to be,” and light came to be.

And Elohim saw the light, that it was good. And Elohim separated the light from the darkness.

And Elohim called the light ‘day’ and the darkness He called ‘night.’ And there came to be evening and there came to be morning, the first day.

And Elohim said, “Let an expanse come to be in the midst of the waters and let it separate the waters from the waters.”

And Elohim made the expanse and separated the waters which were under the expanse from the waters which were above the expanse. And it came to be so.

And Elohim called the expanse ‘heavens.’ And there came to be evening and there came to be morning, the second day.

And Elohim said, “Let the waters under the heavens be gathered together into one place and let the dry land appear.” And it came to be so.

And Elohim called the dry land ‘earth,’ and the collection of the waters He called ‘seas.’ And Elohim saw that it was good.

And Elohim said, “Let the earth bring forth grass, the plant that yields seed and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth.” And it came to be so.

And the earth brought forth grass, the plant that yields seed according to its kind and the tree that yields fruit, whose seed is in itself according to its kind. And Elohim saw that it was good.

And there came to be evening and there came to be morning, the third day.

And Elohim said, “Let lights come to be in the expanse of the heavens to separate the day from the night and let them be for signs and appointed times and for days and years, and let them be for lights in the expanse of the heavens to give light on the earth.” And it came to be so.

And Elohim made two great lights: the greater light to rule the day and the lesser light to rule the night and the stars.

And Elohim set them in the expanse of the heavens to give light on the earth, and to rule over the day and over the night and to separate the light from the darkness. And Elohim saw that it was good.

And there came to be evening and there came to be morning, the fourth day.

And Elohim said, “Let the waters teem with shoals of living creatures and let birds fly above the earth on the face of the expanse of the heavens.”

And Elohim created great sea creatures and every living creature that moves, with which the waters teemed, according to their kind and every winged bird according to its kind. And Elohim saw that it was good.

And Elohim blessed them, saying, “Bear fruit and increase and fill the waters in the seas and let the birds

Elohim: The ending “im” is really “YM” (yod-mem) and makes the word plural. The Hebrew root “EL” means “strength” and is understood to be rendered plural by the ending “YM”. Since Yahuah is ONE, this often confuses people. The root “EL” is not being used as a name, but is a pronoun describing “WHAT” He is. Since the term “EL” means strength, it is really the “strengths” that are many, not the Being. If we only define the word “EL” as ‘mighty-one’, then we can lose our focus on the root idea very easily. The strengths are really what are plural.
increase on the earth.”

23 And there came to be even ing and there came to be morning, the fifth day.
24 And Elohim said, “Let the earth bring forth the living creature according to its kind: livestock and creeping creatures and beasts of the earth, according to its kind.” And it came to be so.
25 And Elohim made the beast of the earth according to its kind, livestock according to its kind and all that creep on the earth according to its kind. And Elohim saw that it was good.
26 And Elohim said, “Let Us make man in Our image, according to Our likeness and let them rule over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over all the creeping creatures that creep on the earth.”
27 And Elohim created the man in His image, in the image of Elohim He created him – male and female He created them.
28 And Elohim blessed them and Elohim said to them, “Bear fruit and increase and fill the earth and subdue it and rule over the fish of the sea and over the birds of the heavens and over all creatures moving on the earth.”
29 And Elohim said, “See, I have given you every plant that yields seed which is on the face of all the earth and every tree whose fruit yields seed, to you it is for food.
30 And to every beast of the earth and to every bird of the heavens and to every creeping creature on the earth, in which there is life, every green plant is for food.” And it came to be so.
31 And Elohim saw all that He had made and see, it was very good. And there came to be evening and there came to be morning, the sixth day.

2 Thus the heavens and the earth were completed and all their array.
2 And on the seventh day Elohim completed His work which He had done and He rested on the seventh day from all His work which He had made.
3 And Elohim blessed the seventh day and set it apart, because on it He rested from all His work which Elohim in creating had made.
4 These are the births of the heavens and the earth when they were created, in the day that Ayaz Elohim made earth and heavens.
5 Now no shrub of the field was yet on the earth and no plant of the field had yet sprung up, for Ayaz Elohim had not sent rain on the earth and there was no man to til the ground,
6 but a mist went up from the earth and watered the entire surface of the ground.
7 And Ayaz Elohim formed the man out of dust from the ground and breathed into his nostrils breath of life. And the man became a living being.
8 And Ayaz Elohim planted a garden in Eden, to the east and there He put the man whom He had formed.
9 And out of the ground Ayaz Elohim made every tree grow that is pleasant to the sight and good for food, with the tree of life in the midst of the garden and the tree of the knowledge of good and evil.
10 And a river went out of Eden to water the garden and from there it divided and became four riverheads.
11 The name of the first is Pison, it is the one surrounding the entire land of Havilah, where there is gold.
12 And the gold of that land is good. Bdelium is there and the shoham stone.
13 And the name of the second river is Gihon, it is the one surrounding the entire land of Kush.
14 And the name of the third river is Hiddekel, it is the one which goes toward the east of Ashshur. And the fourth river is the Euphrates.
15 And Elohim took the man and put him in the garden of Eden to work it and to guard it.
16 And Elohim commanded the man, saying, “Eat of every tree of the garden,
17 but do not eat of the tree of the knowledge of good and evil, for in the day that you eat of it you shall certainly die.”
18 And Elohim said, “It is not good for the man to be alone, I am going to make a helper for him, as his counterpart.”
19 And from the ground Elohim formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called each living creature, that was its name.
20 So the man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for the man there was not found a helper for him, as his counterpart.
21 So Elohim caused a deep sleep to fall on the man and he slept. And He took one of his ribs and closed up the flesh in its place.
22 And the rib which Elohim had taken from the man He made into a woman and He brought her to the man.
23 And the man said, “This is now bone of my bones and flesh of my flesh. This one is called ‘woman,’ because she was taken out of man.”
24 For this cause a man shall leave his father and mother and cleave to his wife and they shall become one flesh.
25 And they were both naked, the man and his wife, yet they were not ashamed.
3 And the serpent was more crafty than any beast of the field which Elohim had made and he said to the woman, “Is it true that Elohim has said, ‘Do not eat of every tree of the garden’?”
2 And the woman said to the serpent, “We are to eat of the fruit of the trees of the garden,
3 but of the fruit of the tree which is in the midst of the garden, Elohim has said, ‘Do not eat of it, nor touch it, lest you die.’ ”
4 And the serpent said to the woman, “You shall certainly not die.
5 “For Elohim knows that in the day you eat of it your eyes shall be opened and you shall be like Elohim, knowing good and evil.”
6 And the woman saw that the tree was good for food, that it was pleasant to the eyes and a tree desirable to make one wise and she took of its fruit and ate. And she also gave to her husband with her and he ate.
7 Then the eyes of both of them were opened and they knew that they were naked. And they sewed fig leaves together and made loin coverings for themselves.
8 And they heard the sound of Elohim walking about in the garden in the cool of the day and Adam and his wife hid themselves from the presence of Elohim among the trees of the garden.
9 And Elohim called unto Adam and said to him, “Where are you?”
10 And he said, “I heard Your voice in the garden and I was afraid because I was naked, so I hid myself.”
11 And He said, “Who made you know that you were naked? Have you eaten of the tree of which I commanded you that you should not eat?”
12 And the man said, “The woman whom You gave to be with me, she gave me of the tree and I ate.”
13 And Elohim said to the woman, “What is this you have done?” And the woman said, “The serpent deceived me and I ate.”
And **Elohim** said to the serpent, **“Because** you have done this, you are cursed more than all livestock and more than every beast of the field. On your belly you are to go and eat dust all the days of your life.

And I put enmity between you and the woman and between your seed and her Seed. **He shall crush** your head and you **shall crush** His heel.”

To the woman He said, “I greatly increase your sorrow and your conception – bring forth children in pain. And your desire is for your husband and he does **rule** over you.”

And to the man He said, **“Because** you have **listened** to the **voice** of your wife and have eaten of the **tree** of which I **commanded** you, saying, **‘Do not eat of it’**: **‘Cursed** is the ground **because** of you, in toil you are to eat of it all the days of your life,

and the ground **shall** bring forth thorns and thistles for you and you shall eat the plants of the field.

By the sweat of your face you are to eat **bread** until you **return** to the ground, for out of it you were taken. For dust you are and to dust you return.”

And the man called his wife’s name Hawwah, **because** she became the mother of **all living**.

And **Elohim** made coats of skin for the man and his wife and dressed them.

And **Elohim** said, **“See,** the man has become like one of Us, to **know good** and evil. And **now,** lest he put out his **hand** and take also of the **tree** of **life** and eat and **live forever.”**

so **Elohim** sent him out of the garden of Éden to til the ground from which he was taken,

and **He** drove the man out. And **He** placed kerubim at the east of the garden of Éden and a flaming **sword** which turned **every way,** to guard the way to the **tree** of **life**.

4  And **Adam** knew Hawwah his wife and she conceived and bore Qayin, and said, **“I have gained a man from **Elohim.”**

2And again, she gave birth to his brother Hebel. And Hebel became a keeper of sheep, but Qayin became a tiler of the ground.

And it came to be, in the course of **time,** that Qayin brought an offering of the **fruit** of the ground to **Elohim**.

And Hebel also brought of the first-born of his flock and of their fat. And **Elohim** looked to Hebel and his offering,

but **He** did not look to Qayin and his offering. And Qayin was very wroth and his face fell.

And **Elohim** said to Qayin, **“Why** are you wroth? And why is your face fallen?

**If** you do well, is there not acceptance? And if you do not do well, **sin** is crouching at the **door**. And its desire is for you, but you should master it.”

And Qayin told Hebel his brother. And it came to be when they were in the field, that Qayin rose up *against* Hebel his brother and killed him.

And **Elohim** said to Qayin, **“Where is Hebel your brother?”** And he said, **“I do not know. Am I my brother’s guard?”**

And **He** said, **“What** have you done? The **voice** of your brother’s **blood** cries out to Me from the ground.

**And now** you are cursed from the earth, which has opened its **mouth** to receive your brother’s **blood** from your **hand**.

**If** you til the ground, it **shall** no longer yield its strength to you. You **shall** be a **fugitive** and a **wanderer** on the earth.”

And Qayin said to **Elohim**, **“My punishment** is too **great** to bear!

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*Sin: The Hebrew word is chattath and means offense. The old English word “sin” means to “miss”, as in missing the target in archery. If we cease to offend Yahuah, then we are living according to His Covenant and remain in His love.*
5 This is the book of the genealogy of Adam. In the day that Elohim created man, He made him in the likeness of Elohim.

2 Male and female He created them and He blessed them and called their name ‘Adam’ in the day they were created.

3 And Adam lived one hundred and thirty years and brought forth a son in his own likeness, after his image and called his name Sheth.

4 And after he brought forth Sheth, the days of Adam were eight hundred years. And he brought forth sons and daughters.

5 So all the days that Adam lived were nine hundred and thirty years and he died.

6 And Sheth lived one hundred and five years and brought forth Enosh.

7 And after he brought forth Enosh, Sheth lived eight hundred and seven years and brought forth sons and daughters.

8 So all the days of Sheth were nine hundred and twelve years and he died.

9 And Enosh lived ninety years and brought forth Qayin.

10 And after he brought forth Qayin, Enosh lived eight hundred and fifteen years and brought forth sons and daughters.

11 So all the days of Qayin were nine hundred and twelve years and he died.

12 And Qayin lived seventy years and brought forth Mahalal’el.

13 After he brought forth Mahalal’el, Qayin lived eight hundred and forty years and brought forth sons and daughters.

14 So all the days of Qayin were nine hundred and ten years and he died.

15 And Mahalal’el lived sixty-five years and brought forth Yered.

16 And after he brought forth Yered, Mahalal’el lived eight hundred and thirty years and brought forth sons and daughters.

17 So all the days of Mahalal’el were eight hundred and ninety-five years and
and daughters were born to them,
2\ that the sons of Elohim saw the daughters of men, that they were good. And they took wives for themselves of all whom they chose.
3\ And ayaz said, “My Spirit shall not strive with man forever in his going astray. He is flesh and his days shall be one hundred and twenty years.”
4\ The Nephilim were on the earth in those days and also afterward, when the sons of Elohim came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, the men of name.
5\ And ayaz saw that the wickedness of man was great in the earth and that every inclination of the thoughts of his heart was only evil continually.
6\ And ayaz was sorry that He had made man on the earth and He was grieved in His heart.
7\ And ayaz said, “I am going to wipe off man whom I have created from the face of the earth, both man and beast, creeping creature and birds of the heavens, for I am sorry that I have made them.”
8\ But Noah found favour in the eyes of Ayaz.

9\ This is the genealogy of Noah. Noah was a righteous man, perfect in his generations. Noah walked with Elohim.
10\ And Noah brought forth three sons: Shem, Ham and Yepheth.
11\ And the earth was corrupt before Elohim and the earth was filled with violence.
12\ And Elohim looked upon the earth and saw that it was corrupt – for all flesh had corrupted their way on the earth –
13\ and Elohim said to Noah, “The end of all flesh has come before Me, for the earth is filled with violence through them. See, I am going to destroy them from the earth.
14\ Make yourself an ark of gopherwood. Make rooms in the ark and cover it inside and outside with tar.
15\ “And this is how you are to make it: The length of the ark is three hundred
cubits, its width fifty cubits and its height thirty cubits.

16a Make a window for the ark and complete it to a cubit from above. And set the door of the ark in its side. Make it with lower, second and third decks.

17a And see, I am bringing floodwaters on the earth, to destroy all flesh in which is the breath of life from under the heavens – all that is on the earth is to die.

And I shall establish My covenant with you and you shall come into the ark, you and your sons and your wife and your sons’ wives with you.

And of all the living creatures of all flesh, two of each, you are to bring into the ark, to keep them alive with you – a male and a female.

Of the birds after their kind and of the cattle after their kind and of all creeping creatures of the earth after their kind, two of each are to come to you, to keep them alive.

As for you, take of all food that is eaten and gather it to yourself. And it shall be food for you and for them.”

And Noah did according to all that Elohim commanded him, so he did.

7 And Ayal said to Noah, “Come into the ark, you and all your household, because I have seen you that you are righteous before Me in this generation.

2a Of all the clean beasts take with you seven pairs, a male and his female; and of the beasts that are unclean two, a male and his female;

2b and of birds of the heavens seven pairs, male and female, to keep offspring alive on the face of all the earth.

4a “For after seven more days I am sending rain on the earth, forty days and forty nights and shall wipe from the face of the earth all that stand that I created.”

And Noah did according to all that Ayal commanded him.

Now Noah was six hundred years old when the flood-waters were on the earth.

And Noah and his sons and his wife and his sons’ wives went into the ark because of the waters of the flood.

8 Of the clean beasts and of the beasts that are unclean and of birds and of all that creep on the earth,

9 two by two they went into the ark to Noah, male and female, as Elohim had commanded Noah.

10 And it came to be after seven days that the waters of the flood were on the earth.

11 In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, on that day all the fountains of the great deep were broken up and the windows of the heavens were opened.

12 And the rain was on the earth forty days and forty nights.

13 On that same day Noah and Shem and Ham and Yepheth, the sons of Noah and Noah’s wife and the three wives of his sons with them, went into the ark,

14 they and every living creature after its kind and every beast after its kind and every creeping creature that creeps on the earth after its kind and every bird after its kind, every bird of every sort.

15 And they went into the ark to Noah, two by two, of all flesh in which is the breath of life.

16 Those going in, male and female of all flesh, went in as Elohim had commanded him and Ayal shut him in.

17 And the flood was on the earth forty days and the waters increased and lifted up the ark and it rose high above the earth.

18 And the waters were mighty and greatly increased on the earth and the ark moved about on the surface of the waters.

19 And the waters were exceedingly mighty on the earth and all the high mountains under all the heavens were covered.

20 The waters became mighty, fifteen cubits upward and the mountains were covered.

21 And all flesh died that moved on the earth – birds and cattle and beasts and every creeping creature that creeps on
the earth and all mankind.

22 All in whose nostrils was the breath of the spirit of life, all that was on the dry land, died.

23 So He wiped off all that stand, which were on the face of the ground – both man and beast, creeping creature and bird of the heavens. And they were wiped off from the earth. And only Noah was left and those with him in the ark.

24 And the waters were mighty on the earth, one hundred and fifty days.

8 And Elohim remembered Noah and all the beasts and all the cattle that were with him in the ark. And Elohim made a wind to pass over the earth and the waters subsided.

2 And the fountains of the deep and the windows of the heavens were stopped and the rain from the heavens was withheld.

3 And the waters receded steadily from the earth and at the end of the hundred and fifty days the waters diminished.

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

5 And the waters decreased steadily until the tenth month. In the tenth month, on the first day of the month, the tops of the mountains became visible.

6 And it came to be, at the end of forty days, that Noah opened the window of the ark which he had made,

7 and he sent out a raven, which kept going out and turning back until the waters had dried up from the earth.

8 Then he sent out a dove from him, to see if the waters had receded from the face of the ground.

9 But the dove found no resting place for its feet and returned into the ark to him, for the waters were on the face of all the earth. So he put out his hand and took it and pulled it into the ark to himself.

10 And he waited yet another seven days and again he sent the dove out from the ark.

11 And the dove came to him in the evening and see, a freshly plucked olive leaf was in its mouth. And Noah knew that the waters had receded from the earth.

12 And he waited yet another seven days and sent out the dove, which did not return to him again.

13 And it came to be in the six hundred and first year, in the first month, the first day of the month, that the waters were dried up from the earth. And Noah removed the covering of the ark and looked and saw the surface of the ground was dry.

14 And in the second month, on the twenty-seventh day of the month, the earth was dry.

15 And Elohim spoke to Noah, saying,

16 “Go out of the ark, you and your wife and your sons and your sons’ wives with you.

17 Bring out with you every living creature of all flesh that is with you: of birds, of cattle and all creeping creatures that creep on the earth. And let them teem on the earth and bear and increase on the earth.”

18 So Noah went out and his sons and his wife and his sons’ wives with him,

19 every beast, every creeping creature and every bird, whatever creeps on the earth, according to their kinds, went out of the ark.

20 And Noah built an altar to Ehyeh and took of every clean beast and of every clean bird and offered burnt offerings on the altar.

21 And Elohim smelled a soothing fragrance and Elohim said in His heart, “Never again shall I curse the ground because of man, although the inclination of man’s heart is evil from his youth and never again smite all living creatures, as I have done,

22 as long as the earth remains, seedtime and harvest and cold and heat and winter and summer and day and night shall not cease.”
And Elohim blessed Noaḥ and his sons and said to them, “Bear fruit and increase and fill the earth.

And the fear of you and the dread of you is on every beast of the earth, on every bird of the heavens, on all that creeps on the ground and on all the fish of the sea – into your hand they have been given.

Every moving creature that lives is food for you. I have given you all, as I gave the green plants.

But do not eat flesh with its life, its blood.

But only your blood for your lives I require, from the hand of every beast I require it and from the hand of man. From the hand of every man’s brother I require the life of man.

Whoever sheds man’s blood, by man his blood is shed, for in the image of Elohim has He made man.

As for you, bear fruit and increase, bring forth teemingly in the earth and increase in it.”

And Elohim spoke to Noaḥ and to his sons with him, saying,

And I, see, I establish My covenant with you and with your seed after you, and with every living creature that is with you: of the birds, of the cattle and of every beast of the earth with you, of all that go out of the ark, every beast of the earth.

And I shall establish My covenant with you and never again is all flesh cut off by the waters of the flood and never again is there a flood to destroy the earth.”

And Elohim said, “This is the sign of the covenant which I make between Me and you and every living creature of all flesh and never again let the waters become a flood to destroy all flesh.

And the rainbow shall be in the cloud and I shall see it, to remember the everlasting covenant between Elohim and every living creature of all flesh that is on the earth.”

And Elohim said to Noah, “This is the sign of the covenant which I have established between Me and all flesh that is on the earth.”

And the sons of Noaḥ who went out of the ark were Shĕm and Ḥam and Yepheth. And Ḥam was the father of Kena’an.

These three were the sons of Noaḥ and all the earth was overspread from them.

And Noaḥ, a man of the soil, began and planted a vineyard.

And he drank of the wine and was drunk and became uncovered in his tent.

And Ḥam, the father of Kena’an, saw the nakedness of his father and told his two brothers outside.

So Shĕm and Yepheth took a garment, laid it on both their shoulders and went backward and covered the nakedness of their father, but their faces were turned away and they did not see their father’s nakedness.

And Noaḥ awoke from his wine and he knew what his younger son had done to him,

and he said, “Cursed is Kena’an, let him become a servant of servants to his brothers.”

And he said, “Blessed be Yepheth, the Elohim of Shĕm and let Kena’an become his servant.

Let Elohim enlarge Yepheth and let him dwell in the tents of Shĕm. And let Kena’an become his servant.”

And Noaḥ lived after the flood three hundred and fifty years.

So all the days of Noaḥ were nine hundred and fifty years and he died.

And this is the genealogy of the sons of Noaḥ: Shĕm, Ḥam and Yepheth.
And sons were born to them after the flood.

2 The sons of Yepheth: Gomer and Maçoğ and Madai and Yawan and Tūal and Mesheḵ and Tiras.

3 And the sons of Gomer: Ashkenaz and Riphath and Toḡarmah.

4 And the sons of Yawan: Elishah and Tarshish, Kittim and

5 From these the coastland peoples of the nations were separated into their lands, everyone according to his language, according to their clans, into their nations.

6 And the sons of Ḥam: Kush and Mitsrayim and Put and Kena’an.

7 And the sons of Kush: Seḇa and końw and Saḇtah and Ra’mah and Saḇtak. And the sons of Ra’mah: Sheḇa and Deḏan.

8 And Kush brought forth Nimroḏ, he began to be a mighty one on the earth.

9 He was a mighty hunter before HWHY, therefore it is said, “Like Nimroḏ the mighty hunter before HWHY.”

10 And the beginning of his reign was Baḇel and Ereḵ and Akkaḏ and Kalnēḥ, in the land of Shin‘ar.

11 From that land he went to Ashshur and built Ninewēh and Reḥoḇoth Ir and Kelaḥ,

12 and Resen between Ninewēh and Kelaḥ, the great city.

13 And Mitsrayim brought forth Ludim and Anamim and Lehaḇim and Naḥpтуhīm,

14 and Pathrusim and Kasluḥīm, from whom came the Philistines and Kaphtorīm.

15 And Kena’an brought forth Tsi’don his first-born and Hēth,

16 and the Yebusite and the Amorite and the Girgashtē, 17 and the Hiwwite and the Arqite and the Sinīte, 18 and the Arwadite and the Tsēmarite and the Hamathīte. And afterward the clans of the Kena’anites were spread abroad.

19 And the border of the Kena’anites was from Tsi’don as you go toward Gerar, as far as Azzah, as you go toward Sedōm and Amorah and Advmah and Tseḇo’yīm, as far as Lasha.

20 These were the sons of Ham, according to their clans, according to their languages, in their lands, in their nations.

21 And also to Shēm, the father of all the children of Eḇer, the brother of Yepheth the elder, children were born.

22 The sons of Shēm: Éylam and Asshur and Arpakshaḏ and Luḏ and Aram.

23 And the sons of Aram: Uts and Ḥul and Gether and Mash.

24 And Arpakshaḏ brought forth Shelah, and Shelah brought forth Eḇer.

25 And to Eḇer were born two sons, the name of one was Peleḡ, for in his days the earth was divided and his brother’s name was Yoqtan.

26 And Yoqtan brought forth Almoḏaḏ and Sheleph and Ḥatsarmaweth and Yerah, 27 and Hāḏoram and Uṣal and Diqlah, 28 and Obal and Abīma’ēl and Sheḇa, 29 and Ophir and Hawilah and Yoḇaḇ. All these were sons of Yoqtan.

30 And their dwelling place was from Mēysha as you go toward Sephar, a mountain of the east.

31 These were the sons of Shēm, according to their clans, according to their languages, in their lands, according to their nations.

32 These were the clans of the sons of Noah, according to their generations, in their nations. And from these the nations were divided on the earth after the flood.

11 And all the earth had one language/lip and one speech. 2 And it came to be, as they set out from the east, that they found a plain in the land of Shin‘ar and they dwelt there. 3 And they said to each other, “Come, let us make bricks and bake them thoroughly.” And they had brick for stone and they had asphalt for mortar.
4 And they said, “Come, let us build ourselves a city and a tower whose top is in the heavens and make a name for ourselves, lest we be scattered over all the face of the earth.”

5 Then Ayaz came down to see the city and the tower which the sons of men had built.

6 And Ayaz said, “Look, they are one people and they all have one language and this is what they begin to do! And now, they are not going to be withheld from doing whatever they plan to do.

7 Come, let Us go there and confuse their language, so that they do not understand one another’s speech.”

8 And Ayaz scattered them from there, over the face of all the earth and they left off building the city.

9 That is why its name was called Babel, because there Ayaz confused the language of all the earth and from there Ayaz scattered them over the face of all the earth.

10 This is the genealogy of Shem: Shem was a hundred years old and brought forth Arpakhshad, two years after the flood.

11 And after he brought forth Arpakhshad, Shem lived five hundred years and brought forth sons and daughters.

12 And Arpakhshad lived thirty-five years and brought forth Shelah.

13 And after he brought forth Shelah, Arpakhshad lived four hundred and three years and brought forth sons and daughters.

14 And Shelah lived thirty years and brought forth Eber.

15 And after he brought forth Eber, Shelah lived four hundred and three years and brought forth sons and daughters.

16 And Eber lived thirty-four years and brought forth Peleg.

17 And after he brought forth Peleg, Eber lived four hundred and thirty years and brought forth sons and daughters.

18 And Peleg lived thirty years and brought forth Re’u.

19 And after he brought forth Re’u, Peleg lived two hundred and nine years and brought forth sons and daughters.

20 And Re’u lived thirty-two years and brought forth Serug.

21 And after he brought forth Serug, Re’u lived two hundred and seven years and brought forth sons and daughters.

22 And Serug lived thirty years and brought forth Nahor.

23 And after he brought forth Nahor, Serug lived two hundred years and brought forth sons and daughters.

24 And Nahor lived twenty-nine years and brought forth Terah.

25 And after he brought forth Terah, Nahor lived one hundred and nineteen years and brought forth sons and daughters.

26 And Terah lived seventy years and brought forth Abram, Nahor and Haran.

27 And this is the genealogy of Terah: Terah brought forth Abram, Nahor and Haran. And Haran brought forth Lot.

28 And Haran died before his father Terah in the land of his birth, in Ur of the Chaldeans.

29 And Abram and Nahor took wives: the name of Abram’s wife was Sarai and the name of Nahor’s wife, Milkah, the daughter of Haran the father of Milkah and the father of Yiskah.

30 And Sarai was barren, she had no child.

31 And Terah took his son Abram and his grandson Lot, son of Haran and his daughter-in-law Sarai, his son Abram’s wife and they went out with them from Ur of the Chaldeans to go to the land of Kena’an.

And they came to Haran and dwelt there.

32 And the days of Terah came to be two hundred and five years and Terah died in Haran.

12 And Ayaz said to Abram, “Go yourself out of your land, from your relatives and from your father’s house, to a land which I show you.

24 And I shall make you a great nation and bless you and make your name great
And you **shall be** a blessing!

3"And I **shall bless those who bless you** and *curse him who curses you*. And in you **all** the clans of the earth **shall be blessed.**"

4So Abram left, as **AYAL** had **commanded** him and Lot went with him. And Abram was seventy-five years old when he set out from Haran.

5And Abram took Sarai his wife and Lot his brother’s son and all their **possessions** that they had gathered and the beings whom they had acquired in Haran and they set out for the land of Kena’an. And they came to the land of Kena’an.

6And Abram passed through the land to the place of Shekem, as far as the terebinth tree of Moreh. At that **time** the Kena’anites were in the land.

7And **AYAL** appeared to Abram and said, "To your seed I give this land." And he built there an altar to **AYAL**, who had appeared to him.

8And from there he moved to the mountain east of Bêyth Ŗl and he pitched his tent, with Bêyth Ŗl on the west and Ai on the east. And he built there an altar to **AYAL** and **called on the Name of** **AYAL**.

9And Abram set out, continuing toward the South.

10And a **scarcity of food** came to be in the land and Abram went down to Mitsrayim to dwell there, for the **scarcity of food** was **severe** in the land.

11And it came to be, when he was close to entering Mitsrayim, that he said to Sarai his wife, “**See, I know** that you are a fair woman to look at.

12And it **shall be**, when the Mitsrites **see** you, that they **shall** say, ‘This is his wife.’ And they **shall kill** me, but let you **live**.

13"Please say you are my sister, so that it **shall be** well with me for your sake and my **life** be spared **because of** you.”

14And it came to be, when Abram came into Mitsrayim, that the Mitsrites **saw** the woman, that she was **very fair**.

15And Pharaoh’s officials **saw** her and **praised** her before Pharaoh and the woman was taken to Pharaoh’s house.

16And he treated Abram well for her sake and he had sheep and cattle and male donkeys and male and female servants and female donkeys and camels.

17But **AYAL** plauged Pharaoh and his house with **great plagues** **because of** Sarai, Abram’s wife.

18And Pharaoh called Abram and said, “**What** is this you have done to me? **Why** did you not inform me that she was your wife?

19"**Why** did you say, ‘She is my sister’? And so I was going to take her for my wife. Look, here is your wife, take her and go.”

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

13 And Abram went up from Mitsrayim into the South, he and his wife and **all** that he had and Lot with him.

2And Abram was **very** rich in livestock, in silver and in gold.

3And he went on his journey from the South as far as Bêyth Ŗl, to the place where his tent had been at the beginning, between Bêyth Ŗl and Ai,

4to the place of the altar which he had made there at first. And there Abram **called on the Name of** **AYAL**.

5Now Lot, who went with Abram, also had flocks and herds and tents.

6And the land was not able to bear them, that they might dwell together, for their possessions were great, so that they **could not** dwell together.

7And there was **strife** between the herdsmen of Abram’s livestock and the herdsmen of Lot’s livestock. And at that **time** the Kena’anites and the Perizzites dwelt in the land.

8Then Abram said to Lot, “**Please let there be no strife** between you and me and between my herdsmen and your herdsmen, for we are brothers.

9"**Is not all** the land before you? Please separate from me. **If** you take the left,
then I go to the right; or, if you go to the right, then I go to the left.”

10 And Lot lifted his eyes and saw all the plain of the Yarden, that it was well watered everywhere — before Ayal destroyed Sodom and Amorah — like the garden of Ayal, like the land of Mitsrayim as you go toward Tso’ar.

11 So Lot chose for himself all the plain of the Yarden and Lot moved east. Thus they separated from each other,

12 Aḇram dwelling in the land of Kena’an and Lot dwelling in the cities of the plain and pitched his tent as far as Sėḏom.

13 But the men of Sėḏom were evil and sinned before Ayal exceedingly so.

14 And after Lot had separated from him, Ayal said to Aḇram, “Now lift up your eyes and look from the place where you are, northward and southward and eastward and westward, for all the land which you see I shall give to you and your seed forever.

15 And I shall make your seed as the dust of the earth, so that, if a man could count the dust of the earth, then your seed also could be counted.

16 Arise, walk in the land through its length and its width, for I give it to you.”

17 So Aḇram moved his tent and went and dwelt by the terebinth trees of Māmre, which are in Ḥeḇron and built an altar there to Ayal.

14 And it came to be in the days of Aﻭrāḵ, sov’m of Shin’ar, Kedōr’la’omer sov’m of Ĕy’il and Tiḏ’al sov’m of Goyim,

2 that they fought against Bera sov’m of S’dom, Birsha sov’m of Amorah, Shīnaḥ sov’m of Aḏmah, Shem’ēber sov’m of Tsebo’yim and the sov’m of Bela, that is Tso’ar.

3 All these joined together in the Valley of Siddim, that is the Salt Sea.

4 Twelve years they served Kedōr’la’omer and in the thirteenth year they rebelled.

5 And in the fourteenth year Kedōr’la’omer and the sov’m that were with him came and smote the Repha’im in asḥeroth Qarayim and the Zuzim in Ham and the Ėmites in Shawène Qiryathayim,

6 and the Horites in their mountain of Sē’ir, as far as El Paran, which is by the wilderness.

7 And they turned back and came to Ḕn Mishpah, that is Qadēsh and smote all the country of the Aṃlēqites and also the Aṃorites who dwelt in Hatsetson Tamar.

8 And the sov’m of S’dom and the sov’m of Amorah and the sov’m of Aḏmah and the sov’m of Tsebo’yim and the sov’m of Bela, that is Tso’ar, went out and joined together in battle in the Valley of Siddim,

9 against Kedōr’la’omer sov’m of Ĕy’il and Tiḏ’al sov’m of Goyim and Aṃraphel sov’m of Shin’ar and Aṿyḵ sov’m of Ellasar — four sov’m against five.

10 And the Valley of Siddim had many tar pits. And the sov’m of S’dom and Amorah fled and fell there and the remainder fled to the mountains.

11 And they took all the goods of S’dom and Amorah and all their food and went away.

12 And they took Lot, Aḇram’s brother’s son who dwelt in S’dom and his goods and left.

13 And one who had escaped came and informed Aḇram the Hebrew, for he dwelt by the terebinth trees of Māmre the Amorite, brother of Eshkol and brother of An’ēr and they had a covenant with Aḇram.

14 And when Aḇram heard that his brother was taken captive, he armed his three hundred and eighteen trained servants who were born in his own house and went in pursuit as far as Dan.

15 And he and his servants divided against them by night and smote them and pursued them as far as Hoḥbah, which is on the left of Damascus.

16 So he brought back all the goods and
also brought back his brother Lot and his goods, as well as the women and the people.

17 And after his return from the defeat of Keḏorla’omer and the sovereigns who were with him, the sovereign of Seḏom came out to meet him at the Valley of Shawēh, that is, the Sovereign’s Valley.

18 And Malkitsedeq sovereign of Shalēm brought out bread and wine. Now he was the priest of the Most High Ėl.

19 And he blessed him and said, “Blessed be Aḇram of the Most High Ėl, Possessor of the heavens and earth.

20 And blessed be the Most High Ėl who has delivered your enemies into your hand. And he gave him a tenth of all.

21 And the sovereign of Seḏom said to Aḇram, “Give me the people and take the goods for yourself.”

22 But Aḇram said to the sovereign of Seḏom, “I have lifted my hand to HWHY, the Most High Ėl, the Possessor of the heavens and earth,

23 not to take a thread or a sandal strap or whatever is yours, lest you should say, ‘I have made Aḇram rich,’

24 except only what the young men have eaten and the portion of the men who went with me: Anēr, Eshkol and Mamrē. Let them take their portion.”

15 After these events the Word of HWHY came to Aḇram in a vision, saying, “Do not be afraid, Aḇram. I am your shield, your reward is exceedingly great.”

2 And Abram said, “Master Ēl, what would You give me, seeing I go childless and the heir of my house is Eli’ezera of Damascus?”

3 And Abram said, “See, You have given me no seed and see, one born in my house is my heir!”

4 And see, the Word of Ēl came to him, saying, “This one is not your heir, but he who comes from your own body is your heir.”

5 And He brought him outside and said, “Look now toward the heavens and count the stars if you are able to count them.” And He said to him, “So are your seed.”

6 And he believed in Ēl and He reckoned it to him for righteousness.

7 And He said to him, “I am Ēl, who brought you out of Ur of the Chaldeans, to give you this land to inherit it.”

8 And he said, “Master Ēl, whereby do I know that I possess it?”

9 And He said to him, “Bring Me a three year-old heifer and a three year-old female goat and a three year-old ram and a turtledove and a young pigeon.”

10 And he took all these to Him and cut them in the middle and placed each half opposite the other, but he did not cut the birds.

11 And the birds of prey came down on the carcasses and Aḇram drove them away.

12 And it came to be, when the sun was going down and a deep sleep fell upon Aḇram, that see, a frightening great darkness fell upon him.

13 And He said to Abram, “Know for certain that your seed are to be sojourners in a land that is not theirs and shall serve them and they shall afflict them four hundred years.

14 But the nation whom they serve I am going to judge and afterward let them come out with great possessions.

15 Now as for you, you are to go to your fathers in peace, you are to be buried at a good old age.

16 Then, in the fourth generation they shall return here, for the crookedness of the Amorites is not yet complete.”

17 And it came to be, when the sun went down and it was dark, that see, a smoking oven and a burning torch passing between those pieces.

18 On the same day Ēl made a covenant with Abram, saying, “I have given this land to your seed, from the river of Mitsrayim to the great river, the River Euphrates,
16 And Sarai, Abram’s wife, had borne him no child. And she had a Mitsrite female servant whose name was Hāgar.

2And Sarai said to Abram, “See, Ayaz has kept me from bearing children. Please, go in to my female servant. It might be that I am built up by her.” And Abram listened to the voice of Sarai.

3And Sarai, Abram’s wife, took Hāgar her female servant, the Mitsrite and gave her to her husband Abram to be his wife, after Abram had dwelt ten years in the land of Kena’an.

4And he went in to Hāgar and she conceived. And when she saw that she had conceived, her mistress was despised in her eyes.

5And Sarai said to Abram, “My wrong be upon you! I gave my female servant into your bosom. And when she saw that she had conceived, I was despised in her eyes. Let Ayaz judge between you and me.”

6And Abram said to Sarai, “See, your female servant is in your hand, do to her what is good in your eyes.” And Sarai treated her harshly and she fled from her presence.

7And the Messenger of Ayaz found her by a spring of water in the wilderness, by the spring on the way to Shur,

8and He said, “Hāgar, Sarai’s female servant, where have you come from and where are you going?” And she said, “I am fleeing from the presence of Sarai, my mistress.”

9And the Messenger of Ayaz said to her, “Return to your mistress and humble yourself under her hand.”

10And the Messenger of Ayaz said to her, “I am going to increase your seed greatly, too numerous to be counted.”

11And the Messenger of Ayaz said to her, “See, you are conceiving and bearing a son and shall call his name Yishma’ĕl, because Ayaz has heard your affliction.

12“And he is to be a wild man, his hand against every one and every one’s hand against him and dwell over against all his brothers.”

13And she called the Name of Ayaz who spoke to her, “You are the Ėl who sees,” for she said, “Even here have I seen after Him who sees me?”

14That is why the well was called Be’ër Laḥai Ro’i, see, it is between Qaḏĕsh and Bered.

15And Hāgar bore Abram a son and Abram called the name of his son, whom Hāgar bore, Yishma’ĕl.

16And Abram was eighty-six years old when Hāgar bore Yishma’ĕl to Abram.

17 And it came to be when Abram was ninety-nine years old, that Ayaz appeared to Abram and said to him, “I am Ėl Shaddai – walk before Me and be perfect.

2“And I give My covenant between Me and you and shall greatly increase you.”

3And Abram fell on his face and Elohim spoke with him, saying,

4“As for Me, look, My covenant is with you and you shall become a father of many nations.

5“And no longer is your name called Abram, but your name shall be Abraham, because I shall make you a father of many nations.

Slight change in Abrahams name: Abu Ramu (exalted father) was changed to Abrahim (father of nations). The ending “im” is really “ym” (yod-mem) and makes the word plural.
64"And I shall make you bear fruit exceedingly and make nations of you and sovereigns shall come from you.
75"And I shall establish My covenant between Me and you and your seed after you in their generations, for an everlasting covenant, to be Elohim to you and your seed after you.
85"And I shall give to you and your seed after you the land of your sojournings, all the land of Kena’an, as an everlasting possession. And I shall be their Elohim.”
95"And Elohim said to Abraham, “As for you, guard My covenant, you and your seed after you throughout their generations.
105"This is My covenant which you guard between Me and you and your seed after you: Every male child among you is to be circumcised.
114"And you shall circumcise the flesh of your foreskin and it shall become a sign of the covenant between Me and you.
124"And a son of eight days is circumcised by you, every male child in your generations, he who is born in your house or bought with silver from any foreigner who is not of your seed.
135"He who is born in your house and he who is bought with your silver, has to be circumcised. So shall My covenant be in your flesh, for an everlasting covenant.
144"And an uncircumcised male child, who is not circumcised in the flesh of his foreskin, his life shall be cut off from his people – he has broken My covenant.”
155"And Elohim said to Abraham, “As for Sarai your wife, do not call her name Sarai, for Sarah is her name.
165"And I shall bless her and also give you a son by her. And I shall bless her and she shall become nations – sovereigns of peoples are to be from her.”
175"And Abraham fell on his face and laughed and said in his heart, “Is a child born to a man who is a hundred years old? Or is Sarah, who is ninety years old, to bear a child?”
185"And Abraham said to Elohim, “Oh, let Yishma’ēl live before You!”
195"And Elohim said, “No, Sarah your wife is truly bearing a son to you and you shall call his name Yitshaq. And I shall establish My covenant with him for an everlasting covenant and with his seed after him.
205"And as for Yishma’ēl, I have heard you. See, I shall bless him and shall make him bear fruit and greatly increase him. He is to bring forth twelve princes and I shall make him a great nation.
215"But My covenant I establish with Yitshaq, whom Sarah is to bear to you at this set time next year.”
225"And when He had ended speaking with him, Elohim went up from Abraham.
235"And Abraham took Yishma’ēl his son and all those born in his house and all those bought with his silver, every male among the men of Abraham’s house and circumcised the flesh of their foreskins that same day, as Elohim told him.
245"And Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin.
255"And Yishma’ēl his son was thirteen years old when he was circumcised in the flesh of his foreskin.
265"Abraham and his son Yishma’ēl were circumcised that same day.
275"And all the men of his house, born in the house or bought with silver from a foreigner, were circumcised with him.

18 And ayāz appeared to him by the terebinth trees of Mamrē, while he was sitting in the tent door in the heat of the day.
2So he lifted his eyes and looked and saw three men standing opposite him. And when he saw them, he ran from the tent door to meet them and bowed himself to the ground,
3and said, “Ayāz, if I have now found favour in Your eyes, please do not pass Your servant by.
4“Please let a little water be brought and wash your feet and rest yourselves under the tree.
54And let me bring a piece of bread and refresh your hearts and then go on, for this is why you have come to your servant.” And they said, “Do as you have said.”

55So Abraham ran into the tent to Sarah and said, “Hurry, make ready three measures of fine flour, knead it and make cakes.”

7And Abraham ran to the herd, took a tender and good calf, gave it to a young man and he hurried to prepare it.

8And he took curds and milk and the calf which he had prepared and set it before them and he stood by them under the tree as they ate.

9And they said to him, “Where is Sarah your wife?” And he said, “See, in the tent.”

10And He said, “I shall certainly return to you according to the time of life and see, Sarah your wife is to have a son!” And Sarah was listening in the tent door which was behind him.

11Now Abraham and Sarah were old, well advanced in age and Sarah was past the way of women.

12And Sarah laughed within herself, saying, “After I have grown old, shall I have pleasure, my master being old too?”

13And **יהוה** said to Abraham, “Why did Sarah laugh, saying, ‘Shall I truly have a child, since I am old?’

14Is any matter too hard for **יהוה**? At the appointed time I am going to return to you, according to the time of life and Sarah is to have a son.”

15But Sarah denied it, saying, “I did not laugh,” for she was afraid. And He said, “No, but you did laugh!”

16And the men rose up from there and looked toward Sedom and Abraham went with them to send them away.

17And **יהוה** said, “Shall I hide from Abraham what I am doing?

18Since Abraham is certainly going to become a great and mighty nation and all the nations of the earth shall be blessed in him?

19For I have known him, so that he commands his children and his household after him, to guard the way of **יהוה** to do righteousness and right-ruling, so that **יהוה** brings to Abraham what He has spoken to him.”

20And **יהוה** said, “Because the outcry against Sedom and Amorah is great and because their sin is very heavy,

21“I am going down now to see whether they have done altogether according to the outcry against it that has come to Me and if not, I know.”

22So the men turned away from there and went toward Sedom, but **יהוה** still stood before Abraham.

23And Abraham drew near and said, “Would You also destroy the righteous with the wrong?

24Suppose there are fifty righteous within the city, would You also destroy the place and not spare it for the fifty righteous that were in it?

25Far be it from You to act in this way, to slay the righteous with the wrong, so that the righteous should be as the wrong. Far be it from You! Does the Judge of all the earth do right?”

26And **יהוה** said, “If I find in Sedom fifty righteous within the city, then I shall spare all the place for their sakes.”

27And Abraham answered and said, “Look, please, I who am but dust and ashes have taken it upon myself to speak to **יהוה**,

28Suppose there are five less than the fifty righteous, would You destroy all of the city for lack of five?” And He said, “If I find there forty-five, I do not destroy it.

29And he spoke to Him yet again and said, “Suppose there are found forty?” And He said, “I would not do it for the sake of forty.”

30And he said, “Let not **יהוה** be displeased and let me speak: Suppose there are found thirty?” And He said, “I would not do it if I find thirty there.”

31And he said, “Look, please, I have taken it upon myself to speak to **יהוה**: Suppose there are found twenty?” And He said, “I would not destroy it
And he said, “Let not YHWH be displeased and let me speak only this time: Suppose there are found ten?” And He said, “I would not destroy it for the sake of ten.”

Then YHWH went away as soon as He had ended speaking to Abraham. And Abraham returned to his place.

And the two messengers came to Sodom in the evening and Lot was sitting in the gate of Sodom. And when Lot saw them, he rose up to meet them and he bowed himself with his face toward the ground,

and he said, “Look, please my masters, please turn in to your servant’s house and spend the night and wash your feet and rise early and go your way.” And they said, “No, but let us spend the night in the open square.”

But he urged them strongly and they turned in to him and came into his house. And he made them a feast and baked unleavened bread and they ate.

Before they lay down, the men of the city, the men of Sodom, both old and young, all the people from every part, surrounded the house.

And they called to Lot and said to him, “Where are the men who came to you tonight? Bring them out to us and let us ‘know’ them.”

So Lot went out to them through the doorway and shut the door behind him, and said, “Please, my brothers, do not do evil!

Look,please, I have two daughters who have not known a man. Please, let me bring them out to you and do to them as you wish, only do no deed to these men, because they have come under the shadow of my roof.”

But they said, “Stand back!” And they said, “This one came in to sojourn and should he always judge? Now we are going to treat you worse than them.” So they pressed hard against the man Lot and came near to break down the door.

But the men reached out their hands and pulled Lot into the house with them and shut the door.

Then they struck the men who were at the doorway of the house with blindness, both small and great and they wearied themselves to find the door.

And the men said to Lot, “Have you anyone else here? A son-in-law and your sons and your daughters and whomever you have in the city – bring them out of this place!

“For we are going to destroy this place, because the cry against them has grown great before the face of YHWH and YHWH has sent us to destroy it.”

And Lot went out and spoke to his sons-in-law, who had married his daughters and said, “Get up, get out of this place, for YHWH is going to destroy this city!” But to his sons-in-law he seemed to be as one joking.

And when morning dawned, the messengers urged Lot to hurry, saying, “Get up, take your wife and your two daughters who are here, lest you be consumed in the punishment of the city.”

And while he loitered, the men took hold of his hand and his wife’s hand and the hands of his two daughters, YHWH having compassion on him and they brought him out and set him outside the city.

And it came to be, when they had brought them outside, that he said, “Escape for your life! Do not look behind you nor stay anywhere in the plain. Escape to the mountains, lest you be consumed.”

And Lot said to them, “Oh no YHWH!

Look, please, your servant has found favour in your eyes and you have increased your kindness which you have shown me by saving my life, but I am unable to escape to the mountains, lest calamity overtake me and I die.

Look, please, this city is near enough to flee to and it is small. Please let me escape there – is it not a small matter – and let my life be saved?”

And He said to him, “Look, I have favoured you concerning this matter
also, without overthrowing this city for which you have spoken.
22“Hurry, escape there. For I am not able to do any deed until you arrive there.” So the name of the city was called Tso‘ar.
23The sun had risen upon the earth when Lot entered Tso‘ar.
24And Ayaz rained sulphur and fire on Sedom and Amorah, from Ayaz out of the heavens.
25So He overthrew those cities and all the plain and all the inhabitants of the cities and what grew on the ground.
26But his wife looked back from behind him and she became a post of salt.
27And Abrahim arose early in the morning and went to the place where he had stood before Ayaz, and he looked toward Sedom and Amorah and toward all the land of the plain. And he looked and saw the smoke of the land which went up like the smoke of a furnace.
28Thus it came to be, when Elohim destroyed the cities of the plain, that Elohim remembered Abrahim and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot had dwelt.
29And Lot went up out of Tso‘ar and dwelt in the mountains and his two daughters were with him, for he was afraid to dwell in Tso‘ar. And he and his two daughters dwelt in a cave.
30And the first-born said to the younger, “See, I lay with my father last night. Let us make him drink wine tonight as well and you go in and lie with him, so that we keep the seed of our father.”
31So they made their father drink wine that night as well. And the younger arose and lay with him and he was not aware of it when she lay down or when she arose.
32Thus both the daughters of Lot became pregnant by their father.
33And the first-born bore a son and called his name Mo‘ab, he is the father of the Mo‘abites to this day.
34And the younger, she also bore a son and called his name Ben-Ammi, he is the father of the children of Ammon to this day.

20 1And Abrahim set out from there to the land of the South and dwelt between Qadashe and Shur and stayed in Gerar.
2And Abrahim said concerning Sarah his wife, “She is my sister.” And Abimelech sovereign of Gerar sent and took Sarah.
3But Elohim came to Abimelech in a dream by night and said to him, “See, you are a dead man because of the woman whom you have taken, for she is a man’s wife.”
4However, Abimelech had not come near her and he said, “Ayaz, would You slay a righteous nation also?
5“Did he not say to me, ‘She is my sister’? And she, even she herself said, ‘He is my brother.’ In the integrity of my heart and in the innocence of my hands I have done this.”
6And Elohim said to him in a dream, “Yea, I know that you did this in the integrity of your heart and so I kept you from sinning against Me. For this reason I did not let you touch her.
7“And now, return the man’s wife, for he is a prophet and let him pray for you and you live. But if you do not return her, know that you shall certainly die, you and all that are yours.”
8So Abimelech rose early in the morning and called all his servants and spoke
all these words in their hearing. And the men were greatly frightened.

And Abimelek called Abraham and said to him, “What have you done to us? In what have I sinned against you, that you have brought on me and on my reign a great sin? You have done matters to me that should not be done.”

And Abimelek said to Abraham, “What did you have in view, that you have done this matter?”

And Abraham said, “Only because I said to myself, the fear of Elohim is not in this place and they shall kill me for the sake of my wife.

And yet, she is truly my sister. She is the daughter of my father, but not the daughter of my mother and she became my wife.

And it came to be, when Elohim caused me to wander from my father’s house, that I said to her, ‘This is your kindness that you should do for me: in every place, wherever we go, say of me, “He is my brother.”’

Then Abimelek took sheep and cattle and male and female servants and gave them to Abraham. And he returned Sarah his wife to him.

And Abraham said, “See, my land is before you, dwell wherever it is good in your eyes.”

And to Sarah he said, “See, I have given your brother a thousand pieces of silver. See, it is to you a covering of eyes before all who are with you and before all others and you are cleared before everyone.”

And Abraham prayed to Elohim and Elohim healed Abimelek and his wife and his female servants, so they bore children,

for the house of Abimelek because of Sarah, Abraham’s wife.

21 And visited Sarah as He had said and did for Sarah as He had spoken.
“Let me not see the death of the boy.” And she sat opposite him and lifted her voice and wept.

17 And Elohim heard the voice of the boy and the messenger of Elohim called to Hağar from the heavens and said to her, “What is the matter with you, Hağar? Do not fear, for Elohim has heard the voice of the boy where he is.

18 Arise, lift up the boy and hold him with your hand, for I make a great nation of him.”

19 And Elohim opened her eyes and she saw a well of water. And she went and filled the skin with water and gave the boy a drink.

20 And Elohim was with the boy and he grew and dwelt in the wilderness and became an archer.

21 And he dwelt in the Wilderness of Paran and his mother took a wife for him from the land of Mitsrayim.

22 And it came to be at that time that Abimeleḵ and Piḳol, the commander of his army, spoke to Abraham, saying, “Elohim is with you in all that you do.

23 And now, swear to me by Elohim, not to be untruth to me, to my offspring, or to my descendants. Do to me according to the kindness that I have done to you and to the land in which you have dwelt.”

24 And Abraham said, “I swear.”

25 And Abraham reproved Abimeleḵ because of a well of water which Abimeleḵ’s servants had seized.

26 And Abimeleḵ said, “I do not know who has done this deed. Neither did you inform me, nor did I hear until today.”

27 So Abraham took sheep and cattle and gave them to Abimeleḵ and the two of them made a covenant.

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

29 And Abimeleḵ asked Abraham, “What are these seven ewe lambs which you have set by themselves?”

30 And he said, “Take these seven ewe lambs from my hand, to be my witness that I have dug this well.”

31 So he called that place Beʾëršheба, because the two of them swore an oath there.

32 Thus they made a covenant at Beʾëršheba. And Abimeleḵ with Piḳol, the commander of his army and they returned to the land of the Philistines.

33 And he planted a tamarisk tree in Beʾëršheba and there called on the Name of ʼAyəl, the everlasting ʼEl.

34 And Abraham sojourned in the land of the Philistines many days.

22 And it came to be after these events that Elohim tried Abraham and said to him, “Abraham!” And he said, “Here I am.”

2 And He said, “Take your son, now, your only son Yitsqḥaq, whom you love and go to the land of Moriyah and offer him there as a burnt offering on one of the mountains which I command you.”

3 And Abraham rose early in the morning and saddled his donkey and took two of his young men with him and Yitsqḥaq his son. And he split the wood for the burnt offering and arose and went to the place which Elohim had commanded him.

4 And on the third day Abraham lifted his eyes and saw the place from a distance.

5 So Abraham said to his young men, “Stay here with the donkey while the boy and I go over there and worship and come back to you.”

6 And Abraham took the wood of the burnt offering and laid it on Yitsqḥaq his son. And he took the fire in his hand and a knife and the two of them went together.

7 And Yitsqḥaq spoke to Abraham his father and said, “My father!” And he said, “Here I am, my son.” And he said, “See, the fire and the wood! But where is the lamb for a burnt offering?”

8 And Abraham said, “My son, Elohim does provide for Himself the lamb for a burnt offering.” And the two of them went together.

9 And they came to the place which
Elohim had commanded him and Abraham built an altar there and placed the wood in order. And he bound Yitsḥaq his son and laid him on the altar, upon the wood.

10 And Abraham stretched out his hand and took the knife to slay his son, but the Messenger of Ayāz called to him from the heavens and said, “Abraham, Abraham!” And he said, “Here I am.”

11 And He said, “Do not lay your hand on the boy, nor touch him. For now I know that you fear Elohim, seeing you have not withheld your son, your only son, from Me.”

12 And Abraham lifted his eyes and looked and saw behind him a ram caught in a bush by its horns and Abraham went and took the ram and offered it up for a burnt offering instead of his son.

13 And Abraham returned to his young men and they rose up and went together to Be’ĕrsheba. And Abraham dwelt at Be’ĕrsheba.

23 And Sarah lived one hundred and twenty-seven years, the years of the life of Sarah.

2 And Sarah died in Qiryath Arba, that is Ḥebron, in the land of Kena’an and Abraham came to mourn for Sarah and to weep for her. Then Abraham rose up from beside his dead, and spoke to the sons of Ḥĕth, saying,

4 “I am a foreigner and a sojourner among you. Give me property for a burial site among you, so that I bury my dead from my presence.”

5 And the sons of Ḥĕth answered Abraham saying to him,

6 “Hear us, my master: You are a prince of Elohim among us. Bury your dead in the choicest of our burial places. None of us withholds from you his burial site, from burying your dead.”

7 So Abraham rose and bowed himself to the people of the land, the sons of Ḥĕth.

8 And he spoke with them, saying, “If it is your desire that I bury my dead from my presence, hear me and approach Ephron son of Tsoḥar for me, and let him give it to me for the complete amount of silver, as property for a burial site among you.”

9 And Ephron dwelt among the sons of Ḥĕth. And Ephron the Ḥittite answered Abraham in the hearing of the sons of Ḥĕth, all who entered at the gate of his city, saying,

10 “No, my master, listen to me! I shall give you the field and the cave that is in
it. I shall give it to you in the presence of the sons of my people. I shall give it to you. Bury your dead!”

12 And Abrahim bowed himself down before the people of the land,

13 and he spoke to Ephron in the hearing of the people of the land, saying, “If only you would hear me. I shall give the amount of silver for the field, take it from me and let me bury my dead there.”

14 And Ephron answered Abrahim saying to him,

15 “My master, listen to me! The land is worth four hundred sheqels of silver. What is that between you and me? So bury your dead.”

16 And Abrahim listened to Ephron and weighed out the silver for Ephron which he had named in the hearing of the sons of Heth, four hundred sheqels of silver, currency of the merchants.

17 Thus the field of Ephron which was in Makpēlah, which was before Mamrē, the field and the cave which was in it and all the trees that were in the field, which were within all the surrounding borders, were deeded

18 to Abrahim as a possession in the presence of the sons of Heth, before all who went in at the gate of his city.

19 And after this Abrahim buried Sarah his wife in the cave of the field of Makpēlah, before Mamrē, that is Hebron, in the land of Kenā’an.

20 Thus the field and the cave that is in it were deeded to Abrahim by the sons of Heth as property for a burial site.

24 And Abrahim was old, advanced in years. And ʼAYRZ had blessed Abrahim in every way.

2 And Abrahim said to the oldest servant of his house, who ruled over all that he had, “Please, put your hand under my thigh,

3 so that I make you swear by ʼAYRZ, the Elohim of the heavens and the Elohim of the earth, that you do not take a wife for my son from the daughters of the Kenā’anites, among whom I dwell,

4 but to go to my land and to my relatives and take a wife for my son Yitsḥaq.”

5 And the servant said to him, “What if the woman refuses to follow me to this land? Do I then take your son back to the land from which you came?”

6 And Abrahim said to him, “Beware lest you take my son back there!

7 ‘AYRZ, Elohim of the heavens, who took me from my father’s house and from the land of my relatives and who spoke to me and swore to me, saying, ‘To your seed I give this land,’ He sends His messenger before you and you shall take a wife for my son from there.

8 And if the woman refuses to follow you, then you shall be released from this oath; only, do not take my son back there.”

9 Then the servant put his hand under the thigh of Abrahim his master and swore to him concerning this matter.

10 And the servant took ten of his master’s camels and left, for all his master’s good gifts were in his hand.

11 And he arose and went to Aram Naharayim, to the city of Naḥor.

12 And he made his camels kneel down outside the city by a fountain of water at evening time, the time when women go out to draw water.

13 And he said, “ʼAYRZ, Elohim of my master Abrahim, please cause her to meet before me this day and show kindness to my master Abrahim.

14 “See, I am standing here by the fountain of water and the daughters of the men of the city are coming out to draw water.

15 “Now let it be that the young woman to whom I say, ‘Please let down your jar to let me drink,’ and she says, ‘Drink and let me water your camels too,’ let her be the one whom You have appointed for Your servant Yitsḥaq.

And let me know by this that You have shown kindness to my master.”

16 And it came to be, before he had ended speaking, that see, Ribqah, who
was born to Bethu’ël, son of Milkah, the wife of Nahor, Abraham’s brother, came out with her jar on her shoulder.

16 And the young woman was very goodlooking, a maiden, no man having known her. And she went down to the fountain, filled her jar and came up.

17 And the servant ran to meet her and said, “Please let me drink a little water from your jar.”

18 And she said, “Drink, my master.” And she hurried and let her jar down to her hand and gave him a drink.

19 And when she had finished giving him a drink, she said, “Let me draw water for your camels too, until they have finished drinking.”

20 And she hurried and emptied her jar into the trough, ran back to the fountain to draw water and drew for all his camels.

21 And watching her, the man remained silent in order to know whether Yahweh had prospered his way or not.

22 And it came to be, when the camels had finished drinking, that the man took a golden nose ring weighing half a sheqel and two bracelets for her wrists weighing ten sheqels of gold,

23 and said, “Whose daughter are you? Please inform me, is there room in your father’s house for us to spend the night?”

24 And she said to him, “I am the daughter of Bethu’ël, Milkah’s son, whom she bore to Nahor.”

25 And she said to him, “We have both straw and fodder enough and room to spend the night.”

26 And the man bowed down his head and worshipped Yahweh.

27 And he said, “Blessed be Yahweh Elohim of my master Abraham, who has not forsaken His kindness and His truth toward my master. As for me, being on the way, Yahweh led me to the house of my master’s brothers.”

28 Then the young woman ran and informed those of her mother’s house these matters.

29 And Ribqah had a brother whose name was Laban and Laban ran out to the man, to the fountain.

30 And it came to be, when he saw the nose ring and the bracelets on his sister’s wrists and when he heard the words of his sister Ribqah, saying, “Thus the man spoke to me,” that he went to the man and saw him standing by the camels at the fountain.

31 And he said, “Come in, O blessed of Yahweh! Why do you stand outside? I myself have prepared the house and a place for the camels.”

32 So the man came into the house, while he unloaded the camels and provided straw and fodder for the camels and water to wash his feet and the feet of the men who were with him,

33 and set food before him to eat. But he said, “Let me not eat until I have spoken my word.” And he said, “Speak on.”

34 And he said, “I am Abraham’s servant.

35 And Yahweh has blessed my master exceedingly and he has become great. And He has given him flocks and herds and silver and gold and male and female servants and camels and donkeys.

36 And Sarah my master’s wife bore a son to my master when she was old. And he has given to him all that he has.

37 And my master made me swear, saying, ‘Do not take a wife for my son from the daughters of the Kena’anites, in whose land I dwell,

38 but go to my father’s house and to my relatives and take a wife for my son.’

39 Then, when you go to my relatives, you are to be released from this oath. And if they do not give her to you, then you are released from my oath.’

40 And I said to my master, ‘What if the woman does not follow me?’

41 But he said to me, ‘Yahweh, before whom I walk, sends His messenger with you and shall prosper your way. And you shall take a wife for my son from my relatives and from my father’s house.

42 Then, when you go to my relatives, you are to be released from this oath. And if they do not give her to you, then you are released from my oath.’

43 And this day I came to the fountain and said, ‘Yahweh, Elohim of my master Abraham, please, if You are prospering
the way in which I am going,

43 See, I am standing by the fountain of water and when the maiden comes out to draw water and I say to her, “Please give me a little water from your jar to drink,”

44 and she says to me, “Drink and let me draw for your camels too,” let her be the woman whom Ayal has appointed for my master’s son.’

45 I had not yet ended speaking in my heart, then see, Riḇqah was coming out with her jar on her shoulder. And she went down to the fountain and drew water. And I said to her, ‘Please let me drink.’

46 And she hurried and let her jar down from her shoulder and said, ‘Drink and let me water your camels too.’ So I drank and she watered the camels too.

47 And I asked her and said, ‘Whose daughter are you?’ And she said, ‘The daughter of Bethu’ĕl, Nahor’s son, whom Milkah bore to him.’ Then I put the nose ring on her nose and the bracelets on her wrists.

48 And I bowed my head and worshipped Ayal and blessed Ayal, Elohim of my master Abrahim, who had led me in the true way to take the daughter of my master’s brother for his son.

49 And now, if you are going to show kindness and truth to my master, let me know and if not, let me know, so that I turn to the right or to the left.”

50 And Laban answered – Bethu’ĕl too – and said, “The matter comes from Ayal, we are not able to speak to you either evil or good.

51 But her brother and her mother said, “Let the young woman stay with us a few days, at least ten, then you go.”

52 And he said to them, “Do not delay me since Ayal has prospered my way. Let me go so that I go to my master.”

53 And they said, “Let us call the young woman and ask her.”

54 So they called Riḇqah and said to her, “Are you going with this man?” And she said, “I shall go.”

55 So they let go Riḇqah their sister and her nurse and Abrahim’s servant and his men.

56 And they blessed Riḇqah and said to her, “Let our sister become the mother of thousands of ten thousands and let your seed possess the gates of those who hate them.”

57 And Riḇqah and her young women arose and they rode on the camels and followed the man. So the servant took Riḇqah and left.

58 And Yitsḥaq came from the way of Be’ĕr Lahai Ro’i, for he dwelt in the South.

59 And Yitsḥaq went out to meditate in the field in the evening. And he lifted his eyes and saw the camels coming.

60 And Ribqah lifted her eyes and when she saw Yitsḥaq she dismounted from her camel,

61 and she had said to the servant, “Who is this man walking in the field to meet us?” And the servant said, “It is my master.” So she took a veil and covered herself.

62 And the servant told Yitsḥaq all the matters he had done.

63 And Yitsḥaq brought her into his mother Sarah’s tent. And he took Ribqah and she became his wife and he loved her. Thus Yitsḥaq was comforted after his mother’s death.

25 And Abrahim took another wife, whose name was Qeturah.
And she bore him Zimran and Yoqshan and Medan and Midyan and Yishbaq and Shuwah.

And Yoqshan brought forth Sheba and De'ân. And the sons of De'ân were Asshurim and Letushim and Le'ummim.

And the sons of Midyan were Èphah and Èpher and Hanok and Abida and Elda'ah. All these were the children of Qeturah.

Now Abraham gave all that he had to Yits'hak.

But to the sons of the concubines whom Abraham had, Abraham gave gifts while he was still living and sent them away from his son Yits'hak, eastward, to the land of the east.

And these are all the years of Abraham's life which he lived: one hundred and seventy-five years.

And Abraham breathed his last and died in a good old age, aged and satisfied and was gathered to his people.

And his sons Yits'hak and Yishma'èl buried him in the cave of Ma'êsah, satisfied and was gathered to his people.

And this is the genealogy of Yits'hak, Abraham's son. Abraham brought forth Yits'hak.

And Yits'hak was forty years old when he took Ribqah as wife, the daughter of Bethu'èl the Aramean of Paddan Aram, the sister of Laban the Aramean.

And Yits'hak prayed to 'Ayaz for his wife, because she was barren. And 'Ayaz answered his prayer and Ribqah his wife conceived.

And within her the children struggled together and she said, "If all is right, why am I this way?" So she went to ask 'Ayaz.

And 'Ayaz said to her, "Two nations are in your womb and two peoples shall be separated from your body. And one people shall be stronger than the other and the older serve the younger."

And when the days were filled for her to give birth and see, twins were in her womb!

And the first came out red all over, like a hairy garment, so they called his name Èsaw.

And afterward his brother came out, with his hand holding on to Èsaw's heel, so his name was called Ya'aqob. And Yits'hak was sixty years old when she bore them.

And the boys grew up. And Èsaw became a man knowing how to hunt, a man of the field, while Ya'aqob was a complete man, dwelling in tents.

And Yits'hak loved Èsaw because he ate of his wild game, but Ribqah loved Ya'aqob.

And Ya'aqob cooked a stew and Èsaw came in from the field and he was weary.
And Éšaw said to Ya'aqōb, “Please feed me with that same red stew, for I am weary.” That is why his name was called Edom.

But Ya'aqōb said, “Sell me your birthright today.”

And Éšaw said, “Look, I am going to die, so why should I have birthright?”

Then Ya'aqōb said, “Swear to me today.” And he swore to him and sold his birthright to Ya'aqōb.

Ya'aqōb then gave Éšaw bread and stew of lentils. And he ate and drank and rose up and left. Thus Éšaw despised his birthright.

And there was a scarcity of food in the land, besides the first scarcity of food which was in the days of Abraham. And Yitsqaq went to Abimelek, sovereign of the Philistines, in Gerar.

And ABYAL appeared to him and said, “Do not go down to Mitsrayim, live in the land which I command you.

Sojourn in this land. And I shall be with you and bless you, for I give all these lands to you and your seed. And I shall establish the oath which I swore to Abraham your father.

And I shall increase your seed like the stars of the heavens and I shall give all these lands to your seed. And in your seed all the nations of the earth shall be blessed.

because Abraham obeyed My voice and guarded My Charge: My commands, My laws and My Torot.”

And Yitsqaq dwelt in Gerar.

And when the men of the place asked about his wife, he said, “She is my sister.” For he was afraid to say, “She is my wife,” thinking, “lest the men of the place should kill me for Ribqah, because she is goodlooking.”

And it came to be, when he had been there a long time, that Abimelek sovereign of the Philistines looked through a window and he watched and saw Yitsqaq playing with Ribqah his wife.

So Abimelek called Yitsqaq and said, “See, truly she is your wife! So how could you say, ‘She is my sister’?” And Yitsqaq said to him, “Because I said, ‘Lest I die on account of her.’”

And Abimelek said, “What is this you have done to us? One of the people almost lain with your wife and you would have brought guilt on us.”

And Abimelek commanded all his people, saying, “He who touches this man or his wife shall certainly be put to death.”

And Yitsqaq sowed in that land and reaped in the same year a hundredfold and ABYAL blessed him.

And the man grew great and went forward until he became very great.

And he came to have possessions of flocks and possessions of herds and a great body of servants and the Philistines envied him.

And the Philistines had stopped up all the wells which his father’s servants had dug in the days of Abraham his father and filled them with dirt.

And Abimelek said to Yitsqaq, “Go away from us, for you are much mightier than we.”

So Yitsqaq went from there and pitched his tent in the wadi Gerar and dwelt there.

And Yitsqaq dug again the wells of water which they had dug in the days of Abraham his father, for the Philistines had stopped them up after the death of Abraham. And he called them by the names which his father had called them.

But when Yitsqaq’s servants dug in the wadi and found a well of running water there,

the herdsmen of Gerar strove with Yitsqaq’s herdsmen, saying, “The water is ours.” And he called the name of the well Éseq, because they strove with him.

And they dug another well and they strove over that one too and he called its name Sitnah.

And he moved from there and dug
another well and they did not strive over it. And he called its name Rehoboth and said, “For now ayal has made room for us and we shall bear fruit in the land.”

23 And from there he went up to Be’ĕrsheba.

24 And ayal appeared to him the same night and said, “I am the Elohim of your father Abraham. Do not fear, for I am with you and shall bless you and increase your seed for My servant Abraham’s sake.”

25 And he built an altar there and called on the Name of ayal and he pitched his tent there and the servants of Yitšaq dug a well there.

26 And Abimelek came to him from Gerar, with Ahuzzath, one of his friends and Pikel the commander of his army.

27 And Yitšaq said to them, “Why have you come to me, seeing you have hated me and have sent me away from you?”

28 But they said, “We have clearly seen that ayal is with you. And we said, ‘Please, let there be an oath between us, between you and us. And let us make a covenant with you, that you do no evil to us, as we have not touched you and as we have done only good toward you and have sent you away in peace. You are now blessed by ayal.’”

29 And he made them a feast and they ate and drank.

30 And they rose early in the morning and swore an oath with one another. And Yitšaq let them go and they departed from him in peace.

31 And on the same day it came to be that the servants of Yitšaq came and informed him about the well which they had dug and said to him, “We have found water.”

32 So he called it Shibah. Therefore the name of the city is Be’ĕrsheba to this day.

33 And when Ėsaw was forty years old, he took as wives Yehudith the daughter of Be’ĕri the Hittite and Basemath the daughter of Ėlon the Hittite.

34 And they were a bitterness of spirit to Yitšaq and Ribqah.

27 And it came to be, when Yitšaq was old and his eyes were too dim to see, that he called Ėsaw his elder son and said to him, “My son.” And he answered him, “Here I am.”

2 And he said, “See now, I am old, I do not know the day of my death.

3 Now then, please take your weapons, your quiver and your bow and go out to the field and hunt wild game for me.

4 And make me a tasty dish, such as I love and bring it to me to eat, in order that my being does bless you before I die.”

5 And Ribqah heard when Yitšaq spoke to Ėsaw his son. And Ėsaw went to the field to hunt wild game and to bring it.

6 And Ribqah spoke to Ya’aqob her son, saying, “See, I heard your father speak to Ėsaw your brother, saying, ‘Bring me wild game and make me a tasty dish to eat and bless you in the presence of ayal before my death.’

8 And now my son, listen to my voice according to what I command you.

9 Please go to the flock and bring me two choice young goats and I make a tasty dish from them for your father, such as he loves.

10 And you shall take it to your father and he shall eat it, so that he might bless you before his death.”

11 Ya’aqob said to Ribqah his mother, “See, Ėsaw my brother is a hairy man and I am a smooth-skinned man.

12 What if my father touches me? Then I shall be like a deceiver in his eyes and shall bring a curse on myself and not a blessing.”

13 But his mother said to him, “Let your curse be on me, my son. Only obey my voice and go, get them for me.”

14 And he went and fetched them and brought them to his mother and his mother made a tasty dish, such as his father loved.

15 And Ribqah took the best garments of
her elder son Ésaw, which were with her in the house and put them on Ya’aqób her younger son.

16 And she put the skins of the young goats on his hands and on the smooth part of his neck.

17 Then she gave the tasty dish and the bread, which she had prepared, into the hand of her son Ya’aqób.

18 And he went to his father and said, “My father.” And he said, “Here I am. Who are you, my son?”

19 And Ya’aqób said to his father, “I am Ésaw your first-born, I have done as you said to me. Please rise, sit and eat of my wild game, so that your being might bless me.”

20 But Yits’hák said to his son, “How is it that you have found it so quickly, my son?” And he said, “Because Elohim brought it to me.”

21 Then Yits’hák said to Ya’aqób, “Please come near, so that I feel you, my son, whether you truly are my son Ésaw or not.”

22 And Ya’aqób went near to Yits’hák his father and he felt him and said, “The voice is the voice of Ya’aqób, but the hands are the hands of Ésaw.”

23 And he did not recognise him, for his hands were hairy like his brother Ésaw’s hands and he blessed him.

24 And he said, “Are you truly my son Ésaw?” And he said, “I am.”

25 And he said, “Bring it near to me and let me eat of my son’s wild game, so that my being might bless you.” So he brought it near to him and he ate. And he brought him wine and he drank.

26 And his father Yits’hák said to him, “Please come near and kiss me, my son.”

27 And he came near and kissed him. And he smelled the smell of his garments and blessed him and said, “See, the smell of my son is like the smell of a field which Ayál has blessed.

28 And Elohim give you of the dew of the heavens, of the fatness of the earth and plenty of grain and wine.

29 Let peoples serve you and nations bow down to you. Be master over your brothers and let your mother’s sons bow down to you. cursed be those sons bow down to you and blessed be those blessing you!”

30 And it came to be, as soon as Yits’hák had finished blessing Ya’aqób and Ya’aqób had hardly left the presence of Yits’hák his father, that Ésaw his brother came in from his hunting.

31 And he too had made a tasty dish and brought it to his father and said to his father, “Let my father rise and eat of his son’s wild game, so that your being might bless me.”

32 And his father Yits’hák said to him, “Who are you?” And he said, “I am your son, your first-born, Ésaw.”

33 Then Yits’hák trembled exceedingly and said, “Who was it then who hunted wild game and brought it to me? And I ate all of it before you came and I have blessed him. Yea, he is blessed.”

34 When Ésaw heard the words of his father, he cried with an exceedingly great and bitter cry and said to his father, “Bless me, me too, O my father!”

35 And he said, “Your brother came with deceit and took your blessing.”

36 And Ésaw said, “Was his name, then, called Ya’aqób? For he has caught me by the heel these two times. He took my birthright and see, now he has taken my blessing!” And he said, “Have you not reserved a blessing for me?”

37 Then Yits’hák answered and said to Ésaw, “See, I have made him your master and all his brothers I have given to him as servants. And I have sustained him with grain and wine. And what, then, shall I do for you, my son?”

38 And Ésaw said to his father, “Have you only one blessing, my Father? Bless me, me too, O my father!” And Ésaw lifted up his voice and wept.

39 And Yits’hák his father answered and said to him, “See, your dwelling is of the fatness of the earth and of the dew of the heavens from above.

40 And by your sword you are to live and serve your brother. And it shall be, when you grow restless, that you shall break his yoke from your neck.”
And Ėsaw hated Ya’aqob because of the blessing with which his father blessed him and Ėsaw said in his heart, “The days of mourning for my father draw near, then I am going to kill my brother Ya’aqob.”

And the words of Ėsaw her older son were reported to Ribqah and she sent and called Ya’aqob her younger son and said to him, “See, your brother Ėsaw comforts himself concerning you, to kill you.

And now, my son, listen to my voice and rise, flee to my brother Laḇan in Haran.

And stay with him a few days, until your brother’s wrath turns away,

until your brother’s displeasure turns away from you and he forgets what you have done to him. And I shall send and bring you from there. Why should I be bereaved of you both in one day?”

And Ribqah said to Yitshaq, “I am disgusted with my life because of the daughters of Ḫeth. If Ya’aqob takes a wife from the daughters of Ḫeth, like these who are the daughters of the land, what is my life to me?”

And Yitshaq called Ya’aqob and blessed him and commanded him and said to him, “Do not take a wife from the daughters of Ken’a’an.

Arise, go to Paddan Aram, to the house of Bethu’ĕl your mother’s father. And take a wife for yourself from there, from the daughters of Laban your mother’s brother.

And Ėl Shaddai bless you and make you bear fruit and increase you and you shall become an assembly of peoples, and give you the blessing of Abrahām, to you and your seed with you, so that you inherit the land of your sojournings, which Elohim gave to Abrahām.”

So Yitshaq sent Ya’aqob away and he went to Paddan Aram, to Laban son of Bethu’ĕl the Aramean, the brother of Ribqah, the mother of Ya’aqob and Ėsaw.

And Ėsaw saw that Yitshaq had blessed Ya’aqob and sent him away to Paddan Aram to take himself a wife from there and that as he blessed him he gave him a command, saying, “Do not take a wife from the daughters of Ken’a’an,”

and that Ya’aqob had obeyed his father and his mother and had gone to Paddan Aram.

So Ėsaw saw that the daughters of Ken’a’an did not please his father Yitshaq.

And Ėsaw went to Yishma’el and took Mahalath the daughter of Yishma’el, Abrahām’s son, the sister of Nebayoth, to be his wife, besides the wives he had.

And Ya’aqob went out from Be’ersheba and went toward Haran.

And he came upon a place and stopped over for the night, for the sun had set. And he took one of the stones of that place and put it at his head and he lay down in that place to sleep.

And he dreamed and saw a ladder set up on the earth and its top reached to the heavens and saw messengers of Elohim going up and coming down on it.

And see, Ayāḥ stood above it and said, “I am Ayāḥ Elohim of Abrahām your father and the Elohim of Yitshaq. The land on which you are lying, I give it to you and your seed.

And your seed shall be as the dust of the earth and you shall break forth to the west and to the east, to the north and the south. And all the clans of the earth shall be blessed in you and in your seed.

And see, I am with you and shall guard you wherever you go and shall bring you back to this land. For I am not going to leave you until I have done what I have spoken to you.”

And Ya’aqob awoke from his sleep and said, “Truly, Ayāḥ is in this place and I did not know it.”

And he was afraid and said, “How awesome is this place! This is none other than the house of Elohim and this is the gate of the heavens!”

And Ya’aqob rose early in the
morning and took the stone that he had put at his head, set it up as a standing column and poured oil on top of it.

19 And he called the name of that place Bêyth Ėl, however, the name of that city had been Luz previously.

20 And Ya’aqob made a vow, saying, “Seeing Elohim is with me and has kept me in this way that I am going and has given me bread to eat and a garment to put on –

21 when I have returned to my father’s house in peace and aYAZ has been my Elohim,

22 then this stone which I have set as a standing column shall be Elohim’s house and of all that You give me, I shall certainly give a tenth to You.”

29 And Ya’aqob moved on and came to the land of the people of the East.

2 And he looked and saw a well in the field and saw three flocks of sheep lying by it, for out of that well they watered the flocks and a large stone was on the well’s mouth.

3 And all the flocks would be gathered there, then they would roll the stone from the well’s mouth and water the sheep and put the stone back in its place on the well’s mouth.

4 So Ya’aqob said to them, “My brothers, where are you from?” And they said, “We are from Haran.”

5 And he said to them, “Do you know Laban son of Naḥor?” And they said, “We know him.”

6 So he said to them, “Is he well?” And they said, “Well. And see, his daughter Rahēl is coming with the sheep.”

7 And he said, “See, it is still high day, not the time for the livestock to be gathered together. Water the sheep and go and feed them.”

8 But they said, “We are not allowed until all the flocks are gathered together and they have rolled the stone from the well’s mouth, then we shall water the sheep.”

9 While he was still speaking with them, Rahēl came with her father’s sheep, for she was a shepherdess.

10 And it came to be, when Ya’aqob saw Rahēl the daughter of Laban his mother’s brother and the sheep of Laban his mother’s brother, that Ya’aqob went near and rolled the stone from the well’s mouth and watered the flock of Laban his mother’s brother.

11 And Ya’aqob kissed Rahēl and lifted up his voice and wept.

12 And when Ya’aqob told Rahēl that he was her father’s relative and that he was Ribqah’s son, she ran and told her father.

13 And it came to be, when Laban heard the report about Ya’aqob his sister’s son, that he ran to meet him and embraced him and kissed him and brought him to his house. Then he told Laban all these matters.

14 And Laban said to him, “You are indeed my bone and my flesh.” And he stayed with him for a month.

15 Then Laban said to Ya’aqob, “Because you are my relative, should you therefore serve me for naught? Let me know, what should your wages be?”

16 And Laban had two daughters, the name of the elder was Lē’ah and the name of the younger was Rahēl.

17 And Lē’ah’s eyes were weak, but Rahēl was lovely of form and appearance.

18 And Ya’aqob loved Rahēl, so he said, “Let me serve you seven years for Rahēl your younger daughter.”

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

20 So Ya’aqob served seven years for Rahēl and they seemed to him but a few days because of the love he had for her.

21 Then Ya’aqob said to Laban, “Give me my wife, for my days are completed and let me go in to her.”

22 And Laban gathered all the men of the place and made a feast.

23 And it came to be in the evening, that he took Lē’ah his daughter and brought her to Ya’aqob. And he went in to her.

24 And Laban gave his female servant
Zilpah to his daughter Lē’ah as a female servant.

25 And in the morning it came to be, that see, it was Lē’ah. So he said to Laḇān, “What is this you have done to me? Was it not for Raḥēl that I served you? Why then have you deceived me?”

26 And Laḇān said, “It is not done this way in our place, to give the younger before the first-born.

27 “Complete the week of this one, then we give you this one too, for the service which you shall serve with me still another seven years.”

28 And Ya’aqōb did so and completed her week. Then he gave him his daughter Raḥēl too, as wife.

29 And Laḇān gave his female servant Bilhah to his daughter Raḥēl as a female servant.

30 And he also went in to Raḥēl and he also loved Raḥēl more than Lē’ah. And he served with Laḇān still another seven years.

31 And ʼAYAL saw that Lē’ah was unloved and He opened her womb, but Raḥēl was barren.

32 And Lē’ah conceived and bore a son and she called his name Re’ūḇēn, for she said, “For ʼAYAL has looked on my affliction, because now my husband is going to love me.”

33 And she conceived again and bore a son and said, “Because ʼAYAL has heard that I am unloved, He gave me this son too.” And she called his name Shim’ōn.

34 And she conceived again and bore a son and said, “Now this time my husband is joined to me, because I have borne him three sons.” So his name was called Lēwī.

35 And she conceived again and bore a son and said, “Now I praise ʼAYAL.” So she called his name Yahūḏah. And she ceased bearing.

30 And when Raḥēl saw that she bore Ya’aqōb no children, Raḥēl envied her sister and said to Ya’aqōb, “Give me children, or else I am going to die!”

2 And Ya’aqōb’s displeasure burned against Raḥēl and he said, “Am I in the place of Elohim, who has withheld from you the fruit of the womb?”

3 And she said, “See, my female servant Bilhah; go in to her and let her bear for me and let me be built up from her as well.”

4 So she gave him Bilhah her female servant as wife and Ya’aqōb went in to her.

5 And Bilhah conceived and bore Ya’aqōb a son.

6 And Raḥēl said, “Elohim has rightly ruled my case and has also heard my voice and given me a son.” So she called his name Dan.

7 And Raḥēl’s female servant Bilhah conceived again and bore Ya’aqōb a second son.

8 And Raḥēl said, “With great wrestlings I have wrestled with my sister and I have overcome.” So she called his name Naḥpāṭāl.

9 And Lē’ah saw that she had ceased bearing and she took Zilpāh her female servant and gave her to Ya’aqōb as wife.

10 And Lē’ah’s female servant Zilpāh bore Ya’aqōb a son.

11 And Lē’ah said, “With Gaḏ!” So she called his name Gaḏ.

12 And Lē’āh’s female servant Zilpāh bore Ya’aqōb a second son.

13 And Lē’ah said, “I am blessed, for the daughters shall call me blessed.” So she called his name Ašēr.

14 And Re’ūḇēn went in the days of wheat harvest and found love-apples in the field and brought them to his mother Lē’ah. And Raḥēl said to Lē’ah, “Please give me some of your son’s love-apples.”

15 But she said to her, “Is it a small matter that you have taken away my husband? Would you take away my son’s loveapples too?” And Raḥēl said, “Therefore let him lie with you tonight for your son’s love-apples.”

16 And when Ya’aqōb came out of the field in the evening, Lē’ah went out to meet him and said, “Do come in to me,
for indeed, I have hired you with my son's love-apples.” And he lay with her that night.

17 And Elohim listened to Lĕ’ah and she conceived and bore Ya’aqob a fifth son.

18 And Lĕ’ah said, “Elohim has given me my hire, because I have given my female servant to my husband.” So she called his name Yissasḵar.

19 And Lĕ’ah conceived again and bore Ya’aqob a sixth son.

20 And Lĕ’ah said, “Elohim has presented me with a good present. Now my husband is going to dwell with me, because I have borne him six sons.” So she called his name Yissasḵar.

21 And afterward she bore a daughter and called her name Dinah.

22 And Elohim remembered Rahĕl and Elohim listened to her and opened her womb.

23 And it came to be, when Rahĕl had borne Yosĕph, that Ya’aqob said to Laban, “Send me on my way, to go to my own place and to my land.

24 And he said, “Name me your wages and I give it.”

25 So he said to him, “You know how I have served you and how your livestock has been with me.

26 And Ya’aqob said, “Give me naught! If you do this for me, I shall again feed and guard your flocks:

27 And Ya’aqob said, “Give me naught! If you do this for me, I shall again feed and guard your flocks:

28 Let me pass through all your flock today, removing from there all the speckled and spotted sheep and all the black ones among the lambs and the spotted and speckled among the goats. And these shall be my wages.

29 And my righteousness shall answer for me in time to come, when you come concerning my wages: every one that is not speckled and spotted among the goats and black among the lambs, it is stolen if it is with me.”

30 And Laban said, “See, let it be according to your word!”

31 And on that day he set aside the male goats that were speckled and spotted and all the female goats that were speckled and spotted, every one that had some white in it and all the black ones among the lambs and gave them into the hand of his sons.

32 And he put three days’ journey between himself and Ya’aqob and Ya’aqob fed the rest of Laban’s flock.

33 And Ya’aqob took for himself rods of green poplar and of the almond and chestnut trees, peeled white strips in them and exposed the white which was in the rods.

34 And it came to be, whenever the strong ones of the flock conceived, that Ya’aqob placed the rods before the eyes of the flock in the gutters, so they would conceive among the rods.

35 And Ya’aqob separated the lambs and made the flocks face toward the streaked and all the black in the flock of Laban, but he put his own flocks by themselves and did not put them with Laban’s flock.

36 And it came to be, whenever the strong ones of the flock conceived, that Ya’aqob placed the rods before the eyes of the flock in the gutters, so they would conceive among the rods.

37 And Ya’aqob separated the lambs and made the flocks face toward the streaked and all the black in the flock of Laban, but he put his own flocks by themselves and did not put them with Laban’s flock.

38 And it came to be, whenever the strong ones of the flock conceived, that Ya’aqob placed the rods before the eyes of the flock in the gutters, so they would conceive among the rods.

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42 And it came to be, whenever the strong ones of the flock conceived, that Ya’aqob placed the rods before the eyes of the flock in the gutters, so they would conceive among the rods.

43 And Ya’aqob separated the lambs and made the flocks face toward the streaked and all the black in the flock of Laban, but he put his own flocks by themselves and did not put them with Laban’s flock.

44 And it came to be, whenever the strong ones of the flock conceived, that Ya’aqob placed the rods before the eyes of the flock in the gutters, so they would conceive among the rods.
were Laban’s and the strong ones Ya'aqōb’s.
31 And he heard the words of Laban’s sons, saying, “Ya’aqōb has taken away all that was our father’s and from what belonged to our father he has made all this wealth.”
2 And Ya’aqōb would look at the face of Laban and see that it was not toward him as before.
3 And ayāz said to Ya’aqōb, “Return to the land of your fathers and to your relatives. And I am with you.”
4 And Ya’aqōb sent and called Raḥēl and Lē’āh to the field, to his flock,
5 and said to them, “I see your father’s face, that it is not toward me as before, but the Elohim of my father has been with me.
6 And you know that I have served your father with all my strength.
7 Yet your father has deceived me and changed my wages ten times, but Elohim did not allow him to do evil to me.
8 When he said this, ‘The speckled are your wages,’ then all the flocks bore speckled. And when he said this, ‘The streaked are your wages,’ then all the flocks bore streaked.
9 So Elohim has taken away the livestock of your father and given them to me.
10 And it came to be, at the time when the flocks conceived, that I lifted my eyes and looked in a dream and saw the rams which leaped upon the flocks were streaked, speckled and mottled.
11 And the Messenger of Elohim spoke to me in a dream, saying, ‘Ya’aqōb.’ And I said, ‘Here I am.’
12 And He said, ‘Lift your eyes now and see, all the rams which leap on the flocks are streaked, speckled and mottled, for I have seen all that Laḇa is doing to you.
13 I am the Ėl of Bēyth Ėl, where you anointed the standing column and where you made a vow to Me. Now rise up, get out of this land and return to the land of your relatives.’ ”
14 And Raḥēl and Lē’āh answered and said to him, “Do we still have any portion or inheritance in our father’s house?
15 Are we not reckoned by him as strangers? For he has sold us and also entirely consumed our silver.
16 For all the wealth which Elohim has taken from our father are ours and our children’s. Now then, do whatever Elohim has told you.”
17 So Ya’aqōb rose and put his sons and his wives on camels,
18 and he drove off all his livestock and all his possessions which he had acquired, his property of the livestock which he had acquired in Paddan Aram, to go to his father Yīṭshaq in the land of Kena’an.
19 And when Laḇa had gone to shear his sheep, Raḥēl stole the house idols that were her father’s.
20 And Ya’aqōb deceived Laban the Aramean, because he did not inform him that he was about to flee.
21 And he fled with all that he had. And he rose up and passed over the river and headed toward the mountains of Gil’ad.
22 And on the third day Laḇa was told that Ya’aqōb had fled.
23 Then he took his brothers with him and pursued him for seven days’ journey and he overtook him in the mountains of Gil’ad.
24 But in a dream by night Elohim came to Laḇa the Aramean and said to him, “Guard yourself, that you do not speak to Ya’aqōb either good or evil.”
25 Then Laḇa overtook Ya’aqōb. Now Ya’aqōb had pitched his tent in the mountains and Laḇa with his brothers pitched in the mountains of Gil’ad.
26 And Laḇa said to Ya’aqōb, “What have you done, that you have deceived me and driven my daughters off like captives taken with the sword?
27 Why did you flee secretly and
Now Rahêl had taken the house idols and put them in the camel's saddle and sat on them. And Laban searched all about the tent but did not find them.

And she said to her father, “Let it not displease my master that I am unable to rise before you, for the way of women is with me.” And he searched but did not find the house idols.

And Ya'aqôb was wroth and contended with Laban and Ya'aqôb answered and said to Laban, “What is my transgression? What is my sin, that you have hotly pursued me?

Now that you have searched all my goods what have you found of all your household goods? Set it here before my brothers and your brothers and let them decide between the two of us!

These twenty years I have been with you. Your ewes and your female goats have not miscarried their young and I have not eaten the rams of your sheep.

That which was torn by beasts I did not bring to you, I myself bore the loss of it. You required it from my hand, whether stolen by day or stolen by night.

Thus I was! By day the heat consumed me and the frost by night and my sleep fled from my eyes.

These twenty years I have been in your house. I served you fourteen years for your two daughters and six years for your flock and you have changed my wages ten times.

Unless the Elohim of my father, the Elohim of Abraham and the Fear of Yîtshâq, had been with me, you would now have sent me away empty-handed. Elohim has seen my affliction and the labour of my hands and rendered judgement last night.”

And Laban answered and said to Ya'aqôb, “These daughters are my daughters and these children are my children and this flock is my flock and all that you see is mine. But what shall I do today to these, my daughters or to their children whom they have borne?

And now, come, let us make a covenant, you and I and it shall be a witness between you and me.”

So Ya'aqôb took a stone and set it up as a standing column.

And Ya'aqôb said to his brothers, “Gather stones.” And they took stones and made a heap and they ate there on the heap.

And Laban called it Yeĝar Sahaqûthah, but Ya'aqôb called it Gal'êd.

And Laban said, “This heap is a witness between you and me today.” That is why its name was called Gal'êd,

also Mitspah, because he said, “Let Mitspah watch between you and me when we are out of each other’s sight.

If you afflict my daughters, or if you take other wives besides my daughters, although no man is with us; see, Elohim is witness between you and me!”

And Laban said to Ya'aqôb, “See this heap and see this standing column, which I have placed between you and
me. 52“Then this heap is a **witness** and this standing column is a **witness**, that I do not pass beyond this heap to you and you do not pass beyond this heap and this standing column to me, for **evil**.

53**The Elohim** of Abraham, the Elohim of Nahor and the Elohim of their father **rightly rule** between us!” And Ya’aqob **swore** by the Fear of his father Yitsqaq.

54And Ya’aqob brought an offering on the mountain and called his brothers to eat bread. And they ate bread and spent the night on the mountain.

55And Laban rose up early in the morning and kissed his sons and daughters and **blessed** them. And Laḇan left and returned to his place.

32 And Ya’aqob went on his way and the messengers of Elohim met him. 2And when Ya’aqob saw them, he said, “This is the camp of Elohim.” And he called the name of that place Mahanayim.

3And Ya’aqob **sent** messengers before him to Esaw his brother in the land of Se’ir, the field of Edom

4and he commanded them, saying, “Say this to my master Esaw, Your servant Ya’aqob said this, “I have sojourned with Laban and stayed there until now.

5And I have bulls and donkeys, flocks and male and female servants. And I have **sent** to inform my master, to find **favour** in your eyes.”’’’’

6So the messengers returned to Ya’aqob, saying, “We came to your brother Esaw and he also is **coming** to meet you and four hundred men with him.”

7And Ya’aqob was greatly afraid and distressed. So he divided the people that were with him and the flocks and herds and camels, into two groups,

8and he said, “**If** Esaw comes to the one group and attacks it, then the other group which is left shall escape.”

9And Ya’aqob said, “O Elohim of my father Abraham and Elohim of my father Yitsqaq, who said to me, ‘**Return to your land and to your relatives** and I do good to you,’

10“I do not **deserve** the least of all the kind acts and all the **truth** which You have shown Your servant, for I passed over this Yardën with my staff and now I have become two groups.

11“Deliver me, I pray, from the hand of my brother, from the hand of Esaw, for I fear him, lest he come and **smite** me and the mother with the children.

12“For You said, ‘I shall certainly do **good** to you and shall make your seed as the sand of the sea, which are too numerous to count.’”’’’

13And he spent the night there and took what came to his hand as a present for Esaw his brother –

14two hundred female goats and twenty male goats, two hundred ewes and twenty rams,

15thirty milk camels with their colts, forty cows and ten bulls, twenty female donkeys and ten foals.

16And he gave into the hand of his servants, every drove by itself and said to his servants, “Pass over before me and put some distance between drove and drove.”

17And he commanded the first one, saying, “**When** Esaw my brother meets you and asks you, saying, ‘To whom do you belong and where are you going? And whose are these in front of you?’

18then you shall say, ‘They are your servant Ya’aqob’s. It is a present **sent** to my master Esaw. And see, he also is behind us.’”’’’

19So he commanded the second and the third and **all** who followed the droves, saying, “**Speak** to Esaw this **same word** when you find him,

20and you shall say, ‘Also look, your servant Ya’aqob is behind us.’” For he said, “Let me appease him with the present that goes before me and after that see his face. He might **accept** me.”

21And the present passed over before him, but he himself spent the night in the camp.
And he rose up that night and took his two wives and his two female servants and his eleven sons and passed over the ford of Yabboq.

And he took them and sent them over the stream and sent over what he had. And Ya’aqob was left alone. And a Man wrestled with him until the breaking of day.

And when He saw that He did not overcome him, He touched the socket of his hip. And the socket of Ya’aqob’s hip was dislocated as He wrestled with him.

And He said, “Let Me go, for the day breaks.” But he said, “I am not letting You go until You have blessed me!”

So He asked him, “What is your name?” And he said, “Ya’aqob.”

And He said, “Your name is no longer called Ya’aqob, but Yisra’ĕl, because you have striven with Elohim and with men and have overcome.”

And Ya’aqob asked Him, saying, “Please let me know Your Name.” And He said, “Why do you ask about My Name?” And He blessed him there.

And Ya’aqob called the name of the place Peni’ĕl, “For I have seen Elohim face to face and my life is preserved.”

And the sun rose on him as he passed over Penu’ĕl and he limped on his hip.

That is why the children of Yisra’ĕl to this day do not eat the sinew of the hip, which is on the socket of the thigh, because He touched the socket of the thigh of Ya’aqob, in the sinew of the hip.

And Ya’aqob lifted his eyes and looked and saw Ésaw coming and with him four hundred men. And he divided the children among Lĕ’ah and Raḥĕl and the two female servants.

And he put the female servants and their children in front and Lĕ’ah and her children behind and Raḥĕl and Yosĕph last.

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

And Ésaw ran to meet him and embraced him and fell on his neck and kissed him and they wept.

And he lifted his eyes and saw the women and children and said, “Who are these with you?” And he said, “The children with whom Elohim has favoured your servant.”

Then the female servants came near, they and their children and bowed themselves.

And Lĕ’ah also came near with her children and they bowed themselves. And Yosĕph and Raḥĕl came near and they bowed themselves.

Then Ésaw said, “What do you mean by all this company which I met?” And he said, “To find favour in the eyes of my master.”

But Ésaw said, “I have enough, my brother let what you have remain yours.”

And Ya’aqob said, “No, please, if I have now found favour in your eyes, then receive my present from my hand, because I have seen your face like seeing the face of Elohim and you were pleased with me.

“Please, take my blessing that is brought to you, because Elohim has favoured me and because I have all I need.” And he urged him and he took it.

And he said, “Let us depart and go and let me go before you.”

But he said to him, “My master knows that the children are weak and the flocks and herds which are nursing are with me. And if the men should drive them hard one day, all the flocks shall die.

“Please let my master go before Israel: YISRAEL: This term originated when Yahuah re-named Ya’aqob after wrestling all night. It can mean “he who struggles with Elohim”, yet there is another layer seen in the root “SAR” for “prince”: so it can also mean “prince of Elohim”. Some Hebrew words have two meanings, as we see that “NATSAR” can mean “branch” and at the same time “watchman”.

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his servant and let me lead on slowly according to the pace of the livestock that go before me and according to the pace of the children, until I come to my master in Sē’ir.”

15And Ėśaw said, “Please let me leave with you some of the people who are with me.” But he said, “Why this? Let me find favour in the eyes of my master.”

16And Ėśaw returned that day on his way to Sē’ir.

17And Ya’aqoḇ set out to Sükkoth and built himself a house and made booths for his livestock. That is why the name of the place is called Sükkoth.

18And Ya’aqoḇ came safely to the city of Sheḵem, which is in the land of Ka-nā’an, when he came from Paddan Aram. And he pitched his tent before the city.

19And he bought the portion of the field where he had pitched his tent, from the children of Hamor, Sheḵem’s father, for one hundred qesitah.

20And he set up an altar there and called it El Elohe Yisra’ĕl.

34 And Dinah, the daughter of Lē’ah, whom she had borne to Ya’aqoḇ, went out to see the daughters of the land.

2And Sheḵem, son of Hamor the Hiwwite, prince of the land, saw her, took her, lay with her and humbled her.

3And his being clung to Dinah the daughter of Ya’aqoḇ and he loved the girl and spoke kindly to the girl.

4And Sheḵem spoke to his father Hamor, saying, “Take this girl for me for a wife.”

5And Ya’aqoḇ heard that he had defiled Dinah his daughter. Now his sons were with his livestock in the field, so Ya’aqoḇ kept silent until they came.

6And Hamor, the father of Sheḵem, went out to Ya’aqoḇ to speak with him.

7And the sons of Ya’aqoḇ came in from the field when they heard it. And the men were grieved and very wroth, because he had done a senseless deed in Yisra’ĕl by lying with Ya’aqoḇ’s daughter, which should not be done.

8But Hamor spoke with them, saying, “My son Sheḵem’s being longs for your daughter. Please give her to him for a wife.

9“And intermarry with us, give us your daughters and take our daughters for yourselves,

10and dwell with us and let the land be before you. Dwell and move about in it and have possessions in it.”

11And Sheḵem said to her father and her brothers, “Let me find favour in your eyes and whatever you say to me I give.

12“Ask of me a bride price and gift ever so high and I give according to what you say to me, but give me the girl for a wife.”

13But the sons of Ya’aqoḇ answered Sheḵem and Hamor his father and spoke with deceit, because he had defiled Dinah their sister.

14And they said to them, “We are not able to do this matter, to give our sister to one who is uncircumcised, for that would be a reproach to us.

15“Only on this condition would we agree to you: If you become as we are, to have every male of you circumcised,

16then we shall give our daughters to you and take your daughters to us. And we shall dwell with you and shall become one people.

17“But if you do not listen to us and be circumcised, we shall take our daughter and go.”

18And their words pleased Hamor and Sheḵem, Hamor’s son.

19And the young man did not delay to do this because he delighted in Ya’aqoḇ’s daughter. Now he was more respected than all the household of his father.

20And Hamor and Sheḵem his son came to the gate of their city and spoke with the men of their city, saying,

21“These men are at peace with us, so let them dwell in the land and move about in it. And see, the land is large enough for them. Let us take their daughters for us for wives
35 And Elohim said to Ya'aqob, “Arise, go up to Bēyth Ėl and dwell there. And make an altar there to Ėl who appeared to you when you fled from the face of Esaw your brother.”

2And Ya'aqob said to his household and to all who were with him, “Put away the foreign mighty ones that are among you and cleanse yourselves and change your garments.”

3“And let us arise and go up to Bēyth Ėl and let me make there an altar to Ėl, who answered me in the day of my distress and has been with me in the way which I have gone.”

4So they gave Ya'aqob all the foreign mighty ones which were in their hands and all their earrings which were in their ears. And Ya'aqob hid them under the terebinth tree which was near Shekem.

5And they departed and the fear of Elohim was upon the cities that were all around them and they did not pursue the sons of Ya'aqob.

6And Ya'aqob came to Luz, that is Bēyth Ėl, which is in the land of Ken'ān, he and all the people who were with him.

7And he built there an altar and called the place El Bēyth Ėl, because there Elohim appeared to him when he fled from the face of his brother.

8And Deborah, Ribqah’s nurse, died and she was buried below Bēyth Ėl under the terebinth tree. So the name of it was called Allon Bakuth.

9And Elohim appeared to Ya'aqob again, when he came from Paddan Aram and blessed him.

10And Elohim said to him, “Your name is Ya'aqob, your name is no longer called Ya'aqob, but Yisra'ēl is your name.” So He called his name Yisra'ēl.

11And Elohim said to him, “I am Ėl Shaddai. Bear fruit and increase, a nation and a company of nations shall be from you and sovereigns come from your body.

12“And the land which I gave Abraham and Yitsqakh I give to you. And to your seed after you I give this land.”

13And Elohim went up from him in the place where He had spoken with him.

14And Ya'aqob set up a standing column in the place where He had spoken with him, a monument of stone. And he poured a drink offering on it and he poured oil on it.
And Ya'aqob called the name of the place where Elohim spoke with him, Bêyth Él.

Then they set out from Bêyth Él. And it came to be, when there was but a little distance to go to Ephrath, that Rahêl began to give birth and had great difficulty giving birth.

And it came to be, as she was having great difficulty giving birth, that the midwife said to her, “Do not fear, for it is another son for you.”

And it came to be, as her life was going out – for she died – that she called his name Ben-Oni. But his father called him Binyamin.

So Rahêl died and was buried on the way to Ephrath, that is Bêyth Lehem.

And Ya'aqob set a standing column on her grave, which is the monument of Rahêl’s grave to this day.

And Yisra’el set out and pitched his tent beyond the tower of Eliper.

And Yisra’el heard about it. Now the sons of Ya'aqob were twelve:

1. the sons of Lê’ah were Re’ubên, Ya'aqob’s first-born and Shim’on and Lêwi and Yahuḏah and Yissaskar and Zebulun;
2. the sons of Raḥêl were Yosêph and Binyamin;
3. the sons of Bilhah, Raḥêl’s female servant, were Dan and Naphtali;
4. and the sons of Zilpah, Lê’ah’s female servant, were Gad and Ashêr. These were the sons of Ya’aqob who were born to him in Paddan Aram.

And Ya’aqob came to his father Yitshâq at Mamrê, or Qiryath Arba, that is Hebron, where Ábrahâm and Yitshâq had dwelt.

And the days of Yitshâq were one hundred and eighty years.

So Yitshâq breathed his last and died and was gathered to his people, aged and satisfied of days. And his sons Êsaw and Ya’aqob buried him.

36 And this is the genealogy of Êsaw, who is Edom.

1. Êsaw took his wives from the daughters of Kena’an: Adah the daughter of Élon the Hittite and Oholibamah the daughter of Anah, the daughter of Tsiḇ’on the Hiwwite;
2. and Basemath, Yishma’èl’s daughter, sister of Nebayoth.
3. And Adah bore Eliphaz to Êsaw and Basemath bore Re’uw’èl.
4. And Oholibamah bore Ye’ush and Ya’lam and Qorâh. These were the sons of Êsaw who were born to him in the land of Kena’an.
5. And Êsaw took his wives and his sons and his daughters and all the beings of his household and his herds and all his beasts and all his possessions which he had gained in the land of Kena’an and went to a land away from the presence of his brother Ya’aqob.
6. For their possessions were too great for them to dwell together and the land of their sojournings could not support them because of their herds.
7. So Êsaw dwelt in Mount Sê’ir. Êsaw is Edom.
8. And this is the genealogy of Êsaw the father of the Edomite tribes in Mount Sê’ir.

These were the names of Êsaw’s sons: Eliphaz son of Adah, wife of Êsaw and Re’uw’èl son of Basemath, wife of Êsaw.

And the sons of Eliphaz were Têman, Omar, Tsepho and Gatam and Qenaz.

And Timna was the concubine of Eliphaz, Êsaw’s son and she bore Amalèq to Eliphaz. These were the sons of Adah, Êsaw’s wife.

These were the sons of Re’uw’èl: Nahath and Zeraḥ, Shammah and Mizzah. These were the sons of Basemath, Êsaw’s wife.

These were the sons of Oholibamah, Êsaw’s wife, the daughter of Anâh, the daughter of Tsiḇ’on. And she bore to Êsaw: Ye’ush and Ya’lam and Qorâh.

These were the chiefs of the sons of Êsaw. The sons of Eliphaz, the first-born son of Êsaw, were Chief Têman, Chief
Omar, Chief Tsepho, Chief Qenaz,
16Chief Qoraḥ, Chief Gatam, Chief Amalēq. These were the chiefs of Eliphaz in the land of Edom. They were the sons of Adah.
17And these were the sons of Re'uw‘ēl, Ėsaw’s son: Chief Nahath, Chief Zerah, Chief Shammah and Chief Mizzah. These were the chiefs of Re'uw‘ēl in the land of Edom. These were the sons of Basemath, Ėsaw’s wife.
18And these were the sons of Oholibamah, Ėsaw’s wife: Chief Ye'ush, Chief Yā'lam and Chief Qoraḥ. These were the chiefs descending from Oholibamah, Ėsaw’s wife, the daughter of Anāh.
19These were the sons of Ėsaw, who is Edom and these were their chiefs.
20These were the sons of Sē‘ir the Horite who inhabited the land: Lotan and Shobal and Tsib‘on and Anah,
21and Dishon and Ėtser and Dishan. These were the chiefs of the Horites, the sons of Sē‘ir, in the land of Edom.
22And the sons of Lotan were Hori and Hēmam. Lotan’s sister was Timna.
23And these were the sons of Shobal: Alwan and Manaḥath and Ėyḇal, Shepho and Onam.
24And these were the sons of Tsib‘on: both Ayah and Anah. This was the Anah who found the water in the wilderness as he fed the donkeys of his father Tsib‘on.
25And these were the children of Anāh: Dishon and Oholibamah the daughter of Anāh.
26And these were the sons of Dishon: Hemdān and Eshban and Yithran and Keran.
27These were the sons of Ėtser: Bilhan and Za‘awan and Aqan.
28These were the sons of Dishan: Uts and Aran.
29These were the chiefs of the Horites: Chief Lotan, Chief Shōbal, Chief Tsib‘on, Chief Anah,
30Chief Dishon, Chief Ėtser and Chief Dishan. These were the chiefs of the Horites, according to their chiefs in the land of Sē‘ir.
31And these were the sovereigns who reigned in the land of Edom before any sovereign reigned over the children of Yisra’ēl.
32And Bela the son of Be’or reigned in Edom and the name of his city was Dinhabah.
33And Bela died and Yobāb son of Zerah of Botsra reigned in his place.
34And Yobāb died and Husham of the land of the Tēmanites reigned in his place.
35And Husham died and Hadaḏ son of Bedaḏ, who smote Midyan in the field of Mo‘ab, reigned in his place. And the name of his city was Awith.
36And Hadaḏ died and Samsālah of Masrēqah reigned in his place.
37And Samsālah died and Sha‘ul of Rehoboth by the River reigned in his place.
38And Sha‘ul died and Ba‘al-Hanut son of Aḵbor reigned in his place.
39And Ba‘al-Hanut son of Aḵbor died and Hadār reigned in his place. And the name of his city was Pa‘u. And his wife’s name was Mehētab‘ēl, the daughter of Matrēd, the daughter of Mēyzahab.
40And these were the names of the chiefs of Ėsaw, according to their clans and their places, by their names: Chief Timnah, Chief Alwah, Chief Yethēth,
41Chief Oholibamah, Chief Ėlah, Chief Pinon,
42Chief Qenaḥ, Chief Tēman, Chief Miḇtsar,
43Chief Maḡdi‘ēl, Chief Iram. These were the chiefs of Edom, according to their dwelling places in the land of their possession. Ėsaw was the father of the Edomites.

37 And Ya’aqoḇ dwelt in the land of his father’s sojournings, in the land of Kena‘an.
2This is the genealogy of Ya’aqoḇ. Yosēph, being seventeen years old, was feeding the flock with his brothers.
And the young man was with the sons of Bilhah and the sons of Zilpah, his father’s wives. And Yosĕph brought an evil report of them to his father.

3 And Yisra’ĕl loved Yosĕph more than all his children, because he was the son of his old age. And he made him a long robe.

4 But when his brothers saw that their father loved him more than all his brothers, they hated him and were not able to speak peaceably to him.

5 And Yosĕph dreamed a dream and told it to his brothers. So they hated him even more.

6 And he said to them, “Please listen to this dream which I have dreamed:

7 “See, we were binding sheaves in the midst of the field and see, my sheaf rose up and also stood up. And see, your sheaves stood all around and bowed down to my sheaf.”

8 And his brothers said to him, “Shall you indeed reign over us? shall you indeed rule over us?” So they hated him even more for his dreams and for his words.

9 And he dreamed still another dream and related it to his brothers and said, “See, I have dreamed another dream and see, the sun and the moon and the eleven stars bowed down to me.”

10 And he related it to his father and his brothers. And his father rebuked him and said to him, “What is this dream that you have dreamed? shall we, your mother and I and your brothers, indeed come to bow down to the earth before you?”

11 And his brothers envied him, but his father guarded the word.

12 And his brothers went to feed their father’s flock in Shekem.

13 And Yisra’ĕl said to Yosĕph, “Are not your brothers feeding the flock in Shekem? Come, I send you to them.” So he said to him, “Here I am.”

14 And he said to him, “Please go and see if it is well with your brothers and well with the sheep and bring back word to me.” So he sent him out of the Valley of Hebron and he went to Shekem.

15 And a certain man found him and see, he was wandering in the field. And the man asked him, saying, “What do you seek?”

16 And he said, “I am seeking my brothers. Please inform me where they are feeding their sheep.”

17 And the man said, “They have left here, for I heard them say, ‘Let us go towards Dothan.’ ” So Yosĕph went after his brothers and found them in Dothan.

18 And they saw him from a distance and before he came near them, they plotted against him, to kill him.

19 And they said to each other, “See, this master of dreams is coming!

20 “Now, then, come and let us now kill him and throw him into some pit and shall say, ‘Some wild beast has devoured him.’ Let us then see what comes of his dreams!”

21 But Re’übĕn heard and rescued him from their hands and said, “Let us not take his life.”

22 And Re’übĕn said to them, “Shed no blood. throw him into this pit which is in the wilderness and do not lay a hand on him” – in order to rescue him out of their hands and bring him back to his father.

23 So it came to be, when Yosĕph had come to his brothers, that they stripped Yosĕph of his robe, the long robe which was on him.

24 And they took him and threw him into a pit. And the pit was empty, there was no water in it.

25 And they sat down to eat a meal. And they lifted their eyes and looked and saw a company of Yisha’ma’ĕlites, coming from Gil’ad with their camels, bearing spices and balm and myrrh, going to take them down to Mitsrayim.

26 And Yahudah said to his brothers, “What would we gain if we kill our brother and conceal his blood?

27 “Come and let us sell him to the Yisha’ma’ĕlites and let not our hand be upon him, for he is our brother, our flesh.” And his brothers listened.

28 And men, Midyanite traders passed by, so they pulled Yosĕph up and lifted
him out of the pit and sold him to the Yishma’ëlitës for twenty pieces of silver. And they took Yosèph to Mitsrayim.

29 And Re’uḇën returned to the pit and see, Yosèph was not in the pit. And he tore his garments.

30 And he returned to his brothers and said, “The boy is gone! And I, where am I to go?”

31 So they took Yosèph’s robe, killed a male goat and dipped the robe in the blood,

32 and sent the long robe and brought it to their father and said, “We have found this. Please look, is it the robe of your son or not?”

33 And he recognised it and said, “It is my son’s robe. An evil beast has devoured him. Yosèph is torn, torn to pieces.”

34 And Ya’aqob tore his garments and put sackcloth on his waist and mourned for his son many days.

35 And all his sons and all his daughters arose to comfort him, but he refused to be comforted and he said, “Now let me go down into the grave to my son in mourning.” So his father wept for him.

36 And the Mi’danites had sold him in Mitsrayim to Potiphar, an officer of Pharaoh and captain of the guard.

38 And at that time it came to be that Yahudah left his brothers and turned aside to a man, an Adullamite whose name was Hirah.

2 And Yahudah saw there a daughter of a certain Kena’anite whose name was Shuwa. And he took her and went in to her.

3 So she conceived and bore a son and he called his name Ér.

4 And she conceived again and bore a son and she called his name Onan.

5 And she conceived yet again and bore a son and called his name Shélah. And he was at Kezib when she bore him.

6 And Yahudah took a wife for Ér his first-born and her name was Tamar.

7 But Ér, Yahudah’s first-born, was evil in the eyes of Ayaz and Ayaz took his life.

8 And Yahudah said to Onan, “Go in to your brother’s wife and marry her and raise up an heir to your brother.”

9 And Onan knew that the offspring would not be his. And it came to be, when he went in to his brother’s wife, that he spilled on the ground, lest he should give an offspring to his brother.

10 But what he did displeased Ayaz, so He took his life too.

11 Then Yahudah said to Tamar his daughter-in-law, “Remain a widow in your father’s house until my son Shélah is grown.” For he said, “Lest he also die as his brothers did.” And Tamar went and dwelt in her father’s house.

12 And after a long time the daughter of Shuwa, Yahudah’s wife, died. And Yahudah was comforted and went up to his sheep-shearers at Timnah, he and his friend Hirah the Adullamite.

13 And it was reported to Tamar, saying, “See, your father-in-law is going up to Timnah to shear his sheep.”

14 And she took off her widow’s garments and covered herself with a veil and wrapped herself and sat at the entrance to Énayim which was on the way to Timnah. For she saw that Shélah was grown and she was not given to him as a wife.

15 And Yahudah saw her and reckoned her for a whore, for she had covered her face.

16 And he turned aside to her by the way and said, “Please let me come in to you,” for he did not know that she was his daughter-in-law. And she said, “What do you give me to come in to me?”

17 And he said, “Let me send you a young goat from the flock.” And she said, “Do you give me a pledge until you send it?”

18 So he said, “What pledge should I give you?” And she said, “Your seal and your cord and your staff that is in your hand.” And he gave them to her and went in to her and she conceived by him.

19 And she arose and went away and removed her veil and put on the
garments of her widowhood.

20 And Yahuḏah sent the young goat by the hand of his friend the Aḏúllāmî, to receive his pledge from the woman’s hand, but he did not find her.

21 And he asked the men of that place, saying, “Where is the cult prostitute who was beside the way to Enayim?” And they said, “There was no cult prostitute in this place.”

22 And he returned to Yahudāh and said, “I have not found her. And the men of the place also said there was no cult prostitute in this place.”

23 And Yahudāh said, “Let her take them for herself, lest we become despised, for I sent this young goat and you have not found her.”

24 And it came to be, about three months after, that Yahudāh was informed, saying, “Tamar your daughter-in-law has whored and see, she has conceived by whoring.” And Yahudāh said, “Bring her out and let her be burned!”

25 When she was brought out, she sent to her father-in-law, saying, “By the man to whom these belong, I am pregnant.” And she said, “Please examine whose these are: the seal and the cord and the staff.”

26 And Yahudāh examined and said, “She has been more righteous than I, because I did not give her to Shēlah my son.” And he never knew her again.

27 And it came to be, at the time for giving birth, that see, twins were in her womb.

28 And it came to be, when she was giving birth, that the one put out his hand. And the midwife took a scarlet thread and bound it on his hand, saying, “This one came out first.”

29 And it came to be, as he drew back his hand, that see, his brother came out! And she said, “How did you break through? This breach be upon you!” So his name was called Perets.

30 And afterward his brother came out who had the scarlet thread on his hand. So his name was called Zerah.

39 And Yosĕph had been taken down to Mitsrayim. And Potiphar, an officer of Pharaoh, captain of the guard, a Mitsrite, bought him from the Yisha’mā’ēlītes who had taken him down there.

2 And it came to be that ayāz was with Yosĕph and he became a prosperous man and was in the house of his master the Mitsrite.

3 And his master saw that ayāz was with him and that ayāz made all he did to prosper in his hand.

4 So Yosĕph found favour in his eyes and served him and he appointed him over his house and gave into his hand all that he had.

5 And it came to be, from the time that he appointed him over his house and all that he had, that ayāz blessed the Mitsrite’s house for Yosĕph’s sake. And the blessing of ayāz was on all that he had in the house and in the field.

6 And he left in Yosĕph’s hand all that he had and he did not know what he had except for the bread which he ate. And Yosĕph was handsome in form and appearance.

7 And after these events it came to be that his master’s wife lifted up her eyes to Yosĕph and said, “Lie with me.”

8 But he refused and said to his master’s wife, “Look, my master does not know what is with me in the house and he has given into my hand all that he has.

9 “No one is greater in this house than I and he has not withheld whatever from me but you, because you are his wife. And how shall I do this great evil and sin against Elohim?”

10 And it came to be, as she spoke to Yosĕph day by day, that he did not listen to her, to lie with her, to be with her.

11 And it came to be on a certain day, when Yosĕph went into the house to do his work and none of the men of the house was inside,

12 that she caught him by his garment, saying, “Lie with me.” But he left his garment in her hand and fled and ran
13 And it came to be, when she saw that he had left his garment in her hand and fled outside,
14 that she called to the men of her house and spoke to them, saying, “See, he has brought in to us a Hebrew to mock us. He came in to me to lie with me and I cried out with a loud voice.
15 And it came to be, when he heard that I lifted my voice and cried out, that he left his garment with me and fled and went outside.”

16 And she kept his garment with her until his master came home.
17 And she spoke to him these same words, saying, “The Hebrew servant whom you brought to us came in to me, to mock me,
18 so it came to be, as I lifted my voice and cried out, that he left his garment with me and fled outside.”

19 And it came to be, when his master heard the words which his wife spoke to him, saying, “Your servant did to me according to these words,” that his displeasure burned.
20 Then Yosĕph’s master took him and put him into the prison, a place where the sovereign’s prisoners were confined. And he was there in the prison.
21 But ăyăl was with Yosĕph and extended kindness to him and He gave him favour in the eyes of the prison warden.
22 And the prison warden gave into the hand of Yosĕph all the prisoners who were in the prison and whatever was done there was his doing.
23 The prison warden did not look into any point that was under Yosĕph’s hand, because ăyăl was with him. And whatever he did, ăyăl made it prosper.

40 And after these events it came to be that the cupbearer and the baker of the sovereign of Mitsrayim sinned against their master, the sovereign of Mitsrayim.

2 And Pharaoh was wroth with his two officers, the chief cupbearer and the chief baker.
3 So he put them in confinement in the house of the captain of the guard, in the prison, the place where Yosĕph was a prisoner.
4 And the captain of the guard put Yosĕph in charge of them and he served them. So they were in confinement for some time.
5 Then the cupbearer and the baker of the sovereign of Mitsrayim, who were confined in the prison, dreamed a dream, both of them, each man’s dream in one night and each man’s dream with its own interpretation.
6 And Yosĕph came in to them in the morning and looked at them and saw that they were sad.
7 And he asked Pharaoh’s officers who were with him in confinement of his master’s house, saying, “Why do you look so sad today?”
8 And they said to him, “We each have dreamed a dream and there is no one to interpret it.” And Yosĕph said to them, “Do not interpretations belong to Elohim? Relate them to me, please.”
9 So the chief cupbearer related his dream to Yosĕph and said to him, “See, in my dream a vine was before me,
10 and in the vine were three branches and it was as though it budded – its blossoms shot forth and its clusters brought forth ripe grapes.
11 “And Pharaoh’s cup was in my hand. So I took the grapes and pressed them into Pharaoh’s cup, and placed the cup in Pharaoh’s hand.”
12 And Yosĕph said to him, “This is the interpretation of it: The three branches are three days.
13 “And Pharaoh’s cup was in my hand. So I took the grapes and pressed them into Pharaoh’s cup, and placed the cup in Pharaoh’s hand.”
14 “But remember me when it is well with you and please show kindness to me. And mention me to Pharaoh
and get me out of this house.
15*For truly* I was stolen away from the land of the Hebrews. And also I have done naught that they should put me into the dungeon.”

16And the chief baker saw that the interpretation was good and he said to Yosèph, “I also was in my dream and saw three white baskets were on my head,

17and in the uppermost basket all kinds of baked goods for Pharaoh and the birds ate them out of the basket on my head.”

18And Yosèph answered and said, “This is the interpretation of it: The three baskets are three days.

19Yet, within three days Pharaoh is going to lift off your head from you and hang you on a tree. And the birds shall eat your flesh from you.”

20And on the third day, Pharaoh’s birthday, it came to be that he made a feast for all his servants. And he lifted up the head of the chief cupbearer and of the chief baker among his servants,

21and he restored the chief cupbearer to his post of cupbearer again and he placed the cup in Pharaoh’s hand,

22but he hanged the chief baker, as Yosèph had interpreted to them.

23And the chief cupbearer did not remember Yosèph, but forgot him.

41 And it came to be, at the end of two years’ time, that Pharaoh had a dream and saw him standing by the river,

2and saw seven cows coming up out of the river, fine looking and fat and they fed amongst the reeds,

3then saw seven other cows coming up after them out of the river, ugly and lean of flesh and stood by the other cows on the bank of the river.

4And the ugly and lean of flesh cows ate up the seven fine looking and fat cows. Then Pharaoh awoke.

5And he slept and dreamed a second time and saw seven heads of grain coming up on one stalk, plump and good,

6and saw seven lean heads, scorched by the east wind, coming up after them.

7And the seven lean heads swallowed the seven plump and complete heads. Then Pharaoh awoke and saw it was a dream.

8And it came to be in the morning that his spirit was moved and he sent and called for all the magicians of Mitsrayim and all its wise men. And Pharaoh related to them his dreams, but there was no one who could interpret them for Pharaoh.

9Then the chief cupbearer spoke to Pharaoh, saying, “I remember my crimes this day.

10When Pharaoh was wroth with his servants and put me in confinement in the house of the captain of the guard, both me and the chief baker,

11each one of us dreamed a dream in one night, he and I. Each of us dreamed according to the interpretation of his own dream.

12And there was with us a Hebrew youth, a servant of the captain of the guard. And we related to him and he interpreted our dreams for us. To each man he interpreted according to his own dream.

13And it came to be, as he interpreted for us, so it came to be. He restored me to my office and he hanged him.”

14Then Pharaoh sent and called Yosèph and they hurriedly brought him out of the dungeon. And he shaved and changed his garments and came to Pharaoh.

15And Pharaoh said to Yosèph, “I have dreamed a dream and there is no one to interpret it. Now I myself have heard it said of you that you understand a dream, to interpret it.”

16And Yosèph answered Pharaoh, saying, “It is not in me, let Elohim answer Pharaoh with peace.”

17And Pharaoh said to Yosèph, “See, in my dream I stood on the bank of the river

18and saw seven cows coming up
out of the river, fine looking and fat and they fed amongst the reeds,

19 then saw seven other cows coming up after them, poor and very ugly and lean of flesh, such ugliness as I have never seen in all the land of Mitsrayim.

20 And the lean of flesh and ugly cows ate up the first seven, the fat cows.

21 Yet when they had eaten them up, no one had known that they had eaten them, for they were as ugly as at the beginning. Then I awoke.

22 Also, I looked in my dream and saw seven heads coming up on one stalk, complete and good.

23 then saw seven heads, withered, lean, scorched by the east wind, coming up after them.

24 And the lean heads swallowed the seven good heads. And I spoke to the magicians, but there was no one who could explain it to me.”

25 And Yoseph said to Pharaoh, “The dream of Pharaoh is one. Elohim has shown Pharaoh what He is about to do:

26 The seven good cows are seven years and the seven good heads are seven years – it is one dream.

27 And the seven lean and ugly cows which came up after them are seven years and the seven empty heads scorched by the east wind are seven years of scarcity of food.

28 This is the word which I spoke to Pharaoh: Elohim has shown Pharaoh what He is about to do.

29 See, seven years of great plenty are coming in all the land of Mitsrayim,

30 but after them seven years of scarcity of food shall arise and all the plenty be forgotten in the land of Mitsrayim. And the scarcity of food shall destroy the land,

31 and the plenty shall not be remembered in the land, because of the scarcity of food following, for it is very severe.

32 And the dream was repeated to Pharaoh twice because the word is established by Elohim and Elohim is hastening to do it.

33 And now, let Pharaoh look for a discerning and wise man and set him over the land of Mitsrayim.

34 “Let Pharaoh do this and let him appoint overseers over the land, to take up one-fifth of the land of Mitsrayim in the seven years of plenty.

35 “And let them gather all the food of those good years that are coming and store up grain under the hand of Pharaoh and let them keep food in the cities.

36 “And the food shall be for a store for the land for the seven years of scarcity of food which shall be in the land of Mitsrayim and do not let the land be cut off by the scarcity of food.”

37 And the word was good in the eyes of Pharaoh and in the eyes of all his servants.

38 And Pharaoh said to his servants, “Could we find another like him, a man in whom is the Spirit of Elohim?”

39 Then Pharaoh said to Yoseph, “Since Elohim has shown you all this, there is no one as discerning and wise as you.

40 Be over my house, you yourself and at your mouth all my people shall kiss – only in the throne I am greater than you.”

41 And Pharaoh said to Yoseph, “See, I have set you over all the land of Mitsrayim.”

42 And Pharaoh took his seal-ring off his hand and put it on Yoseph’s hand. And he dressed him in garments of fine linen and put a gold chain around his neck.

43 And he had him ride in the second chariot which he had. And they cried out before him, “Bow the knee!” And he set him over all the land of Mitsrayim.

44 And Pharaoh said to Yoseph, “I am Pharaoh and without a word from you let no man lift his hand or foot in all the land of Mitsrayim.”

45 And Pharaoh called Yoseph’s name Zaphnath-Pa’néah. And he gave him as a wife Asenath, the daughter of Poti-Pherah priest of On. And Yoseph went out over all the land of Mitsrayim.

46 Now Yoseph was thirty years old when he stood before Pharaoh sovereign of Mitsrayim. And Yoseph went out
from the presence of Pharaoh and went throughout all the land of Mitsrayim.

47 And in the seven years of plenty the ground brought forth generously.

48 And he gathered all the food of the seven years which were in the land of Mitsrayim and laid up the food in the cities. He laid up in every city the food of the fields which surrounded them.

49 Thus Yosĕph gathered very much grain, as the sand of the sea, until he ceased counting, for it was without number.

50 And to Yosĕph were born two sons before the years of scarcity of food came, whom Asenath, the daughter of PotiPherah priest of On, bore to him.

51 And Yosĕph called the name of the first-born Menashsheh, “For Elohim has made me forget all my toil and all my father’s house.”

52 And the name of the second he called Ephrayim, “For Elohim has caused me to bear fruit in the land of my affliction.”

53 And the seven years of plenty which were in the land of Mitsrayim came to an end,

54 and the seven years of scarcity of food began to come, as Yosĕph had said. And the scarcity of food was in all lands, but in all the land of Mitsrayim there was bread.

55 But when all the land of Mitsrayim hungered and the people cried to Pharaoh for bread, Pharaoh said to all the Mitsrites, “Go to Yosĕph, do whatever he says to you.”

56 And the scarcity of food was over all the face of the earth and Yosĕph opened all the storehouses and brought the Mitsrites. And the scarcity of food was severe in the land of Mitsrayim.

57 And all the earth came to Yosĕph in Mitsrayim to buy grain, because the scarcity of food was severe in all the earth.

42 And when Ya’aqoḇ saw that there was grain in Mitsrayim, Ya’aqoḇ said to his sons, “Why do you look at each other?”

2 And he said, “See, I have heard that there is grain in Mitsrayim. Go down to that place and buy for us there and let us live and not die.”

3 And Yosĕph’s ten brothers went down to buy grain in Mitsrayim.

4 But Ya’aqoḇ did not send Yosĕph’s brother Binyamin with his brothers, for he said, “Lest some harm come to him.”

5 And the sons of Yisra’ĕl went to buy grain among those who journeyed, for the scarcity of food was in the land of Kena’an.

6 And Yosĕph was the governor over the land, he was the one who sold to all the people of the land. And Yosĕph’s brothers came and bowed down before him with their faces to the earth.

7 And Yosĕph saw his brothers, but they did not recognise him.

9 And Yosĕph remembered the dreams which he had dreamed about them and said to them, “You are spies! You have come to see the nakedness of the land!”

10 And they said, “No, our master, but your servants are twelve brothers, the sons of one man in the land of Kena’an. And see, the youngest is with our father today and one is no more.”

11 And Yosĕph said to them, “It is as I spoke to you, saying, ‘You are spies!’

12 But he said to them, “No, but you have come to see the nakedness of the land.”

13 And they said, “Your servants are twelve brothers, the sons of one man in the land of Kena’an. And see, the youngest is with our father today and one is no more.”

14 And Yosĕph said to them, “It is as I spoke to you, saying, ‘You are spies!’

15 By this you shall be proven: By the life of Pharaoh, you do not leave this place unless your youngest brother
comes here.

164“Send one of you and let him bring your brother, while you are kept in prison. So let your words be proven to see whether there is any truth in you, or else, by the life of Pharaoh, you are spies!”

17And he put them all together in prison for three days.

18Now Yoséph said to them the third day, “Do this and live, for I fear Elohim:

19“If you are trustworthy, let one of your brothers be confined to your prison house and you, go, bring grain for the scarcity of food of your houses.

20“And bring your youngest brother to me and let your words be confirmed and you do not die.” And so they did.

21And they said to each other, “Truly, we are guilty concerning our brother, for we saw the distress of his life when he pleaded with us, yet we did not listen, that is why this distress has come upon us.”

22And Re’uḇên answered them, saying, “Did I not speak to you, saying, ‘Do not sin against the boy,’ and you would not listen? And see, his blood is now required of us.”

23And they did not know that Yoséph understood them, for he spoke to them through an interpreter.

24And he turned himself away from them and wept, but came back to them and spoke to them. And he took Shim’on from them and bound him before their eyes.

25And Yoséph commanded and they filled their sacks with grain, also to put back every man’s silver to his sack and to give them food for the journey. And thus it was done for them.

26So they loaded their donkeys with the grain and went from there.

27And as one of them opened his sack to give his donkey fodder at the lodging place, he saw his silver, for there it was in the mouth of his sack!

28And he said to his brothers, “My silver has been returned and there it is, in my sack!” And their hearts sank and they were afraid, saying to each other, “What is this that Elohim has done to us?”

29So they came to Ya’aqób their father in the land of Kena’an and reported to him all that befell them, saying,

30“The man, the master of the land, spoke to us harshly and took us for spies of the land.

31But we said to him, ‘We are trustworthy, we are not spies.

32“We are twelve brothers, sons of our father. One is no more and the youngest is today with our father in the land of Kena’an.’

33“And the man, the master of the land, said to us, ‘By this I know that you are trustworthy: Leave one of your brothers here with me and take food for the scarcity of food of your households and go.

34“And bring your youngest brother to me, then I know that you are not spies, but that you are trustworthy – I give your brother to you and you move about in the land.’ ”

35And it came to be as they emptied their sacks, that look, the bundle of each man’s silver was in his sack! And when they and their father saw the bundles of silver, they were afraid.

36Ya’aqób their father said to them, “You have bereaved me. Yoséph is no more, Shim’on is no more and you would take Binyamin! All this is against me.”

37So Re’uḇên spoke to his father, saying, “Take the lives of my two sons if I do not bring him back to you. Put him in my hands and I myself bring him back to you.”

38But he said, “My son is not going down with you, for his brother is dead, and he is left alone. If any harm should come to him along the way in which you go, then you would bring down my grey hair with sorrow to the grave.”
severe in the land.

²And it came to be, when they had eaten up the grain which they had brought from Mitsrayim, that their father said to them, “Go back, buy us a little food.”

³But Yahudah spoke to him, saying, “The man vehemently warned us, saying, ‘You do not see my face unless your brother is with you.’”

⁴“If you let our brother go with us, we go down and buy you food.⁵But if you do not let him go, we do not go down, because the man said to us, ‘You do not see my face unless your brother is with you.’”

⁶And Yisra’ĕl said, “Why did you do evil to me to inform the man that you still had another brother?”

⁷And they said, “The man kept asking about us and our relatives, saying, ‘Is your father still alive? Have you another brother?’ And we informed him according to these words. How could we know that he would say, ‘Bring your brother down’?”

⁸And Yahudah said to Yisra’ĕl his father, “Send the boy with me and let us arise and go and live and not die, both we and you and also our little ones.

⁹“I myself shall stand guaranty for him – from my hand you are to require him. If I do not bring him back to you and set him before you, then let me bear the blame forever.

¹０“For if we had not delayed, truly by now we could have returned this second time.”

¹¹And their father Yisra’ĕl said to them, “If so, then do this: Take some of the best fruit of the land in your vessels and bring a present down for the man, a little balm and a little honey, spices and myrrh, nuts and almonds.

¹²“And take double silver in your hand and take back in your hand the silver that was returned in the mouth of your sacks. It could have been a mistake.

¹³“And take your brother and arise, go back to the man.

¹⁴“And Él Shaddai give to you compassion before the man, so that he shall release your other brother and Binyamin. And I, if I am bereaved, I am bereaved!”

¹⁵And the men took that present and Binyamin and they took double the amount of silver in their hand and arose and went down to Mitsrayim and stood before Yosêph.

¹⁶And Yosêph saw Binyamin with them and said to the one over his house, “Bring the men home and make a great slaughter and prepare, for these men are to eat with me at noon.”

¹⁷And the man did as Yosêph said and the man brought the men into Yosêph’s house.

¹⁸And the men were afraid because they were brought into Yosêph’s house. And they said, “It is because of the silver, which was put back into our sacks the first time, that we are brought in, to throw himself upon us and fall upon us, to take us as slaves, our donkeys too.”

¹⁹“So they came near to the man over the house of Yosêph and spoke to him at the door of the house,

²⁰And said, “O my master, we indeed came down the first time to buy food, but it came to be, when we came to the lodging place, that we opened our sacks and saw each man’s silver in the mouth of his sack, our silver in its weight. And we have brought it back in our hand.

²¹“And we have brought down other silver in our hands to buy food. We do not know who put our silver in our sacks.”

²²“But he said, “Peace be with you, do not be afraid. Your Elohim and the Elohim of your father has given you treasure in your sacks – your silver had come to me!” And he brought Shim’on out to them.

²³“And the man brought the men into Yosêph’s house and gave them water and they washed their feet. And he gave their donkeys fodder.

²⁴And they made the present ready for Yosêph’s coming at noon, for they heard that they were to eat there.

²⁶And when Yosêph came home, they
brought him the present which was in their hand, into the house and bowed down before him to the earth.

27 And he asked them about their welfare and said, “Is your father well, the old man of whom you spoke? Is he still alive?”

28 And they said, “Your servant our father is in good health, he is still alive.” And they bowed their heads down and did obeisance.

29 And he lifted his eyes and saw his brother Binyamin, his mother’s son and said, “Is this your younger brother of whom you spoke to me?” And he said, “Elohim show favour to you, my son.”

30 And Yosĕph hurried, for his emotions were deeply moved towards his brother and he looked for a place to weep and went into his room and wept there.

31 Then he washed his face and came out and controlled himself and said, “Serve the food.”

32 And they set him a place by himself and them by themselves and the Mitsrites who ate with him by themselves, for the Mitsrites could not eat food with the Hebrews, for that is an abomination to the Mitsrites.

33 And they sat before him, the first-born according to his birthright and the youngest according to his youth and the men looked at each other in astonishment.

34 And he took portions to them from before him, but Binyamin’s portion was five times as much as any of theirs. And they feasted and they drank with him.

44 And he commanded the one over his house, saying, “Fill the men’s sacks with food, as they are able to bear and put each man’s silver in the mouth of his sack.

24 And put my cup, the silver cup, in the mouth of the sack of the youngest and the silver for his grain.” And he did according to the word of Yosĕph which he spoke.

3 As soon as the morning was light, the men were sent away, they and their donkeys.

4 And when they had gone out of the city, not having gone far, Yosĕph said to the one over his house, “Rise up, follow the men and when you overtake them, say to them, ‘Why have you repaid evil for good?’

5 Is this not the one from which my master drinks and with which he indeed divines? You have done evil in what you have done.’”

6 So he overtook them and spoke these words to them.

7 And they said to him, “Why does my master say these words? Far be it from us that your servants should do according to this word.

8 See, we brought back to you from the land of Kena’an the silver which we found in the mouth of our sacks. How then should we steal silver or gold from your master’s house?

9 With whomever of your servants it is found – he shall die and we shall become my master’s slaves as well.”

10 And he said, “Now also let it be according to your words: he with whom the cup was found becomes my slave and you are innocent.”

11 And they hurried, each man let down his sack to the ground and each opened his sack.

12 And he searched, with the oldest first and with the youngest last, and the cup was found in Binyamin’s sack.

13 And they tore their garments and each man loaded his donkey and went back to the city.

14 And Yahudah and his brothers came to Yosĕph’s house and he was still there. And they fell before him on the ground.

15 And Yosĕph said to them, “What deed is this you have done? Did you not know that a man like me indeed divines?”

16 And Yahudah said, “What do we say to my Master? What do we speak? Or how do we clear ourselves? Elohim has found out the crookedness of your servants. See, we are my master’s slaves, both we and he also with whom the cup was found.”
17 But he said, “Far be it from me to do this. The man in whose hand the cup was found, he becomes my slave. And you, go up in peace to your father.”

18 And Yahudah came near to him and said, “O my master, please let your servant speak a word in my master’s hearing and do not let your displeasure burn against your servant, for you are like Pharaoh.

19 My master asked his servants, saying, ‘Have you a father or a brother?’

20 And we said to my master, ‘We have a father, an old man and a young child of his old age and his brother is dead, and he alone is left of his mother’s children and his father loves him.’

21 And you said to your servants, ‘Bring him down to me and let me set my eyes on him.’

22 And we said to my master, ‘The boy is not able to leave his father, for if he leaves his father, his father shall die.’

23 But you said to your servants, ‘Unless your youngest brother comes down with you, you do not see my face.’

24 And it came to be, when we went up to your servant my father, that we told him the words of my master.

25 And our father said, ‘Go back and buy us a little food.’

26 But we said, ‘We are not able to go down. If our youngest brother is with us, then we shall go down, for we are not able to see the man’s face unless our youngest brother is with us.’

27 Then your servant my father said to us, ‘You know that my wife bore me two sons,

28 and the one went out from me and I said, ‘Truly, he is torn, torn to pieces!’ And I have not seen him since.

29 And if you take this one from me too and harm comes to him, you shall bring down my grey hair with evil to the grave.’

30 And now, if I come to your servant my father and the boy is not with us — since his own life is bound up in his life — then it shall be, when he sees that the boy is not with us, that he shall die. So your servants shall bring down the grey hair of your servant our father with evil to the grave.

32 “For your servant went guaranty for the boy to my father, saying, ‘If I do not bring him back to you, then I shall be a sinner before my father forever.’

33 And now, please let your servant remain instead of the boy as a slave to my master and let the boy go up with his brothers.

34 “For how do I go up to my father if the boy is not with me, lest I see the evil that would come upon my Father?”

45 And Yosêph was unable to restrain himself before all those who stood by him and he called out, “Have everyone go out from me!” So no one stood with him while Yosêph made himself known to his brothers.

2 And he wept aloud and the Mitsrites and the house of Pharaoh heard it.

3 And Yosêph said to his brothers, “I am Yosêph, is my father still alive?” But his brothers were unable to answer him, for they trembled before him.

4 Then Yosêph said to his brothers, “Please come near to me.” And when they came near, he said, “I am Yosêph your brother, whom you sold into Mitsrayim.

5 And now, do not be grieved nor displeased with yourselves because you sold me here, for Elohim sent me before you to preserve a remnant in the earth and to give life to you by a great escape.

6 For two years now the scarcity of food has been in the land and there are still five years in which there is neither ploughing nor harvesting.

7 “And Elohim sent me before you to preserve for you a remnant in the earth and to give life to you by a great escape.

8 “So then, you did not send me here, but Elohim. And He has set me for a father to Pharaoh and master of all his house and a ruler throughout all the land
of Mitsrayim.

94“Hurry and go up to my father and say to him, ‘Thus says your son Yosêph, “Elohim has made me master of all Mitsrayim. Come down to me, do not delay.

104“And you shall dwell in the land of Goshen and be near to me, you and your children, your children’s children, your flocks and your herds and all that you have.

114“And I shall provide for you there, lest you and your household and all that you have, come to poverty, because five years of scarcity of food are still to come.” ’

124“And look, your eyes and the eyes of my brother Binyamin see that it is my mouth that speaks to you.

134“And you shall inform my father of all my esteem in Mitsrayim and of all that you have seen. And you shall hurry and bring my father down here.”

14 And he fell on his brother Binyamin’s neck and wept and Binyamin wept on his neck.

15 And he kissed all his brothers and wept over them and after that his brothers spoke with him.

16 And the report of it was heard by the house of Pharaoh, saying, “The brothers of Yosêph have come.” And it was good in the eyes of Pharaoh and in the eyes of his servants.

17 And Pharaoh said to Yosêph, “Say to your brothers, ‘Do this: Load your beasts and go, enter the land of Kena’an, and take your father and your households and come to me and I give you the best of the land of Mitsrayim and you eat the fat of the land.

18 And you, you have been commanded, do this: Take wagons out of the land of Mitsrayim for your little ones and your wives. And you shall bring your father and come.

19 “And do not be concerned about your goods, for the best of all the land of Mitsrayim is yours.’ ”

21 And the sons of Yisra’êl did so. And Yosêph gave them wagons, according to the command of Pharaoh and he gave them food for the journey.

22 He gave to all of them, to each man, changes of garments, but to Binyamin he gave three hundred pieces of silver and five changes of garments.

23 And he sent to his father this: ten donkeys loaded with the best of Mitsrayim and ten female donkeys loaded with grain and bread and food for his father for the journey.

24 So he sent his brothers away and they left. And he said to them, “Do not quarrel along the way.”

25 And they went up out of Mitsrayim and came to the land of Kenâ’an to Ya’aqob their father.

26 And they told him, saying, “Yosêph is still alive and he is governor over all the land of Mitsrayim.” And Ya’aqob’s heart ceased, for he did not believe them.

27 But when they spoke to him all the words which Yosêph had spoken to them and when he saw the wagons which Yosêph had sent to transport him, the spirit of Ya’aqob their father revived.

28 And Yisra’êl said, “Enough! My son Yosêph is still alive. Let me go and see him before I die.”

And Yisra’êl set out with all that he had and came to Be’êrsheba and brought offerings to the Elohim of his father Yi’tshaq.

2 And Elohim spoke to Yisra’êl in the visions of the night and said, “Ya’aqob, Ya’aqob!” And he said, “Here I am.”

3 And He said, “I am the Êl, Elohim of your father. Do not be afraid to go down to Mitsrayim, for I shall make you there into a great nation.

4 “I Myself am going down with you to Mitsrayim and I Myself shall certainly bring you up again. And let Yosêph put his hand on your eyes.”

5 And Ya’aqob rose up from Be’êrsheba. And the sons of Yisra’êl brought their father Ya’aqob and their little ones and their wives, in the wagons which Pharaoh had sent to transport him.
And they took their livestock and their property which they had acquired in the land of Kena’an and came into Mitsrayim, Ya’aqōb and all his seed with him.  

His sons and his sons’ sons, his daughters and his sons’ daughters and all his seed he brought with him to Mitsrayim.  

And these were the names of the children of Yisra’ēl, Ya’aqōb and his sons, who came into Mitsrayim: Re’uḇēn was Ya’aqōb’s first-born.  

And the sons of Re’uḇēn: Ḥanok and Pallu and ḏaqo, son of a Kena’anite woman.  

And the sons of Shim’ōn: Yemu’ēl and Yamin and Ohaḏ and Yakin and Tsōhar and Sha’ul, son of a Kena’anite woman.  

And the sons of Yissasḵar: Tola and Puw’āh and Yoḇ and Shimron.  

And the sons of Zeb’ulun: Sereḏ and Ḫel and Yaḥle’ēl.  

These were the sons of Lē’ah, whom she bore to Ya’aqōb in Paddan Aram, with his daughter Dinah. All the beings, his sons and his daughters, were thirty-three.  

And the sons of Gad: Tsiphyon and Ḥaggi, Shuni and Etsbōn, Ėri and Aroḏi and Arēli.  

And the sons of Asher: Yimmnah and Yishwah and Yishwi and Beri’ah and Serah, their sister. And the sons of Beri’ah: Heber and Malki’ēl.  

These were the sons of Zilpah, whom Laban gave to Lē’ah his daughter. And these she bore to Ya’aqōb: sixteen beings.  

The sons of Rahēl, Ya’aqōb’s wife: Yosēph and Binyamin.  

And to Yosēph in the land of Mitsrayim were born Menashsheh and Ephrayim, whom Asenath, the daughter of PotiPherah priest of On, bore to him.  

And the sons of Binyamin: Belah and Beḵer and Ashbēl, Gēra and Na’āmān, Ėḥi and Rosh, Muppim and Ḥuppim and Ard.  

These were the sons of Rahēl who were born to Ya’aqōb: fourteen beings in all.  

And the son of Dan: Hushim.  

And the sons of Naphtali: Yaḥtse’ēl, and Guni and Yēser and Shīlēm.  

These were the sons of Bilhah, whom Laban gave to Rahēl his daughter and she bore these to Ya’aqōb: seven beings in all.  

All the beings who went with Ya’aqōb to Mitsrayim, who came from his body, besides Ya’aqōb’s sons’ wives, were sixty-six beings in all.  

And the sons of Yosēph who were born to him in Mitsrayim were two beings. All the beings of the house of Ya’aqōb who went to Mitsrayim were seventy.  

And he sent Yahuḏah before him to Yosēph, to point out before him the way to Goshen. And they came to the land of Goshen.  

And Yosēph made ready his chariot and went up to Goshen to meet his father Yisra’ēl. And he appeared to him and fell on his neck and wept on his neck a long time.  

And Yisra’ēl said to Yosēph, “Now let me die, since I have seen your face, that you are still alive.”  

And Yosēph said to his brothers and to his father’s household, “I am going up to inform Pharaoh and say to him, ‘My brothers and those of my father’s house, who were in the land of Kena’an, have come to me.  

And the men are shepherds, that they have been men of livestock and they have brought their flocks and their herds and all that they have.’”  

And it shall be, when Pharaoh calls you and says, ‘What is your occupation?’  

that you shall say, ‘Your servants have been men of livestock from our youth even til now, both we and also
our fathers,’ so that you dwell in the land of Goshen, for every shepherd is an abomination to the Mitsrites.”

47 Then Yosêph went and spoke to Pharaoh and said, “My father and my brothers, their flocks and their herds and all that they possess, have come from the land of Kena’an. And see, they are in the land of Goshen.”

And he took five men from among his brothers and presented them to Pharaoh. And Pharaoh said to his brothers, “What is your occupation?” And they said to Pharaoh, “Your servants are shepherds, both we and also our fathers.”

And they said to Pharaoh, “We have come to dwell in the land, because there is no pasture for your servant’s flocks, for the scarcity of food is severe in the land of Kena’an. And now, please let your servants dwell in the land of Goshen.”

And Pharaoh spoke to Yosêph, saying, “Your father and your brothers have come to you. The land of Mitsrayim is before you. Settle your father and brothers in the best of the land, let them dwell in the land of Goshen. And if you know of capable men among them, then make them chief herdsmen over my livestock.”

And Pharaoh bought the entire land of Mitsrayim for Pharaoh, because every man of the Mitsrites sold his field, because the scarcity of food was severe upon them. And the land came to be Pharaoh’s.

And as for the people, he moved them into the cities, from one end of the land of Mitsrayim for Pharaoh, because every man of the Mitsrites sold his field, because the scarcity of food was severe upon them. And the land came to be Pharaoh’s.

And Yosêph provided his father and his brothers and all his father’s household with bread for the mouth of the little ones.

Now there was no bread in all the land, because the scarcity of food was very severe and the land of Mitsrayim and all the land of Kena’an became exhausted from the scarcity of food. And Yosêph gathered up all the silver that was found in the land of Mitsrayim and in the land of Kena’an, for the grain which they bought. And Yosêph brought the silver into Pharaoh’s house.

And when the silver was all spent in the land of Mitsrayim and in the land of Kena’an, all the Mitsrites came to Yosêph and said, “Give us bread, for why should we die in your presence? For the silver is gone!”

And Yosêph said, “Give your livestock and I give you bread for your livestock, if the silver is gone.”

So they brought their livestock to Yosêph and Yosêph gave them bread in exchange for the horses and for the flocks they owned and for the herds they owned and for the donkeys. Thus he fed them with bread in exchange for all their livestock that year.

And when that year had ended, they came to him the next year and said to him, “We do not hide from my master that our silver is all spent and my master also has the livestock we owned. There has not any been left before my master but our bodies and our lands.

Why should we die before your eyes, both we and our land? Buy us and our land for bread and let us and our land be servants of Pharaoh. And give us seed and let us live and not die and let the land not lie waste.”

And Yosêph bought the entire land of Mitsrayim for Pharaoh, because every man of the Mitsrites sold his field, because the scarcity of food was severe upon them. And the land came to be Pharaoh’s.

And as for the people, he moved them into the cities, from one end of the land of Mitsrayim, in the best of the land, in the land of Ra’meses, as Pharaoh had commanded.
And after these events it came to be that it was said to Yosêph, “See, your father is sick.” And he took with him his two sons, Menashsheh and Ephrayim. 

And Ya’aqob was told, “See, your son Yosêph is coming to you.” And Yisra’êl strengthened himself and sat up on the bed.

And Ya’aqob said to Yosêph, “Él Shaddai appeared to me at Luz in the land of Kena’an and blessed me, and said to me, ‘See, I am making you bear fruit and shall increase you and make of you an assembly of peoples and give this land to your seed after you as an everlasting possession.’

And now, your two sons, Ephrayim and Menashsheh, who were born to you in the land of Mitsrayim before I came to you in Mitsrayim, are mine – as Re’ûben and Shim’on, they are mine.

Your offspring whom you shall bring forth after them are yours and let them be called by the name of their brothers in their inheritance.

And I, when I came from Paddan, Raḥêl died beside me in the land of Kena’an on the way, when there was but a little distance to go to Ephrath. And I buried her there on the way to Ephrath, that is Bêyth Leḥem.”

And Yisra’êl saw Yosêph’s sons and said, “Who are these?”

And Yosêph said to his father, “They are my sons, whom Elohim has given me in this place.” And he said, “Please bring them to me and let me bless them.”

And the eyes of Yisra’êl were dim with age and he was unable to see. And he drew them near him and he kissed them and embraced them.

And Yisra’êl said to Yosêph, “I had not thought to see your face. But see, Elohim has also shown me your seed!”

So Yosêph brought them from between his knees and he bowed down with his face to the earth.

And Yosêph took them both, Ephrayim with his right hand toward Yisra’êl’s left hand and Menashsheh with his left hand toward Yisra’êl’s borders of Mitsrayim to the other end.

Only the ground of the priests he did not buy, for the priests had portions allotted to them by Pharaoh and they ate their portions which Pharaoh gave them. Therefore they did not sell their ground.

And Yosêph said to the people, “Look, I have bought you and your land today for Pharaoh. Look, here is seed for you and you shall sow the land.

And it shall be that in the harvest you shall give one-fifth to Pharaoh. And four-fifths is your own, as seed for the field and for your food, for those of your households and as food for your little ones.”

And they said, “You have saved our lives. Let us find favour in the eyes of my master and we shall become Pharaoh’s servants.”

And Yosêph made it a law over the land of Mitsrayim to this day, that Pharaoh should have one-fifth, except for the ground of the priests only, which did not become Pharaoh’s.

And Yisra’êl dwelt in the land of Mitsrayim, in the land of Goshen. And they had possessions there and bore fruit and increased exceedingly.

And Ya’aqoḇ lived in the land of Mitsrayim seventeen years. So the length of Ya’aqoḇ’s life was one hundred and forty-seven years.

And the time for Yisra’êl to die drew near and he called his son Yosêph and said to him, “Now if I have found favour in your eyes, please put your hand under my thigh and show kindness and truth to me. Please do not bury me in Mitsrayim.

but I shall lie with my fathers and you shall take me up out of Mitsrayim and bury me in their burial place.” And he said, “I do as you have said.”

And he said, “Swear to me.” And he swore to him and Yisra’êl bowed himself on the head of the bed.

48 And after these events it came...
right hand and brought them near him. And Yisra’ĕl stretched out his right hand and laid it on Ephrayim’s head, who was the younger and his left hand on Menashsheh’s head, consciously directing his hands, for Menashsheh was the first-born.

And he blessed Yosèph and said, “The Elohim before whom my fathers Abraham and Yitṡhak walked, the Elohim who has fed me all my life long to this day, the Messenger who has redeemed me from all evil—bless the youths! And let my name be called upon them and the name of my fathers Abraham and Yitṡhak. And let them increase to a multitude in the midst of the earth.”

And when Yosèph saw that his father laid his right hand on the head of Ephrayim, it was evil in his eyes; and he took hold of his father’s hand to remove it from the head of Ephrayim to the head of Menashsheh.

And Yosèph said to his father, “Not so, my father, for this one is the first-born, put your right hand on his head.”

But his father refused and said, “I know, my son, I know. He also becomes a people and he also is great. And yet, his younger brother is greater than he and his seed is to become the completeness of the nations.”

And he blessed them on that day, saying, “In you Yisra’ĕl shall bless, saying, ‘Elohim make you as Ephrayim and as Menashsheh!’” Thus he put Ephrayim before Menashsheh.

And Yisra’ĕl said to Yosèph, “See, I am dying, but Elohim shall be with you and bring you back to the land of your fathers.

And I, I have given to you one portion above your brothers, which I took from the hand of the Amorite with my sword and with my bow.”

And Ya’aqoḇ called his sons and said, “Gather together, so that I declare to you what is to befall you in the last days:

“Gather together and hear, you sons of Ya’aqoḇ and listen to Yisra’ĕl your father.

Re’ubĕn, you are my first-born, my power and the beginning of my strength, the excellency of exaltation and the excellency of power.

Boiling like water, you do not excel, because you went up to your father’s bed, then you defiled it—he went up to my couch.

Shim’on and Lĕwi are brothers, their weapons are implements of violence.

Let my being not enter their council, let my esteem not be united to their assembly; because they slew a man in their displeasure and they lamed an ox in pleasure.

Cursed be their displeasure for it is fierce and their wrath for it is cruel! I divide them in Ya’aqoḇ and scatter them in Yisra’ĕl.

You, Yahuḏah, your brothers praise you; your hand is on the neck of your enemies; your father’s children bow down before you.

Yahudah is a lion’s cub; from the prey you have gone up, my son! He bowed down, he crouched like a lion. And like a lion, who does rouse him?

The sceptre shall not turn aside from Yahuḏah, nor a Lawgiver from between his feet, until Shiloh comes and to Him is the obedience of peoples.

Binding his donkey to the vine and his donkey’s colt to the choice vine, he washed his garments in wine and his robes in the blood of grapes.

His eyes are darker than wine and his teeth whiter than milk.

Zeḇulun dwells at the seashore, he is for a haven for ships and his border is unto Tsidoḵ.

Yissasḵar is a strong donkey lying down between two burdens,

and he saw that a resting place was good and that the land was pleasant and he inclined his shoulder to bear a burden and became a subject to slave labour.

Dan rightly rules his people as one of the tribes of Yisra’ĕl.
of the way, an adder by the path, that bites the horse’s heels so that its rider falls backward.
18“I have waited for your deliverance, O Ayaz!
19Gad, a raiding band raids him, but he raids its heel.
20Bread from Asherah is rich and he gives delicacies of a sovereign.
21Naphtali is a deer let loose, he gives words of elegance.
22Yoseph is an offshoot of a fruit-bearing tree, an offshoot of a fruit-bearing tree by a fountain, his branches run over a wall.
23And the archers have bitterly grieved him, shot at him and hated him.
24But his bow remained in strength and the arms of his hands were made strong by the hands of the Mighty One of Ya’aqoḇ – from there is the Shepherd, the Stone of Yisra’el –
25from the El of your father who helps you and by the Almighty who blesses you with blessings of the heavens above, blessings of the deep that lies beneath, blessings of the breasts and of the womb.
26The blessings of your father have excelled the blessings of my ancestors, up to the limit of the everlasting hills. They are on the head of Yoseph and on the crown of the head of him who was separated from his brothers.
27Binyamin is a wolf that tears, in the morning he eats prey and at night he divides the spoil.”
28All these are the twelve tribes of Yisra’el and this is what their father spoke to them. And he blessed them, he blessed each one according to his own blessing.
29And he commanded them and said to them, “I am to be gathered to my people, bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Makpêlah, which is before Mamrê in the land of Kena’an, which Abraham bought with the field of Ephron the Hittite as a possession for a burial site.
30There they buried Abraham and Sarah his wife, there they buried Yitshaq and Ribqah his wife and there I buried Leth’ah.
31The field purchased and the cave which is in it, from the sons of Heth.”
32And when Ya’aqob ended commanding his sons, he drew his feet up into the bed and breathed his last, and was gathered to his people.

50And Yoseph fell on his father’s face and wept over him and kissed him.
2And Yoseph commanded his servants the physicians to embalm his father. So the physicians embalmed Yisra’el.
3And forty days were completed for him, for so are completed the days of embalming. And the Mitsrites wept for him seventy days.
4And when the days of weeping for him were past, Yoseph spoke to the household of Pharaoh, saying, “If, now, I have found favour in your eyes, please speak in the hearing of Pharaoh, saying, “My father made me swear, saying, “See, I am dying, bury me in my grave which I dug for myself in the land of Kena’an.” And now, please let me go up and bury my father and return.’”
5And Pharaoh said, “Go up and bury your father, as he made you swear.”
6And Pharaoh said, “Go up and bury your father, as he made you swear.”
7And Yoseph went up to bury his father. And with him went up all the servants of Pharaoh, the elders of his house and all the elders of the land of Mitsrayim, and all the house of Yoseph and his brothers and his father’s house. Only their little ones and their flocks and their herds they left in the land of Goshen.
9And there went up with him both chariots and horsemen and it was a very great company.
10And they came to the threshing-floor of Atad, which is beyond the Yardên and they lamented there with a great and very heavy lamentation. And he observed seven days of mourning for his father.
11And when the inhabitants of the land, the Kena’anites, saw the mourning at the threshing-floor of Atad, they said, “This is a grievous mourning for the Mitsrites.” That is why its name was called Aḇĕl Mitsrayim, which is beyond the Yarden.  
12And his sons did to him as he had commanded them,  
13for his sons brought him to the land of Kena’an and buried him in the cave of the field of Makpela, before Mambre, which Abraham bought with the field from Ephron the Hittite as property for a burial site.  
14And after he had buried his father, Yosĕph returned to Mitsrayim, he and his brothers and all who went up with him to bury his father.  
15And when Yosĕph’s brothers saw that their father was dead, they said, “What if Yosĕph hates us and pays us back all the evil which we did to him?”  
16And they sent word to Yosĕph, saying, “Before your father died he commanded, saying,  
17‘This is what you are to say to Yosĕph, “I beg you, please forgive, the transgression of your brothers and their sin, for they did evil to you.” ’ And now, please forgive the transgression of the servants of the Elohim of your father.” And Yosĕph wept when they spoke to him.  
18And his brothers also went and fell down before his face and they said, “See, we are your servants.”  
19And Yosĕph said to them, “Do not fear, for am I in the place of Elohim?  
20And you, you intended evil against me, but Elohim intended it for good, in order to do it as it is this day, to keep a great many people alive.  
21And now, do not fear, I provide for you and your little ones.” So he comforted them and spoke kindly to them.  
22And Yosĕph dwelt in Mitsrayim, he and his father’s household. And Yosĕph lived one hundred and ten years.  
23And Yosĕph saw Ephrayim’s children to the third generation. The children of Makir, son of Menashsheh, were also brought up on Yosĕph’s knees.  
24And Yosĕph said to his brothers, “I am dying, but Elohim shall certainly visit you and bring you out of this land to the land of which He swore to Abraham, to Yitshaq and to Ya’aqob.”  
25And Yosĕph made the children of Yisra’el swear, saying, “Elohim shall certainly visit you and you shall bring up my bones from here.”  
26And Yosĕph died, being one hundred and ten years old. And they embalmed him and he was placed in a coffin in Mitsrayim.
1 And these are the names of the children of Yisra’ĕl who came to Mitsrayim with Ya’aqoḇ, each one with his household:

2 Re’uḇĕn, Shim’ôn, Lĕwi and Yahuḏah;

3 Yissasḵar, Zebulun and Binyamin;

4 Dan and Naphtali, Gaḏ and Ashĕr.

5 And all those who were descendants of Ya’aqoḇ were seventy beings, as Yosĕph was already in Mitsrayim.

6 And Yosĕph died and all his brothers and all that generation.

7 And the children of Yisra’ĕl bore fruit and increased very much, multiplied and became very strong and the land was filled with them.

8 Then a new sovereign arose over Mitsrayim, who did not know Yosĕph,

9 and he said to his people, “See, the people of the children of Yisra’ĕl are more and stronger than we,

10 come, let us act wisely towards them, lest they increase and it shall be when fighting befalls us, that they shall join our enemies and fight against us and shall go up out of the land.”

11 So they set slave-masters over them to afflict them with their burdens and they built for Pharaoh supply cities, Pithom and Ra’amses.

12 But the more they afflicted them, the more they increased and grew and they were in dread of the children of Yisra’ĕl.

13 And the Mitsrites made the children of Yisra’ĕl serve with harshness,

14 and they made their lives bitter with hard bondage, in mortar and in brick and in all kinds of work in the field, all their work which they made them do was with harshness.

15 Then the sovereign of Mitsrayim spoke to the Hebrew midwives, of whom the name of one was Shiphrah and the name of the other Pu’ah,

16 and he said, “When you deliver the Hebrew women and see them on the birthstools, if it is a son, then you shall put him to death, but if it is a daughter, then she shall live.”

17 But the midwives feared Elohim and did not do as the sovereign of Mitsrayim commanded them and kept the male children alive.

18 So the sovereign of Mitsrayim called for the midwives and said to them, “Why have you done this and kept the male children alive?”

19 And the midwives said to Pharaoh, “Because the Hebrew women are not like the Mitsrite women. For they are lively and give birth before the midwives come to them.”

20 So Elohim was good to the midwives and the people increased and became very numerous.

21 And it came to be, because the midwives feared Elohim, that He provided households for them.

22 And Pharaoh commanded all his people, saying, “Throw every son who is born into the river and keep alive every daughter.”

2 And a man of the house of Lĕwi went and married a daughter of Lĕwi.

2 And the woman conceived and bore a son. And she saw that he was a lovely child and she hid him three months.

3 And when she could hide him no longer, she took an ark of wicker for him and coated it with tar and pitch and put the child in it and laid it in the reeds by the edge of the river.

4 And his sister stood at a distance, to know what would be done to him.

5 And the daughter of Pharaoh came down to wash herself at the river and her young women were walking by the riverside. And when she saw the ark among the reeds, she sent her female servant to get it,
6and opened it and saw the child and see, the baby wept. So she had compassion on him and said, “This is one of the children of the Hebrews.”

7And his sister said to Pharaoh’s daughter, “Shall I go and call a nurse for you from the Hebrew women to nurse the child for you?”

8And Pharaoh’s daughter said to her, “Go.” And the girl went and called the child’s mother.

9And Pharaoh’s daughter said to her, “Take this child away and nurse him for me, then I shall pay your wages.” So the woman took the child and nursed him.

10And the child grew and she brought him to Pharaoh’s daughter and he became her son. And she called his name Mosheh, saying, “Because I have drawn him out of the water.”

11And in those days it came to be, when Mosheh was grown, that he went out to his brothers and looked at their burdens.

12And he turned this way and that way and when he saw no one, he smote the Mitsrite and hid him in the sand.

13And he went out the second day and saw two Hebrew men fighting and he said to the one who did the wrong, “Why do you smite your neighbour?”

14And he said, “Who made you a head and a judge over us? Do you intend to slay me as you slew the Mitsrite?” And Mosheh feared and said, “Truly, the matter is known!”

15And Pharaoh heard of this matter and he sought to kill Mosheh. But Mosheh fled from the face of Pharaoh and dwelt in the land of Midyan. And he sat down by a well.

16And the priest of Midyan had seven daughters. And they came and drew water and they filled the troughs to water their father’s flock,

17but the shepherds came and drove them away. Then Mosheh stood up and came to their rescue and watered their flock.

18And they came to Re’uw’el their father and he said, “How is it that you have come so soon today?”

19And they said, “A Mitsrite rescued us from the hand of the shepherds and he also drew enough water for us and watered the flock.”

20And he said to his daughters, “And where is he? Why did you leave the man? Call him and let him eat bread.”

21And Mosheh agreed to dwell with the man and he gave Tsipporah his daughter to Mosheh.

22And she bore him a son and he called his name Gēreshom, for he said, “I have become a sojourner in a foreign land.”

23And it came to be after these many days that the sovereign of Mitsrayim died. And the children of Yisra’el groaned because of the slavery and they cried out. And their cry came up to Elohim because of the slavery.

24And Elohim heard their groaning and Elohim remembered His covenant with Abraham, with Yitsḥaq and with Ya’aqob.

25And Elohim looked on the children of Yisra’el and Elohim knew!

3 And Mosheh was shepherding the flock of Yithro his father-in-law, the priest of Midyan. And he led the flock to the back of the wilderness and came to Ḥorĕḇ, the mountain of Elohim.

2And the Messenger of HWHY appeared to him in a flame of fire from the midst of a bush. And he looked and saw the bush burning, but the bush was not consumed.

3And Mosheh said, “Let me turn aside now and see this great sight, why the bush does not burn.”

4And Ḥayyâ saw that he turned aside to see and Elohim called to him from the midst of the bush and said, “Mosheh! Mosheh!” And he said, “Here I am.”

5And He said, “Do not come near here. Take your sandals off your feet, for the place on which you are standing is set-apart ground.”

6And He said, “I am the Elohim of your father, the Elohim of Abraham, the Elohim of Yitsḥaq and the Elohim of
Yo’aqob.” And Moshe hid his face, for he was afraid to look at Elohim.

7And said, “I have indeed seen the oppression of My people who are in Mitsrayim and have heard their cry because of their slave-drivers, for I know their sorrows.

8And I have come down to deliver them from the hand of the Mitsrites and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Kena’anites and the Hittites and the Amorites and the Perizzites and the Hiwwites and the Yebusites.

9And now, see, the cry of the children of Yisra’ël has come to Me and I have also seen the oppression with which the Mitsrites oppress them.

10And now, come, I am sending you to Pharaoh, to bring My people, the children of Yisra’ël, out of Mitsrayim.”

11And Mosheh said to Elohim, “Who am I that I should go to Pharaoh and that I should bring the children of Yisra’ël out of Mitsrayim?”

12And He said, “Because I am with you. And this is to you the sign that I have sent you: When you have brought the people out of Mitsrayim, you are to serve Elohim on this mountain.”

13And Mosheh said to Elohim, “See, when I come to the children of Yisra’ël and say to them, ‘The Elohim of your fathers has sent me to you,’ and they say to me, ‘What is His Name?’ what shall I say to them?”

14And Elohim said to Mosheh, “I am that which I am.” And He said, “Thus you shall say to the children of Yisra’ël, ‘I am has sent me to you.’ ”

15And Elohim said further to Mosheh, “Thus you are to say to the children of Yisra’ël, ‘Ayyl Elohim of your fathers, the Elohim of Abraham, the Elohim of Yitshaq and the Elohim of Yo’aqob, has sent me to you. This is My Name forever and this is My Remembrance to all generations.’

16Go and you shall gather the elders of Yisra’ël together and say to them, ‘Ayyl Elohim of your fathers, the Elohim of Abraham, of Yitshaq and of Yo’aqob, appeared to me, saying, “I have indeed visited you and seen what is done to you in Mitsrayim; and I say: I am bringing you up out of the affliction of Mitsrayim to the land of the Kena’anite and the Hittite and the Amorite and the Perizzite and the Hiwwite and the Yebusite, to a land flowing with milk and honey.”’

17And they shall listen to your voice. And you shall come, you and the elders of Yisra’ël, to the sovereign of Mitsrayim and you shall say to him, ‘Ayyl Elohim of the Hebrews has met with us. And now, please, let us go three days’ journey into the wilderness to slaughter to Ayyl our Elohim.’

18But I know that the sovereign of Mitsrayim is not going to let you go, not even by a strong hand.

19And I shall stretch out My hand and smite Mitsrayim with all My wonders which I shall do in its midst. And after that he shall let you go.

20And I shall give this people favour in the eyes of the Mitsrites. And it shall be, that when you go, you shall not go empty-handed.

21But every woman shall ask from her neighbour and from the stranger in her house, objects of silver and objects of gold and garments. And you shall put them on your sons and on your daughters and shall plunder the Mitsrites.”

4And Mosheh answered and said, “And if they do not believe me, nor listen to my voice and say, ‘Ayyl has not appeared to you?’ ”

2And Ayyl said to him, “What is that in your hand?” And he said, “A rod.”

3And He said, “Throw it on the ground.” So he threw it on the ground and it became a serpent. And Mosheh fled from it.

4And Ayyl said to Mosheh, “Reach out your hand and take it by the tail” – so he reached out his hand and caught it and it became a rod in his hand –
so that they believe that Elohim of their fathers, the Elohim of Abraham, the Elohim of Yits’haq and the Elohim of Ya’aqob, has appeared to you.”

And Ayaz said to him again, “Now put your hand in your bosom.” And he put his hand in his bosom and when he took it out and see, his hand was leprous, like snow.

And He said, “Put your hand in your bosom again.” So he put his hand in his bosom again and drew it out of his bosom and see, it was restored like his other flesh.

And it shall be, if they do not believe you, nor listen to the voice of the first sign, they shall believe the voice of the latter sign.

And it shall be, if they do not believe even these two signs, or listen to your voice, that you shall take water from the river and pour it on the dry land. And the water which you take from the river and pour it on the dry land shall become blood on the dry land.”

And Mosheh said to Ayaz, “O Ayaz, I am not a man of words, neither before nor since You have spoken to Your servant, for I am slow of speech and slow of tongue.”

And Ayaz said to him, “Who has made man’s mouth? Or who makes dumb, or deaf, or seeing, or blind? Is it not I, Ayaz?

And now, go and I shall be with your mouth and teach you what to say.”

But he said, “O Ayaz, please send by the hand of him whom You would send.”

And the displeasure of Ayaz burned against Mosheh and He said, “Is not Aharon the Lèwite your brother? I know that he speaks well and he is also coming out to meet you. When he sees you, he shall be glad in his heart.

And you shall speak to him and put the words in his mouth. And I am with your mouth and with his mouth and I shall teach you what to do.

And he shall speak for you to the people. And it shall be that he shall be a mouth for you and you shall be an Elohim for him.

“And take this rod in your hand, with which you shall do the signs.”

Then Mosheh went and returned to Yithro his father-in-law and said to him, “Please let me go and return to my brothers who are in Mitsrayim to see whether they are still alive.” And Yithro said to Mosheh, “Go in peace.”

And Ayaz said to Mosheh in Midyan, “Go, return to Mitsrayim, for all the men are dead who sought your life.”

So Mosheh took his wife and his sons and set them on a donkey and he returned to the land of Mitsrayim. And Mosheh took the rod of Elohim in his hand.

And Ayaz said to Mosheh, “As you go back to Mitsrayim, see that you do all those wonders before Pharaoh which I have put in your hand. But I am going to harden his heart, so that he does not let the people go.

And you shall say to Pharaoh, ‘Thus said Ayaz. “Yisra’èl is My son, My first-born,

so I say to you, let My son go to serve Me. But if you refuse to let him go, see, I am killing your son, your first-born.’”’

And it came to be on the way, in the lodging place, that Ayaz met him and sought to kill him.

And Tsipporah took a sharp stone and cut off the foreskin of her son and threw it at Mosheh’s feet and said, “You are indeed a bridegroom of blood to me!”

So He let him go. Then she said, “You are a bridegroom of blood,” because of the circumcision.

And Ayaz said to Aharon, “Go to meet Mosheh in the wilderness.” And he went and met him on the mountain of Elohim and kissed him.

Mosheh then told Aharon all the words of Ayaz who had sent him and all the signs which He had commanded him.

And Mosheh went with Aharon and gathered together all the elders of the
children of Yisra’ĕl.

30And Aharon spoke all the words which אָיָּל had spoken to Mosheh. Then he did the signs before the eyes of the people.

31And the people believed. And they heard that אָיָּל had visited the children of Yisra’ĕl and that He had looked on their affliction and they bowed their heads and did obeisance.

And afterwards Mosheh and Aharon went in and said to Pharaoh, “Thus said אָיָּל Elohim of Yisra’ĕl, ‘Let My people go, so that they keep a festival to Me in the wilderness.’ ”

2And Pharaoh said, “Who is אָיָּל, that I should obey His voice to let Yisra’ĕl go? I do not know אָיָּל, nor am I going to let Yisra’ĕl go.”

3And they said, “The Elohim of the Hebrews has met with us. Please, let us go three days’ journey into the wilderness and slaughter to אָיָּל our Elohim, lest He fall upon us with pestilence or with the sword.”

4But the sovereign of Mitsrayim said to them, “Mosheh and Aharon, why do you take the people from their work? Get back to your burdens.”

5And Pharaoh said, “See, the people of the land are many now and you make them cease from their burdens!”

6And the same day Pharaoh commanded the slave-drivers of the people and their foremen, saying,

7“You are no longer to give the people straw to make bricks as before. Let them go and gather straw for themselves.

8And lay on them the required amount of bricks which they made before, do not diminish it. For they are idle, that is why they cry out, saying, ‘Let us go and slaughter to our Elohim.’

9‘Let more work be laid on the men, so that they labour in it and not pay attention to words of falsehood.’

10And the slave-drivers of the people and their foremen went out and spoke to the people, saying, “Thus said Pharaoh, ‘I do not give you straw.

11‘Go, take straw for yourselves, wherever you find it, for your work shall not be diminished.’ ”

12And the people were scattered in all the land of Mitsrayim – to gather stubble for straw.

13And the slave-drivers were hurrying them on, saying, “Complete your work, your daily amount, as when there was straw.”

14Also the foremen of the children of Yisra’ĕl, whom Pharaoh’s slave-drivers had set over them, were beaten and were asked, “Why have you not completed your task in making bricks both yesterday and today, as before?”

15And the foremen of the children of Yisra’ĕl came and cried out to Pharaoh, saying, “Why do you treat your servants this way?”

16“‘There is no straw given to your servants and they say to us, ‘Make bricks!’ And see, your servants are beaten, but your own people are at fault.”

17But he said, “You are idle! You are idle! That is why you say, ‘Let us go and slaughter to אָיָּל.’

18“So now go, work. And straw is not given to you, but deliver the amount of bricks.”

19And the foremen of the children of Yisra’ĕl saw that they were in trouble after it was said, “You are not to diminish your daily amount of bricks.”

20And when they came out from Pharaoh, they met Mosheh and Aharon who stood there to meet them.

21And they said to them, “Let Elohim look on you and judge, because you have made us loathsome in the eyes of Pharaoh and in the eyes of his servants, to give a sword in their hand to kill us.”

22And Mosheh returned to אָיָּל and said, “אָיָּל, why have You done evil to this people? Why did You send me?

23“For ever since I came to Pharaoh to speak in Your Name, he has done evil to this people. And You have not delivered Your people at all.”
6 And Ḥayal said to Mosheh, “Now see what I do to Pharaoh, for with a strong hand he is going to let them go and with a strong hand he is going to drive them out of his land.”

2 And Elohim spoke to Mosheh and said to him, “I am Ḥayal.

3 And I appeared to Abraham, to Yitshaq and to Ya’aqob, as El Shaddai. And by My Name, Ḥayal, was I not known to them?

4 And I also established My covenant with them, to give them the land of Kena’an, the land of their sojournings, in which they have sojourned.

5 And I have also heard the groaning of the children of Yisra’el whom the Mitsrites are enslaving and I have remembered My covenant.

6 Say, therefore, to the children of Yisra’el, ‘I am Ḥayal and I shall bring you out from under the burdens of the Mitsrites and shall deliver you from their enslaving and shall redeem you with an outstretched arm and with great judgments,

7 and shall take you as My people and I shall be your Elohim. And you shall know that I am Ḥayal your Elohim who is bringing you out from under the burdens of the Mitsrites.”

8 And I shall bring you into the land which I swore to give to Abraham, to Yitshaq and to Ya’aqob, to give it to you as an inheritance. I am Ḥayal.’ ”

9 And Mosheh spoke thus to the children of Yisra’el, but they did not listen to Mosheh, because of shortness of spirit and from hard slavery.

10 And Ḥayal spoke to Mosheh, saying, “Go in, speak to Pharaoh sovereign of Mitsrayim, to let the children of Yisra’el go out of his land.”

11 And Mosheh spoke before Ḥayal, saying, “The children of Yisra’el have not listened to me and why would Pharaoh listen to me, for I am of uncircumcised lips?”

12 And Ḥayal spoke to Mosheh and to Aharon and gave them a command for the children of Yisra’el and for Pharaoh, sovereign of Mitsrayim, to bring the children of Yisra’el out of the land of Mitsrayim.

13 These are the heads of their fathers’ houses: The sons of Re’ubên, the first-born of Yisra’el: Hanok and Pallu, Hetsron and Karmi. These are the clans of Re’ubên.

14 And the sons of Shim’on: Yemu’el and Yamin and Ohad and Yakin and Tsohar and Sha’ul the son of a Kena’anite woman. These are the clans of Shim’on.

15 These are the names of the sons of Lēwi according to their generations: Gēreshon and Qehath and Merari. And the years of the life of Lēwi were one hundred and thirty-seven.

16 These are the names of the sons of Lēwi according to their clans.

17 And the sons of Qehath: Amram and Yitshaq and Hebron and Uzzi’el. And the years of the life of Qehath were one hundred and thirty-three.

18 And the sons of Merari: Mahli and Mushi. These are the clans of Lēwi according to their generations.

19 And Amram took for himself Yokebed, his father’s sister, as wife. And she bore him Aharon and Mosheh. And the years of the life of Amram were one hundred and thirty-seven.

20 And the sons of Yitshaq: Qorah and Nephēg and Zikri.

21 And the sons of Uzzi’el: Misha’el and Eltsaphan and Sithri.

22 Aharon took to himself Elisheba, daughter of Amminadāb, sister of Nahshon, as wife. And she bore him Nadab and Abihu, El’azar and Ithamar.

23 And the sons of Qorah: Assir, Elqanah and Abiyasaph. These are the clans of the Qorhites.

24 And El’azar, Aharon’s son, took for himself Elisheba, daughter of Amminadab, sister of Nahshon, as wife. And she bore him Pinhas and Abiyasaph. These are the heads of the fathers of the Lēwites according to their clans.

25 This is Aharon and Mosheh, to whom Ḥayal said, “Bring out the children of Yisra’el from the land of Mitsrayim.
according to their divisions.”

27They were the ones who spoke to Pharaoh sovereign of Mitsrayim, to bring out the children of Yisra’el from Mitsrayim. This is Mosheh and Aharon.  

28And it came to be, on the day when ayāl spoke to Mosheh in the land of Mitsrayim,  

29that ayāl spoke to Mosheh, saying, “I am ayāl. Speak to Pharaoh sovereign of Mitsrayim all that I say to you.”  

30And Mosheh said before ayāl, “See, I am of uncircumcised lips and why would Pharaoh listen to me?”

7So ayāl said to Mosheh, “See, I have made you an Elohim to Pharaoh and Aharon your brother is your prophet.  

2You shall speak all that I command you and Aharon your brother shall speak to Pharaoh, to let the children of Yisra’el go out of his land.  

3But I am going to harden the heart of Pharaoh and shall increase My signs and My wonders in the land of Mitsrayim.  

4And Pharaoh is not going to listen to you and I shall lay My hand on Mitsrayim and bring My divisions and My people, the children of Yisra’el, out of the land of Mitsrayim by great judgments.  

5And the Mitsrites shall know that I am ayāl, when I stretch out My hand on Mitsrayim. And I shall bring the children of Yisra’el out from among them.”  

6And Mosheh and Aharon did as ayāl commanded them, so they did.  

7Now Mosheh was eighty years old and Aharon eighty-three years old when they spoke to Pharaoh.  

8And ayāl spoke to Mosheh and to Aharon, saying,  

9When Pharaoh speaks to you, saying, ‘Show a miracle for yourselves,’ then you shall say to Aharon, ‘Take your rod and throw it before Pharaoh and let it become a serpent.’ ”

10So Mosheh and Aharon went in to Pharaoh and they did so, as ayāl commanded. And Aharon threw his rod before Pharaoh and before his servants and it became a serpent.  

11But Pharaoh also called the wise men and the practisers of witchcraft. And they, the magicians of Mitsrayim, also did so with their magic.  

12And they, each one, threw down his rod and they became serpents. But the rod of Aharon swallowed up their rods.  

13And Pharaoh’s heart was hardened and he did not listen to them, as ayāl had said.  

14And ayāl said to Mosheh, “The heart of Pharaoh is hard, he refuses to let the people go.  

15Go to Pharaoh in the morning, as he goes out to the water and you shall stand by the river’s bank to meet him. And take in your hand the rod which was turned into a serpent.  

16And you shall say to him, ‘ayāl the Elohim of the Hebrews has sent me to you, saying, ‘Let My people go, so that they serve Me in the wilderness,’ but see, until now you have not listened!’  

17Thus said ayāl, “By this you know that I am ayāl. See, I am striking the waters which are in the river with the rod that is in my hand and they shall be turned to blood,  

18and the fish in the river shall die. And the river shall stink and the Mitsrites shall find it impossible to drink the water of the river.”’ ”

19And ayāl spoke to Mosheh, “Say to Aharon, ‘Take your rod and stretch out your hand over the waters of Mitsrayim, over their streams, over their rivers, over their ponds and over all their pools of water, that they become blood. And there shall be blood in all the land of Mitsrayim, both in wooden and in stone containers.’ ”

20And Mosheh and Aharon did so, as ayāl commanded. And he lifted up the rod and struck the waters that were in the river, in the eyes of Pharaoh and in the eyes of his servants. And all the waters that were in the river were turned
to blood.
21And the fish that were in the river died and the river stank and the Mitsrites were unable to drink the water of the river. And the blood was in all the land of Mitsrayim.
22And the magicians of Mitsrayim did the same with their magic. And the heart of Pharaoh was hardened and he did not listen to them, as Ayaz had said.
23And Pharaoh turned and went into his house and his heart was not moved by this either.
24And all the Mitsrites dug all around the river for water to drink, for they were unable to drink the water of the river.
25And seven days were completed after Ayaz had struck the river.

8 And Ayaz spoke to Mosheh, “Go to Pharaoh and say to him, ‘Thus said Ayaz, ‘Let My people go, so that they serve Me.’ ”
2But if you refuse to let them go, see, I am smiting all your border with frogs.  
3And the river shall swarm with frogs, which shall go up and shall come into your house and into your bedroom and on your bed and into the houses of your servants and on your people and into your ovens and into your kneading bowls,  
4and the frogs shall come up on you and on your people and on all your servants.’ ”

5And Ayaz said to Mosheh, “Say to Aharon, ‘Stretch out your hand with your rod over the streams, over the rivers and over the ponds and cause frogs to come up on the land of Mitsrayim.’ ”
6So Aharon stretched out his hand over the waters of Mitsrayim and the frogs came up and covered the land of Mitsrayim.
7And the magicians did so with their magic and brought up frogs on the land of Mitsrayim.
8Pharaoh then called for Mosheh and Aharon and said, “Pray to Ayaz to take away the frogs from me and from my people and I shall let the people go to slaughter to Ayaz.”
9And Mosheh said to Pharaoh, “Explain yourself to me: When am I to pray for you and for your servants and for your people, to destroy the frogs from you and your houses and remain only in the river?”
10So he said, “Tomorrow.” And he said, “Let it be according to your word, so that you know that there is no one like Ayaz Your Elohim.
11“And the frogs shall turn aside from you and from your houses and from your servants and from your people – they shall remain in the river only.”
12And Mosheh and Aharon went out from Pharaoh. And Mosheh cried out to Ayaz concerning the frogs which He had brought against Pharaoh.
13And Ayaz did according to the word of Mosheh. And the frogs died out of the houses, out of the courtyards and out of the fields.
14And they gathered them together in heaps and the land stank.
15And when Pharaoh saw that there was relief, he hardened his heart and did not listen to them, as Ayaz had said.
16And Ayaz said to Mosheh, “Say to Aharon, ‘Stretch out your rod and strike the dust of the land, so that it becomes gnats in all the land of Mitsrayim.’ ”
17And they did so and Aharon stretched out his hand with his rod and struck the dust of the earth and it became gnats on man and beast. All the dust of the land became gnats in all the land of Mitsrayim.
18And the magicians did similarly with their magic to bring forth gnats, but they were unable. And there were gnats on man and beast.
19The magicians then said to Pharaoh, “This is the finger of Elohim!” But the heart of Pharaoh was hardened and he did not listen to them, as Ayaz had said.
20And Ayaz said to Mosheh, “Rise early in the morning and stand before Pharaoh as he comes out to the water
and say to him, ‘Thus said אָיָ֖ז, “Let My people go, so that they serve Me.

21“Or else, if you do not let My people go, see, I am sending swarms of flies on you and your servants and on your people and into your houses. And the houses of the Mitsrites shall be filled with swarms of flies and also the ground on which they stand.

22“And in that day I shall separate the land of Goshen, in which My people dwell, that no swarms of flies shall be there, so that you know that I am אָיָז in the midst of the land.

23“And I shall put a distinction between My people and your people. Tomorrow this sign shall be.”’

24And אָיָז did so and thick swarms of flies came into the house of Pharaoh and into his servants’ houses and into all the land of Mitsrayim and the land was ruined because of the swarms of flies.

25Pharaoh then called for Mosheh and Aharon and said, “Go, slaughter to your Elohim in the land.”

26And Mosheh said, “It is not right to do so, for we would be slaughtering the abomination of the Mitsrites to אָיָז our Elohim. See, if we slaughter the abomination of the Mitsrites before their eyes, would they not stone us?

27“Let us go three days’ journey into the wilderness, then we shall slaughter to אָיָז our Elohim, as He commands us.”

28And Pharaoh said, “I am letting you go, then you shall slaughter to אָיָז your Elohim in the wilderness. Only, do not go very far away! Pray for me.”

29And Mosheh said, “See, when I leave you I shall pray to אָיָז and tomorrow the swarms of flies shall depart from Pharaoh, from his servants and from his people. But do not let Pharaoh again deceive, not to let the people go to slaughter to אָיָז.”

30And Mosheh went out from Pharaoh and prayed to אָיָז.

31And אָיָז did according to the word of Mosheh and removed the swarms of flies from Pharaoh, from his servants and from his people.

Not one remained.

32But Pharaoh hardened his heart this time too and did not let the people go.

9 And אָיָז said to Mosheh, “Go in to Pharaoh and speak to him, ‘Thus said אָיָז Elohim of the Hebrews, “Let My people go, so that they serve Me.

33“For if you refuse to let them go and still hold them,

34see, the hand of אָיָז is on your livestock in the field, on the horses, on the donkeys, on the camels, on the cattle and on the sheep – a very grievous pestilence.

35“And אָיָז shall separate between the livestock of Yisra’êl and the livestock of Mitsrayim and let no matter die of all that belongs to the children of Yisra’êl.”’

36And אָיָז set an appointed time, saying, “Tomorrow אָיָז is going to do this word in the land.”

37And אָיָז did this word on the next day and all the livestock of Mitsrayim died, but of the livestock of the children of Yisra’êl, not one died.

38Then Pharaoh sent and see, not even one of the livestock of the Yisra’êlites was dead. But the heart of Pharaoh was hardened and he did not let the people go.

39And אָיָז said to Mosheh and Aharon, “Fill your hands with ashes from a furnace and let Mosheh scatter it toward the heavens before the eyes of Pharaoh.

40And it shall become fine dust in all the land of Mitsrayim and it shall cause boils that break out in sores on man and beast in all the land of Mitsrayim.”

41So they took ashes from the furnace and stood before Pharaoh and Mosheh scattered them toward the heavens. And they caused boils, breaking out in sores on man and beast.

42And the magicians were unable to stand before Mosheh because of the boils, for the boils were on the magicians and on all the Mitsrites.

43But אָיָז hardened the heart of
Pharaoh and he did not listen to them, as אָזָל had said to Mosheh.

13 And אָזָל said to Mosheh, “Rise early in the morning and stand before Pharaoh and say to him, ‘Thus said אָזָל אֱלֹהיָם of the Hebrews, ‘Let My people go, so that they serve Me,

14 for at this time I am sending all My plagues unto your heart and on your servants and on your people, so that you know that there is no one like Me in all the earth.

15 Now if I had stretched out My hand and struck you and your people with pestilence, then you would have been cut off from the earth.

16 And for this reason I have raised you up, in order to show you My power and in order to declare My Name in all the earth.

17 You still exalt yourself against My people in that you do not let them go!

18 See, tomorrow about this time I am causing very heavy hail to rain down, such as has not been in Mitsrayim, from the day of its founding until now.

19 And now send, bring your livestock to safety and all that you have in the field, for the hail shall come down on every man and every beast which is found in the field and is not brought home and they shall die.’”’

20 Those among the servants of Pharaoh who feared the Word of אָזָל made their servants and livestock flee to the houses.

21 But those who did not set their heart on the Word of אָזָל left their servants and livestock in the field.

22 Then אָזָל said to Mosheh, “Stretch out your hand toward the heavens and let there be hail in all the land of Mitsrayim – on man and on beast and on every plant of the field, throughout the land of Mitsrayim.”

23 Then Mosheh stretched out his rod toward the heavens. And אָזָל sent thunder and hail and fire came down to the earth. And אָזָל rained hail on the land of Mitsrayim.

24 Thus there came to be hail and fire flashing continually in the midst of the hail, very heavy, such as had not been in all the land of Mitsrayim since it became a nation.

25 And the hail smote in all the land of Mitsrayim all that was in the field, both man and beast. And the hail smote every plant of the field and broke every tree of the field.

26 Only in the land of Goshen, where the children of Yisra’ĕl were, there was no hail.

27 Pharaoh then sent and called for Mosheh and for Aharon and said to them, “I have sinned this time. אָזָל is righteous and my people and I are wrong.

28 “Pray to אָזָל, for there has been enough of the thunder and hail of אֱלֹהיָם. And I am letting you go, so that you stay no longer.”

29 And Mosheh said to him, “As soon as I go out of the city, let me spread out my hands to אָזָל, let the thunder cease and the hail be no more, so that you know that the earth belongs to אָזָל.

30 “But as for you and your servants, I know that you do not yet fear before אָזָל אֱלֹהיָם.”

31 And the flax and the barley were smitten because the barley was in the head and the flax was in bud.

32 But the wheat and the spelt were not smitten because they were late crops.

33 And Mosheh went out of the city from Pharaoh and spread out his hands to אָזָל and the thunder and the hail ceased and the rain was not poured on the earth.

34 And Pharaoh saw that the rain and the hail and the thunder had ceased, yet he sinned again and he hardened his heart, he and his servants.

35 And the heart of Pharaoh was hardened and he did not let the children of Yisra’ĕl go, as אָזָל had said through Mosheh.

10 And אָזָל said to Mosheh, “Go in to Pharaoh, for I have hardened his heart and the hearts of his servants,
so that I show these signs of Mine before him,
and that you relate in the hearing of your son and your son’s son what I have
done in Mitsrayim and My signs which I have done among them. And you shall
know that I am Ayal.”
And Mosheh and Aharon came in
to Pharaoh and said to him, “Thus said Ayal Elohim of the Hebrews,
’Til when shall you refuse to humble yourself before Me? Let My people go,
so that they serve Me.
Or else, if you refuse to let My
people go, see, tomorrow I am bringing
locusts within your borders.
And they shall cover the surface of
the land, so that no one is able to see the
land. And they shall eat the rest of what has escaped, which remains to you from the
hail and they shall eat every tree
which grows up for you out of the field.
And they shall fill your houses and the
houses of all your servants and the
houses of all the Mitsrites, which neither your fathers nor your fathers’ fathers
have seen, since the day that they were
on the earth to this day.’ ” Then he
turned and went out from Pharaoh.
And Pharaoh’s servants said to him,
“Til when would this one be a snare to
us? Let the men go, so that they serve
Ayal their Elohim. Do you not yet
know that Mitsrayim is destroyed?”
And Mosheh and Aharon were
brought back to Pharaoh and he said to
them, “Go, serve Ayal your Elohim.
Who are the ones that are going?”
And Mosheh said, “We are going with
our young and our old, with our sons
and our daughters, with our flocks and our
herds we are going, for we have a
festival to Ayal.”
And he said to them, “Let Ayal be
with you as I let you and your little ones
go! Watch, for evil is before your face!
‘Not so! You men go now and serve
Ayal, for that is what you desired.”
And they were driven out from the
presence of Pharaoh.
And Ayal said to Mosheh,
“Stretch out your hand over the land of
Mitsrayim for the locusts to come upon
the land of Mitsrayim and eat every
plant of the land – all that the hail has
left.”
And Mosheh stretched out his rod
over the land of Mitsrayim and Ayal
brought an east wind on the land all that
day and all that night. Morning came
and the east wind brought the locusts.
And the locusts went up over all the
land of Mitsrayim and settled within all
the borders of Mitsrayim, very grievous.
There had never been locusts like them before, nor would there again be like them.
And they covered the surface of all
the land, so that the land was darkened.
And they ate every plant of the land and all the fruit of the trees which the hail
had left and no greenness was left on the
trees or on the plants of the field, in all
the land of Mitsrayim.
Pharaoh then called for Mosheh and
Aharon in haste and said, “I have sinned
against Ayal your Elohim and against you.
“And now, please forgive, my sin
only this once and pray to Ayal your
Elohim, that He would only turn away
this death from me.”
And he went out from Pharaoh and
prayed to Ayal.
And Ayal turned a very strong
west wind, which took the locusts away
and blew them into the Sea of Reeds.
Not one locust was left within all the
border of Mitsrayim.
However, Ayal hardened the
heart of Pharaoh and he did not let the
children of Yisra’el go.
And Ayal said to Mosheh, “Stretch
out your hand toward the heavens and
let there be darkness over the land of
Mitsrayim, even a darkness which is
felt.”
And Mosheh stretched out his hand
toward the heavens and there was thick
darkness in all the land of Mitsrayim for
three days.
They did not see one another, nor
did anyone rise from his place for three
days, while all the children of Yisra’ĕl had light in their dwellings.

24 And Pharaoh called to Mosheh and said, “Go, serve ayaz, only leave your flocks and your herds behind. Let your little ones go with you too.”

25 But Mosheh said, “You yourself are to provide us with slaughterings and burnt offerings, to prepare for ayaz our Elohim.

26 And our livestock are to go with us too, not a hoof is to be left behind, for we have to take some of them to serve ayaz our Elohim and we ourselves do not know with what we are to serve ayaz until we come there.”

27 However, ayaz hardened the heart of Pharaoh and he would not let them go.

28 And Pharaoh said to him, “Get away from me! Watch yourself and see my face no more, for in the day you see my face you die!”

29 And Mosheh said, “You have spoken rightly – never again do I see your face!”

11 And ayaz said to Mosheh, “I am bringing yet one more plague on Pharaoh and on Mitsrayim. After that he is going to let you go from here. When he lets you go, he shall drive you out from here altogether.

24 Speak now in the hearing of the people and let every man ask from his neighbour and every woman from her neighbour, objects of silver and objects of gold.”

3 And ayaz gave the people favour in the eyes of the Mitsrites. And the man Mosheh was very great in the land of Mitsrayim, in the eyes of Pharaoh’s servants and in the eyes of the people.

4 And Mosheh said, “Thus said ayaz. ‘About midnight I am going out into the midst of Mitsrayim, and all the first-born in the land of Mitsrayim shall die, from the first-born of Pharaoh who sits on his throne, even to the first-born of the female servant who is behind the handmill and all the first-born of cattle.

6 And there shall be a great cry throughout all the land of Mitsrayim, such as has never been or ever be again.

7 But against any of the children of Yisra’ĕl no dog shall move its tongue, against man or against beast, so that you know that ayaz makes distinction between Mitsrayim and Yisra’ĕl.’

8 And all these servants of yours shall come down to me and bow down to me, saying, ‘Get out, you and all the people at your feet!’ And after that I shall go out.” And he went out from Pharaoh in great displeasure.

9 But ayaz said to Mosheh, “Pharaoh is not going to listen to you, in order to multiply My wonders in the land of Mitsrayim.”

10 And Mosheh and Aharon did all these wonders before Pharaoh, however, ayaz hardened the heart of Pharaoh and he did not let the children of Yisra’ĕl go out of his land.

12 And ayaz spoke to Mosheh and to Aharon in the land of Mitsrayim, saying,

24 This month is the beginning of months for you, it is the first month of the year for you.

34 Speak to all the congregation of Yisra’ĕl, saying, ‘On the tenth day of this month each one of them is to take for himself a lamb, according to the house of his father, a lamb for a household.

44 And if the household is too small for the lamb, let him and his neighbour next to his house take it according to the number of the beings, according to each man’s need you make your count for the lamb.

54 Let the lamb be a perfect one, a year old male. Take it from the sheep or from the goats.

64 And you shall keep it until the fourteenth day of the same month. Then all the assembly of the congregation of Yisra’ĕl shall kill it between the
evenings.

74 And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it.

84 And they shall eat the flesh on that night, roasted in fire — with unleavened bread and with bitter herbs they shall eat it.

94 Do not eat it raw, nor boiled at all with water, but roasted in fire, its head with its legs and its inward parts.

10 And do not leave of it until morning and what remains of it until morning you are to burn with fire.

11 And this is how you eat it: your loins girded, your sandals on your feet and your staff in your hand. And you shall eat it in haste. It is the Passover of Ayáz.

12 And I shall pass through the land of Mitsrayim on that night and shall smite all the first-born in the land of Mitsrayim, both man and beast. And on all the mighty ones of Mitsrayim I shall execute judgment. I am Ayáz.

13 And the blood shall be a sign for you on the houses where you are. And when I see the blood, I shall pass over you and let the plague not come on you to destroy you when I smite the land of Mitsrayim.

14 And this day shall become to you a remembrance. And you shall observe it as a festival to Ayáz throughout your generations — observe it as a festival, an everlasting law.

15 Seven days you shall eat unleavened bread. Indeed on the first day you cause leaven to cease from your houses. For whoever eats leavened bread from the first day until the seventh day, that being shall be cut off from Yisra’ël.

16 And on the first day is a set-apart gathering and on the seventh day you have a set-apart gathering. No work at all is done on them, only that which is eaten by every being, that alone is prepared by you.

17 And you shall guard the Festival of Unleavened Bread, for on this same day I brought your divisions out of the land of Mitsrayim. And you shall guard this day throughout your generations, an everlasting law.

18 In the first month, on the fourteenth day of the month, in the evening, you shall eat unleavened bread until the twenty-first day of the month in the evening.

19 For seven days no leaven is to be found in your houses, for if anyone eats what is leavened, that same being shall be cut off from the congregation of Yisra’ël, whether sojourner or native of the land.

20 Do not eat that which is leavened — in all your dwellings you are to eat unleavened bread.

21 And Mosheh called for all the elders of Yisra’ël and said to them, “Go out and take lambs for yourselves according to your clans and slaughter the Passover lamb.

22 And you shall take a bunch of hyssop and dip it in the blood that is in the basin and strike the lintel and the two doorposts with the blood that is in the basin and you, none of you shall go out of the door of his house until morning.

23 And Ayáz shall pass on to smite the Mitsrites and shall see the blood on the lintel and on the two doorposts and Ayáz shall pass over the door and not allow the destroyer to come into your houses to smite you.

24 And you shall guard this word as a law for you and your sons, forever.

25 And it shall be, when you come to the land which Ayáz gives you, as He promised, that you shall guard this service.

26 And it shall be, when your children say to you, ‘What does this service mean to you?’

27 then you shall say, ‘It is the Passover slaughter of Ayáz, who passed over the houses of the children of Yisra’ël in Mitsrayim when He smote the Mitsrites and delivered our households.’” And the people bowed their heads and did obeisance.

28 And the children of Yisra’ël went away and did so — as Ayáz had
commanded Mosheh and Aharon, so they did.

29 And it came to be at midnight that ay'az smote all the first-born in the land of Mitsrayim, from the first-born of Pharaoh who sat on his throne to the first-born of the captive who was in the dungeon and all the first-born of livestock.

30 And Pharaoh rose up in the night, he and all his servants and all the Mitsrites. And there was a great cry in Mitsrayim, for there was not a house where there was not a dead one.

31 Then he called for Mosheh and Aharon by night and said, “Arise, go out from the midst of my people, both you and the children of Yisra’ĕl. And go, serve ay'az as you have said.

32 “Take both your flocks and your herds, as you have said and go. Then you shall bless me too.”

33 And the Mitsrites urged the people, to hasten to send them away out of the land. For they said, “We are all dying!”

34 And the people took their dough before it was leavened, having their kneading bowls bound up in their garments on their shoulders.

35 And the children of Yisra’ĕl had done according to the word of Mosheh and they had asked from the Mitsrites objects of silver and objects of gold and garments.

36 And ay'az gave the people favour in the eyes of the Mitsrites, so that they gave them what they asked and they plundered the Mitsrites.

37 And the children of Yisra’ĕl set out from Ra’meses to Sukkoth, about six hundred thousand men on foot, besides the little ones.

38 And a mixed multitude went up with them too, also flocks and herds, very much livestock.

39 And they baked unleavened cakes of the dough which they had brought out of Mitsrayim, for it was not leavened, since they were driven out of Mitsrayim and had not been able to delay, nor had they prepared food for themselves.

40 And the sojourn of the children of Yisra’ĕl who lived in Mitsrayim was four hundred and thirty years.

41 And it came to be at the end of the four hundred and thirty years, on that same day it came to be that all the divisions of ay'az went out from the land of Mitsrayim.

42 It is a night to be observed unto ay'az for bringing them out of the land of Mitsrayim. This night is unto ay'az to be observed by all the children of Yisra’ĕl throughout their generations.

43 And ay'az said to Mosheh and Aharon, “This is the law of the Passover: No son of a stranger is to eat of it,

44 but any servant a man has bought for silver, when you have circumcised him, then let him eat of it.

45 “A sojourner and a hired servant does not eat of it.

46 “It is eaten in one house and you are not to take any of the flesh outside the house nor are you to break any bone of it.

47 “All the congregation of Yisra’ĕl are to perform it.

48 “And when a stranger sojourns with you and shall perform the Passover to ay'az, let all his males be circumcised and then let him come near and perform it and he shall be as a native of the land. But let no uncircumcised eat of it.

49 “There is one Torah for the native-born and for the stranger who sojourns among you.”

50 And all the children of Yisra’ĕl did as ay'az commanded Mosheh and Aharon, so they did.

51 And it came to be on that same day that ay'az brought the children of Yisra’ĕl out of the land of Mitsrayim according to their divisions.

13 And ay'az spoke to Mosheh,

28“Set apart to Me all the first-born, the one opening the womb among the children of Yisra’ĕl, among man and among beast, it is Mine.”

3 And Mosheh said to the people,
“Remember this day in which you went out of Mitsrayim, out of the house of slavery. For by strength of hand Ayaz brought you out of this place and whatever is leavened shall not be eaten.

44“Today you are going out, in the month Abib.

45And it shall be, when Ayaz brings you into the land of the Kena’anites and the Hittites and the Amorites and the Hivites and the Jebusites, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall keep this service in this month.

46Seven days you eat unleavened bread and on the seventh day is a festival to Ayaz.

47Unleavened bread is to be eaten the seven days and whatever is leavened is not to be seen with you and leaven is not to be seen with you within all your border.

48And you shall inform your son in that day, saying, ‘It is because of what Ayaz did for me when I came up from Mitsrayim.’

49And it shall be as a sign to you on your hand and as frontlets between your eyes, that the Torah of Ayaz is to be in your mouth, for with a strong hand Ayaz has brought you out of Mitsrayim.

50And you shall guard this law at its appointed time from year to year.

51And it shall be, when Ayaz brings you into the land of the Kena’anites, as He swore to you and your fathers and gives it to you,

52that you shall pass over to Ayaz every one opening the womb and every first-born that comes from your livestock, the males belong to Ayaz.

53But every first-born of a donkey you are to ransom with a lamb. And if you do not ransom it, then you shall break its neck. And every first-born of man among your sons you are to ransom.

54And it shall be, when your son asks you in time to come, saying, ‘What is this?’ then you shall say to him, ‘By strength of hand Ayaz brought us out of Mitsrayim, out of the house of bondage.

55And it came to be, when Pharaoh was too hardened to let us go, that Ayaz killed every first-born in the land of Mitsrayim, both the first-born of man and the first-born of beast. Therefore I am slaughtering to Ayaz every male that open the womb, but every first-born of my sons I ransom.’

56And it shall be as a sign on your hand and as frontlets between your eyes, for by strength of hand Ayaz brought us out of Mitsrayim.”

57And it came to be, when Pharaoh had let the people go, that Elohim did not lead them by way of the land of the Philistines, though that was nearer, for Elohim said, “Lest the people regret when they see fighting and return to Mitsrayim.”

58So Elohim led the people around by way of the wilderness of the Sea of Reeds. And the children of Yisra’el went up armed from the land of Mitsrayim.

59And Mosheh took the bones of Yosheph with him, for he certainly made the children of Yisra’el swear, saying, “Elohim shall certainly visit you and you shall bring my bones from here with you.”

60And they departed from Sukkoth and camped in Etham at the edge of the wilderness.

61And Ayaz went before them by day in a column of cloud to lead the way and by night in a column of fire to give them light, so as to go by day and night.

62The column of cloud did not cease by day, nor the column of fire by night, before the people.

14 And Ayaz spoke to Mosheh,

28Speak to the children of Yisra’el, that they turn and camp before Pi Hahiroth, between Migdol and the sea, opposite Ba’al Tsephon – camp before it by the sea.

30For Pharaoh shall say of the children of Yisra’el, ‘They are entangled in the
land, the wilderness has closed them in.’

44"And I shall harden the heart of Pharaoh and he shall pursue them. But I am to be esteemed through Pharaoh and over all his army and the Mitsrites shall know that I am Ayaz." And they did so.

5And it was reported to the sovereign of Mitsrayim that the people had fled and the heart of Pharaoh and his servants was turned against the people. And they said, “Why have we done this, that we have let Yisra’el go from serving us?”

6So he made his chariot ready and took his people with him.

7And he took six hundred choice chariots and all the chariots of Mitsrayim with officers over all of them.

8And Ayaz hardened the heart of Pharaoh sovereign of Mitsrayim and he pursued the children of Yisra’el, but the children of Yisra’el went out defiantly.

9And the Mitsrites pursued them and all the horses and chariots of Pharaoh and his horsemen and his army and overtook them camping by the sea beside Pi HaHairoth, before Ba’al Tsephon.

10And when Pharaoh drew near, the children of Yisra’el lifted their eyes and saw the Mitsrites coming up after them. And they were greatly afraid, so the children of Yisra’el cried out to Ayaz.

11And they said to Mosheh, “Did you take us away to die in the wilderness because there are no graves in Mitsrayim? What is this you have done to us, to bring us up out of Mitsrayim?

12"Is this not the word that we spoke to you in Mitsrayim, saying, ‘Leave us alone and let us serve the Mitsrites?’ For it would have been better for us to serve the Mitsrites than to die in the wilderness.”

13And Mosheh said to the people, “Do not be afraid. stand still and see the deliverance of Ayaz, which He does for you today. For the Mitsrites whom you see today, you are never, never to see again.

14"Ayaz does fight for you and you keep still.”

15And Ayaz said to Mosheh, “Why do you cry to Me? Speak to the children of Yisra’el and let them go forward.

16"And you, lift up your rod and stretch out your hand over the sea and divide it and let the children of Yisra’el go on dry ground through the midst of the sea.

17"And I, see I am hardening the hearts of the Mitsrites and they shall follow them. And I am to be esteemed through Pharaoh and over all his army, his chariots and his horsemen.

18"And the Mitsrites shall know that I am Ayaz, when I am esteemed through Pharaoh, his chariots and his horsemen.”

19And the Messenger of Elohim, who went before the camp of Yisra’el, moved and went behind them. And the column of cloud went from before them and stood behind them,

20and came between the camp of the Mitsrites and the camp of Yisra’el. And it was the cloud and the darkness and it gave light by night and the one did not come near the other all the night.

21And Mosheh stretched out his hand over the sea. And Ayaz caused the sea to go back by a strong east wind all that night and made the sea into dry land and the waters were divided.

22And the children of Yisra’el went into the midst of the sea on dry ground and the waters were a wall to them on their right and on their left.

23And the Mitsrites pursued and went after them into the midst of the sea, all the horses of Pharaoh, his chariots and his horsemen.

24And it came to be, in the morning watch, that Ayaz looked down upon the army of the Mitsrites through the column of fire and cloud and He brought the army of the Mitsrites into confusion.

25And He took off their chariot wheels, so that they drove them with difficulty. And the Mitsrites said, “Let us flee from the face of Yisra’el, for Ayaz fights for them against the Mitsrites.”

26Then Ayaz said to Mosheh, “Stretch out your hand over the sea
and let the waters come back upon the Mitsrites, on their chariots and on their horsemen.”

27 And Mosheh stretched out his hand over the sea and the sea returned to its usual flow, at the break of day, with the Mitsrites fleeing into it. Thus ayaz overthrew the Mitsrites in the midst of the sea,

28 and the waters returned and covered the chariots and the horsemen and all the army of Pharaoh that came into the sea after them and not even one was left of them.

29 And the children of Yisra’ĕl walked on dry ground in the midst of the sea and the waters were a wall to them on their right and on their left.

30 Thus HWHY saved Yisra’ĕl that day out of the hand of the Mitsrites and Yisra’ĕl saw the Mitsrites dead on the seashore.

31 And Yisra’ĕl saw the great work which HWHY had done in Mitsrayim and the people feared HWHY and believed HWHY and His servant Mosheh.

Then Mosheh and the children of Yisra’ĕl sang this song to HWHY and spoke, saying, “I sing to HWHY, for He is highly exalted! The horse and its rider He has thrown into the sea!

2"Yah is my strength and song and He has become my deliverance. He is my Ėl and I praise Him – Elohim of my father and I exalt Him.

3"ayaz is a man of battle, ayaz is His Name.

4"He has cast Pharaoh’s chariots and his army into the sea and his chosen officers are drowned in the Sea of Reeds.

5"The depths covered them, they went down to the bottom like a stone.

6"Your right hand, O ayaz, has become great in power. Your right hand, O ayaz, has crushed the enemy.

7"And in the greatness of Your excellence You pulled down those who rose up against You. You sent forth Your wrath, it consumed them like stubble.

8"And with the wind of Your nostrils the waters were heaped up, the floods stood like a wall, the depths became stiff in the heart of the sea.

9"The enemy said, ‘I pursue, I overtake, I divide the spoil, my being is satisfied on them. I draw out my sword, my hand destroys them.’

10"You did blow with Your wind, the sea covered them, they sank like lead in the mighty waters.

11"Who is like You, O ayaz, among the mighty ones? Who is like You, great in set-apartness, awesome in praises, working wonders?

12"You stretched out Your right hand, the earth swallowed them.

13"In Your kindness You led the people whom You have redeemed, in Your strength You guided them to Your set-apart dwelling.

14"Peoples heard, they trembled, anguish gripped the inhabitants of Philistia.

15"Then the chiefs of Edom were troubled, the mighty men of Mo‘ab, trembling grips them, all the inhabitants of Kena’an melted.

16"Fear and dread fell on them, by the greatness of Your arm they are as silent as a stone, until Your people pass over, O ayaz, until the people, whom You have bought, pass over.

17"You bring them in and plant them in the mountain of Your inheritance, in the place, O ayaz, which You have made for Your own dwelling, the set-apart place, O ayaz, which Your hands have prepared.

18"ayaz reigns forever and ever.”

19 For the horses of Pharaoh went with his chariots and his horsemen into the sea and ayaz brought back the waters of the sea upon them. And the children of Yisra’ĕl went on dry ground in the midst of the sea.

20 And Miryam the prophetess, the sister of Aharon, took the timbrel in her hand. And all the women went out after her with timbrels and with dances.
And Miryam answered them, “Sing to **ayə{l** for He is highly exalted! The horse and its rider He has thrown into the sea!”

And Mosheh brought Yisra’êl from the Sea of Reeds and they went out into the Wilderness of Shur. And they went three days in the wilderness and found no water.

And they came to Marah and they were unable to drink the waters of Marah, for they were bitter. So the name of it was called Marah.

And the people grumbled against Mosheh, saying, “What are we to drink?”

Then he cried out to **ayə{l** and **ayə{l** showed him a tree. And when he threw it into the waters, the waters were made sweet. There He made a law and a right-ruling for them and there He tried them.

And He said, “If you diligently obey the voice of **ayə{l** your Elohim and do what is right in His eyes and shall listen to His commands and shall guard all His laws, I shall bring on you none of the diseases I brought on the Mitsrites, for I am **ayə{l** who heals you.”

And they came to Ėlim, where there were twelve fountains of water and seventy palm trees. And they camped there by the waters.

And they set out from Ėlim and all the congregation of the children of Yisra’êl came to the Wilderness of Sin, which is between Ėlim and Sinai, on the fifteenth day of the second month after their going out of the land of Mitsrayim.

And all the congregation of the children of Yisra’êl grumbled against Mosheh and Aharon in the wilderness.

And the children of Yisra’êl said to them, “If only we had died by the hand of **ayə{l** in the land of Mitsrayim, when we sat by the pots of meat and when we ate bread to satisfaction! For you have brought us out into this wilderness to put all this assembly to death with hunger.”

And **ayə{l** said to Mosheh, “See, I am raining bread from the heavens for you. And the people shall go out and gather a day’s portion every day, in order to try them, whether they walk in My Torah or not.

And it shall be on the sixth day that they shall prepare what they bring in and it shall be twice as much as they gather daily.”

And Mosheh and Aharon said to all the children of Yisra’êl, “At evening you shall know that **ayə{l** has brought you out of the land of Mitsrayim.

And in the morning you shall see the esteem of **ayə{l**, for He hears your grumblings against **ayə{l**. And what are we, that you grumble against us?”

And Mosheh said, “In that **ayə{l** gives you meat to eat in the evening and in the morning bread to satisfaction, for **ayə{l** hears your grumblings which you make against Him. And what are we? Your grumblings are not against us but against **ayə{l**.”

And Mosheh said to Aharon, “Say to all the congregation of the children of Yisra’êl, ‘Come near before **ayə{l**, for He has heard your grumblings.’ ”

And it came to be, as Aharon spoke to all the congregation of the children of Yisra’êl, that they looked toward the wilderness and see, the esteem of **ayə{l** appeared in the cloud.

And **ayə{l** spoke to Mosheh, saying,

“I have heard the grumblings of the children of Yisra’êl. Speak to them, saying, ‘Between the evenings you are to eat meat and in the morning you are to be satisfied with bread. And you shall know that I am **ayə{l** your Elohim.’ ”

And it came to be that quails came up at evening and covered the camp and in the morning the dew lay all around the camp.

And the layer of dew went up and see, on the surface of the wilderness, was a small round substance, as fine as frost on the ground.

And the children of Yisra’êl saw and
they said to each other, “What is it?” For they did not know what it was. And Mosheh said to them, “It is the bread which Ayaz has given you to eat.

16“This is the word which Ayaz has commanded: ‘Let every man gather it according to each one’s need, an omer for each being, according to the number of beings. Let every man take for those who are in his tent.’ ”

17And the children of Yisra’ĕl did so and gathered, some more, some less.

18And they measured it by omers and he who gathered much did not have too much and he who gathered little did not have too little. Each one gathered according to his need.

19And Mosheh said, “Let no one leave any of it until morning.”

20And they did not listen to Mosheh, so some of them left part of it until morning and it bred worms and stank. And Mosheh was wroth with them.

21And they gathered it every morning, each one according to his need. And when the sun became hot, it melted.

22And it came to be, on the sixth day, that they gathered twice as much bread, two omers for each one. And all the rulers of the congregation came and told Mosheh.

23And he said to them, “This is what Ayaz has said, ‘Tomorrow is a rest, a Sabbath set-apart to Ayaz. That which you bake, bake; and that which you cook, cook. And lay up for yourselves all that is left over, to keep it until morning.’ ”

24And they laid it up til morning, as Mosheh commanded. And it did not stink and no worm was in it.

25And Mosheh said, “Eat it today, for today is a Sabbath to Ayaz, today you do not find it in the field.

26Gather it six days, but on the seventh day, which is the Sabbath, there is none.”

27And it came to be that some of the people went out on the seventh day to gather, but they found none.

28And Ayaz said to Mosheh, “How long shall you refuse to guard My commands and My Torot?

29See, because Ayaz has given you the Sabbath, therefore He is giving you bread for two days on the sixth day. Let each one stay in his place, do not let anyone go out of his place on the seventh day.”

30So the people rested on the seventh day.

31And the house of Yisra’ĕl called its name Manna. And it was like white coriander seed and the taste of it was like thin cakes made with honey.

32And Mosheh said, “This is the word which Ayaz has commanded: ‘Fill an omer with it, to keep for your generations, so that they see the bread with which I fed you in the wilderness, when I brought you out of the land of Mitsrayim.’ ”

33And Mosheh said to Aharon, “Take a pot and put an omer of manna in it and set it down before Ayaz, to keep for your generations.”

34As Ayaz commanded Mosheh, so did Aharon set it down before the Witness, to keep.

35And the children of Yisra’ĕl ate manna forty years, until they came to an inhabited land. They ate manna until they came to the border of the land of Kena’an.

36And an omer is one-tenth of an ēphah.

17And all the congregation of the children of Yisra’ĕl set out on their journey from the Wilderness of Sin, according to the command of Ayaz and camped in Rephidim. And there was no water for the people to drink.

2Therefore the people strove with Mosheh and said, “Give us water to drink.” And Mosheh said to them, “Why do you strive with me? Why do you try Ayaz?”

3And the people thirsted there for water and the people grumbled against Mosheh and said, “Why did you bring us out of Mitsrayim, to kill us and our children and our livestock with thirst?”
Then Mosheh cried out to ayaz, saying, “What am I to do with this people? Yet a little and they shall stone me!”

And ayaz said to Mosheh, “Pass over before the people and take with you some of the elders of Yisra’ĕl. And take in your hand your rod with which you smote the rock and water shall come out of it and the people shall drink.” And Mosheh did so before the eyes of the elders of Yisra’ĕl.

And he called the name of the place Massah and Meriḇah, because of the ‘strife’ of the children of Yisra’ĕl and because they ‘tried’ ayaz, saying, “Is ayaz in our midst or not?”

And Amalĕq came and fought with Yisra’ĕl in Rephiḏim.

And Mosheh said to Yahusha, “Choose for us men and go out, fight with Amalĕq. Tomorrow I am stationing myself on the top of the hill with the rod of Elohim in my hand.”

And Yahusha did as Mosheh said to him, to fight with Amalĕq. Tomorrow I am stationing myself on the top of the hill with the rod of Elohim in my hand.

And it came to be, when Mosheh held up his hand, that Yisra’ĕl prevailed. And when he let down his hand, Amalĕq prevailed.

But Mosheh’s hands were heavy, so they took a stone and put it under him and he sat on it. And Aharon and Hûr went up to the top of the hill.

And it came to be, when Mosheh held up his hand, that Yisra’ĕl prevailed. And when he let down his hand, Amalĕq prevailed.

And Yahusha defeated Amalĕq and his people with the edge of the sword.

And ayaz said to Mosheh, “Write this for a remembrance in the book and recite it in the hearing of Yahusha, that I shall completely blot out the remembrance of Amalĕq from under the heavens.”

And Mosheh built an altar and called its name, ayaz Nissi,

for he said, “Because a hand is on the throne of Yah. ayaz is to fight against Amalĕq, from generation to generation.”

And Yithro, the priest of Midyan, Mosheh’s father-in-law, heard of all that Elohim had done for Mosheh and for Yisra’ĕl His people, that ayaz had brought Yisra’ĕl out of Mitsrayim.

And Yithro, Mosheh’s father-in-law, took Tsipporah, the wife of Mosheh – after he had sent her back,

and her two sons, of whom the name of one was Gĕreshom, for he said, “I have been a sojourner in a foreign land,”

and the name of the other was Eli’ezer, for he said, “The Elohim of my father was my help and delivered me from the sword of Pharaoh.”

Yithro, Mosheh’s father-in-law, came with his sons and his wife to Mosheh in the wilderness, where he was encamped at the mountain of Elohim.

And he had said to Mosheh, “I, your father-in-law Yithro, am coming to you with your wife and her two sons with her.”

And Mosheh went out to meet his father-in-law and bowed down and kissed him. And they asked each other about their welfare and they went into the tent.

And Mosheh told his father-in-law all that ayaz had done to Pharaoh and to the Mitsrites for Yisra’ĕl’s sake, all the hardship that had come upon them on the way and how ayaz had delivered them.

And Yithro rejoiced for all the good which ayaz had done for Yisra’ĕl, whom He had delivered out of the hand of the Mitsrites.

And Yithro said, “Blessed be ayaz, who has delivered you out of the hand of the Mitsrites and out of the hand of Pharaoh and who has delivered the people from under the hand of the Mitsrites.

Now I know that ayaz is greater
than all the mighty ones, indeed in the matter in which they acted proudly, above them.”

12 Then Yithro, the father-in-law of Mosheh, brought a burnt offering and other slaughters unto Elohim. And Aharon came with all the elders of Yisra’el to eat bread with the father-in-law of Mosheh before Elohim.

13 And it came to be, on the next day, that Mosheh sat to rightly rule the people. And the people stood before Mosheh from morning until evening.

14 And when the father-in-law of Mosheh saw all that he did for the people, he said, “What is this that you are doing for the people? Why do you sit by yourself and all the people stand before you from morning until evening?”

15 And Mosheh said to his father-in-law, “Because the people come to Me to seek Elohim.

16 When they have a matter, they come to me and I rightly rule between one and another and make known the laws of Elohim and His Torot.”

17 And the father-in-law of Mosheh said to him, “What you are doing is not good.

18 Both you and these people with you shall certainly wear yourselves out. For the matter is too heavy for you. You are not able to do it by yourself.

19 Now listen to my voice. Let me counsel you and Elohim be with you: stand before Elohim for the people and you shall bring the matters to Elohim.

20 And you shall enlighten them concerning the laws and the Torot and show them the way in which they should walk and the work which they do.

21 But you yourself, seek out from all the people able men, who fear Elohim, men of truth, hating unfair gain. And place these over them to be rulers of thousands, rulers of hundreds, rulers of fifties and rulers of tens.

22 And they shall rightly rule the people at all times. And it shall be that they bring every great matter to you, but they themselves rightly rule every small matter. So, make it lighter for yourself, for they shall bear with you.

23 If you do this word and Elohim shall command you, then you shall be able to stand and all this people also go to their place in peace.”

24 And Mosheh listened to the voice of his father-in-law and did all that he said.

25 And Mosheh chose able men out of all Yisra’el and made them heads over the people: rulers of thousands, rulers of hundreds, rulers of fifties and rulers of tens.

26 And they rightly ruled the people at all times – the hard matters they brought to Mosheh, but they rightly ruled every small matter themselves.

27 And Mosheh sent off his father-in-law and he went away to his own land.

19 In the third month after the children of Yisra’el had come out of the land of Mitsrayim, on this day they came to the Wilderness of Sinai.

2 For they set out from Rephidim and had come to the Wilderness of Sinai and camped in the wilderness. So Yisra’el camped there before the mountain.

3 And Mosheh went up to Elohim and ayāl called to him from the mountain, saying, “This is what you are to say to the house of Ya’aqob and declare to the children of Yisra’el:

4 ‘You have seen what I did to the Mitsrites and how I bore you on eagles’ wings and brought you to Myself.

5 And now, if you diligently obey My voice and shall guard My covenant, then you shall be My treasured possession above all the peoples – for all the earth is Mine –

6 and you shall be to Me a reign of priests and a set-apart nation.’ Those are the words which you are to speak to the children of Yisra’el.”

7 And Mosheh came and called for the elders of the people and set before them all these words which ayāl commanded him.

8 And all the people answered together and said, “All that ayāl has spoken...
we shall do.” So Mosheh brought back the words of the people to Ay'al.

9 And Ay'al said to Mosheh, “See, I am coming to you in the thick cloud, so that the people hear when I speak with you, and believe you forever.” And Mosheh reported the words of the people to Ay'al.

10 And Ay'al said to Mosheh, “Go to the people and set them apart today and tomorrow. And they shall wash their garments,

11 and shall be prepared by the third day. For on the third day Ay'al shall come down upon Mount Sinai before the eyes of all the people.

12 And you shall make a border for the people all around, saying, ‘Take heed to yourselves that you do not go up to the mountain or touch the border of it. Whoever touches the mountain shall certainly be put to death.

13 Not a hand is to touch it, but he shall certainly be stoned or shot with an arrow, whether man or beast, he shall not live. When the trumpet sounds long, let them come near the mountain.”

14 And Mosheh came down from the mountain to the people and set the people apart and they washed their garments.

15 And he said to the people, “Be prepared by the third day. Do not come near a wife.”

16 And it came to be, on the third day in the morning, that there were thunders and lightnings and a thick cloud on the mountain. And the sound of the ram’s horn was very loud and all the people who were in the camp trembled.

17 And Mosheh brought the people out of the camp to meet with Elohim and they stood at the foot of the mountain.

18 And Mount Sinai was in smoke, all of it, because Ay'al descended upon it in fire. And its smoke went up like the smoke of a furnace and all the mountain trembled exceedingly.

19 And when the blast of the ram’s horn sounded long and became louder and louder, Mosheh spoke and Elohim answered him by voice.

20 And Elohim spoke all these Words, saying,

21 “I am Ay'al your Elohim, who brought you out of the land of Mitsrayim, out of the house of slavery.

22 You have no other mighty ones against My face.

23 You do not make for yourself a carved image, or any likeness of that which is in the heavens above, or which is in the earth beneath, or which is in the waters under the earth,

24 you do not bow down to them nor serve them. For I, Ay'al your Elohim am a jealous El, visiting the crookedness of the fathers on the children to the third and fourth generations of those who hate Me,

25 but showing kindness to thousands, to those who love Me and guard My commands.

26 You do not bring the Name of Ay'al your Elohim to naught, Because Ay'al does not leave the one unpunished who brings His Name
Remember the Sabbath day, to set it apart.

Six days you labour and shall do all your work,

but the seventh day is a Sabbath of your Elohim. you do not do any work – you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates.

For in six days Elohim made the heavens and the earth, the sea and all that is in them and rested the seventh day. Therefore Elohim blessed the Sabbath day and set it apart.

Respect your father and your mother, so that your days are prolonged upon the soil which Elohim is giving you.

You do not murder.

You do not commit adultery.

You do not steal.

You do not bear false witness against your neighbour.

You do not covet your neighbour’s house, nor his male servant, nor his female servant, nor his ox, nor his donkey, or whatever belongs to your neighbour.

And all the people saw the thunders, the lightning flashes, the sound of the ram’s horn and the mountain smoking. And the people saw it and they trembled and stood at a distance,

and said to Mosheh, “You speak with us and we hear, but let not Elohim speak with us, lest we die.”

And Mosheh said to the people, “Do not fear, for Elohim has come to prove you and in order that His fear be before you, so that you do not sin.”

So the people stood at a distance, but Mosheh drew near the thick darkness where Elohim was.

And Elohim said to Mosheh, “Say this to the children of Yisra’ĕl: ‘You yourselves have seen that I have spoken to you from the heavens.

You do not make besides Me mighty ones of silver and you do not make mighty ones of gold for yourselves.

Make an altar of earth for Me and you shall slaughter on it your burnt offerings and your peace offerings, your sheep and your cattle. In every place where I cause My Name to be remembered I shall come to you and bless you.

And if you make Me an altar of stone, do not build it of cut stone, for if you use your chisel on it, you have it.

Nor do you go up by steps to My altar, lest your nakedness be exposed on it.”

These are the right-rulings which you are to set before them:

When you buy a Hebrew servant, he serves six years and in the seventh he goes out free, for naught.

If he comes in by himself, he goes out by himself; if he comes in married, then his wife shall go out with him.

If his master has given him a wife and she has borne him sons or daughters, the wife and her children are her master’s and he goes out by himself.

And if the servant truly says, ‘I love my master, my wife and my children, let me not go out free,’

then his master shall bring him before Elohim and shall bring him to the door, or to the doorpost and his master shall pierce his ear with an awl. And he shall serve him forever.

And when a man sells his daughter to be a female servant, she does not go out as the male servants do.

If she is displeasing in the eyes of her master who has engaged her to himself, then he shall let her be ransomed. He shall have no authority to sell her to a foreign people, because of him deceiving her.

And if he has engaged her to his son, he is to do to her as is the right of daughters.

If he takes another wife, her food, her covering and her marriage rights are not to be diminished.

And if he does not do these three for
her, then she shall go out for naught, without silver.

125 "He who strikes a man so that he dies shall certainly be put to death.

126 "But if he did not lie in wait, but Elohim delivered him into his hand, then I shall appoint for you a place where he is to flee.

144 "But when a man acts presumptuously against his neighbour, to kill him by treachery, you are to take him even from My altar to die.

154 "And he who smites his father or his mother shall certainly be put to death.

164 "And when men strive together and one smites the other with a stone or with his fist and he does not die but is confined to his bed,

19 if he rises again and walks about outside with his staff, then he who smote him shall be innocent. He only pays for lost time and sees to it that he is completely healed.

204 "And when a man smites his male or female servant with a rod, so that he dies under his hand, he shall certainly be punished.

214 "But if he remains alive a day or two, he is not punished; for he is his property.

224 "And when men strive and they shall smite a pregnant woman and her children come out, yet there is no injury, he shall certainly be punished accordingly as the woman’s husband lays upon him. And he shall give through the judges.

234 "But if there is injury, then you shall give life for life,

24 eye for eye, tooth for tooth, hand for hand, foot for foot,

25 burn for burn, wound for wound, lash for lash.

264 "And when a man smites the eye of his male or female servant and destroys it, he is to let him go free for the sake of his eye.

274 "And if he knocks out the tooth of his male or female servant, he is to let him go free for the sake of his tooth.

284 "And when an ox gores a man or a woman to death, then the ox shall certainly be stoned and its flesh is not eaten and the owner of the ox is innocent.

294 "However, if the ox was previously in the habit of goring and its owner has been warned and he has not kept it confined, so that it has killed a man or a woman, the ox is stoned and its owner also is put to death.

30 "If a sin-covering is laid upon him, then he shall give the ransom of his life, whatever is laid on him.

314 "Whether it has gored a son or a daughter, according to this right-ruling it is done to him.

324 "If the ox gores a male or female servant, he is to give to their master thirty sheqels of silver and the ox is stoned.

334 "And when a man opens a pit, or if a man digs a pit and does not cover it and an ox or a donkey falls in it,

34 the owner of the pit is to repay, he is to give silver to their owner and the dead beast is his.

354 "And when the ox of a man smites the ox of his neighbour and it dies, then they shall sell the live ox and divide the silver from it and also divide the dead ox.

36 "Or if it was known that the ox was previously in the habit of goring and its owner has not kept it confined, he shall certainly repay ox for ox, while the dead beast is his.

22 "When a man steals an ox or a sheep and shall slaughter it or sell it, he repays five cattle for an ox and four sheep for a sheep.

2 "If the thief is found breaking in and he is smitten so that he dies, there is no guilt for his bloodshed.

3 "If the sun has risen on him, there is guilt for his bloodshed, he shall certainly repay. If he has not the means, then he shall be sold for his theft.

4 "If the theft is indeed found alive in his hand, whether it is an ox or donkey
or sheep, he repays double.

5:4 When a man lets a field or vineyard be grazed bare and lets loose his livestock and it feeds in another man’s field, he repays from the best of his own field and the best of his own vineyard.

5:6 When fire breaks out and spreads to thorn bushes, so that stacked grain, or standing grain, or the field is consumed, he who kindled the fire shall certainly repay.

5:7 When a man gives silver or goods to his neighbour to guard and it is stolen out of the man’s house, if the thief is found, he repays double.

5:8 If the thief is not found, then the master of the house shall be brought before Elohim to see whether he has put his hand into his neighbour’s goods.

5:9 For every matter of transgression, for ox, for donkey, for sheep, for garment, or for whatever is lost which another claims to be his, let the matter of them both come before Elohim. And whomever Elohim declares wrong repays double to his neighbour.

5:10 When a man gives to his neighbour a donkey, or ox, or sheep, or any beast to watch over and it dies, or is injured, or is driven away while no one is looking, let an oath of HWHY be between them both, that he has not put his hand into his neighbour’s goods. And the owner of it shall accept that and he does not repay.

5:11 But if it is indeed stolen from him, he repays to its owner.

5:12 If it is torn to pieces, then let him bring it for evidence, he does not repay what was torn.

5:13 And when a man borrows from his neighbour and it is injured or dies while the owner of it is not present, he shall certainly repay.

5:14 But if its owner was with it, he does not repay. If it was hired, he is entitled to the hire.

5:15 And when a man entices a maiden who is not engaged and lies with her, he shall certainly pay the bride-price for her to be his wife.

5:16 If her father absolutely refuses to give her to him, he pays according to the brideprice of maidens.

5:17 Do not allow a practiser of witchcraft to live.

5:18 Anyone lying with a beast shall certainly be put to death.

5:19 He who slaughters to a mighty one, except to Αָשַׁר only, is put under the ban.

5:20 Do not tread down a sojourner or oppress him, for you were sojourners in the land of Mitsrayim.

5:21 Do not afflict any widow or fatherless child.

5:22 If you do afflict them at all – if they cry out to Me at all, I shall certainly hear their cry, and My wrath shall burn and I shall slay you with the sword, your wives shall be widows and your children fatherless.

5:23 If you do lend silver to any of My people, the poor among you, you are not to be like one that lends on interest to him. Do not lay interest on him.

5:24 If you take your neighbour’s garment as a pledge at all, you are to return it to him before the sun goes down.

5:25 Do not revile Elohim, nor curse a ruler of your people.

5:26 Do not delay giving your harvest and your vintage. Give Me the first-born of your sons.

5:27 Likewise you are to do with your oxen, with your sheep. It is to be with its mother seven days. On the eighth day you give it to Me.

5:28 And you are set-apart men to Me and you do not eat any meat which is torn to pieces in the field, you throw it to the dogs.

23 Do not bring a false report. Do not put your hand with the wrong
to be a malicious witness.
24\textit{Do not follow} a crowd to do evil, nor bear witness in a strife so as to turn aside after many, to turn aside what is right.
25\textit{And do not favour} a poor man in his strife.
26\textit{When} you meet your enemy’s ox or his donkey going astray, you shall certainly return it to him.
27\textit{When} you see the donkey of him who hates you lying under its burden, you shall refrain from leaving it to him, you shall certainly help him.
28\textit{Do not} turn aside the right-ruling of your poor in his strife.
29\textit{Keep yourself far from} a false matter and do not kill the innocent and the righteous, for I do not declare the wrong right.
30\textit{And do not take} a bribe, for a bribe blinds the seeing one and twists the words of the righteous.
31\textit{And do not oppress} a sojourner, as you yourselves know the heart of a sojourner, because you were sojourners in the land of Mitsrayim.
32\textit{And for} six years you are to sow your land and shall gather its increase, but the seventh year you are to let it rest and shall leave it and the poor of your people shall eat. And what they leave, the beasts of the field eat. Do the same with your vineyard and your oliveyard.
33\textit{Six days} you are to do your work and on the seventh day you rest, in order that your ox and your donkey might rest and the son of your female servant and the sojourner be refreshed.
34\textit{And in all} that I have said to you take heed. And make no mention of the name of other mighty ones, let it not be heard from your mouth.
35\textit{Three times} in the year you are to observe a festival to Me:
36\textit{Guard} the Festival of Unleavened Bread. Seven days you eat unleavened bread, as I commanded you, at the time appointed in the month of Āḇiḇ – for in it you came out of Mitsrayim – and do not appear before Me empty-handed;
37\textit{and the} Festival of the Harvest, the first-fruits of your labours which you have sown in the field; and the Festival of the Ingathering at the outgoing of the year, when you have gathered in the fruit of your labours from the field.
38\textit{Three times} in the year all your males are to appear before the Master AYĀḏ.
39\textit{Do not offer} the blood of My slaughtering with leavened bread and the fat of My offering shall not remain until morning.
40\textit{Bring the} first of the first-fruits of your land into the House of AYĀḏ your Elohim. Do not cook a young goat in its mother’s milk.
41\textit{See, I am sending} a Messenger before you to guard you in the way and to bring you into the place which I have prepared.
42\textit{Be on guard} before Him and obey His voice. Do not rebel against Him, for He is not going to pardon your transgression, for My Name is in Him.
43\textit{But if} you diligently obey His voice and shall do all that I speak, then I shall be an enemy to your enemies and a distresser to those who distress you.
44\textit{For My} Messenger shall go before you and shall bring you in to the Amorites and the Hittites and the Perizzites and the Kena’anites and the Hivvites and the Yeḇusites and I shall cut them off.
45\textit{Do not bow down to} their mighty ones, nor serve them, nor do according to their works, but without fail overthrow them and without fail break down their pillars.
46\textit{And you shall serve AYĀḏ} your Elohim and He shall bless your bread and your water. And I shall remove sickness from your midst.
47\textit{None shall} miscarry or be barren in your land. I shall fill the number of your days.
48\textit{I shall send} My fear before you and cause confusion among all the people to whom you come and make all your enemies turn their backs to you.
49\textit{And I shall send} hornets before you,
which shall drive out the Hiwite, the Kena’anite and the Hittite from before you.

shall drive them out from before you in one year, lest the land become a waste and the beast of the field become too numerous for you.

Little by little shall drive them out from before you, until you have increased and you inherit the land.

And I shall set your border from the Sea of Reeds to the Sea of the Philistines and from the wilderness to the River, for I shall give the inhabitants of the land into your hand and you shall drive them out before you.

Do not make a covenant with them nor with their mighty ones.

Let them not dwell in your land, lest they make you sin against Me when you serve their mighty ones, when it becomes a snare to you.”

And to Mosheh He said, “Come up to Me, you and Aharon, Naḏaḇ and Abihu and seventy of the elders of Yisra’ĕl and you shall bow yourselves from a distance.

But Mosheh shall draw near to Me by himself and let them not draw near, nor let the people go up with him.”

And Mosheh came and related to the people all the Words of Me and all the right-rulings. And all the people answered with one voice and said, “All the Words which Me has spoken we shall do.”

And Mosheh wrote down all the Words of Me and rose up early in the morning and built an altar at the foot of the mountain and twelve standing columns for the twelve tribes of Yisra’ĕl.

And he sent young men of the children of Yisra’ĕl and they offered burnt offerings and slaughtered peace slaughterings of bulls to Me.

And Mosheh took half the blood and put it in basins and half the blood he sprinkled on the altar.

And he took the Book of the Covenant and read it in the hearing of the people. And they said, “All that Me has spoken we shall do and obey.”

And Mosheh took the blood and sprinkled it on the people and said, “See, the blood of the covenant which Me has made with you concerning all these Words.”

And Mosheh went up, also Aharon, Naḏaḇ and Abihu and seventy of the elders of Yisra’ĕl,

and they saw the Elohim of Yisra’ĕl and under His feet like a paved work of sapphire stone and like the heavens for brightness.

Yet He did not stretch out His hand against the chiefs of the children of Yisra’ĕl! And they saw Elohim and they ate and drank.

And Me said to Mosheh, “Come up to Me on the mountain and be there, while I give you tablets of stone and the Torah and the command which I have written, to teach them.”

And Mosheh arose with his assistant Yahusha and Mosheh went up to the mountain of Elohim.

And said to the elders,“Wait here for us until we come back to you and see, Aharon and Hur are with you. Whoever has matters, let him go to them.”

And Mosheh went up into the mountain and a cloud covered the mountain.

And the esteem of Me dwelt on Mount Sinai and the cloud covered it for six days. And on the seventh day He called to Mosheh out of the midst of the cloud.

And the appearance of the esteem of Me was like a consuming fire on the top of the mountain, before the eyes of the children of Yisra’ĕl.

And Mosheh went into the midst of the cloud and went up into the mountain. And it came to be that Mosheh was on the mountain forty days and forty nights.
And 

25 And AVAYL spoke to Mosheh, 

24Speak to the children of Yisra’ĕl, that they take up a contribution for Me. From everyone whose heart moves him you shall take up My contribution. 

3And this is the contribution which you take up from them: gold and silver and bronze, 

4and blue and purple and scarlet material and fine linen and goats’ hair, 

5and rams’ skins dyed red and fine leather and acacia wood, 

6oil for the light, spices for the anointing oil and for the sweet incense, 

7shoham stones and stones to be set in the shoulder garment and in the breastplate. 

8And they shall make Me an ark of acacia wood two and a half cubits long, a cubit and a half wide and a cubit and a half high. 

9According to all that I show you – the pattern of the Dwelling Place and the pattern of all its furnishings – make it exactly so. 

10And they shall make an ark of acacia wood and overlay it with clean gold, inside and outside you shall overlay it. And you shall make on it a moulding of gold all around. 

12And you shall cast four rings of gold for it and put them in its four corners, two rings on one side and two rings on the other side. 

13And you shall make poles of acacia wood and overlay them with gold, 

14and shall put the poles into the rings on the sides of the ark, to lift up the ark by them. 

15And into the ark you shall put the witness which I give you. 

16And you shall make a lid of atonement of clean gold, two and a half cubits long and a cubit and a half wide and a cubit and a half high. 

17And you shall put the lid of atonement on top of the ark and put into the ark the witness which I give you. 

18And you shall make two kerubim of gold, make them of beaten work, at the two ends of the lid of atonement. 

19And make one kerub at one end and the other kerub at the other end. Make the kerubim from the lid of atonement, at its two ends. 

20And the kerubim shall be spreading out their wings above, covering the lid of atonement with their wings, with their faces toward each other, the faces of the kerubim turned toward the lid of atonement. 

21And you shall put the lid of atonement on top of the ark and put into the ark the witness which I give you. 

22And I shall meet with you there and from above the lid of atonement, from between the two kerubim which are on the ark of the Witness, I shall speak to you all that which I command you concerning the children of Yisra’ĕl. 

23And you shall make a table of acacia wood two cubits long, a cubit wide and a cubit and a half high. 

24And you shall overlay it with clean gold and shall make a moulding of gold all around, 

25and shall make for it a rim of a handbreadth all around and shall make a gold moulding for the rim all around. 

26And you shall make for it four rings of gold and put the rings on the four corners that are at its four legs. 

27The rings are close to the rim, as holders for the poles to lift the table. 

28And you shall make the poles of acacia wood and overlay them with gold and the table shall be lifted with them. 

29And you shall make its dishes and its ladles and its jars and its bowls for pouring. Make them of clean gold. 

30And you shall put the showbread on the table before Me, continually. 

31And you shall make a lampstand of clean gold – the lampstand is made of beaten work. Its base and its shaft, its cups, its ornamental knobs and blossoms are from it, 

32and six branches shall come out of its sides: three branches of the lampstand out of one side and three branches of the lampstand out of the other side; 

33three cups made like almond flowers on one branch, with ornamental knob
and blossom and three cups made like almond flowers on the other branch, with ornamental knob and blossom — so for the six branches coming out of the lampstand.

34“And on the lampstand itself are four cups made like almond flowers, with ornamental knob and blossom, and a knob under the first two branches of the same and a knob under the second two branches of the same and a knob under the third two branches of the same, according to the six branches coming out of the lampstand.

35Their knobs and their branches are of the same — all of it one beaten work of clean gold.

36And you shall make seven lamps for it and they shall mount its lamps so that they give light in front of it. And its snuffers and their trays are of clean gold.

37It is made of a talent of clean gold, with all these utensils.

38So see and do according to the pattern which was shown to you on the mountain.

26“And make the Dwelling Place with ten curtains of fine woven linen and blue and purple and scarlet material. Make them, with keruḇim, the work of a skilled workman.

24The length of each curtain is twenty eight cubits and the width of each curtain four cubits, all the curtains having one measure.

25Five curtains are joined to each other and five curtains are joined to each other.

24And you shall make loops of blue on the edge of the end curtain on one set and do the same on the edge of the end curtain of the second set.

25Make fifty loops in the one curtain and make fifty loops on the edge of the end curtain of the second set, the loops being opposite to each other.

25And you shall make fifty hooks of gold and shall join the curtains together with the hooks and the Dwelling Place shall be one.

27“And you shall make curtains of goats’ hair, for a tent over the Dwelling Place, make eleven curtains.

28The length of each curtain is thirty cubits and the width of each curtain four cubits, one measure to the eleven curtains.

29And you shall join the five curtains by themselves and the six curtains by themselves and you shall double over the six curtains at the front of the Tent.

30And you shall make fifty loops on the edge of the curtain that is outermost in one set and fifty loops on the edge of the curtain of the second set.

31And you shall make fifty bronze hooks and put the hooks into the loops and join the tent together and it shall be one.

32And the overlapping part of the rest of the curtains of the Tent, the half curtain that remains, shall hang over the back of the Dwelling Place.

33And a cubit on one side and a cubit on the other side, of what remains of the length of the curtains of the Tent, is to hang over the sides of the Dwelling Place, on this side and on that side, to cover it.

34And you shall make a covering of ram skins dyed red for the Tent and a covering of fine leather above that.

35And for the Dwelling Place you shall make the boards of acacia wood, standing up.

36Ten cubits is the length of a board and a cubit and a half the width of each board,

37two tenons in each board for binding one to another. Do the same for all the boards of the Dwelling Place.

38And you shall make the boards for the Dwelling Place, twenty boards for the south side,

39and make forty sockets of silver under the twenty boards, two sockets under each of the boards for its two tenons.

40And for the second side of the Dwelling Place, on the north side, twenty boards,
21and their forty sockets of silver, two sockets under each of the boards.
22And for the extreme parts of the Dwelling Place, westward, make six boards,
23and make two boards for the two back corners of the Dwelling Place.
24And they are double beneath and similarly they are complete to the top, to the one ring. So it is for both of them, they are for the two corners.
25And they shall be eight boards and their sockets of silver, sixteen sockets — two sockets under the one board and two sockets under the other board.
26And you shall make bars of acacia wood, five for the boards on one side of the Dwelling Place,
27and five bars for the boards on the other side of the Dwelling Place and five bars for the boards of the side of the Dwelling Place, for the extreme parts westward,
28with the middle bar in the midst of the boards, going through from end to end.
29And overlay the boards with gold and make their rings of gold as holders for the bars and overlay the bars with gold.
30
31And you shall make a covering for the door of the Tent, of blue and purple and scarlet material and fine woven linen, made by a weaver.
32And you shall make for the covering five columns of acacia wood and overlay them with gold, their hooks of gold and you shall cast five sockets of bronze for them.

27 “And you shall make an altar of acacia wood, five cubits long and five cubits wide — the altar is square — and its height three cubits.
2And you shall make its horns on its four corners, its horns are of the same. And you shall overlay it with bronze.
3And you shall make its pots to receive its ashes and its shovels and its basins and its forks and its fire holders. Make all its utensils of bronze.
4And you shall make a grating for it, a bronze network and shall make on the network four bronze rings at its four corners,
5and shall put it under the rim of the altar beneath, so that the network is halfway up the altar.
6And you shall make poles for the altar, poles of acacia wood and shall overlay them with bronze.
7And the poles shall be put in the rings and the poles shall be on the two sides of the altar for lifting it.
8Make it hollow with boards. As it was shown to you on the mountain, so they are to make it.
9And you shall make the courtyard of the Dwelling Place: for the south side screens for the courtyard made of fine woven linen, one hundred cubits long for one side,
10and its twenty columns and their twenty sockets of bronze, the hooks of the columns and their bands of silver,
11and so for the north side in length, screens one hundred cubits long, with its
twenty columns and their twenty sockets of bronze and the hooks of the columns and their bands of silver.

12

And the width of the courtyard on the west side screens of fifty cubits, with their ten columns and their ten sockets.

13

And the width of the courtyard on the east side fifty cubits.

14

And the screens on one side of the gate fifteen cubits, with their three columns and their three sockets.

15

And on the other side screens of fifteen cubits, with their three columns and their three sockets.

16

And for the gate of the courtyard a covering twenty cubits long, of blue and purple and scarlet material and fine woven linen, made by a weaver – four columns and four sockets.

17

All the columns around the courtyard have bands of silver, their hooks silver and their sockets bronze.

18

The length of the courtyard is one hundred cubits and the width fifty by fifty and the height five cubits, woven of fine linen thread and its sockets of bronze.

19

All the utensils of the Dwelling Place for all its service, all its pegs and all the pegs of the courtyard, are bronze.

20

And you, you are to command the children of Yisra’ĕl to bring you clear oil of pressed olives for the light, to cause the lamp to burn continually.

21

In the Tent of Meeting, outside the veil which is before the Witness, Aharon and his sons are to tend it from evening until morning before ĤW̄N – a law forever to their generations, from the children of Yisra’ĕl.

28

“And you, bring near Aharon your brother and his sons with him, from among the children of Yisra’ĕl, for serving as priest to Me: Aharon, Nadab and Abihu, El’azar and Ithamar, the sons of Aharon.

24

And you shall make set-apart garments for Aharon your brother, for esteem and for comeliness.

34

And you, speak to all the wise of heart, whom I have filled with a spirit of wisdom and they shall make the garments of Aharon, to set him apart, for him to serve as priest to Me.

44

And these are the garments which they make: a breastplate, a shoulder garment, a robe, an embroidered long shirt, a turban and a girdle. And they shall make set-apart garments for Aharon your brother and his sons, for him to serve as priest to Me.

54

And they shall take the gold and the blue and the purple and the scarlet material and the fine linen, and shall make the shoulder garment of gold, of blue and purple and scarlet material and fine woven linen, the work of a skilled workman.

74

It is to have two shoulder pieces joined at its two edges and so it is joined together.

84

And the embroidered band of the shoulder garment, which is on it, is of the same workmanship, made of gold, of blue and purple and scarlet material and fine woven linen.

94

And you shall take two shoham stones and engrave on them the names of the sons of Yisra’ĕl, six of their names on one stone and the remaining six names on the other stone, according to their birth.

104

With the work of an engraver in stone, like the engravings of a signet, engrave the two stones with the names of the sons of Yisra’ĕl. Set them in settings of gold.

114

And you shall put the two stones on the shoulder pieces of the shoulder garment as stones of remembrance for the sons of Yisra’ĕl. And Aharon shall bear their names before ĤW̄N on his two shoulders, for a remembrance.

134

And you shall make settings of gold, and two chains of clean gold like braided cords and fasten the braided chains to the settings.

154

And you shall make a breastplate of right-ruling, a work of a skilled workman, like the work of the shoulder garment. Make it of gold, of blue and
purple and **scarlet** material and fine woven linen.

16**It is square, doubled, a span its length and a span its width.**

17And you shall put settings of stones in it, four rows of stones: The first row is a ruby, a topaz and an emerald;

18and the second row is a turquoise, a sapphire and a diamond;

19and the third row is a jacinth, an agate and an amethyst;

20and the fourth row is a beryl and a shoham and a jasper. They are set in gold settings.

21And the stones are according to the names of the sons of Yisra’ĕl, twelve according to their names, like the engravings of a signet, each one with its own name, for the twelve tribes.

22And you shall make braid chains of corded work for the breastplate at the end, of clean gold.

23And you shall make two rings of gold for the breastplate and shall put the two rings on the two ends of the breastplate.

24And you shall put the two cords of gold in the two rings which are on the ends of the breastplate,

25and the other two ends of the two cords you fasten to the two settings and put them on the shoulder pieces of the shoulder garment in the front.

26And you shall make two rings of gold and shall put them on the two shoulder pieces, underneath the shoulder garment, on the front of it, close to the seam above the embroidered band of the shoulder garment,

27and they bind the breastplate by means of its rings to the rings of the shoulder garment, using a blue cord, so that it is above the embroidered band of the shoulder garment, so that the breastplate does not come loose from the shoulder garment.

29And Aharon shall bear the names of the sons of Yisra’ĕl on the breastplate of right-ruling over his heart, when he goes into the set-apart place, for a remembrance before ăyāz, continually.

30And into the breastplate of right-ruling you shall put the Urim and the Tummim and they shall be on the heart of Aharon when he goes in before ăyāz. And Aharon shall bear the right-ruling of the children of Yisra’ĕl on his heart before ăyāz, continually.

31And you shall make the robe of the shoulder garment all of blue.

32And the opening for his head shall be in the middle of it, a woven binding all around its opening, like the opening in a scaled armour, so that it does not tear.

33And on its hem you shall make pomegranates of blue and purple and scarlet material, all around its hem and bells of gold between them all around:

34a golden bell and a pomegranate, a golden bell and a pomegranate, on the hem of the robe all around.

35And it shall be upon Aharon to attend in and its sound shall be heard when he goes into the set-apart place before ăyāz and when he comes out, so that he does not die.

36And you shall make a plate of clean gold and engrave on it, like the engraving of a signet: **SET-APARTNESS TO ăYĀZ.**

37And you shall put it on a blue cord and it shall be on the turban – it is to be on the front of the turban.

38And it shall be on the forehead of Aharon and Aharon shall bear the guilt of the set-apart gifts which the children of Yisra’ĕl set-apart in all their set-apart gifts. And it shall always be on his forehead, for acceptance for them before ăyāz.

39And you shall weave the long shirt of fine linen and shall make the turban of fine linen and you shall make the girdle of woven work.

40And make long shirts for Aharon’s sons. And you shall make girdles for them and you shall make turbans for
them, for esteem and comeliness.

41“Then you shall put them on Aharon your brother and on his sons with him and shall anoint them and shall ordain them and shall set them apart and they shall serve as priests to Me.

42“Then you shall make linen trousers for them, to cover their nakedness, reaching from the waist to the thighs.

43“Then you shall be on Aharon and on his sons when they come into the Tent of Meeting, or when they come near the altar to attend in the Set-apart Place, so that they do not bear crookedness and die – a law forever to him and to his seed after him.

29“Then you shall do to them to set them apart to serve Me as priests: Take one young bull and two rams, perfect ones, and unleavened bread and unleavened cakes mixed with oil and unleavened wafers anointed with oil – make these of wheat flour.

34“Then you shall bring Aharon and his sons to the door of the Tent of Meeting and wash them with water.

35“Then you shall bring the garments and shall put on Aharon the long shirt and the robe of the shoulder garment and the shoulder garment and the breastplate and shall gird him with the embroidered band of the shoulder garment,

36“and shall put the turban on his head and shall put the set-apart sign of dedication on the turban,

37“and shall take the anointing oil and pour it on his head and anoint him.

38“Then you shall bring his sons and put long shirts on them,

39“and shall gird them with girdles – Aharon and his sons – and put the turbans on them. And the priesthood shall be theirs for an everlasting law. So you shall ordain Aharon and his sons.

104“And you shall bring near the bull before the Tent of Meeting and Aharon and his sons shall lay their hands on the head of the bull.

114“Then you shall slaughter the bull before ayaz, by the door of the Tent of Meeting,

121“and take some of the blood of the bull and put it on the horns of the altar with your finger and pour all the blood beside the base of the altar.

134“Then you shall take all the fat that covers the entrails and the appendage on the liver and the two kidneys and the fat that is on them and burn them on the altar.

144“But the flesh of the bull and its skin and its dung, you shall burn with fire outside the camp. It is a sin offering.

154“Then you shall bring near the Tent of Meeting and Aharon and his sons shall lay their hands on the head of the ram,

161“and you shall slaughter the ram and you shall take its blood and sprinkle it all around on the altar.

174“Then you shall bring the ram in pieces and wash its entrails and its legs and place them upon its pieces and on its head.

184“Then you shall burn the entire ram on the altar. It is a burnt offering to ayaz, it is a sweet fragrance, an offering made by fire to ayaz.

194“Then you shall take the second ram and Aharon and his sons shall lay their hands on the head of the ram,

201“and you shall slaughter the ram and take some of its blood and put it on the tip of the right ear of Aharon and on the tip of the right ear of his sons, on the thumb of their right hand and on the big toe of their right foot and sprinkle the blood all around on the altar.

214“Then you shall take some of the blood that is on the altar and some of the anointing oil and sprinkle it on Aharon and his sons, and on the garments of his sons with him. And he and his garments shall be set-apart and his sons and the garments of his sons with him.

224“Then you shall take the fat of the ram and the fat tail and the fat that covers the entrails and the appendage on the liver
and the two kidneys and the fat on them and the right thigh — it is for a ram of ordination — 22and one loaf of bread and one cake made with oil and one thin cake from the basket of the unleavened bread that is before 

23And you shall put all these in the hands of Aharon and in the hands of his sons and you shall wave them — a wave offering before 

24Then you shall take them from their hands and burn them on the altar as a burnt offering, as a sweet fragrance before 

25And you shall take the breast of the ram of Aharon’s ordination and wave it — a wave offering before — it shall be your portion. 26And from the ram of ordination you shall set-apart the breast of the wave offering which is waved and the thigh of the contribution which is raised, of that which is for Aharon and of that which is for his sons. 27And it shall be from the children of Yisra’ĕl for Aharon and his sons by a law forever, for it is a contribution. And it is a contribution from the children of Yisra’ĕl from their peace offerings — their contribution to 

28And Aharon and his sons shall eat the flesh of the ram and the bread that is in the basket, by the door of the Tent of Meeting, 29and they shall eat those offerings with which the atonement was made, to ordain them, to set them apart. But let a stranger not eat them, because they are set-apart. 30And if any of the flesh of the ordination offerings, or of the bread, be left over until the morning, then you shall burn up what is left over. It is not eaten, because it is set-apart. 31And so you shall do to Aharon and his sons, according to all I have commanded you. Seven days you shall ordain them, 32and prepare a bull each day as a sin offering for atonement. And you shall cleanse the altar when you make atonement for it and you shall anoint it to set it apart. 33For seven days you shall make atonement for the altar and set it apart. And the altar shall be most set-apart — whatever touches the altar is to be set-apart. 34“Then I shall meet with the children of Yisra’ĕl and it shall be set-apart by My esteem. 35And I shall set-apart the Tent of Meeting and the altar. And Aharon and his sons I set-apart to serve as priests to Me. 36And I shall dwell in the midst of the children of Yisra’ĕl and shall be their Elohim. 37And they shall know that I am their Elohim, who brought them up out of the land of Mitsrayim, to
dwell in their midst. I am אַבָּל their Elohim.

30 “And you shall make an altar to burn incense on, make it of acacia wood, 2 a cubit long and a cubit wide – it is a square – and two cubits high, its horns of the same.

3And you shall overlay its top and its sides all around and its horns with clean gold. And you shall make for it a moulding of gold all around.

4And make two gold rings for it, under the moulding on both its sides. Make them on its two sides and they shall be holders for the poles to lift it with.

5And you shall make the poles of acacia wood and overlay them with gold.

6And you shall put it before the veil that is before the ark of the Witness, before the lid of atonement that is over the ark, where I am to meet with you.

7And Aharon shall burn on it sweet incense, morning by morning. As he tends the lamps, he shall burn incense on it.

8And when Aharon lights the lamps between the evenings, he shall burn incense on it – a continual incense before אַבָּל throughout your generations.

9Do not offer strange incense on it, or a burnt offering, or a grain offering and do not pour a drink offering on it.

10And Aharon shall make atonement upon its horns once a year with the blood of the sin offering of atonement – once a year he makes atonement upon it throughout your generations. It is most set-apart to אַבָּל.”

11And אַבָּל spoke to Mosheh,

12When you take the census of the children of Yisra’ĕl, to register them, then each one shall give an atonement for his life to אַבָּל, when you register them, so that there is no plague among them when you register them.

13Everyone among those who are registered is to give this: half a sheqel according to the sheqel of the set-apart place, twenty géræhs being a sheqel. The half-sheqel is the contribution to אַבָּל.

14Everyone passing over to be registered, from twenty years old and above, gives a contribution to אַבָּל.

15The rich does not give more and the poor does not give less than half a sheqel, when you give a contribution to אַבָּל, to make atonement for yourselves.

16And you shall take the silver for the atonement from the children of Yisra’ĕl and give it for the service of the Tent of Meeting. And it shall be to the children of Yisra’ĕl for a remembrance before אַבָּל, to make atonement for yourselves.”

17And אַבָּל spoke to Mosheh,

18And you shall make a basin of bronze, with its stand also of bronze, for washing. And you shall put it between the Tent of Meeting and the altar and shall put water in it.

19And Aharon and his sons shall wash from it their hands and their feet.

20When they go into the Tent of Meeting, or when they come near the altar to attend, to burn an offering made by fire to אַבָּל, they wash with water, lest they die.

21And they shall wash their hands and their feet, lest they die. And it shall be a law forever to them, to him and his seed throughout their generations.”

22And אַבָּל spoke to Mosheh,

23And take for yourself choice spices, five hundred sheqels of liquid myrrh and half as much – two hundred and fifty – of sweet-smelling cinnamon and two hundred and fifty of sweet-smelling cane,

24and five hundred of cassia, according to the sheqel of the set-apart place and a hin of olive oil.

25And you shall make from these a set-apart anointing oil, a compound, blended, the work of a perfumer. It is a set-apart anointing oil.

26And with it you shall anoint the
and the altar of burnt offering with all its utensils and the basin and its stand.

And you shall set them apart and they shall be most set-apart. whatever touches them is to be set-apart.

And you shall anoint Aharon and his sons and set them apart, to serve as priests to Me.

And speak to the children of Yisra’ĕl, saying, ‘This is a set-apart anointing oil to Me throughout your generations.

'Ms shall not be poured on the flesh of a man and make no other like it, according to its composition. It is set-apart, it is set-apart to you.

Whoever compounds any like it, or whoever puts any of it on a stranger, shall be cut off from his people.' ”

And HWHY said to Mosheh, Take sweet spices, fragrant gum and cinnamon and galbanam and clear frankincense with these sweet spices, all in equal amounts.

Then you shall make of these an incense, a compound, work of a perfumer, salted, clean, set-apart.

And you shall beat some of it very fine and put some of it before the witness in the Tent of Meeting where I meet with you, it is most set-apart to you.

And the incense which you make, do not make any for yourselves, according to its composition, it is set-apart to you for  הוהי.

Whoever makes any like it, to smell it, he shall be cut off from his people.”

And  הוהי spoke to Mosheh, See, I have called by name Betsal’ĕl son of Uri, son of Hur, of the tribe of Yahudah, and I have filled him with the Spirit of Elohim in wisdom and in understanding and in knowledge and in all work,

to make designs for work in gold and in silver and in bronze,

and in cutting stones for setting and in carving wood and to work in all work.

And I, look I have appointed with him Oholiab son of Ahisamak, of the tribe of Dan. And I have put wisdom in the hearts of everyone who is wise-hearted and they shall make all that I have commanded you:

the Tent of Meeting and the ark of the witness and the lid of atonement that is on it and all the utensils of the Tent,

and the table and its utensils and the clean gold lampstand with all its utensils and the altar of incense,

and the altar of burnt offering with all its utensils and the basin and its stand,

and the woven garments and the set-apart garments for Aharon the priest and the garments of his sons, for serving as priests,

and the anointing oil and sweet incense for the Set-apart Place. According to all that I have commanded you, they are to do.”

And  הוהי spoke to Mosheh,

And you, speak to the children of Yisra’ĕl, saying, ‘My Sabbaths you are to guard, by all means, for it is a sign between Me and you throughout your generations, to know that I,  הוהי, am setting you apart.

And you shall guard the Sabbath, for it is set-apart to you. Everyone who profanes it shall certainly be put to death, for anyone who does work on it, that being shall be cut off from among his people.

Six days work is done and on the seventh is a Sabbath of rest, set-apart to  הוהי. Everyone doing work on the Sabbath day shall certainly be put to death.

And the children of Yisra’ĕl shall guard the Sabbath, to observe the Sabbath throughout their generations as an everlasting covenant.

Between Me and the children of Yisra’ĕl it is a sign forever.

For in six days  הוהי made the
heavens and the earth and on the seventh day He rested and was refreshed.’”

18 And when He had ended speaking with him on Mount Sinai, He gave Mosheh two tablets of the Witness, tablets of stone, written with the finger of Elohim.

32 And when the people saw that Mosheh was so long in coming down from the mountain, the people gathered together to Aharon and said to him, “Arise, make us mighty ones who go before us. For this Mosheh, the man who brought us up out of the land of Mitsrayim, we do not know what has become of him.”

2 And Aharon said to them, “Take off the golden earrings which are in the ears of your wives, your sons and your daughters and bring them to me.”

3 And all the people took off the golden earrings which were in their ears and brought them to Aharon.

4 And he took this from their hand and he formed it with an engraving tool and made a moulded calf. And they said, “This is your mighty one, O Yisra’êl, that brought you out of the land of Mitsrayim!”

5 And Aharon saw and built an altar before it and he called out and said, “Tomorrow is a festival to EYAL.”

6 And they rose early on the next day and offered burnt offerings and brought peace offerings. And the people sat down to eat and drink and rose up to play.

7 And EYAL said to Mosheh, “Go, get down! For your people whom you brought out of the land of Mitsrayim have corrupted themselves.

8 And they have turned aside quickly out of the way which I commanded them. They have made themselves a moulded calf and have bowed themselves to it and slaughtered to it and said, ‘This is your mighty one, O Yisra’êl, who brought you out of the land of Mitsrayim!’ ”

9 And EYAL said to Mosheh, “I have seen this people and see, it is a stiff-necked people!

10 “And now, let Me alone, that My wrath might burn against them and I consume them and I make of you a great nation.”

11 But Mosheh pleaded with EYAL his Elohim and said, “EYAL, why does Your wrath burn against Your people whom You have brought out of the land of Mitsrayim with great power and with a strong hand?

12 Why should the Mitsrites speak and say, ‘For evil He brought them out to kill them in the mountains and to consume them from the face of the earth’? Turn from the heat of Your wrath and relent from this evil to Your people.

13 Remember Abraham, Yitshaq and Yisra’êl, Your servants, to whom You swore by Yourself and said to them, ‘I increase your seed like the stars of the heavens. And all this land that I have spoken of I give to your seed and they shall inherit it forever.’ ”

14 And EYAL relented from the evil which He said He would do to His people.

15 And Mosheh turned and went down from the mountain and in his hand were the two tablets of the Witness, tablets written on both their sides, written on the one and on the other.

16 And the tablets were the work of Elohim and the writing was the writing of Elohim engraved on the tablets.

17 And Yahusha heard the noise of the people as they shouted and he said to Mosheh, “A noise of battle in the camp!”

18 But he said, “It is not the sound of those who shout of might, nor is it the sound of those who cry out in weakness, but the sound of singing that I hear.”

19 And it came to be, as soon as he came near the camp, that he saw the calf and the dancing. And Mosheh’s displeasure burned and he threw the tablets out of his hands and broke them at the foot of the mountain.

20 And he took the calf which they had made and burned it in the fire and ground it into powder and scattered it
on the face of the water and made the children of Yisra’ĕl drink it.

21 And Mosheh said to Aharon, “What did this people do to you that you have brought so great a sin upon them?”

22 And Aharon said, “Do not let the displeasure of my master burn. You know the people, that it is in evil.

23 And they said to me, ‘Make us mighty ones who go before us. For this Mosheh, the man who brought us out of the land of Mitsrayim, we do not know what has become of him.’

24 And I said to them, ‘Whoever has gold, let them take it off.’ And they gave it to me and I threw it into the fire and this calf came out.”

25 And Mosheh saw that the people were let loose, for Aharon had let them loose, to their shame among their enemies.

26 And Mosheh stood in the entrance of the camp and said, “Who is for ayaz? Come to me.” And all the sons of Lēwi gathered themselves to him.

27 And he said to them, “Thus said ayaz Elohim of Yisra’ĕl: ‘Each one put his sword on his side and pass over to and fro from gate to gate in the camp and each one slay his brother and each one his friend and his relative.’”

28 And the sons of Lēwi did according to the word of Mosheh. And about three thousand men of the people fell that day.

29 And Mosheh said, “You are ordained for ayaz today – since each one has been against his son and his brother – so as to bring upon you a blessing today.”

30 And it came to be on the next day that Mosheh said to the people, “You, you have sinned a great sin. And now I am going up to ayaz – if I might atone for your sin.”

31 And Mosheh returned to ayaz and said, “Oh, these people have sinned a great sin and have made for themselves a mighty one of gold!

32 And now, if You would forgive, their sin, but if not, please blot me out of Your book which You have written.”

33 And ayaz said to Mosheh, “Whoever has sinned against Me, I blot him out of My book.

34 And now, go, lead the people to the place of which I have spoken to you. See, My Messenger goes before you. And in the day of My visitation I shall visit their sin upon them.”

35 And ayaz plagued the people because they made the calf, which Aharon made.

33 And ayaz said to Mosheh, “Come, go up from here, you and the people whom you have brought out of the land of Mitsrayim, to the land of which I swore to Abrahem, to Yitsḥaq and to Ya’aqoḇ, saying, ‘To your seed I give it.’

22 And I shall send My Messenger before you and I shall drive out the Kena’anite and the Amorite and the Hittite and the Perizzite and the Ḫiwwite and the Yebusite,

3 to a land flowing with milk and honey. For I do not go up in your midst because you are a stiff-necked people, lest I consume you on the way.”

4 And when the people heard this evil word, they mourned and no one put on his ornaments.

5 And ayaz said to Mosheh, “Say to the children of Yisra’ĕl, ‘You are a stiff-necked people. Should I go up in your midst for one moment I shall consume you. And now, take off your ornaments and I shall know what to do to you.’”

6 So the children of Yisra’ĕl took off their ornaments at Mount Horĕḇ.

7 And Mosheh took his tent and pitched it outside the camp, far from the camp and called it the Tent of Meeting. And it came to be that everyone who sought ayaz went out to the Tent of Meeting which was outside the camp.

8 And it came to be, whenever Mosheh went out to the Tent, that all the people rose and each man stood at his tent door and watched Mosheh until he entered the Tent.

9 And it came to be, when Mosheh entered the Tent, that the column of
cloud descended and stood at the door of the Tent and He spoke with Mosheh. 

10 And all the people saw the column of cloud standing at the Tent door, and all the people rose and bowed themselves, each one at the door of his tent.

11 Thus Ayaz spoke to Mosheh face to face, as a man speaks to his friend. And he would return to the camp, but his servant Yahusha son of Nun, a young man, did not leave the Tent.

12 And Mosheh said to Ayaz, “See, You are saying to me, ‘Bring up this people.’ But You have not made known to me whom You would send with me, though You have said, ‘I know you by name and you have also found favour in My eyes.’”

13 “And now, please, if I have found favour in Your eyes, please show me Your way and let me know You, so that I find favour in Your eyes. And consider that this nation is Your people.”

14 And He said, “My Presence does go and I shall give you rest.”

15 And he said to Him, “If Your Presence is not going, do not lead us up from here.

16 For how then shall it be known that I have found favour in Your eyes, I and Your people, except You go with us? Then we shall be distinguished, I and Your people, from all the people who are upon the face of the earth.”

17 And Ayaz said to Mosheh, “Even this word you have spoken I shall do, for you have found favour in My eyes and I know you by Name.”

18 Then he said, “Please, show me Your esteem.”

19 And He said, “I shall cause all My goodness to pass before you and I shall proclaim the Name of Ayaz before you. And I shall favour him whom I favour and shall have compassion on him whom I have compassion.”

20 But He said, “You are unable to see My face, for no man does see Me and live.”

21 And Ayaz said, “See, there is a place with Me! And you shall stand on the rock.

22 And it shall be, while My esteem passes by, that I shall put you in the cleft of the rock and cover you with My hand while I pass by.

23 “Then I shall take away My hand and you shall see My back, but My face shall not be seen.”

34 And Ayaz said to Mosheh, “Cut two tablets of stone like the first ones and I shall write on these tablets the Words that were on the first tablets which you broke.

2 “And be ready in the morning. Then you shall come up in the morning to Mount Sinai and present yourself to Me there on the top of the mountain.

3 “And let no man come up with you and let no man be seen in all the mountain and let not even the flock or the herd feed in front of that mountain.”

4 And he cut two tablets of stone like the first ones. Then Mosheh rose early in the morning and went up Mount Sinai, as Ayaz had commanded him and he took two tablets of stone in his hand.

5 And Ayaz came down in the cloud and stood with him there and proclaimed the Name, Ayaz.

6 And Ayaz passed before him and proclaimed, “Ayaz, Ayaz, an El compassionate and showing favour, patient and great in kindness and truth,

7 watching over kindness for thousands, forgiving crookedness and transgression and sin, but by no means leaving unpunished, visiting the crookedness of the fathers upon the children and the children’s children to the third and the fourth generation.”

8 And Mosheh hurried and bowed himself toward the earth and did obeisance,

9 and said, “If, now, I have found favour in Your eyes, O Ayaz. I pray, let Ayaz go on in our midst, even though we are a stiff-necked people. And forgive our crookedness and our sin and take us as Your inheritance.”

10 And He said, “See, I am making
a covenant. Before all your people I am going to do wonders such as have not been done in all the earth, nor in any nation. And all the people among whom you are shall see the work of יהוה. For what I am doing with you is awesome.

Guard what I command you today. See, I am driving out from before you the Amorite and the Kena’anite and the So’fite and the Perizzite and the Hittite and the Pi’rite and the Jebusite.

Guard yourself, lest you make a covenant with the inhabitants of the land where you are going, lest it be a snare in your midst.

But break down their altars and smash their pillars and cut down their Ashèrmim – for you do not bow yourselves to another mighty one, for יהוה, whose Name is jealous, is a jealous El – lest you make a covenant with the inhabitants of the land and they whor after their mighty ones and slaughter to their mighty ones and one of them invites you and you eat of his slaughterings,

and you take of his daughters for your sons and his daughters whor after their mighty ones and make your sons whor after their mighty ones.

Do not make a moulded mighty one for yourselves.

Guard the Festival of Unleavened Bread. For seven days you eat unleavened bread, as I commanded you, in the appointed time of the month of Abib, because in the month of Abib you came out from Mitsrayim.

Everyone opening the womb is Mine and every male first-born among your livestock, whether bull or sheep.

But the first-born of a donkey you ransom with a lamb. And if you do not ransom, then you shall break his neck. Every first-born of your sons you shall ransom. And they shall not appear before Me empty-handed.

Six days you work, but on the seventh day you rest – in ploughing time and in harvest you rest.

And perform the Festival of weeks for yourself, of the first-fruits of wheat harvest and the Festival of Ingathering at the turn of the year.

Three times in the year all your men are to appear before the Master, יהוה, the Elohim of Yisra’el,

for I dispossess nations before you and shall enlarge your borders and let no one covet your land when you go up to appear before יהוה your Elohim three times in the year.

Do not offer the blood of My slaughtering with leaven and do not let the slaughtering of the Festival of the Passover remain until morning.

Bring the first of the first-fruits of your land to the House of יהוה your Elohim. Do not cook a young goat in its mother’s milk.”

And יהוה said to Moshe, “Write these Words, for according to the mouth of these Words I have made a covenant with you and with Yisra’el.”

And he was there with יהוה forty days and forty nights. He did not eat bread and he did not drink water. And he wrote on the tablets the Words of the covenant, the Ten Words.

And it came to be, when Moshe came down from Mount Sinai, while the two tablets of the witness were in Moshe’s hand when he came down from the mountain, that Moshe did not know that the skin of his face shone since he had spoken with Him.

And Aharon and all the children of Yisra’el looked at Moshe and saw the skin of his face shone and they were afraid to come near him.

But Moshe called out to them and Aharon and all the rulers of the congregation returned to him and Moshe spoke to them.

And afterward all the children of Yisra’el came near and he commanded them all that יהוה had spoken with him on Mount Sinai.

And when Moshe ended speaking with them, he put a veil on his face.

But whenever Moshe went in before יהוה to speak with Him, he would
remove the veil until he came out. And when he came out he spoke to the children of Yisra’ĕl what he had been commanded,

35and the children of Yisra’ĕl would see the face of Mosheh, that the skin of Mosheh’s face shone and Mosheh would put the veil on his face again, until he went in to speak with Him.

35 And Mosheh assembled all the congregation of the children of Yisra’ĕl and said to them, “These are the Words which ayah has commanded you to do:

2aWork is done for six days, but on the seventh day it shall be set-apart to you, a Sabbath of rest to ayah. Anyone doing work on it is put to death.

3aDo not kindle a fire in any of your dwellings on the Sabbath day.”

And Mosheh spoke to all the congregation of the children of Yisra’ĕl, saying, “This is the word which ayah commanded, saying,

5'Take from among you a contribution to ayah. Everyone whose heart so moves him, let him bring it as a contribution to ayah: gold and silver and bronze,

6and blue and purple and scarlet material and fine linen and goats’ hair,

7and ram skins dyed red and fine leather and acacia wood,

8and oil for the light and spices for the anointing oil and for the sweet incense,

9and shoham stones and stones to be set in the shoulder garment and in the breastplate.

10And let all the wise-hearted among you come and make all that ayah has commanded:

11the Dwelling Place, its tent and its covering, its hooks and its boards, its bars, its columns and its sockets,

12the ark and its poles, the lid of atonement and the veil of the covering,

13the table and its poles and all its utensils and the showbread,

14and the lampstand for the light and its utensils and its lamps and the oil for the light,

15and the incense altar and its poles and the anointing oil and the sweet incense and the covering for the door at the entrance of the Dwelling Place,

16the altar of burnt offering with its bronze grating, its poles and all its utensils, the basin and its stand,

17the screens of the courtyard, its columns and their sockets and the covering for the gate of the courtyard,

18the pegs of the Dwelling Place and the pegs of the courtyard and their cords,

19the woven garments to do service in the set-apart place, the set-apart garments for Aharon the priest and the garments of his sons to serve as priests.”

20And all the congregation of the children of Yisra’ĕl withdrew from the presence of Mosheh.

21And everyone whose heart lifted him up and everyone whose spirit moved him came and they brought the contribution to ayah for the work of the Tent of Meeting and for all its service and for the set-apart garments.

22And they came, both men and women, all whose hearts moved them and brought earrings and nose rings and rings and necklaces, all golden goods, even every one who made a wave offering of gold to ayah.

23And everyone, with whom was found blue and purple and scarlet material and fine linen and goats’ hair and rams’ skins dyed red and fine leather, brought them.

24Everyone who would make a contribution to ayah of silver or bronze, brought it. And everyone with whom was found acacia wood for any work of the service, brought it.

25And all the wise-hearted women spun yarn with their hands and brought what they had spun, the blue and the purple, the scarlet material and the fine linen.

26And all the women whose hearts lifted them up in wisdom spun the goats’ hair.

27And the rulers brought shoham stones
and the stones to be set in the shoulder garment and in the breastplate,
and the spices and the oil for the light and for the anointing oil and for the sweet incense.

The children of Yisra’ĕl brought a voluntary offering to ayah, all the men and women whose hearts moved them to bring all kinds of work which ayah, by the hand of Mosheh, had commanded to be done.

And Mosheh said to the children of Yisra’ĕl, “See, ayah has called by name Betsal’ĕl son of Uri, son of Ḥur, of the tribe of Yahudah, and He has filled him with the Spirit of Elohim, in wisdom, in understanding and in knowledge and in all work,

And He has put in his heart the ability to teach, in him and Oholiaḇ son of Aḥisamak, of the tribe of Dan.

He has filled them with skill to do all work of the engraver and the designer and embroiderer, in blue and in purple, in scarlet material and in fine linen and a weaver, doing any work and makers of designs.

“ And Betsal’ĕl and Oholiaḇ and every wise-hearted man in whom ayah has given wisdom and understanding, to know how to do all work for the service of the set-apart place, shall do according to all that ayah has commanded.”

And Mosheh called Betsal’ĕl and Oholiaḇ and every wise-hearted man in whose heart ayah had given wisdom, everyone whose heart lifted him up, to come and do the work.

And they received from Mosheh all the contribution which the children of Yisra’ĕl had brought for the work of the service of making the set-apart place. But they still brought to him voluntary offerings every morning,

so all the craftsmen who were doing all the work of the set-apart place came, each from the work he was doing,

and they spoke to Mosheh, saying, “The people bring much more than enough for the service of the work which ayah commanded us to do.”

Then Mosheh commanded and they sent this word throughout the camp, saying, “Let neither man nor woman do any more work for the contribution of the set-apart place.” And the people were withheld from bringing,

for what they had was enough for all the work to be done, more than enough.

Then all the wise-hearted ones among them who worked on the Dwelling Place made ten curtains woven of fine linen and blue and purple and scarlet material. They made them with keruḇim, the work of a skilled workman.

The length of each curtain was twentyeight cubits and the width of each curtain four cubits, all the curtains having one measure.

And he joined five curtains, one to another; and the other five curtains he joined, one to another.

And he made loops of blue on the edge of the end curtain of one set, the same he did on the edge of the end curtain of the other set.

Fifty loops he made on one curtain and fifty loops he made on the edge of the end curtain of the second set; the loops held one curtain to another.

And he made curtains of goats’ hair for the tent over the Dwelling Place, he made eleven curtains.

The length of each curtain was thirty cubits and the width of each curtain four cubits, the eleven curtains having one measure.

And he joined five curtains by themselves and six curtains by themselves.

And he made fifty loops on the edge

...
of the end curtain in one set and fifty loops he made on the edge of the curtain of the second set.

18 And he made fifty bronze hooks to join the tent, to be one.

19 And he made a covering for the tent of rams’ skins, dyed red and a covering of fine leather above that.

20 And for the Dwelling Place he made boards of acacia wood, standing up.

21 The length of each board was ten cubits and the width of each board a cubit and a half.

22 Each board had two tenons for binding one to another. So he did to all the boards of the Dwelling Place.

23 And he made boards for the Dwelling Place, twenty boards for the south side.

24 And he made forty sockets of silver to go under the twenty boards and two sockets under each of the boards for its two tenons.

25 And for the other side of the Dwelling Place, for the north side, he made twenty boards,

26 and their forty sockets of silver, two sockets under the one board and two sockets under the other board.

27 And he made six boards for the west side of the Dwelling Place.

28 And he made two boards for the two back corners of the Dwelling Place.

29 And they were double beneath and similarly they were complete to the top by one ring. So he did to both of them for the two corners.

30 And there were eight boards and their silver sockets, sixteen sockets, two sockets under each of the boards.

31 And he made bars of acacia wood, five for the boards on one side of the Dwelling Place,

32 and five bars for the boards on the other side of the Dwelling Place and five bars for the boards of the Dwelling Place at the rear, westward.

33 And he made the middle bar to pass through the boards from one end to the other.

34 And he overlaid the boards with gold and their rings he made of gold to be holders for the bars and overlaid the bars with gold.

35 And he made a veil of blue and purple and scarlet material and fine worked linen. It was made with kerubim, the work of a skilled workman.

36 And he made four columns of acacia wood for it and overlaid them with gold, with their hooks of gold. And he cast four sockets of silver for them.

37 And he made a covering for the Tent door of blue and purple and scarlet material and fine woven linen, made by a weaver,

38 and its five columns with their hooks. And he overlaid their tops and their rings with gold, but their five sockets were of bronze.

37 And Betsal’ĕl made the ark of acacia wood, two and a half cubits long and a cubit and a half wide and a cubit and a half high.

2 And he overlaid it with clean gold inside and outside and made a moulding of gold all around it.

3 And he cast four rings of gold for it, for its four feet, two rings on its one side and two rings on its other side.

4 And he made poles of acacia wood and overlaid them with gold.

5 And he put the poles into the rings at the sides of the ark, to lift the ark.

6 And he made a lid of atonement of clean gold, two and a half cubits long and a cubit and a half wide.

7 And he made two kerubim of beaten gold. He made them from the two ends of the lid of atonement,

8 one kerub at one end on this side and the other kerub at the other end on that side. He made the kerubim from the lid of atonement, from the two ends.

9 And the kerubim spread out their wings above and covered the lid of atonement with their wings, with their faces toward each other, the faces of the kerubim were turned toward the lid of atonement.

10 And he made the table of acacia wood, two cubits long and a cubit wide
11And he overlaid it with clean gold and made a moulding of gold all around it.
12And he made a rim of a handbreadth all around it and made a moulding of gold for the rim all around it.
13And he cast four rings of gold for it and put the rings on the four corners that were at its four legs.
14The rings were next to the rim, as holders for the poles to lift the table.
15And he made the poles of acacia wood to lift the table and overlaid them with gold.
16And he made the utensils which were on the table, its dishes and its cups and its bowls and its jars for pouring, of clean gold.
17And he made the lampstand of clean gold. He made the lampstand of beaten work, its base and its shaft, its cups, its ornamental knobs and its blossoms were from it.
18And six branches came out of its sides: three branches of the lampstand out of one side and three branches of the lampstand out of the other side.
19There were three cups like almond flowers on one branch, with ornamental knob and blossom and three cups like almond flowers on the other branch, a knob and a blossom – so for the six branches coming out of the lampstand.
20And on the lampstand were four cups like almond flowers, its knobs and blossoms, and a knob under the first two branches of the same and a knob under the second two branches of the same and a knob under the third two branches of the same, for the six branches coming out of it.
21Their knobs and their branches were of it, all of it was one beaten work of clean gold.
22And he made its seven lamps and its snuffers and its trays, of clean gold.
23He made it of a talent of clean gold and all its utensils.
24And he made the incense altar of acacia wood, a cubit long and a cubit wide, square and two cubits high. Its horns were of it.
25And he overlaid it with clean gold, its top and its sides all around and its horns. And he made a moulding for it of gold all around it.
26And he made two rings of gold for it under its moulding, at its two corners on both sides, as holders for the poles with which to lift it.
27And he made the poles of acacia wood and overlaid them with gold.
28And he made the set-apart anointing oil and the clean incense of sweet spices, according to the work of the perfumer.
columns and their bands were of silver.

11 And for the north side the screens were one hundred cubits long, their twenty columns and their twenty sockets, of bronze. The hooks of the columns and their bands were of silver.

12 And for the west side there were screens of fifty cubits, their ten columns and their ten sockets. The hooks of the columns and their bands were of silver.

13 And for the east side eastward, fifty cubits:

14 fifty cubits of screens on the one side, with their three columns and their three sockets,

15 and fifteen cubits of screens the other side of the courtyard gate, on this side and that side, with their three columns and their three sockets.

16 All the screens of the courtyard all around were of fine woven linen.

17 And the sockets for the columns were of bronze, the hooks of the columns and their bands were of silver and the overlay of their tops was of silver. And all the columns of the courtyard had bands of silver.

18 And the covering for the gate of the courtyard was the work of an embroiderer, of blue and purple and scarlet material and of fine linen. And the height along its width was five cubits, corresponding to the screens of the courtyard.

19 And the columns were four and their sockets of bronze four, their hooks were of silver and the overlay of their tops was of silver.

20 And all the pegs of the Dwelling Place and of the courtyard all around, were of bronze.

21 These were the appointments of the Dwelling Place, the Dwelling Place of the Witness, which was appointed by the command of Mosheh, for the service of the Lěwites, by the hand of Ithamar, son of Aharon the priest.

22 And Betsal’ĕl son of Uri, son of Ḥur, of the tribe of Yahudah, made all that Ayəz had commanded Mosheh.

23 And with him: Oholiab son of Ahisamak, of the tribe of Dan, an engraver and designer, an embroiderer in blue and purple and scarlet material and in fine linen.

24 All the gold prepared for the work, in all the work of the set-apart place – and it was the gold of the wave offering – came to be twenty-nine talents and seven hundred and thirty sheqels, according to the sheqel of the set-apart place.

25 And the silver from the ones counted of the congregation was one hundred talents and one thousand seven hundred and seventy-five sheqels, according to the sheqel of the set-apart place:

26 a beqa, half a sheqel for a head, according to the sheqel of the set-apart place, for everyone passing over to those counted, from twenty years old and above, for six hundred and three thousand, five hundred and fifty men.

27 And the hundred talents of silver were for casting the sockets of the set-apart place and the bases of the veil: one hundred sockets from the hundred talents, a talent for each socket.

28 And of the one thousand seven hundred and seventy-five sheqels he made hooks for the columns and overlaid their tops and made bands for them.

29 And the bronze of the wave offering was seventy talents and two thousand four hundred sheqels.

30 And with it he made the sockets for the door of the Tent of Meeting and the bronze altar and the bronze grating for it and all the utensils for the altar,

31 and the sockets for the courtyard all around and the bases for the courtyard gate and all the pegs for the Dwelling Place and all the pegs for the courtyard all around.

39 And of the blue and purple and scarlet material they made woven garments, to do service in the set-apart place. And they made the set-apart garments which were for Aharon, as Ayəz had commanded Mosheh.

2 And he made the shoulder garment
of gold, of blue and purple and scarlet material and of fine woven linen.

3And they beat out sheets of gold and cut it into threads, to work it in with the blue and purple and scarlet material, and the fine linen, the work of a skilled workman.

4They made shoulder pieces for it to join it, it was joined at its two edges.

5And the embroidered band of his shoulder garment that was on it was of the same work of gold and blue and purple and scarlet material and of fine woven linen, as ayāl had commanded Mosheh.

6And they made the shoham stones, set in plated work of gold, engraved as signets are engraved, according to the names of the sons of Yisra’el.

7And he put them on the shoulders of the shoulder garment, stones of remembrance for the sons of Yisra’el, as ayāl had commanded Mosheh.

8And he made the breastplate, a work of a skilled workman, like the work of the shoulder garment, of gold, of blue and purple and scarlet material and of fine woven linen.

9It was square, they made the breastplate double, its length a span, its width a span, doubled.

10And they filled it with four rows of stones: a row of ruby, a topaz and an emerald was the first row;

11and the second row a turquoise, a sapphire and a diamond;

12and the third row a jacinth, an agate and an amethyst;

13and the fourth row a beryl, a shoham and a jasper – set in plated work of gold in their settings.

14And the stones were according to the names of the sons of Yisra’el, twelve according to their names, engraved like a signet, each one with its own name according to the twelve tribes.

15And they made braided chains of corded work for the breastplate at the ends, of clean gold.

16And they made two settings of gold and two gold rings and put the two rings on the two ends of the breastplate.

17And they put the two cords of gold in the two rings on the ends of the breastplate.

18And the two ends of the two cords they fastened in the two settings and put them on the shoulder pieces of the shoulder garment in the front.

19And they made two rings of gold and put them on the two ends of the breastplate, on the edge of it, which was on the inward side of the shoulder garment.

20And they made two gold rings and put them on the two shoulder pieces, underneath the shoulder garment, on the front of it, close to its seam above the embroidered band of the shoulder garment.

21And they bound the breastplate by means of its rings to the rings of the shoulder garment with a blue cord, so that it would not come loose from the shoulder garment, as ayāl had commanded Mosheh.

22And he made the robe of the shoulder garment of woven work, all of blue.

23And the opening of the robe was in the middle, like the opening in a scaled armour, with a woven binding all around the opening, so that it would not tear.

24And they made on the hem of the robe pomegranates of blue and purple and scarlet material, twined.

25And they made bells of clean gold and put the bells between the pomegranates on the hem of the robe all around between the pomegranates:

26a bell and a pomegranate, a bell and a pomegranate, all around the hem of the robe, for the service, as ayāl had commanded Mosheh.

27And they made the long shirt of fine linen, the work of a weaver, for Aharon and his sons,

28and a turban of fine linen and the turban ornaments of fine linen and short trousers of fine woven linen,

29and a girdle of fine woven linen with blue and purple and scarlet material, the work of an embroiderer, as ayāl had
commanded Mosheh.  

30 And they made the plate of the set-apart sign of dedication of clean gold and wrote on it an inscription like the engraving of a signet:  

SET-APARTNESS TO AYAZ.

31 And they put on it a blue cord, to fasten it above on the turban, as AYAZ had commanded Mosheh.  

32 And all the work of the Dwelling Place of the Tent of Meeting was completed. And the children of Yisra’el did according to all that AYAZ had commanded Mosheh, so they did.  

33 And they brought the Dwelling Place to Mosheh, the tent and all its furnishings, its hooks, its boards, its bars and its columns and its sockets,  

34 and the covering of rams’ skins dyed red and the covering of fine leather and the veil of the covering,  

35 the ark of the witness with its poles and the lid of atonement,  

36 the table and all its utensils and the showbread,  

37 the clean lampstand with its lamps, the lamps to be put in order and all its utensils and the oil for light,  

38 and the altar of gold and the anointing oil and the sweet incense and the covering for the Tent door,  

39 the bronze altar and its bronze grating, its poles and all its utensils, the basin with its stand,  

40 the screens of the courtyard, its columns and its sockets, the covering for the courtyard gate, its cords and its pegs and all the utensils for the service of the Dwelling Place, for the Tent of Meeting,  

41 the woven garments, to do service in the set-apart place; the set-apart garments for Aharon the priest and his sons’ garments, to serve as priests.  

42 According to all that AYAZ had commanded Mosheh, so the children of Yisra’el did all the work.  

43 And Mosheh looked over all the work and saw they did it as AYAZ had commanded, so they had done. And Mosheh blessed them.

40 And AYAZ spoke to Mosheh,  

21 On the first day of the first month, you are to raise up the Dwelling Place of the Tent of Meeting,  

3 and shall put in it the ark of the Witness and screen the ark with the veil.  

4 Four and you shall bring in the table and arrange what belongs on it and bring in the lampstand and light its lamps.  

5 And you shall set the altar of gold for the incense before the ark of the Witness and put up the covering of the door to the Dwelling Place.  

6 And you shall set the altar of the burnt offering before the door of the Dwelling Place of the Tent of Meeting,  

7 and shall set the basin between the Tent of Meeting and the altar and shall put water therein.  

8 And you shall set up the courtyard all around and shall place the covering of the courtyard gate,  

9 and shall take the anointing oil and anoint the Dwelling Place and all that is in it and shall set it and all its utensils apart and it shall be set-apart.  

10 And you shall anoint the altar of the burnt offering and all its utensils and set the altar apart and the altar shall be most set-apart.  

11 And you shall anoint the basin and its stand and set it apart.  

12 And you shall bring Aharon and his sons to the door of the Tent of Meeting and wash them with water.  

13 And you shall put the set-apart garments on Aharon and anoint him and set him apart to serve as priest to Me.  

14 And you shall bring his sons and put long shirts on them,  

15 and shall anoint them, as you anointed their father and they shall serve as priests to Me. And their anointing shall be for them an everlasting priesthood throughout their generations.”  

16 And Mosheh did according to all that AYAZ had commanded him, so he did.  

17 And it came to be in the first month of the second year, on the first day of the month, that the Dwelling Place was
raised up.

18 And Mosheh raised up the Dwelling Place and placed its sockets and set up its boards and raised up its columns,

19 and spread the tent over the Dwelling Place and put the covering of the tent on top of it, as Ayaz had commanded Mosheh.

20 And he took the witness and put it into the ark and he put the poles through the rings of the ark and put the lid of atonement on top of the ark,

21 and brought the ark into the Dwelling Place and placed the veil of the covering to screen off the ark of the Witness, as Ayaz had commanded Mosheh.

22 And he put the table in the Tent of Meeting, on the north side of the Dwelling Place,

23 and set the bread in order upon it before Ayaz, as Ayaz had commanded Mosheh.

24 And he put the lampstand in the Tent of Meeting, opposite the table, on the south side of the Dwelling Place,

25 and lit the lamps before Ayaz, as Ayaz had commanded Mosheh.

26 And he put the gold altar in the Tent of Meeting in front of the veil,

27 and burned sweet incense on it, as Ayaz had commanded Mosheh.

28 And he set up the covering to the door of the Dwelling Place.

29 And he put the altar of burnt offering before the door of the Dwelling Place of the Tent of Meeting and offered upon it the burnt offering and the grain offering, as Ayaz had commanded Mosheh.

30 And he put the basin between the Tent of Meeting and the altar and put water therein for washing.

31 And Mosheh and Aharon and his sons washed their hands and their feet with water from it,

32 as they went into the Tent of Meeting and as they came near the altar. They would wash, as Ayaz had commanded Mosheh.

33 And he raised up the courtyard all around the Dwelling Place and the altar and placed the covering of the courtyard gate. And Mosheh completed the work.

34 And the cloud covered the Tent of Meeting and the esteem of Ayaz filled the Dwelling Place.

35 And Mosheh was not able to come into the Tent of Meeting, because the cloud dwelt on it and the esteem of Ayaz filled the Dwelling Place.

36 And when the cloud was taken up from above the Dwelling Place, the children of Yisra’el went onward in all their journeys.

37 But if the cloud was not taken up, then they did not set out till the day that it was taken up.

38 For the cloud of Ayaz was on the Dwelling Place by day and fire was on it by night, before the eyes of all the house of Yisra’el, in all their journeys.
1 And הוהי called to מושה and spoke to him from the תент of Meeting, ,

2 Speak to the children of ישראל, and say to them, 'When anyone of you brings an offering to אOfYear, you bring your offering of the livestock, of the herd or of the flock.

3 If his offering is a burnt offering of the herd, let him bring a male, a perfect one. Let him bring it at the door of the תент of Meeting, for his acceptance before הוהי.

4 And he shall lay his hand on the head of the burnt offering and it shall be accepted on his behalf to make atonement for him.

5 And he shall slaughter the bull before הוהי. And the sons of אהרן, the priests, shall bring the בד and sprinkle the בד all around on the altar which is at the door of the תент of Meeting.

6 And he shall skin the burnt offering and cut it into its pieces.

7 And the sons of אהרן the priest shall put הר on the altar and lay the עץ על החרם on the הר.

8 And the sons of אהרן, the priests, shall arrange the pieces, with the head and the fat on the עץ which is on the הר on the altar.

9 But its entrails and its legs he washes with water. And the priest shall burn all of it on the altar as a burnt offering, an offering made by הר, a בוגר fragrance to א nije.

10 And if his offering is from the flock, from the sheep or from the goats as a burnt offering, let him bring a male, a perfect one.

11 And he shall slaughter it on the north side of the altar before אningar. And the sons of אהרן, the priests, shall sprinkle its בד on the altar all around.

12* And he shall cut it into its pieces, with its head and its fat and the priest shall arrange them on the עץ which is on the הר on the altar.

13 But the entrails and the legs he washes with water. And the priest shall bring it all and burn it on the altar. It is a burnt offering, an offering made by הר, a בוגר fragrance to אningar.

14* And if the burnt offering of his offering to אningar is of birds, then he shall bring his offering of turtle doves or young pigeons.

15* And the priest shall bring it to the altar and shall wring off its head and burn it on the altar and its בד shall be drained out at the side of the altar.

16 And he shall remove its crop with its feathers and throw it beside the altar on the east side, into the place for ashes.

17* And he shall split it at its wings, but not sever it. And the priest shall burn it on the altar, on the עץ that is on the הר. It is a burnt offering, an offering made by הר, a בוגר fragrance to אningar.

2 And when anyone brings a grain offering to אningar, his offering is to be of fine flour. And he shall pour oil on it and put frankincense on it, 

2* and he shall bring it to the sons of אהרן, the priests and he shall take from it his hand filled with fine flour and oil with all the frankincense. And the priest shall burn it as a זיכרון portion on the altar, an offering made by הר, a בוגר fragrance to אningar.

3* And the rest of the grain offering is for אהרן and his sons, most set-apart of the offerings to אningar.

4* And when you bring as an offering a grain offering baked in the oven, it is of unleavened cakes of fine flour mixed with oil, or unleavened thin cakes
anointed with oil.

5 But if your offering is a grain offering on the griddle, it is of fine flour, unleavened, mixed with oil.

6 Divide it into bits and pour oil on it, it is a grain offering.

7 And if your offering is a grain offering, in a stewing-pot, it is made of fine flour with oil.

8 And you shall bring to the Lord your grain offering that is made of these and shall present it to the priest and he shall bring it to the altar.

9 And the priest shall take from the grain offering a remembrance portion and burn it on the altar, an offering made by fire, a sweet fragrance to the Lord.

10 And the rest of the grain offering is for Aharon and his sons, most set-apart of the offerings to the Lord.

11 No grain offering which you bring to the Lord is made with leaven, for you do not burn any leaven or any honey in an offering made by fire.

12 Bring them to the Lord as an offering of the first-fruits, but they are not burned on the altar for a sweet fragrance.

13 And season with salt every offering of your grain offering and do not allow the salt of the covenant of your Elohim to be lacking from your grain offering. With all your offerings you bring salt.

14 And if you bring a grain offering of your first-fruits to the Lord, bring for the grain offering of your first-fruits green heads of grain roasted on the fire, crushed heads of new grain.

15 And you shall put oil on it and lay frankincense on it. It is a grain offering.

16 And the priest shall burn the remembrance portion, from its crushed grain and from its oil, with all the frankincense, an offering made by fire to the Lord.

3 And if that which he presents is a peace offering, if he is bringing it of the herd, whether male or female, he brings a perfect one before the Lord.

24 And he shall lay his hand on the head of his offering and slaughter it at the door of the Tent of Meeting. And the sons of Aharon, the priests, shall sprinkle the blood on the altar all around.

34 And from the peace offering he shall bring an offering made by fire to the Lord, the fat that covers the entrails and all the fat that is on the entrails,

4 and the two kidneys and the fat that is on them by the loins and the appendage on the liver which he removes with the kidneys.

5 And the sons of Aharon shall burn it on the altar upon the burnt offering, which is on the wood, which is on the fire, as an offering made by fire, a sweet fragrance to the Lord.

64 And if that which he presents is from the flock, for a peace offering to the Lord, male or female, he brings a perfect one.

7 If he is bringing a lamb as his offering, then he shall bring it before the Lord.

8 And he shall lay his hand on its head and slaughter it before the Tent of Meeting and the sons of Aharon shall sprinkle its blood on the altar round about.

9 And from the peace offering he shall bring near – as an offering made by fire to the Lord – its fat, all the fat tail which he removes close to the backbone and the fat that covers the entrails and all the fat that is on the entrails,

10 and the two kidneys and the fat that is on them by the loins and the appendage on the liver, which he removes with the kidneys.

11 And the priest shall burn them on the altar as food, an offering made by fire to the Lord.

12 And if his offering is a goat, then he shall bring it before the Lord,

13 and shall lay his hand on its head and slaughter it before the Tent of Meeting. And the sons of Aharon shall sprinkle its blood on the altar all around.

14 And from it he shall bring his offering, as an offering made by fire to the Lord, the fat that covers the entrails
and all the fat that is on the entrails,
15 and the two kidneys and the fat that is on them by the loins and the appendage on the liver, which he removes with the kidneys.

16 And the priest shall burn them on the altar as food, an offering made by fire for a sweet fragrance. All the fat belongs to Ayaz.

17 An everlasting law throughout your generations in all your dwellings: you do not eat any fat or any blood.’”

4 And Ayaz spoke to Mosheh,

24“Speak to the children of Yisra’el, saying, ‘When a being sins by mistake against any of the commands of Ayaz, which are not to be done and shall do any of them:

34 If the anointed priest sins, bringing guilt on the people, then he shall bring to Ayaz for his sin which he has sinned a young bull, a perfect one, as a sin offering,

4 and he shall bring the bull to the door of the Tent of Meeting before Ayaz and shall lay his hand on the bull’s head and slaughter the bull before Ayaz.

5 And the anointed priest shall take some of the bull’s blood and bring it to the Tent of Meeting,

6 and the priest shall dip his finger in the blood and sprinkle some of the blood seven times before Ayaz, in front of the veil of the set-apart place.

7 And the priest shall put some of the blood on the horns of the altar of sweet incense before Ayaz, which is in the Tent of Meeting and pour all the blood of the bull at the base of the altar of the burnt offering, which is at the door of the Tent of Meeting.

8 Then he takes all the fat of the bull as the sin offering, the fat that covers the entrails and all the fat which is on the entrails,

9 and the two kidneys and the fat that is on them by the loins and the appendage on the liver, which he removes with the kidneys,

10 as it was taken from the bull of the peace offering. And the priest shall burn them on the altar of the burnt offering.

11 But the skin of the bull and all its flesh, with its head and legs, its entrails and dung –

12 all of the bull – he shall bring outside the camp to a clean place, where the ashes are poured out and burn it on wood with fire. Where the ashes are poured out it is burned.

13 And if the entire congregation of Yisra’el strays by mistake and the matter has been hidden from the eyes of the assembly and they have done against any of the commands of Ayaz, which are not to be done and shall be guilty,

14 when the sin which they have sinned becomes known, then the assembly shall bring a young bull for the sin and bring it before the Tent of Meeting.

15 And the elders of the congregation shall lay their hands on the head of the bull before Ayaz and the bull shall be slaughtered before Ayaz.

16 And the anointed priest shall bring some of the bull’s blood to the Tent of Meeting,

17 and the priest shall dip his finger in the blood and sprinkle it seven times before Ayaz, in front of the veil,

18 and put some of the blood on the horns of the altar which is before Ayaz, which is in the Tent of Meeting and pour all the blood at the base of the altar of burnt offering, which is at the door of the Tent of Meeting.

19 Then he takes all the fat from it and shall burn it on the altar.

20 And he shall do with the bull as he did with the bull as a sin offering – so shall he do it. And the priest shall make atonement for them and it shall be forgiven them.

21 And he shall bring the bull outside the camp and burn it as he burned the first bull. It is a sin offering for the assembly.

22 When a ruler sins and by mistake has done against any of the commands of Ayaz his Elohim which are not to be done and shall be guilty,
or if his *sin* which he has *sinned* is made known to him, then he shall bring as his offering a buck of the goats, a male, a perfect one.  

And he shall lay his hand on the head of the goat and slaughter it at the place where they slaughter the burnt offering before *ayyāl*. It is a *sin* offering.

And the priest shall take some of the blood of the *sin* offering with his finger and shall put it on the horns of the altar of burnt offering and pour its blood at the base of the altar of burnt offering, and burn all its fat on the altar, like the fat of the slaughtering of the *peace* offering. And the priest shall make atonement for him for his *sin* and it shall be forgiven him.

And if any being of the people of the land sins by mistake by doing against any of the commands of *ayyāl* which are not to be done and shall be guilty, or if his *sin* which he has *sinned* shall be made known to him, then he shall bring as his offering a female goat, a perfect one, for his *sin* which he has *sinned*.

And he shall lay his hand on the head of the *sin* offering and slaughter the *sin* offering at the place of the burnt offering.

And the priest shall take some of its blood with his finger and shall put it on the horns of the altar of burnt offering and pour all the blood at the base of the altar,

then remove all its fat, as fat is removed from the slaughtering of the *peace* offering. And the priest shall burn it on the altar for a sweet fragrance to *ayyāl*. And the priest shall make atonement for him and it shall be forgiven him.

And if he brings a lamb as his *sin* offering, he brings a female, a perfect one.

And he shall lay his hand on the head of the *sin* offering and slaughter it as a *sin* offering at the place where they slaughter the burnt offering.

And the priest shall take some of the blood of the *sin* offering with his finger and shall put it on the horns of the altar of burnt offering and pour all the blood at the base of the altar.

Then he removes all its fat, as the fat of the lamb is removed from the slaughtering of the *peace* offering. And the priest shall burn it on the altar, according to the offerings made by fire to *ayyāl*. So the priest shall make atonement for his *sin* that he has *sinned* and it shall be forgiven him.

5  

'And when a being *sins* in that he has heard the voice of swearing and is a witness, or has seen, or has known, but does not reveal it, he shall bear his crookedness.

Or when a being touches any unclean matter, or the carcass of an unclean beast, or the carcass of unclean livestock, or the carcass of unclean creeping creatures and it has been hidden from him, he is unclean and guilty.

Or when he touches uncleanness of man, any of his uncleanness by which he is unclean and it has been hidden from him, when he shall know it, then he shall be guilty.

Or when a being swears, speaking rashly with his lips to do evil or to do good, whatever it is that a man swears rashly with an oath and it has been hidden from him, when he shall know it, then he shall be guilty of one of these.

And it shall be, when he is guilty of one of these, that he shall confess that in which he has sinned,

and shall bring his guilt offering to *ayyāl* for his *sin* which he has *sinned*, a female from the flock, a *lamb* or a female goat as a *sin* offering. And the priest shall make atonement for him, for his *sin*.

And if he is unable to bring a lamb, then he shall bring to *ayyāl* he who has *sinned*, two turtledoves or two young pigeons, one for a *sin* offering and the other for a burnt offering.
8And he shall bring them to the priest, who shall bring near that which is for the sin offering first and wring off its head from its neck, but not sever it.
9And he shall sprinkle some of the blood of the sin offering on the side of the altar and the rest of the blood shall be drained out at the base of the altar. It is a sin offering.
10And he shall prepare the second as a burnt offering according to the right-ruling and the priest shall make atonement for him, for his sin which he has sinned and it shall be forgiven him.
11But if he is unable to bring two turtle doves or two young pigeons, then he who sinned shall bring for his offering onethenth of an ephah of fine flour as a sin offering. He puts no oil on it, nor does he put any frankincense on it, for it is a sin offering.
12And he shall bring it to the priest and the priest shall take his hand filled with it as a remembrance portion and burn it on the altar according to the offerings made by fire to ay'al. It is a sin offering.
13And the priest shall make atonement for him, for his sin that he has sinned in any of these and it shall be forgiven him. And it shall be the priest’s, like a grain offering.”
14And ay'al spoke to Mosheh,
15When a being commits a trespass and has sinned by mistake against the set-apart matters of ay'al, then he shall bring to ay'al as his guilt offering a ram, a perfect one, from the flock, with your valuation in sheqels of silver according to the sheqel of the set-apart place, as a guilt offering.
16And he shall make good for the sin that he has done against that which is set-apart and shall add one-fifth to it and give it to the priest. And the priest shall make atonement for him with the ram of the guilt offering and it shall be forgiven him.
17And when any being sins and has done what is not to be done, against any of the commands of ay'al, though he knew it not, yet he shall be guilty and shall bear his crookedness.
18Then he shall bring to the priest a ram, a perfect one, from the flock, with your valuation, as a guilt offering. And the priest shall make atonement for his mistake he committed unintentionally, though he did not know it and it shall be forgiven him—
19it is a guilt offering, he was truly guilty before ay'al.”
20And ay'al spoke to Mosheh,
21When any being sins and committed a trespass against ay'al and has lied to his neighbour about a deposit, or about a pledge, or about a robbery, or shall extort from his neighbour,
3or has found what was lost and has lied concerning it, or did swear falsely, so that he sins in regard to any one of all these that a man does,
4then it shall be, when he sins and shall be guilty, that he shall return what he took by robbery, or what he has extorted, or the deposit which was deposited with him, or the lost item which he found,
5or all that about which he swore falsely. He shall repay its total value, add one-fifth more to it and give it to whom it belongs, on the day of his guilt offering.
6Then he brings his guilt offering to ay'al, a ram, a perfect one, from the flock, with your valuation, as a guilt offering, to the priest.
7And the priest shall make atonement for him before ay'al and he shall be forgiven for whatever he did that made him guilty.”
8And ay'al spoke to Mosheh,
9Command Aharon and his sons, saying, ‘This is the Torah of the burnt offering: This is the burnt offering, because it is burned on the altar all night until morning and the fire of the altar is kept burning on it.
10And the priest shall put on his linen garment and put his linen trousers on
his body and shall take up the ashes of the burnt offering which the fire has consumed on the altar and shall put them beside the altar.

And he shall take off his garments and put on other garments and shall bring the ashes outside the camp to a clean place.

And the fire on the altar is kept burning on it, it is not put out. And the priest shall burn wood on it every morning and arrange the burnt offering on it and shall burn on it the fat of the peace offerings —

fire is continually kept burning on the altar, it is not put out.

And this is the Torah of the grain offering: The sons of Aharon shall bring it near before ayaz, in front of the altar,

and shall take from it with his hand from the fine flour of the grain offering and from its oil and all the frankincense which is on the grain offering and shall burn it on the altar for a sweet fragrance, as its remembrance portion to ayaz.

Then Aharon and his sons eat the rest of it. It is eaten with unleavened bread, in the set-apart place. They eat it in the court yard of the Tent of Meeting.

It is not baked with leaven. I have given it to them as their portion of My offerings made by fire, it is most set-apart, like the sin offering and the guilt offering.

All the males among the children of Aharon eat it — a law forever in your generations concerning the offerings made by fire to ayaz. All that touches them is to be set-apart.

And ayaz spoke to Mosheh,

This is the offering of Aharon and his sons, which they bring near to ayaz, beginning on the day when he is anointed: one-tenth of an ephah of fine flour as a daily grain offering, half of it in the morning and half of it at night.

It is made on a griddle with oil. Bring it in mixed, bring the baked portions of the grain offering near, a sweet fragrance to ayaz.

And the anointed priest from among his sons, who is in his place, prepares it — a law forever to ayaz. All of it has to be burned,

and every grain offering for the priest is completely burned, it is not eaten.”

And ayaz spoke to Mosheh,

“Speak to Aharon and to his sons, saying, ‘This is the Torah of the sin offering: In the place where the burnt offering is slaughtered, the sin offering is slaughtered before ayaz, it is most set-apart.

The priest who is making atonement eats it, in the set-apart place it is eaten, in the courtyard of the Tent of Meeting.

All that touches its flesh is to be set-apart. And when its blood is sprinkled on any garment, you wash that on which it was sprinkled, in a set-apart place.

But the earthen vessel in which it is cooked is to be broken. And if it is cooked in a bronze pot, then it is scoured and rinsed in water.

Every male among the priests eats it, it is most set-apart.

And no sin offering from which any of the blood is brought into the Tent of Meeting, to make atonement in the set-apart place, is eaten, it is burned with fire.

And this is the Torah of the guilt offering — it is most set-apart.

The guilt offering is slaughtered in the place where they slaughter the burnt offering and its blood is sprinkled on the altar all around.

Then he brings from it all its fat: the fat tail and the fat that covers the entrails,

and the two kidneys and the fat that is on them by the loins and the appendage on the liver, which he removes with the kidneys.

And the priest shall burn them on the altar as an offering made by fire to ayaz. It is a guilt offering.

Every male among the priests eats it. It is eaten in the set-apart place, it is...
most set-apart.

74The guilt offering is like the sin offering, there is one Torah for them both: the priest who makes atonement with it, it is his.

84And the priest who brings anyone’s burnt offering, the skin of the burnt offering which he has brought is the priest’s, it is his.

94And every grain offering that is baked in the oven and all that is prepared in the stewing-pot, or on a griddle, is the priest’s who brings it, it is his.

10vAnd every grain offering mixed with oil, or dry, is for all the sons of Aharon, for all alike.

11vAnd this is the Torah of the slaughtering of peace offerings which is brought to ayaz: If he brings it for a thanksgiving, then he shall bring with the slaughtering of thanksgiving unleavened cakes mixed with oil and unleavened thin cakes anointed with oil, or cakes of finely blended flour mixed with oil.

13vBesides the cakes, he brings as his offering leavened bread together with the slaughtering of thanksgiving of his peace offering.

14vAnd from it he shall bring one cake from each offering as a contribution to ayaz: to the priest who sprinkles the blood of the peace offering, it is his.

15vAs for the flesh of the slaughtering of his peace offering for thanksgiving, it is eaten the same day it is offered, he does not leave any of it until morning.

16vIf the offering he brings is a vow or a voluntary offering, it is eaten the same day that he brings his slaughtering and what is left of it is eaten the next day, but whatever is left of the flesh of the slaughtering on the third day is burned with fire.

18vHowever, if any of the flesh of his peace offering is eaten at all on the third day, it is not accepted. It is not reckoned to him who brings it, it is unclean to him and the being who eats of it bears his crookedness.

19vAnd the flesh that touches that which is unclean is not eaten, it is burned with fire. And as for the clean flesh, all who are clean eat of it.

20vBut the being who eats the flesh of the peace offering that belongs to ayaz, while he is unclean, that being shall be cut off from his people.

21vAnd when a being who touches that which is unclean, of the uncleanness of man, or of the uncleanness of beast, or of any unclean swarming creature and shall eat the flesh of the peace offering that belongs to ayaz, that being shall be cut off from his people.’”

22vAnd ayaz spoke to Mosheh, saying,

23v“Speak to the children of Yisra’el, saying, ‘Do not eat any fat, of bull or sheep or goat.

24vAnd the fat of a dead body and the fat of what is torn, is used for any purpose, but you do not eat it at all.

25vFor whoever eats the fat of the beast of which men bring as an offering made by fire to ayaz, even the being who eats it shall be cut off from his people.

26vAnd do not eat any blood in any of your dwellings, of bird or of beast.

27vAny being who eats any blood, even that being shall be cut off from his people.’”

28vAnd ayaz spoke to Mosheh,

29v“Speak to the children of Yisra’el, saying, ‘He who brings his peace offering to ayaz brings his offering to ayaz from the slaughtering of his peace offering.

30vWith his own hands he brings the offerings made by fire to ayaz. He brings the fat with the breast, to be waved as a wave offering before ayaz.

31vAnd the priest shall burn the fat on the altar, but the breast shall be Aharon’s and his sons.’

32vAnd the right thigh you give to the priest as a contribution from your peace offerings.

33vHe among the sons of Aharon, who brings the blood of the peace offering and the fat, the right thigh is his for a portion.

34vFor the breast of the wave offering
and the thigh of the contribution I have taken from the children of Yisra’ĕl, from their peace offerings and I give them to Aharon the priest and to his sons, as a law forever, from the children of Yisra’ĕl.’”

35This is the anointed portion for Aharon and the anointed portion for his sons, from the offerings made by fire to Ayāz on the day when Mosheh presented them to serve as priests to Ayāz,

36which Ayāz commanded to be given to them by the children of Yisra’ĕl, on the day that He anointed them, a law forever throughout their generations.

37This is the Torah of the burnt offering, of the grain offering and of the sin offering and of the guilt offering and of the ordinations and of the peace offering,

38which Ayāz commanded Mosheh on Mount Sinai, on the day when He commanded the children of Yisra’ĕl to bring their offerings to Ayāz, in the Wilderness of Sinai.

8And Ayāz spoke to Mosheh,

2“Take Aharon and his sons and the garments and the anointing oil and the bull of the sin offering and the two rams and the basket of unleavened bread,

3and assemble all the congregation at the door of the Tent of Meeting.”

4And Mosheh did as Ayāz commanded him and the congregation was assembled at the door of the Tent of Meeting.

5And Mosheh said to the congregation, “This is the word Ayāz commanded to be done.”

6So Mosheh brought Aharon and his sons and washed them with water,

7and put the long shirt on him and girded him with the girdle and dressed him in the robe and put the shoulder garment on him and girded him with the embroidered band of the shoulder garment and with it tied the shoulder garment on him,

8and put the breastplate on him and put the Urim and the Tummim in the breastplate,

9and put the turban on his head.
And on the turban, on its front, he put the golden plate, the set-apart sign of dedication, as Ayāz had commanded Mosheh.

10And Mosheh took the anointing oil and anointed the Dwelling Place and all that was in it and set them apart.

11And he sprinkled some of it on the altar seven times and anointed the altar and all its utensils and the basin and its base, to set them apart.

12And he poured some of the anointing oil on Aharon’s head and anointed him, to set him apart.

13And Mosheh brought the sons of Aharon and put long shirts on them and girded them with girdles and put turbans on them, as Ayāz had commanded Mosheh.

14And he brought the bull for the sin offering and Aharon and his sons laid their hands on the head of the bull for the sin offering,

15and it was slaughtered. And Mosheh took the blood and put some on the horns of the altar all around with his finger and cleansed the altar. And he poured the blood at the base of the altar and set it apart, to make atonement for it.

16And he took all the fat that was on the entrails and the appendage on the liver and the two kidneys with their fat and Mosheh burned them on the altar.

17And the bull and its skin and its flesh and its dung, he burned with fire outside the camp, as Ayāz had commanded Mosheh.

18And he brought the ram of the burnt offering and Aharon and his sons laid their hands on the head of the ram, and it was slaughtered. And Mosheh sprinkled the blood on the altar all around,

19and he cut the ram into pieces. And Mosheh burned the head and the pieces and the fat,

21and he washed the entrails and the
legs in water. And Mosheh burned the entire ram on the altar. It was a burnt offering for a sweet fragrance and an offering made by fire to ayal, as ayal had commanded Mosheh.

22And he brought the second ram, the ram of ordination and Aharon and his sons laid their hands on the head of the ram,

23and it was slaughtered. And Mosheh took some of its blood and put it on the tip of Aharon’s right ear and on the thumb of his right hand and on the big toe of his right foot.

24And he brought near the sons of Aharon and Mosheh put some of the blood on the tips of their right ears and on the thumbs of their right hands and on the big toes of their right feet. And Mosheh sprinkled the blood on the altar all around,

25and took the fat and the fat tail and all the fat that was on the entrails and the appendage on the liver and the two kidneys and their fat and the right thigh,

26and from the basket of unleavened bread that was before ayal he took one unleavened cake and a cake of bread anointed with oil and one thin cake and put them on the fat and on the right thigh,

27and placed all these in the hands of Aharon and in the hands of his sons and waved them as a wave offering before ayal.

28Mosheh then took them from their hands and burned them on the altar, on the burnt offering. They were ordinances for a sweet fragrance. It was an offering by fire to ayal.

29And Mosheh took the breast and waved it, a wave offering before ayal. It was Mosheh’s portion of the ram of ordination, as ayal had commanded Mosheh.

30And Mosheh took some of the anointing oil and some of the blood which was on the altar and sprinkled it on Aharon, on his garments and on his sons and on the garments of his sons with him. And he set-apart Aharon, his garments and his sons and the garments of his sons with him.

31And Mosheh said to Aharon and his sons, “Cook the flesh at the door of the Tent of Meeting and eat it there with the bread that is in the basket of the ordinations, as I have commanded, saying,‘Aharon and his sons are to eat it.’

32Then burn the rest of the flesh and the bread with fire.

33And do not go outside the door of the Tent of Meeting for seven days, until the days of your ordination are completed – for he fills your hands for seven days.

34ayal has commanded to do, as he has done this day, to make atonement for you.

35And stay at the door of the Tent of Meeting day and night for seven days. And you shall guard the duty of ayal and not die, for so I have been commanded.”

36And Aharon and his sons did all the words that ayal had commanded by the hand of Mosheh.

9And on the eighth day it came to be that Mosheh called Aharon and his sons and the elders of Yisra’ĕl.

2And he said to Aharon, “Take for yourself a young bull as a sin offering and a ram as a burnt offering, a perfect one and bring them before ayal.

3And speak to the children of Yisra’ĕl, saying, ‘Take a male goat as a sin offering and a calf and a lamb, both a year old, perfect ones, as a burnt offering,

4and a bull and a ram as peace offerings, to slaughter before ayal and a grain offering mixed with oil. For today ayal shall appear to you.’ ”

5And they took what Mosheh commanded before the Tent of Meeting and all the congregation drew near and stood before ayal.

6And Mosheh said, “This is the word which ayal commanded you to do, so that the esteem of ayal appears to
And Mosheh said to Aharon, “Go to the altar and prepare your sin offering and your burnt offering and make atonement for yourself and for the people. And make the offering of the people and make atonement for them, as ayaz has commanded.”

So Aharon came near to the altar and slaughtered the calf of the sin offering, which was for himself.

And the sons of Aharon brought the blood to him and he dipped his finger in the blood and put it on the horns of the altar and poured the blood at the base of the altar.

And the fat and the kidneys and the appendage on the liver of the sin offering he burned on the altar, as HWHY had commanded Mosheh.

And the flesh and the skin he burned with fire outside the camp.

And he slaughtered the burnt offering and the sons of Aharon presented to him the blood, which he sprinkled on the altar all around.

And they presented the burnt offering to him, with its pieces and head and he burned them on the altar.

And he washed the entrails and the legs and burned them with the burnt offering on the altar.

And he brought the people’s offering and took the goat, which was the sin offering for the people and slaughtered it and made it a sin offering, like the first one.

And he brought the burnt offering and made it, according to the right-ruling.

He also brought the grain offering and filled his hand with it and burned it on the altar, besides the burnt offering of the morning.

And he slaughtered the bull and the ram as peace offerings, which were for the people. And Aharon’s sons presented to him the blood, which he sprinkled on the altar all around.

And the fat from the bull and the ram, the fat tail and the covering and the kidneys and the appendage on the liver,

and they placed the fat on the breasts and he burned the fat on the altar.

But the breasts and the right thigh Aharon waved as a wave offering before ayaz, as Mosheh had commanded.

Aharon then lifted up his hand toward the people and blessed them and came down from making the sin offering and the burnt offering and the peace offerings.

And Mosheh and Aharon went into the Tent of Meeting and came out and blessed the people. And the esteem of ayaz appeared to all the people,

and fire came out from before ayaz and consumed the burnt offering and the fat on the altar. And all the people saw and cried aloud and fell on their faces.

And Naḏa and Aḇihu, the sons of Aharon, each took his fire holder and put fire in it and put incense on it and brought strange fire before ayaz, which He had not commanded them.

And fire came out from ayaz and consumed them and they died before ayaz.

Then Mosheh said to Aharon, “This is what ayaz spoke, saying, ‘By those who come near Me let Me be set-apart! And before all the people let Me be esteemed!’ ” And Aharon was silent.

And Mosheh called to Misha’el and to Eltsaphan, the sons of Uzzi’el the uncle of Aharon and said to them, “Come near, take your brothers from before the set-apart place out of the camp.”

So they came near and took them by their long shirts out of the camp, as Mosheh had said.

And Mosheh said to Aharon and to El’azar and to Ithamar, his sons, “Do not unbind your heads nor tear your garments, lest you die and wrath come upon all the people.

But let your brothers, all the house of Yisra’el, bewail the burning which ayaz has kindled.
7 "And do not go out from the door of the Tent of Meeting, lest you die, for the anointing oil of ăyāz is upon you."

And they did according to the word of Mosheh.

8 And ăyāz spoke to Aharon, saying,
9 "Do not drink wine or strong drink, you, nor your sons with you, when you go into the Tent of Meeting, lest you die — a law forever throughout your generations,
10 so as to make a distinction between the set-apart and the profane and between the unclean and the clean,
11 and to teach the children of Yisra’ĕl all the laws which ăyāz has spoken to them by the hand of Mosheh."
12 And Mosheh spoke to Aharon and to El’azar and Ithamar, his sons who were left, “Take the grain offering that is left over from the offerings made by fire to ăyāz and eat it without leaven beside the altar, for it is most set-apart.
13 And you shall eat it in a set-apart place, because it is yours by law and your sons’ by law, of the offerings made by fire to ăyāz, for so I have commanded.”
14 And the breast of the wave offering and the thigh of the contribution you eat in a clean place, you and your sons and your daughters with you. For they are yours by law and your sons’ by law, which are given from the slaughterings of peace offerings of the children of Yisra’ĕl.
15 The thigh of the contribution and the breast of the wave offering they bring with the offerings of fat made by fire, to bring as a wave offering before ăyāz. And it shall be yours and your sons’ with you, by a law forever, as ăyāz has commanded.”
16 And Mosheh diligently looked for the goat of the sin offering and saw it was burned up. And he was wroth with El’azar and Ithamar, the sons of Aharon who were left, saying,
17 Why have you not eaten the sin offering in a set-apart place, since it is most set-apart and Elohim has given it to you to bear the crookedness of the congregation, to make atonement for them before ăyāz?
18 "See, its blood was not brought inside the set-apart place. You should have eaten it without fail in a set-apart place, as I have commanded."
19 And Aharon said to Mosheh, “See, today they have brought their sin offering and their burnt offering before ăyāz and matters like these have come to me! If I had eaten the sin offering today, would it have been right in the eyes of ăyāz?”
20 And when Mosheh heard that, it was good in his eyes.

11 And ăyāz spoke to Mosheh and to Aharon, saying to them,
22 “Speak to the children of Yisra’ĕl, saying, ‘These are the living creatures which you do eat among all the beasts that are on the earth:
3 Whatever has a split hoof completely divided, chewing the cud, among the beasts, that you do eat.
4 Only, these you do not eat among those that chew the cud or those that have a split hoof: the camel, because it chews the cud but does not have a split hoof, it is unclean to you;
5 and the rabbit, because it chews the cud but does not have a split hoof, it is unclean to you;
6 and the hare, because it chews the cud but does not have a split hoof, it is unclean to you;
7 and the pig, though it has a split hoof, completely divided, yet does not chew the cud, it is unclean to you.
8 Their flesh you do not eat and their carcasses you do not touch. They are unclean to you.
9 These you do eat of all that are in the waters: any one that has fins and scales in the waters, in the seas or in the rivers, that you do eat.
10 But all that have not fins and scales in the seas and in the rivers, all that move in the waters or any living creature
which is in the waters, they are an abomination to you.  

11 They are an abomination to you – of their flesh you do not eat and their carcasses you abominate.  

12 All that have not fins or scales in the waters is an abomination to you.  

13 And these you do abominate among the birds, they are not eaten, they are an abomination: the eagle and the vulture and the black vulture,  

14 and the hawk and the falcon after its kind,  

15 every raven after its kind,  

16 and the ostrich and the nighthawk and the seagull and the hawk after its kind,  

17 and the little owl and the fisher owl and the great owl,  

18 and the white owl and the pelican and the carrion vulture,  

19 and the stork, the heron after its kind, and the hoopoe and the bat.  

20 All flying insects that creep on all fours is an abomination to you.  

21 Only, these you do eat of every flying insect that creeps on all fours: those which have jointed legs above their feet with which to leap on the earth.  

22 These of them you do eat: the locust after its kind and the destroying locust after its kind and the cricket after its kind and the grasshopper after its kind.  

23 But all other flying insects which have four feet is an abomination to you.  

24 And by these you are made unclean, anyone touching the carcass of any of them is unclean until evening.  

25 And anyone picking up part of the carcass of any of them has to wash his garments and shall be unclean until evening.  

26 Every beast that has a split hoof not completely divided, or does not chew the cud, is unclean to you. Anyone who touches their carcass is unclean.  

27 And whatever goes on its paws, among all the creatures that go on all fours, those are unclean to you. Anyone who touches their carcass is unclean until evening,  

28 and he who picks up their carcass has to wash his garments and shall be unclean until evening. They are unclean to you.  

29 And these are unclean to you among the creeping creatures that creep on the earth: the mole and the mouse and the tortoise after its kind,  

30 and the gecko and the land crocodile and the sand reptile and the sand lizard and the chameleon.  

31 These are unclean to you among all that creep. Anyone who touches them when they are dead becomes unclean until evening.  

32 And whatever any of them in its dead state falls upon, becomes unclean, whether it is any wooden object or garment or skin or sack, any object in which work is done, it is put in water. And it shall be unclean until evening, then it shall be clean.  

33 Any earthen vessel into which any of them falls, whatever is in it becomes unclean and you break it.  

34 Any of the food which might be eaten, on which water comes, becomes unclean and any drink which might be drunk from it becomes unclean.  

35 And on whatever any of their carcass falls becomes unclean – an oven or cooking range – it is broken down. They are unclean and are unclean to you.  

36 But a fountain or a well, a collection of water, is clean, but whatever touches their carcass is unclean.  

37 And when any of their carcass falls on any planting seed which is to be sown, it is clean.  

38 But when any water is put on the seed and any part of any such carcass falls on it, it is unclean to you.  

39 And when any of the beasts which are yours for food dies, he who touches its carcass becomes unclean until evening.  

40 And he who eats of its carcass has to wash his garments and shall be unclean until evening. And he who picks up its carcass has to wash his garments and shall be unclean until evening.  

41 And every creeping creature that creeps on the earth is an abomination, it
is not eaten.

42*Whatever crawls on its stomach and whatever goes on all fours and whatever has many feet among all creeping creatures that creep on the earth, these you do not eat, for they are an abomination.

43*Do not make yourselves abominable with any creeping creature that creeps and do not make yourselves unclean with them, lest you be defiled by them.

44*For I am ἉΒᾶς your Elohim and you shall set yourselves apart. And you shall be set-apart, for I am set-apart.

45*Do not defile yourselves with any creeping creature that creeps on the earth.

46*This is the Torah of the beasts and the birds and every living creature that moves in the waters and of every creature that creeps on the earth,

47*to make a distinction between the unclean and the clean and between the living creature that is eaten and the living creature that is not eaten.’ ”

12 And ἉΒᾶς spoke to Mosheh, 24*Speak to the children of Yisra’ēl, saying, ‘When a woman has conceived and has given birth to a male child, then she shall be unclean seven days, as in her monthly separation she is unclean.

3*And on the eighth day the flesh of his foreskin is circumcised.

4*And she remains in the blood of her cleansing thirty-three days. She does not touch whatever is set-apart and she does not come into the set-apart place until the days of her cleansing are completed.

5*But if she gives birth to a female child, then she shall be unclean for two weeks, as in her monthly separation and she remains in the blood of her cleansing for sixty-six days.

6*And when the days of her cleansing are completed, for a son or for a daughter, she brings to the priest a lamb a year old, as a burnt offering and a young pigeon or a turtledove as a sin offering, to the door of the Tent of Meeting.

7*And he shall bring it before ἉΒᾶς and make atonement for her and she shall be cleansed from the flow of her blood. This is the Torah for her who has given birth to a male or a female.

8*And if she is not able to bring a lamb, then she shall bring two turtledoves or two young pigeons, one as a burnt offering and the other as a sin offering. And the priest shall make atonement for her and she shall be clean.’ ”

13 And ἉΒᾶς spoke to Mosheh and to Aharon, saying,

24*When a man has on the skin of his body a swelling, a scab, or a bright spot and it shall become on the skin of his body like a leprous infection, then he shall be brought to Aharon the priest or to one of his sons the priests.

3*And the priest shall look at the infection on the skin of the body. And if the hair on the infection has turned white and the infection appears to be deeper than the skin of his body, it is a leprous infection. And the priest shall look at him and pronounce him unclean.

4*But if the bright spot is white on the skin of his body and does not appear to be deeper than the skin and its hair has not turned white, then the priest shall shut up the infected one seven days.

5*And the priest shall look at him on the seventh day and see, if the infection has darkened and the infection has not spread on the skin, then the priest shall shut him up another seven days.

6*And the priest shall look at him again on the seventh day and see, if the infection has darkened and the infection has not spread on the skin, then the priest shall pronounce him clean.
It is a scab and he shall wash his garments and be clean.

But if the scab spreads further over the skin, after he has been seen by the priest for his cleansing, he shall be seen by the priest again.

And the priest shall look and see, if the scab has spread on the skin, then the priest shall pronounce him unclean, it is leprosy.

When the infection of leprosy is on a man, then he shall be brought to the priest.

And the priest shall look and see, if the swelling on the skin is white and it has turned the hair white and there is a spot of raw flesh in the swelling, it is an old leprosy on the skin of his body and the priest shall pronounce him unclean. He does not shut him up, for he is unclean.

And if leprosy breaks out all over the skin and the leprosy shall cover all the skin of the infected one, from his head to his foot, wherever the priest looks, then the priest shall look and see, if the leprosy has covered all his body, he shall pronounce the infected one clean. It has all turned white, he is clean.

But the day raw flesh appears on him, he is unclean.

And if leprosy breaks out all over the skin and the leprosy shall cover all the skin of the infected one, then the priest shall pronounce it leprosy which has broken out of the boil.

But if the priest looks at it and sees no white hairs in it and it is not deeper than the skin, but has faded, then the priest shall shut him up seven days;

and if it has spread further over the skin, then the priest shall pronounce him unclean, it is a leprous infection.

But if the bright spot stays in its place, it has not spread, it is the scar of the boil and the priest shall pronounce him clean.

Or when the body receives a burn on its skin by fire and the raw flesh of the burn shall become a bright spot, reddish-white or white,

then the priest shall look at it and see, if the hair of the bright spot has turned white and it appears deeper than the skin, it is leprosy broken out in the burn.

And the priest shall pronounce him unclean, it is a leprous infection.

But if the priest looks at it and sees there are no white hairs in the bright spot and it is not deeper than the skin, but has faded, then the priest shall shut him up seven days.

And the priest shall look at him on the seventh day. If it spreads further over the skin, then the priest shall pronounce him unclean, it is a leprous infection.

But if the bright spot stays in its place and has not spread on the skin, but has faded, it is a swelling from the burn.

And the priest shall pronounce him unclean, for it is the scar from the burn.

And when a man, or a woman, has an infection on the head or in the beard, then the priest shall look at the infection and see, if it appears deeper than the skin and there is thin yellow hair in it, then the priest shall pronounce him unclean, it is an eruption, a leprosy of the head or beard.

But when the priest looks at the infection of the eruption and sees that it does not appear deeper than the skin and there is no black hair in it, then the priest
shall shut up the one with the infection of the eruption seven days.

And on the seventh day the priest shall look at the infection and see, if the eruption has not spread and there is no yellow hair in it and the eruption does not appear deeper than the skin, then he shall shave himself, but the eruption he does not shave. And the priest shall shut up the one with the eruption another seven days.

And on the seventh day the priest shall look at the eruption and see, if the eruption has spread over the skin and does not appear deeper than the skin, then he shall shave himself, but the priest shall pronounce him clean. And he shall wash his garments and he shall be clean.

But if the priest looks and sees that the infection has not spread over the skin after his cleansing, then the priest shall look at him and see, if the eruption has spread over the skin, the priest need not seek for yellow hair, he is unclean.

But if the eruption appears to have stayed and there is black hair grown up in it, the eruption has healed. He is clean and the priest shall pronounce him clean.

And when a man or a woman has bright spots on the skin of the body, white bright spots, then the priest shall look and see, if the bright spots on the skin of the body are dull white, it is a white spot that grows on the skin, he is clean.

And when a man loses the hair of his head, he is bald, he is clean.

And if the hair has fallen from his forehead, he is bald on the forehead, he is clean.

And when there is on the bald head or bald forehead a reddish-white infection, it is leprosy breaking out on his bald head or his bald forehead.

And the priest shall look at it and see, if the swelling of the infection is reddish-white on his bald head or on his bald forehead, as the appearance of leprosy on the skin of the body, he is a leprous man, he is unclean.

The priest shall pronounce him unclean, without fail, his infection is on his head.

As for the leper who has the infection, his garments are torn and his head is uncovered and he has to cover his upper lip and cry, ‘Unclean! Unclean!’

He is unclean – all the days he has the infection he is unclean. He is unclean, and he dwells alone, his dwelling place is outside the camp.

And when a garment has an infection of leprosy in it, in a woollen garment or in a linen garment, or in the warp or in the weft of linen or wool, or in leather or in any leatherwork,

and the infection shall be greenish or reddish in the garment or in the leather, or in the warp or in the weft, or in any leather object, it is an infection of leprosy and shall be shown to the priest.

And the priest shall look at the infection and shut up the infected one seven days.

And he shall look at the infection on the seventh day. And when the infection has spread in the garment, or in the warp or in the weft, or in the leather or any leatherwork, the infection is an active leprosy, it is unclean.

And he shall burn that garment, or the warp or the weft, in wool or in linen, or any leather object in which the infection is, for it is an active leprosy. It is burned with fire.

But if the priest looks and sees that the infection has not spread in the garment, or in the warp or in the weft, or in any leather object, then the priest shall give command and they shall wash that in which the infection is, and he shall shut it up another seven days.

And the priest shall look at the infection after it has been washed and see, if the infection has not changed its appearance, though the infection has not spread, it is unclean and burn it in the fire – it is eaten away, in its inside or
14 And ṢAYAL spoke to Mosheh,

This shall be the Torah of the leper for the day of his cleansing: He shall be brought to the priest,

3 and the priest shall go out of the camp and the priest shall look and see, if the leprosy is healed in the leper,

4 then the priest shall command and he shall take for him who is to be cleansed two live and clean birds and cedar wood and scarlet and hyssop.

5 And the priest shall command and he shall kill one of the birds in an earthen vessel over running water.

6 Let him take the live bird and the cedar wood and the scarlet and the hyssop and dip them and the live bird in the blood of the bird that was killed over the running water.

7 And he shall sprinkle it seven times on him who is to be cleansed from the leprosy and shall pronounce him clean and shall let the live bird loose in the open field.

8 And he who is to be cleansed shall wash his garments and shall shave off all his hair and wash himself in water and shall be clean. Then after that he comes into the camp, but shall stay outside his tent seven days.

9 And on the seventh day it shall be that he shaves all the hair off his head and his beard and his eyebrows, even all his hair he shaves off. And he shall wash his garments and wash his body in water and shall be clean.

10 And on the eighth day he takes two male lambs, perfect ones and one ewe lamb a year old, a perfect one and three-tenths of an ephah of fine flour mixed with oil as a grain offering and one log of oil.

11 And the priest who is cleansing shall present the man who is to be cleansed, with these offerings, before ṢAYAL, at the door of the Tent of Meeting.

12 And the priest shall take one male lamb and bring it as a guilt offering and the log of oil and wave them as a wave offering before ṢAYAL.

13 And he shall slaughter the lamb in the place where he slaughters the sin offering and the burnt offering, in a set-apart place. For the guilt offering, like the sin offering, belongs to the priest. It is most set-apart.

14 And the priest shall take some of the blood of the guilt offering and the priest shall put it on the tip of the right ear of him who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot.

15 And the priest shall take some of the log of oil and pour it into the palm of his own left hand.

16 And the priest shall dip his right finger in the oil that is in his left hand and shall sprinkle some of the oil with his finger seven times before ṢAYAL.

17 And of the rest of the oil in his hand, the priest puts some on the tip of the right ear of him who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot, on the blood of the guilt offering.

18 And the rest of the oil that is in the priest’s hand he puts on the head of him who is to be cleansed. And the priest shall make atonement for him before
And the priest shall make the sin offering and make atonement for him who is to be cleansed from his uncleanness. Then afterwards he slaughters the burnt offering.

But if he is poor and is unable to afford it, then he shall take one male lamb as a guilt offering to be waved, to make atonement for him and he shall be clean.

And he shall bring them to the priest on the eighth day for his cleansing, to the door of the Tent of Meeting, before the Lord.

And the priest shall take the lamb of the guilt offering and the log of oil and the priest shall wave them as a wave offering before the Lord.

And he shall slaughter the lamb of the guilt offering and the priest shall take some of the blood of the guilt offering and put it on the tip of the right ear of him who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot.

Then the priest pours some of the oil into the palm of his own left hand.

And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the Lord.

And the priest shall put some of the oil that is in his hand on the tip of the right ear of him who is to be cleansed and on the thumb of the right hand and on the big toe of his right foot, on the place of the blood of the guilt offering.

And the rest of the oil that is in the priest’s hand he puts on the head of him who is to be cleansed, to make atonement for him before the Lord.

And he shall prepare one of the turtledoves or young pigeons, such as he is able to afford,

that which he is able to afford, the one as a sin offering and the other as a burnt offering, with the grain offering.

And the priest shall make atonement for him who is to be cleansed before the Lord.

“This is the Torah for one who had an infection of leprosy, who is unable to afford for his cleansing.”

And spoke to Mosheh and to Aharon, saying,

When you come into the land of Kena’an, which I am giving you as a possession and I put a plague of leprosy in a house in the land of your possession, then shall the one who owns the house come and inform the priest, saying, ‘It seems to me that there is some plague in the house.’

And the priest shall command and they shall empty the house, before the priest goes in to look at the plague, so that all that is in the house is not made unclean. And after that the priest goes in to look at the house.

And he shall look at the plague and see, if the plague is on the walls of the house with sunken places, greenish or reddish, which appear to be deep in the wall,

then the priest shall go out of the house, to the door of the house and shut up the house seven days.

And the priest shall come again on the seventh day and look and see, if the plague has spread on the walls of the house,

then the priest shall command and they shall remove the stones with the plague in them and they shall throw them outside the city, into an unclean place,

while he lets the house be scraped inside, all around and the dust that they scrape off they shall pour out in an unclean place outside the city.

And they shall take other stones and put them in the place of those stones and take other mortar and plaster the house.

And if the plague comes back and
breaks out in the house, after he has removed the stones, after he has scraped the house and after it is plastered,

44 then the priest shall come and look and see, if the plague has spread in the house, it is an active leprosy in the house, it is unclean.

45 And he shall break down the house, its stones and its timber and all the plaster of the house and he shall bring them outside the city to an unclean place.

46 And he who goes into the house, all the days while it is shut up, becomes unclean until evening.

47 And he who lies down in the house has to wash his garments and he who eats in the house has to wash his garments.

48 However, if the priest indeed comes in and looks at it and sees that the plague has not spread in the house after the house was plastered, then the priest shall pronounce the house clean, because the plague is healed.

49 And to cleanse the house, he shall take two birds and cedar wood and scarlet and hyssop.

50 And he shall kill one of the birds in an earthen vessel over running water, and he shall take the cedar wood and the hyssop and the scarlet and the live bird and dip them in the blood of the slain bird and in the running water and shall sprinkle the house seven times.

51 He shall thus cleanse the house with the blood of the bird and the running water and the live bird and with the cedar wood and with the hyssop and with the scarlet,

52 and he shall let the live bird loose outside the city in the open field and shall make atonement for the house and it shall be clean.

53 This is the Torah for any infection of leprosy and eruption,

54 and for leprosy of a garment and of a house,

55 and for a swelling and for a scab and for a bright spot,

56 to teach when it is unclean and when it is clean. This is the Torah of leprosy.”

15 And ayaz spoke to Mosheh and to Aharon, saying,

2 “Speak to the children of Yisra’el and say to them, ‘When any man has a discharge from his flesh, his discharge is unclean.

3 And this is his uncleanness in regard to his discharge; whether his flesh runs with his discharge, or his flesh is stopped up by his discharge, it is his uncleanness.

4 Any bed becomes unclean on which he who has the discharge lies and any object on which he sits becomes unclean.

5 And anyone who touches his bed has to wash his garments and shall bathe in water and be unclean until evening.

6 And he who sits on any object on which he who has the discharge sat, has to wash his garments and shall bathe in water and be unclean until evening.

7 And he who touches the flesh of him who has the discharge has to wash his garments and shall bathe in water and shall be unclean until evening.

8 And when he who has the discharge spits on him who is clean, then he shall wash his garments and shall bathe in water and be unclean until evening.

9 Any saddle on which he who has the discharge rides becomes unclean.

10 And whoever touches any of that which was under him is unclean until evening. And he who is carrying them up has to wash his garments and shall bathe in water and be unclean until evening.

11 And anyone whom he who has the discharge touches without rinsing his hands in water, shall wash his garments and shall bathe in water and be unclean until evening.

12 And the earthen vessel which he who has the discharge touches without rinsing his hands in water, shall wash his garments and bathe in water and be unclean until evening.

13 And when he who has a discharge is cleansed of his discharge, then he shall count for himself seven days for his cleansing and shall wash his garments...
anyone who touches them is unclean and shall wash his garments and shall bathe in water and be unclean until evening.

But if she is cleansed of her discharge, then she shall count for herself seven days and after that she is clean.

And on the eighth day she takes for herself two turtledoves or two young pigeons and shall bring them to the priest, to the door of the Tent of Meeting.

And the priest shall prepare the one as a sin offering and the other as a burnt offering and the priest shall make atonement for her before Ayal for the discharge of her uncleanness.

Thus you shall separate the children of Yisra’el from their uncleanness, lest they die in their uncleanness when they defile My Dwelling Place which is in their midst.

This is the Torah for one who has a discharge and for him who emits semen and is unclean thereby,

and for her who is sick in her monthly separation and for one who has a discharge, either man or woman and for him who lies with an unclean woman.’ ”

And Ayal spoke to Mosheh after the death of the two sons of Aharon, as they drew near before Ayal and died.

And Ayal said to Mosheh, “Speak to Aharon your brother not to come in at all times to the Set-apart Place inside the veil, before the lid of atonement which is on the ark, lest he die, because I appear in the cloud above the lid of atonement.

With this Aharon should come into the Set-apart Place: with the blood of a young bull as a sin offering and of a ram
as a burnt offering.

4"He should put on the set-apart linen long shirt, with linen trousers on his flesh and gird himself with a linen girdle and be dressed with the linen turban—they are set-apart garments. And he shall bathe his body in water and shall put them on.

5"And from the congregation of the children of Yisra’ĕl he takes two male goats as a sin offering and one ram as a burnt offering.

6"And Aharon shall bring the bull as a sin offering, which is for himself and make atonement for himself and for his house.

7"And he shall take the two goats and let them stand before AVAZ at the door of the Tent of Meeting.

8"And Aharon shall cast lots for the two goats, one lot for AVAZ and the other lot for Azazel.

9"And Aharon shall bring the goat on which the lot for AVAZ fell and shall prepare it as a sin offering.

10"But the goat on which the lot for Azazel fell is caused to stand alive before AVAZ, to make atonement upon it, to send it into the wilderness to Azazel.

11"And Aharon shall bring the bull of the sin offering, which is for himself and make atonement for himself and for his house and shall slaughter the bull as the sin offering which is for himself, and shall take a fire holder filled with burning coals of fire from the altar before AVAZ, with his hands filled with sweet incense beaten fine and shall bring it inside the veil.

12"And he shall put the incense on the fire before AVAZ and the cloud of incense shall cover the lid of atonement which is on the Witness, lest he die.

13"And he shall take some of the blood of the bull and sprinkle it with his finger on the lid of atonement on the east side, also in front of the lid of atonement he sprinkles some of the blood with his finger seven times.

14"And he shall slaughter the goat of the sin offering, which is for the people and shall bring its blood inside the veil and shall do with that blood as he did with the blood of the bull and sprinkle it on the lid of atonement and in front of the lid of atonement.

15"And he shall make atonement for the Set-apart Place, because of the uncleanness of the children of Yisra’ĕl and because of their transgressions in all their sins. And so he does for the Tent of Meeting which is dwelling with them in the midst of their uncleanness.

16"And no man should be in the Tent of Meeting when he goes in to make atonement in the Set-apart Place, until he comes out. And he shall make atonement for himself and for his household and for all the assembly of Yisra’ĕl.

17"And he shall go out to the altar that is before AVAZ and make atonement for it. And he shall take some of the blood of the bull and some of the blood of the goat and put it on the horns of the altar all around.

18"And he shall sprinkle some of the blood on it with his finger seven times and cleanse it and set it apart from the uncleanness of the children of Yisra’ĕl.

19"And when he has finished atoning for the Set-apart Place and the Tent of Meeting and the altar, he shall bring the live goat.

20"Then Aharon shall lay both hands on the head of the live goat and shall confess over it all the crookednesses of the children of Yisra’ĕl and all their transgressions in all their sins and shall put them on the head of the goat and shall send it away into the wilderness by the hand of a fit man.

21"And the goat shall bear on itself all their crookednesses, to a land cut off. Thus he shall send the goat away into the wilderness.

22"Aharon shall then come into the Tent of Meeting and shall take off the linen garments which he put on when he went into the Set-apart Place and shall leave them there.

23"And he shall bathe his body in water in the set-apart place and shall
put on his garments and **shall come out** and **prepare** his burnt offering and the burnt offering of the people and make atonement for himself and for the people,

25 and burn the fat of the sin offering on the altar.

26 And he who **sent** away the goat to Azazel washes his garments and **shall come** bathe his body in water and afterward he **comes** into the camp.

27 And the bull for the sin offering and the goat for the sin offering, whose blood was brought in to make atonement in the Set-apart Place, is brought outside the camp. And they **shall burn** their skins and their flesh and their dung with fire.

28 And he who burns them washes his garments and shall bathe his body in water and afterward he **comes** into the camp.

29 And this shall be for you a law forever: In the seventh month, on the tenth day of the month, you afflict your beings and do no work, the native or the stranger who sojourns among you.

30 For on that day he makes atonement for you, to cleanse you, to be clean from all your sins before HWHY.

31 It is a Sabbath of rest for you and you shall afflict your beings – a law forever.

32 And the priest, who is anointed and ordained to serve as priest in his father’s place, **shall make** atonement and shall put on the linen garments, the set-apart garments,

33 and he **shall make** atonement for the Most Set-apart Place and make atonement for the Tent of Meeting and for the altar and make atonement for the priests and for all the people of the assembly.

34 And this shall be for you a law forever, to make atonement for the children of Yisra’ĕl, for all their sins, once a year.” And he did as Ayaz commanded Mosheh.
And **ayaz** spoke to **Mosheh**, 2**Speak** to the children of **Yisra’el** and say to them, ‘**I am ayaz** your **Elohim**. 3**Do not** do as they do in the land of **Mitsrayim**, where you dwelt. And **do not** do as they do in the land of **Kena’an**, where I am bringing you and **do not walk** in their **laws**. 4**Do** My right-rulings and **guard** My **laws**, to **walk** in them. I am **ayaz** your **Elohim**. 5And you **shall guard** My **laws** and My right-rulings, which a man does and lives by them. I am **ayaz**. 6No one is to approach anyone of his own flesh to uncover his nakedness. **I am ayaz**. 7The nakedness of your father or the nakedness of your mother you **do not uncover**. She is your mother, you **do not uncover** her nakedness. 8The nakedness of your father’s wife you **do not uncover**, it is your father’s nakedness. 9The nakedness of your sister, the daughter of your father, or the daughter of your mother, whether born at home or elsewhere, their nakedness you **do not uncover**. 10The nakedness of your son’s daughter or your daughter’s daughter, their nakedness you **do not uncover**, for theirs is your own nakedness. 11The nakedness of your father’s wife’s daughter, brought forth by your father, she is your sister, **you do not uncover** her nakedness. 12The nakedness of your father’s brother you **do not uncover**, you **do not approach** his wife, she is your aunt. 13The nakedness of your daughter-inlaw you **do not uncover**, she is your son’s wife, you **do not uncover** her nakedness. 14The nakedness of your brother’s wife you **do not uncover**, it is your brother’s nakedness. 15The nakedness of a woman and her daughter you **do not uncover**, nor do you take her son’s daughter or her daughter’s daughter, to uncover her nakedness. They are her relatives – it is **wickedness**. 16The nakedness of **a rival** to her sister, to uncover her nakedness while the other is alive. 17**And do not** approach a woman to uncover her nakedness in her monthly separation of uncleanness. 18**And do not** have intercourse with the wife of your neighbour, to defile yourself with her. 19**And do not** give any of your offspring to pass through to Molek. And **do not profane** the Name of your **Elohim**. **I am ayaz**. 20**And do not lie** with a male as with a woman, it is an **abomination**. 21**And do not** have intercourse with any beast, to defile yourself with it. And a woman does **not stand** before a beast to mate with it, it is a perversion. 22And **do not** eat the blood of any flesh, for the life of all flesh is its blood. Anyone eating it is cut off. 23And any being who eats a carcass or what was torn by a beast, be he a native or a stranger, he **shall** wash his garments and bathe in water and **shall be unclean** until evening. Then he **shall be clean**. And if he does not wash or bathe his body, then he **shall bear his crookedness**.”
24. Do not defile yourselves with all these, for by all these the nations are defiled, which I am driving out before you.
25. Thus the land became defiled, therefore I punished it for its crookedness and the land vomited out its inhabitants.
26. But you, you shall guard My laws and My right-rulings and not do any of these abominations, the native nor stranger who sojourns among you,
27. because the men of the land who were before you have done all these abominations and thus the land became defiled.
28. So let not the land vomit you out for defiling it, as it vomited out the nations that were before you.
29. For whoever does any of these abominations, those beings who do them shall be cut off from among their people.
30. And you shall guard My Charge, so as not to do any of these abominable practices which were done before you, so as not to defile yourselves by them. I am אָרָץ your Elohim.’”

19 And אָרָץ spoke to Mosheh,
24. Speak to all the congregation of the children of Yisra’ĕl and say to them, ‘Be set-apart, for I אָרָץ your Elohim am set-apart.
3. Each one of you should fear his mother and his father and guard My Sabbaths. I am אָרָץ your Elohim.
4. Do not turn to idols and do not make for yourselves moulded mighty ones. I am אָרָץ your Elohim.
5. And when you bring a peace offering to אָרָץ, bring it for your acceptance.
6. It is eaten the same day you slaughter it and on the next day. And that which is left on the third day is burned with fire.
7. So if it is eaten at all on the third day, it is abominable, it is not accepted,
8. and he who eats it bears his crookedness, because he has profaned the set-apart offering of אָרָץ and that being shall be cut off from his people.
9. And when you reap the harvest of your land, do not completely reap the corners of your field or gather the gleanings of your harvest.
10. And do not glean your vineyard or gather every grape of your vineyard, leave them for the poor and the stranger. I am אָרָץ your Elohim.
11. Do not steal, do not lie, do not deceive one another.
12. And do not swear falsely by My Name and so profane the Name of your Elohim. I am אָרָץ.
13. Do not oppress your neighbour or rob him. The wages of him who is hired is not to remain with you all night until morning.
14. Do not curse the deaf or put a stumbling-block before the blind, but fear your Elohim. I am אָרָץ.
15. Do no unrighteousness in right-ruling. Do not be partial to the poor or favour the face of the great, but rightly rule your neighbour in righteousness.
16. Do not go slandering among your people. Do not stand against the blood of your neighbour. I am אָרָץ.
17. Do not hate your brother in your heart. Reprove your neighbour, for certain and bear no sin because of him.
18. Do not take vengeance or bear a grudge against the children of your people. And you shall love your neighbour as yourself. I am אָרָץ.
19. Guard My laws. Do not let your live stock mate with another kind. Do not sow your field with mixed seed. And do not put a garment woven of two sorts of thread upon you.
20. And when a man has intercourse with a woman who is a female servant, engaged to a man and who has not at all been ransomed nor redeemed, there should be an inquiry. But they are not put to death, because she was not free.
21. And he shall bring his guilt offering to אָרָץ to the door of the Tent of Meeting, a ram as a guilt offering.
22. And the priest shall make atonement
for him with the ram of the guilt offering before **ayzal** for his sin which he has done. And the sin which he has sinned **shall be forgiven** him.

23 And when you come into the land, and have planted all kinds of trees for food, then you **shall** reckon their fruit as uncircumcised. For three years it is as uncircumcised to you, it is not eaten.

24 And in the fourth year all its fruit is set-apart – praises to **ayzal**.

25 And in the fifth year you eat its fruit, so that it increases its yield to you. I am **ayzal** your Elohim.

26 **Do not eat** meat with the blood. **Do not** practise divination or magic.

27 **Do not** round the corner of your head, nor destroy the corner of your beard.

28 And **do not** make any cuttings in your flesh for the dead, nor put tattoo marks on you. I am **ayzal**.

29 **Do not profane** your daughter by making her a whore, so that the land does not whore and the land becomes filled with wickedness.

30 Guard My Sabbaths and reverence My set-apart place. I am **ayzal**.

31 **Do not** turn to mediums and **do not seek** after spiritists to be defiled by them. I am **ayzal** your Elohim.

32 Rise up before the grey-headed. And you **shall favour** the face of an old man and **shall fear** your Elohim. I am **ayzal**.

33 And when a stranger sojourns with you in your land, **do not oppress** him.

34 Let the stranger who dwells among you be to you as the native among you and you **shall love** him as yourself. For you were strangers in the land of Mitsrayim. I am **ayzal** your Elohim.

35 **Do no unrighteousness** in right-ruling, in measurement of length, in weight, or in measuring liquids.

36 **Have right** scales, **right** weights, a **right** ēphah and a **right** hin. I am **ayzal** your Elohim, who brought you out of the land of Mitsrayim.

37 And you **shall guard all My laws** and **all My right-rulings** and do them. I am **ayzal**.’”

20 And **ayzal** spoke to Mosheh,

22 “Say to the children of Yisra’ēl, ‘Any man of the children of Yisra’ēl, or of the strangers who sojourn in Yisra’ēl, who gives any of his offspring to Molek, **shall** certainly be put to death. The people of the land **shall** stone him with stones.

3 And I, I **shall** set My face against that man and **shall cut** him off from the midst of his people, **because** he has given of his offspring to Molek, so as to defile My set-apart place and to profane My set-apart Name.

4 And if the people of the land at all hide their eyes from the man, as he gives any of his offspring to Molek and they **do not** kill him,

5 then I **shall** set My face against that man and **against** his clan and **shall cut** him off – and all who go whoring after him, even go whoring after Molek – from the midst of their people.

And the being who turns to mediums and to spiritists, to go whoring after them, I **shall** set My face against that being and **cut** him off from the midst of his people.

7 And you **shall** set yourselves apart and **shall be** set-apart, for I am **ayzal** your Elohim,

8 and you **shall guard My laws** and do them. I am **ayzal**, who sets you apart.

9 For everyone who **curses** his father or his mother **shall** certainly be put to death – he has cursed his father or his mother, his **blood** is on him.

10 And a man who commits adultery with the wife of another man, who commits adultery with the wife of his neighbour: the adulterer and the adulteress **shall** certainly be put to death.

11 And a man who lies with the wife of his father has uncovered the nakedness of his father, both of them **shall** certainly be put to death, their **blood** is upon them.

12 And a man who lies with his
... daughter-in-law: both of them shall certainly be put to death, they have made confusion, their blood is upon them.

13 And a man who lies with a male as he lies with a woman: both of them have done an abomination, they shall certainly be put to death, their blood is upon them.

14 And a man who marries a woman and her mother: it is wickedness, they are burned with fire, both he and they, that there be no wickedness in your midst.

15 And a man who has intercourse with a beast: he shall certainly be put to death and the beast you kill.

16 And a woman who approaches any beast and mates with it: you shall kill the woman and the beast, they shall certainly be put to death, their blood is upon them.

17 And a man who takes his sister, his father’s daughter or his mother’s daughter and sees her nakedness and she sees his nakedness: it is wickedness and they shall be cut off before the eyes of their people. He has uncovered his sister’s nakedness, he bears his crookedness.

18 And a man who lies with a woman during her sickness and uncovers her nakedness: he has laid bare her flow and she has uncovered the flow of her blood, both of them shall be cut off from the midst of their people.

19 And do not uncover the nakedness of your mother’s sister nor of your father’s sister, for that is laying bare one’s own flesh, they bear their crookedness.

20 And a man who lies with his uncle’s wife: he has uncovered his uncle’s nakedness, they bear their sin, they die childless.

21 And a man who takes his brother’s wife: it is uncleanness, he has uncovered his brother’s nakedness, they are childless.

22 And you shall guard all My laws and all My right-rulings and do them, so that the land where I am bringing you to dwell does not vomit you out.

23 And do not walk in the laws of the nation which I am driving out before you, for they do all these and therefore I loathed them.

24 But I say to you, “You are going to possess their land and I Myself give it to you to possess it, a land flowing with milk and honey.” I am a\Y\, your Elohim, who has separated you from the peoples.

25 And you shall make a distinction between clean beasts and unclean and between unclean birds and clean. And do not make yourselves abominable by beast or by bird, or whatever creeps on the ground, which I have separated from you as unclean.

26 And you shall be set-apart to Me, for I a\Y\ am set-apart and have separated you from the peoples to be Mine.

27 And a man or a woman in whom there is a medium, or who are spiritists, shall certainly be put to death, they are to stone them with stones. Their blood is upon them.’”

21 And a\Y\ said to Mosheh, “Speak to the priests, the sons of Aharon and say to them: ‘No one is to be defiled for the dead among his people,

2 except for his relatives who are nearest to him: for his mother and for his father and for his son and for his daughter and for his brother;

3 and for his maiden sister who is near to him, who has had no husband – for her he is defiled.

4 A leader does not defile himself among his people, to profane himself;

5 they do not make any bald place on their heads and they do not shave the corner of their beard and they do not make a cutting in their flesh.

6 They are set-apart to their Elohim and do not profane the Name of their Elohim, for they bring the offerings of a\Y\, made by fire and the bread of their Elohim and shall be set-apart.

7 They do not take a woman who is a whore or a defiled woman and they
do not take a woman put away from her husband, for he is set-apart to his Elohim.

8And you shall set him apart, for he brings the bread of your Elohim, he is set-apart to you. For I, ayah, setting you apart, am set-apart.

9And when the daughter of any priest profanes herself by whoring, she profanes her father. She is burned with fire.

10And the high priest among his brothers, on whose head the anointing oil was poured and who is ordained to wear the garments, does not unbind his head nor tear his garments,

11nor come near any dead body, nor defile himself for his father or his mother,

12nor go out of the set-apart place, nor profane the set-apart place of his Elohim, for the sign of dedication of the anointing oil of his Elohim is upon him. I am ayah.

13And let him take a wife in her maidenhood.

14A widow or one put away or a defiled woman or a whore – these he does not take. But a maiden of his own people he does take as a wife.

15And he does not profane his offspring among his people, for I am ayah, who sets him apart.’”

16And ayah spoke to Mosheh,

174“Speak to Aharon, saying, ‘No man of your offspring throughout their generations, who has any defect, is to draw near to bring the bread of his Elohim.

18For any man who has a defect is not to draw near: a man blind or one lame or disfigured or deformed,

19a man who has a broken foot or broken hand,

20or is a hunchback or a dwarf, or a man who has a defect in his eye, or eczema or scab, or is a eunuch.

21No man among the offspring of Aharon the priest, who has a defect, is to come near to bring the offerings made by fire to ayah – he has a defect, he does not come near to bring the bread of his Elohim.

22He does eat the bread of his Elohim, both the most set-apart and the set-apart,

23only, he does not go near the veil or approach the altar, because he has a defect, lest he profanes My set-apart places. For I am ayah, who sets them apart.’”

24Thus Mosheh spoke to Aharon and his sons and to all the children of Yisra’ĕl.

22 And ayah spoke to Mosheh,

25“Speak to Aharon and his sons, that they separate themselves from the set-apart offerings of the children of Yisra’ĕl and that they do not profane My set-apart Name in what they set-apart to Me. I am ayah.

263“Say to them, ‘Any man of all your offspring throughout your generations who draws near the set-apart offerings which the children of Yisra’ĕl set-apart to HWHY, while he has uncleanness upon him, that being shall be cut off from before Me. I am ayah.

274‘Any man of the offspring of Aharon, who is a leper or has a discharge, does not eat the set-apart offerings until he is clean. And whoever touches what is rendered unclean by a corpse, or a man who has had an emission of semen,

28or a man who touches any creeping creature by which he would be made unclean, or any being by whom he would become unclean, even any of his uncleanness;

29the being who has touched it shall be unclean until evening and does not eat the set-apart offerings, but shall bathe his body in water.

30And when the sun goes down he shall be clean and afterward eat the set-apart offerings, because it is his food.

31He does not eat that which dies or is torn by beasts, becoming unclean by it. I am ayah.

32And they shall guard My Charge, lest they bear sin for it and die thereby, when they profane it. I ayah set them
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apart. 10And no stranger eats the set-apart offering. A sojourner with the priest, or a hired servant, does not eat the set-apart offering. 11But when the priest buys a being with his money, he does eat of it. And one who is born in his house does eat his food. 12And when a priest’s daughter is married to a stranger, she does not eat of the set-apart offerings. 13But when a priest’s daughter is a widow or put away and has no child and has returned to her father’s house as in her youth, she does eat her father’s food, but no stranger eats of it. 14And when a man eats the set-apart offering by mistake, then he shall give a set-apart offering to the priest and add one-fifth to it. 15And let the priests not profane the set-apart offerings of the children of Yisra’ĕl, which they lift up to HWHY, 16and allow them to bear the crookedness of trespass when they eat their set-apart offerings. For I am HWHY, who sets them apart.”

17And HWHY spoke to Mosheh, 18saying, 19“Speak to the children of Yisra’ĕl and say to them, ‘The appointed times of HWHY, which you are to proclaim as set-apart gatherings, My appointed times, are these: 20Six days work is done, but the seventh day is a Sabbath of rest, a set-apart gathering. You do no work, it is a Sabbath to HWHY in all your dwellings. 21And when a man brings a peace offering to HWHY, to complete a vow, or a voluntary offering from the cattle or the sheep, it is to be perfect to be accepted, let there be no defect in it. 22Those blind or broken or having a cut, or have an ulcer or eczema or scabs, you do not bring to HWHY, nor make an offering by fire of them on the altar to HWHY. 23As for a bull or a lamb that has any limb deformed or dwarfed you do prepare as a voluntary offering, but for a vow it is not accepted. 24Do not bring to HWHY what is bruised or crushed, or torn or cut, nor do it in your land. 25And from a son of a stranger’s hand you do not bring any of these as the bread of your Elohim, for their corruption is in them and defects are in them, they are not acceptable for you.’” 26And HWHY spoke to Mosheh, 27“When a bull or a sheep or a goat is born, it shall be seven days with its mother. And from the eighth day and thereafter it is acceptable as an offering made by fire to HWHY. 28But do not slaughter a cow or a sheep and its young on the same day. 29And when you bring a slaughtering of thanksgiving to HWHY, bring it for your acceptance. 30It is eaten that same day, leave none of it til morning. I am HWHY. 31And you shall guard My commands and do them. I am HWHY. 32And do not profane My set-apart Name and I shall be set-apart among the children of Yisra’ĕl. I am HWHY, who brought you out of the land of Mitsrayim, to be your Elohim. I am HWHY.”

23 And HWHY spoke to Mosheh, saying, 2“Speak to the children of Yisra’ĕl and say to them, ‘The appointed times of HWHY, which you are to proclaim as set-apart gatherings, My appointed times, are these: 3Six days work is done, but the seventh day is a Sabbath of rest, a set-apart gathering. You do no work, it is a Sabbath to HWHY in all your dwellings. 4These are the appointed times of HWHY, set-apart gatherings which you are to proclaim at their appointed times.
In the first month, on the fourteenth day of the month, between the evenings, is the Passover to ayaz.

And on the fifteenth day of this month is the Festival of Unleavened Bread to ayaz – seven days you eat unleavened bread.

On the first day you have a set-apart gathering, you do no servile work.

And you shall bring an offering made by fire to ayaz for seven days. On the seventh day is a set-apart gathering, you do no servile work.’ ”

And ayaz spoke to Mosheh,

Speak to the children of Yisra’el and you shall say to them, ‘When you come into the land which I give you and shall reap its harvest, then you shall bring a sheaf of the first-fruits of your harvest to the priest.

And he shall wave the sheaf before ayaz, for your acceptance. On the morrow after the Sabbath the priest waves it.

And on that day when you wave the sheaf, you shall prepare a male lamb a year old, a perfect one, as a burnt offering to ayaz.

And its grain offering: two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to ayaz, a sweet fragrance and its drink offering: one-fourth of a hin of wine.

And you do not eat bread or roasted grain or fresh grain until the same day that you have brought an offering to your Elohim – a law forever throughout your generations in all your dwellings.

And from the morrow after the Sabbath, from the day that you brought the sheaf of the wave offering, you shall count for yourselves: seven completed Sabbaths.

Until the morrow after the seventh Sabbath you count fifty days, then you shall bring a new grain offering to ayaz.

Bring from your dwellings for a wave offering two loaves of bread, of two-tenths of an ephah of fine flour they are, baked with leaven, first-fruits to ayaz.

And besides the bread, you shall bring seven lambs a year old, perfect ones and one young bull and two rams. They are a burnt offering to ayaz, with their grain offering and their drink offerings, an offering made by fire for a sweet fragrance to ayaz.

And you shall offer one male goat as a sin offering and two male lambs a year old, as a peace offering.

And the priest shall wave them, besides the bread of the first-fruits, as a wave offering before ayaz, besides the two lambs. They are set-apart to ayaz for the priest.

And on this same day you shall proclaim a set-apart gathering for yourselves, you do no servile work on it – a law forever in all your dwellings throughout your generations.

When you reap the harvest of your land do not completely reap the corners of your field when you reap and do not gather any gleaning from your harvest. Leave them for the poor and for the stranger. I am ayaz your Elohim.’”

And ayaz spoke to Mosheh,

Speak to the children of Yisra’el, saying, ‘In the seventh month, on the first day of the month, you have a rest, a remembrance of blowing of trumpets, a set-apart gathering.

You do no servile work and you shall bring an offering made by fire to ayaz.’ ”

And ayaz spoke to Mosheh,

On the tenth day of this seventh month is the Day of Atonement. It shall be a set-apart gathering for you. And you shall afflict your beings and shall bring an offering made by fire to ayaz.

And you do no work on that same day, for it is the Day of Atonement, to make atonement for you before ayaz your Elohim.

For any being who is not afflicted on that same day, he shall be cut off from his people.

And any being who does any work on that same day, that being I shall
destroy from the midst of his people.

31 You do no work – a law forever throughout your generations in all your dwellings.

32 It is a Sabbath of rest to you and you shall afflict your beings. On the ninth day of the month at evening, from evening to evening, you observe your Sabbath."

33 And Ayaz spoke to Mosheh,

34 Speak to the children of Yisra’el, saying, ‘On the fifteenth day of this seventh month is the Festival of Booths for seven days to Ayaz.

35 On the first day is a set-apart gathering, you do no servile work.

36 For seven days you bring an offering made by fire to Ayaz. On the eighth day there shall be a set-apart gathering for you and you shall bring an offering made by fire to Ayaz. It is a closing festival, you do no servile work.

37 These are the appointed times of Ayaz which you proclaim as set-apart gatherings, to bring an offering made by fire to Ayaz. On the eighth day there shall be a set-apart gathering for you and you shall bring an offering made by fire to Ayaz. It is a closing festival, you do no servile work.

38 Besides the Sabbaths of Ayaz and besides your gifts and besides all your vows and besides all your voluntary offerings which you give to Ayaz.

39 On the fifteenth day of the seventh month, when you gather in the fruit of the land, observe the festival of Ayaz for seven days. On the first day is a rest and on the eighth day a rest.

40 And you shall take for yourselves on the first day the fruit of good trees, branches of palm trees, twigs of leafy trees and willows of the stream and shall rejoice before Ayaz your Elohim for seven days.

41 And you shall observe it as a festival to Ayaz for seven days in the year – a law forever in your generations. Observe it in the seventh month.

42 Dwell in booths for seven days; all who are native Yisra’elites dwell in booths,

43 so that your generations know that I made the children of Yisra’el dwell in booths when I brought them out of the land of Mitsrayim. I am Ayaz your Elohim.’”

44 Thus did Mosheh speak of the appointed times of Ayaz to the children of Yisra’el.
that it might be declared to them at the mouth of ayaz.

13 And ayaz spoke to Mosheh, saying,

14 Bring the one who has cursed outside the camp and all those who heard him shall lay their hands on his head and all the congregation shall stone him.

15 And speak to the children of Yisra’ĕl, saying, ‘Anyone who curses his Elohim shall bear his sin.

16 And he who blasphemes the Name of ayaz shall certainly be put to death and all the congregation shall stone him. When he blasphemes the Name, he is put to death.

17 And he who smites the life from any man shall certainly be put to death.

18 And he who smites a beast repays it, body for body.

19 And when a man inflicts a blemish upon his neighbour, as he has done so it is done to him:

20 Fracture for fracture, eye for eye, tooth for tooth; as he inflicts a blemish upon him, so it is done to him.

21 And he who smites a beast repays it and he who smites a man to death is put to death.

22 You are to have one right-ruling, for the stranger and for the native, for I am ayaz your Elohim.’ ”

23 And Mosheh spoke to the children of Yisra’ĕl and they brought the one who cursed outside the camp and stoned him with stones. And the children of Yisra’ĕl did as ayaz commanded Mosheh.

4 but in the seventh year the land is to have a Sabbath of rest, a Sabbath to ayaz. Do not sow your field and do not prune your vineyard.

5 Do not reap what grows of its own of your harvest and do not gather the grapes of your unpruned vine, for it is a year of rest for the land.

6 And the Sabbath of the land shall be to you for food, for you and your servant and for your female servant and for your hired servant and for the stranger who sojourns with you,

7 and for your livestock and the beasts that are in your land. All its crops are for food.

8 And you shall count seven Sabbaths of years for yourself, seven times seven years. And the time of the seven Sabbaths of years shall be to you forty-nine years.

9 You shall then sound a ram’s horn to pass through on the tenth day of the seventh month, on the Day of Atonement cause a ram’s horn to pass through all your land.

10 And you shall set the fiftieth year apart and proclaim release throughout all the land to all its inhabitants, it is a Jubilee for you. And each of you shall return to his possession and each of you return to his clan.

11 The fiftieth year is a Jubilee. Do not sow, nor reap what grows of its own, nor gather from its unpruned vine.

12 It is a Jubilee, it is set-apart to you. Eat from the field its crops.

13 In the Year of this Jubilee let each one of you return to his possession.

14 And when you sell whatever to your neighbour or buy from the hand of your neighbour, do not exploit one another.

15 According to the number of years after the Jubilee you buy from your neighbour and according to the number of years of crops he sells to you.

16 According to the greater number of years you increase its price and according to the fewer number of years you diminish its price, because he sells to you according to the number of the
And do not oppress one another, but you shall fear your Elohim. For I am your Elohim.

And you shall do My laws and guard My right-rulings and shall do them. And you shall dwell in the land in safety,

and the land shall yield its fruit and you shall eat to satisfaction and shall dwell there in safety.

And since you might say, “What do we eat in the seventh year, since we do not sow nor gather in our crops?”

Therefore I have commanded My blessing on you in the sixth year and it shall bring forth the crop for three years.

You shall sow in the eighth year and eat of the old crop until the ninth year. Eat of the old until its crop comes in.

And the land is not to be sold beyond reclaim, for the land is Mine, for you are sojourners and settlers with Me.

And provide for a redemption for the land, in all the land of your possession.

When your brother becomes poor and has sold some of his possession and his redeemer, a close relative comes to redeem it, then he shall redeem what his brother sold.

And when the man has no one to redeem it, but he himself becomes able to redeem it,

then let him count the years since its sale and return the remainder to the man to whom he sold it, that he shall return to his possession.

And if his hand has not found enough to give back to him, then what was sold shall remain in the hand of him who bought it until the Year of Jubilee. And it shall be released in the Jubilee and he shall return to his possession.

And when a man sells a house in a walled city, then his right of redemption shall be at the end of the year after it is sold. His right of redemption lasts a year.

But if it is not redeemed within a complete year, then the house in the walled city shall be established beyond reclaim to the buyer of it, throughout his generations. It is not released in the Jubilee.

The houses of villages, however, which have no wall around them are reckoned as the field of the country. A right of redemption belongs to it and they are released in the Jubilee.

As for the cities of the Lĕwites and the houses in the cities of their possession, the Lĕwites have a right of redemption forever.

And that which is redeemed from the Lĕwites, both the sale of a house and the city of his possession shall be released in the Year of Jubilee, because the houses in the cities of the Lĕwites are their possession in the midst of the children of Yisra’ĕl.

But the field of the open land of their cities is not sold, for it is their everlasting possession.

And when your brother becomes poor and his hand has failed with you, then you shall sustain him and he shall live with you, like a stranger or a sojourner.

Take no interest from him, or profit, but you shall fear your Elohim and your brother shall live with you.

Do not lend him your silver on interest and do not lend him your food for profit.

I am your Elohim, who brought you out of the land of Mitsrayim, to give you the land of Kena’an, to be your Elohim.

And when your brother who dwells by you becomes poor and sells himself to you, do not make him serve as a slave.

But as a hired servant, as a settler he is with you and serves you until the Year of Jubilee.

And then he shall leave you, he and his children with him and shall return to his own clan, even return to the possession of his fathers.

For they are My servants, whom I brought out of the land of Mitsrayim, they are not sold as slaves.
Do not rule over him with harshness, but you shall fear your Elohim. And your male and female slaves whom you have from the nations that are around you, from them you buy male and female slaves, and also from the sons of the strangers sojourning among you, from them you buy male and female slaves, and from the sons of the strangers sojourning among you, from them you buy male and female slaves, and also from the sons of the strangers sojourning among you, from them you buy and from their clans who are with you, which they shall bring forth in your land and they shall be your property.

And you shall take them as an inheritance for your children after you, to inherit them as a possession, they are your slaves for all time. But over your brothers, the children of Yisra’ĕl, you do not rule with harshness, one over another.

Now when a sojourner or a settler with you becomes rich and your brother with him becomes poor and sells himself to the settler or sojourner with you, or to a member of the sojourner’s clan, after he has been sold, there is a right of redemption to him – one of his brothers does redeem him, or his uncle or his uncle’s son does redeem him, or anyone who is a close relative to him in his clan does redeem him, or if he is able, then he shall redeem himself.

And he shall reckon with him who bought him: The price of his release shall be according to the number of years, from the year that he was sold to him until the Year of Jubilee; as the days of a hired servant it is with him. If there are yet many years, according to them he repays the price of his redemption, from the silver of his purchase.

And if few years are left until the Year of Jubilee, then he shall reckon with him and according to his years he repays him the price of his redemption. He is with him as a yearly hired servant and he does not rule with harshness over him before your eyes. If he is not redeemed in these years, then he shall be released in the Year of Jubilee, he and his children with him. Because the children of Yisra’ĕl are servants to Me, they are My servants whom I brought out of the land of Mitsrayim. I am Ayaz your Elohim.

Do not make idols for yourselves and do not set up a carved image or a pillar for yourselves and do not place a stone image in your land, to bow down to it. For I am Ayaz your Elohim.

Guard My Sabbaths and reverence My set-apart place. I am Ayaz.

If you walk in My laws and guard My commands and shall do them, then I shall give you rain in its season and the land shall yield its crops and the trees of the field yield their fruit.

And your threshing shall last til the time of the grape harvest and the grape harvest shall last til the time of sowing. And you shall eat your bread until you have enough and shall dwell in your land safely.

And I shall give peace in the land and you shall lie down and no one make you afraid. And I shall clear the land of evil beasts and not let the sword go through your land.

And you shall pursue your enemies and they shall fall by the sword before you. And five of you shall pursue a hundred and a hundred of you pursue ten thousand. And your enemies shall fall by the sword before you.

And I shall turn to you and make you bear fruit and shall increase you and shall establish My covenant with you.

And you shall eat the old supply and clear out the old because of the new. And I shall set My Dwelling Place in your midst and My being shall not reject you.

And I shall walk in your midst and shall be your Elohim and you shall be My people.
134 I am **ayin** your Elohim, who brought you out of the land of Mitsrayim, from being their slaves. And I have broken the bars of your yoke and made you **walk upright**.

144 But if you do not **obey Me** and do not do **all these commands**, and if you reject My laws, or if your being loathes My **right-rulings**, so that you do not do **all My commands**, but **breach My covenant**, I also do this to you: **And I shall appoint sudden alarm over you**, wasting disease and inflammation, destroying the eyes and **consuming the life**. And you shall sow your seed in vain, for your enemies shall eat it.

174 And **I shall set My face against** you and you shall be smitten before your enemies. And those who hate you **shall rule** over you and you shall** flee** when no one pursues you.

184 And after all this, if you do not obey Me, then **I shall punish** you seven times more for your sins.

194 And **I shall break** the pride of your power and shall make your heavens like iron and your earth like bronze.

204 And your strength **shall be** spent in vain and your land not yield its crops, nor the trees of the land yield their **fruit**.

214 And if you **walk contrary to Me** and refuse to obey Me, **I shall bring on you** seven times more **plagues**, according to your sins,

224 and send wild beasts among you, which shall bereave you of your children. And **I shall cut off** your livestock and make you few in number and your highways shall be deserted.

234 And if you are not instructed by Me by these, but **walk contrary to Me**, then I also **shall walk contrary** to you and I Myself shall smite you seven times for your sins.

254 And **I shall bring against** you a **sword** executing the **vengeance** of My covenant and you shall gather together in your cities and **I shall send pestilence** among you and you shall be given into the **hand** of the enemy.

264 **When** I have cut off your supply of bread, ten women shall bake your bread in one oven and they shall bring back to you your bread by weight and you shall eat and not be satisfied.

274 And if in spite of this, you do not obey Me, but walk contrary to Me, then **I shall walk contrary** to you in wrath. And I Myself shall punish you seven times for your sins.

294 And you shall eat the flesh of your sons and eat the flesh of your daughters.

304 And **I shall destroy your high places and cut down your sun-pillars** and put your carcasses on the carcasses of your **idols**. And My being shall loathe you.

314 And I shall **turn** your cities into ruins and lay your set-apart places waste and not smell your **sweet** fragrances.

324 And **I shall lay the land waste** and your enemies who dwell in it shall be astonished at it.

334 And I shall scatter you among the gentiles and draw out a sword after you. And your land shall be desert and your cities ruins,

344 and the land enjoy its **Sabbaths** as long as it lies waste and you are in your enemies’ land. Then the land would rest and enjoy its **Sabbaths**.

354 As long as it lies waste it rests, for the **time** it did not rest on your **Sabbaths** when you dwelt in it.

364 And as for those of you who are left, **I shall send** faintness into their **hearts** in the lands of their enemies and the sound of a shaken leaf shall cause them to **flee**. And they shall flee as though retreating from a sword and they shall fall when no one pursues.

374 And they shall stumble over one another, as from before a sword, when no one pursues. And you shall be unable to stand before your enemies.

384 And you shall perish among the gentiles and the land of your enemies shall eat you up,

394 and those of you who are left rot away in their crookedness in your enemies’ lands and also in their fathers’ crookednesses rot away with them.
But if they confess their crookedness and the crookedness of their fathers, with their trespass in which they trespassed against Me and that they also have walked contrary to Me,

and that I also have walked contrary to them and have brought them into the land of their enemies – if their uncircumcised heart is then humbled and they accept the punishment of their crookedness,

then I shall remember My covenant with Ya’aqob and also My covenant with Yitsḥaq and also remember My covenant with Abrahim and remember the land.

For the land was abandoned by them and enjoying its Sabbaths while lying waste without them and they were paying for their crookedness, because they rejected My right-rulings and because their being loathed My laws.

And yet for all this, when they are in the land of their enemies, I shall not reject them, nor shall I loathe them so as to destroy them and break My covenant with them. For I am יהוה their Elohim.

Then I shall remember for their sake the covenant of the ancestors whom I brought out of the land of Mitsrayim before the eyes of the nations to be their Elohim. I am יהוה.’”

These are the laws and the right-rulings and the Torot which יהוה made between Himself and the children of Yisra’ĕl on Mount Sinai by the hand of Mosheh.

And יהוה spoke to Mosheh,

Speak to the children of Yisra’ĕl and say to them, ‘When a man separates a vow, by your evaluation of lives unto יהוה.

when your evaluation is of a male from twenty years old up to sixty years old, then your evaluation shall be fifty sheqels of silver, according to the sheqel of the set-apart place.

And if it is a female, then your evaluation shall be thirty sheqels;

and if from five years old up to twenty years old, then your evaluation for a male shall be twenty sheqels and for a female ten sheqels;

and if from a month old up to five years old, then your evaluation for a male shall be five sheqels of silver and for a female your evaluation shall be three sheqels of silver;

and if from sixty years old and above, if it is a male, then your evaluation shall be fifteen sheqels and for a female ten sheqels.

But if he is too poor to pay your evaluation, then he shall present himself before the priest and the priest shall set a value for him. According to the ability of him who vowed, the priest shall value him.

And if it is a beast of which they bring an offering to יהוה, all such given to יהוה is set-apart.

He is not to replace it or exchange it, good for spoilt or spoilt for good. And if he at all exchanges beast for beast, then both it and the one exchanged for it is set-apart.

But if he indeed redeems it, then he shall add one-fifth to your evaluation.

And when a man sets his house apart, to be set-apart to יהוה, then the priest shall value it, whether it is good or spoilt. As the priest values it, so it stands.

And if he who sets it apart does redeem his house, then he shall add one-fifth to your evaluation.

And when a man sets apart to יהוה a field he owns, then your evaluation should be according to the seed for it – a homer of barley seed at fifty sheqels of silver.
If he sets his field apart from the Year of Jubilee, according to your evaluation it stands. But if he sets his field apart after the Jubilee, then the priest shall reckon to him the silver due according to the years that remain till the Year of Jubilee and it shall be deducted from your evaluation. And if he who sets the field apart ever wishes to redeem it, then he shall add one-fifth of the silver of your evaluation to it and it shall be his. And if he does not redeem the field, or if he has sold the field to another man, it is no longer redeemed,

but the field, when it is released in the Jubilee, is set-apart to Ayaz as a dedicated field, to be the possession of the priest.

And if a man sets apart to Ayaz a field which he has bought, which is not the field of his possession,

then the priest shall reckon to him the amount of your evaluation, up to the Year of Jubilee and he shall give your evaluation on that day, set-apart to Ayaz.

In the Year of Jubilee the field returns to him from whom he bought it, to him whose is the possession of the land.

And all your evaluations is to be according to the sheqel of the set-apart place: twenty gêrahs to the sheqel.

However, a first-born of the beasts, which is first-born to Ayaz, no man sets it apart – whether bull or sheep, it belongs to Ayaz.

And if among the unclean beasts, then he shall ransom it according to your evaluation and shall add one-fifth to it. And if it is not redeemed, then it shall be sold according to your evaluation.

However, whatever a man lays under ban for Ayaz of all that he has, man and beast, or the field of his possession, is not sold or redeemed. whatever is laid under ban is most set-apart to Ayaz.

No one under the ban, under the ban among men, is ransomed, but shall certainly be put to death.

And all the tithe of the land – of the seed of the land or of the fruit of the tree – belongs to Ayaz. It is set-apart to Ayaz.

If a man indeed redeems any of his tithes, he adds one-fifth to it.

And the entire tithe of the herd and of the flock, all that passes under the rod, the tenth one is set-apart to Ayaz.

He does not inquire whether it is good or spoilt, nor does he exchange it. And if he exchanges it at all, then both it and the one exchanged for it are set-apart, it is not redeemed.’”

These are the commands which Ayaz commanded Mosheh for the children of Yisra’ĕl on Mount Sinai.
And אָל城镇 spoke to Mosheh in the Wilderness of Sinai, in the Tent of Meeting, on the first day of the second month, in the second year after they had come out of the land of Mitsrayim, saying,

"Take a census of all the congregation of the children of Yisra’ĕl, by their clans, by their fathers’ houses, according to the number of names, every male, head by head,

from twenty years old and above, everyone going out to the army in Yisra’ĕl. Number them by their divisions, you and Aharon.

And a man from every tribe should be with you, each one the head of his father’s house.

And these are the names of the men who stand with you. From Re’uḇĕn: Elitsur, son of Sheḏĕy’ur.

From Shim’ôn: Shelumi’ĕl, son of Tsurishaddai.

From Yahuḏah: Naḥshon, son of Amminaḏaḇ.

From Yissasḵar: Nethanĕl, son of Tsu’ar.

From Zebulun: Eliyaḇ, son of Ḫelōn.

From the sons of Yosĕph: From Ephrayim: Elishama, son of Ammihuḏ. From Menashsheh: Gamli’ĕl, son of Peḏahtsur.

From Binyamin: Abiḏan, son of Giḏoni.

From Dan: Aḥi’ezer, son of Ammishaddai.

From Ashër: Paḵi’ĕl, son of Okran.

From Gad: Elyasaph, son of Deu’ĕl.

From Naphtali: Aḥira, son of Ėnan."

These are the ones called from the congregation, leaders of their fathers’ tribes, heads of the thousands of Yisra’ĕl.

And Mosheh and Aharon took these men who were called by name,

and they assembled all the congregation together on the first day of the second month. And they declared their ancestry by clans, by their fathers’ houses, according to the number of names, from twenty years old and above, each one head by head.

As אָל城镇 commanded Mosheh, so he registered them in the Wilderness of Sinai.

And the children of Re’uḇĕn, Yisra’ĕl’s first-born, their genealogies by their clans, by their fathers’ house, according to the number of names, every male head by head, from twenty years old and above, everyone going out to the army,

those who were registered of the tribe of Re’uḇĕn were forty-six thousand five hundred.

From the children of Shim’on, their genealogies by their clans, by their fathers’ house, of those who were registered, according to the number of names, every male head by head, from twenty years old and above, everyone going out to the army,

those who were registered of the tribe of Shim’on were fifty-nine thousand three hundred.

From the children of Gad, their genealogies by their clans, by their fathers’ house, according to the number of names, from twenty years old and above, everyone going out to the army,

those who were registered of the tribe of Gad were forty-five thousand six hundred and fifty.

From the children of Yahudah, their genealogies by their clans, by their fathers’ house, according to the number
of names, from twenty years old and above, everyone going out to the army,
27those who were registered of the tribe of Yahudah were seventy-four thousand six hundred.
28From the children of Yissaskar, their genealogies by their clans, by their fathers’ house, according to the number of names, from twenty years old and above, everyone going out to the army,
29those who were registered of the tribe of Yissaskar were fifty-four thousand four hundred.
30From the children of Zeḇulun, their genealogies by their clans, by their fathers’ house, according to the number of names, from twenty years old and above, everyone going out to the army,
31those who were registered of the tribe of Zeḇulun were fifty-seven thousand four hundred.
32From the sons of Yosĕph, the children of Ephrayim, their genealogies by their clans, by their fathers’ house, according to the number of names, from twenty years old and above, everyone going out to the army,
33those who were registered of the tribe of Ephrayim were forty thousand five hundred.
34From the children of Menashsheh, their genealogies by their clans, by their fathers’ house, according to the number of names, from twenty years old and above, everyone going out to the army,
35those who were registered of the tribe of Menashsheh were thirty-two thousand two hundred.
36From the children of Binyamin, their genealogies by their clans, by their fathers’ house, according to the number of names, from twenty years old and above, everyone going out to the army,
37those who were registered of the tribe of Binyamin were thirty-five thousand four hundred.
38From the children of Dan, their genealogies by their clans, by their fathers’ house, according to the number of names, from twenty years old and above, everyone going out to the army,
39those who were registered of the tribe of Dan were sixty-two thousand seven hundred.
40From the children of Ashĕr, their genealogies by their clans, by their fathers’ house, according to the number of names, from twenty years old and above, everyone going out to the army,
41those who were registered of the tribe of Ashĕr were forty-one thousand five hundred.
42From the children of Naphtali, their genealogies by their clans, by their fathers’ house, according to the number of names, from twenty years old and above, everyone going out to the army,
43those who were registered of the tribe of Naphtali were fifty-three thousand four hundred.
44These were those registered, whom Mosheh and Aharon registered, with the leaders of Yisra’ĕl, twelve men, each one for his father’s house.
45And all those that were registered of the children of Yisra’ĕl, by their fathers’ houses, from twenty years old and above, everyone going out to the army in Yisra’ĕl,
46all those that were registered were six hundred and three thousand five hundred and fifty.
47But the Lĕwites were not registered among them by their fathers’ tribe,
48because YHVH had spoken to Mosheh, saying,
49“Only the tribe of Lĕwi you do not register, nor take a census of them among the children of Yisra’ĕl.
50Instead, appoint the Lĕwites over the Dwelling Place of the Witness, over all its furnishings and over all that belongs to it. They bear the Dwelling Place and all its furnishings and they attend to it and camp around the Dwelling Place.
51“And when the Dwelling Place is to go forward, the Lĕwites take it down. And when the Dwelling Place is to be set up, the Lĕwites set it up. And the stranger who comes near is put to death.
And the children of Yisra’ěl shall pitch their tents, everyone by his own camp, everyone by his own banner, according to their divisions, but let the Lěwites camp around the Dwelling Place of the Witness, so that there be no wrath on the congregation of the children of Yisra’ěl. And the Lěwites shall guard the duty of the Dwelling Place of the witness.”

And the children of Yisra’ěl did according to all that ровел commanded Mosheh, so they did.

And ровел spoke to Mosheh and to Aharon, saying,

The children of Yisra’ěl are to camp, each one by his own banner, beside the sign of his father’s house. Let them camp around the Tent of Meeting at a distance.”

And on the east side, towards sunrise: those of the banner of the camp of Yahuḏah camp according to their divisions. And the leader of the children of Yahuḏah: Nahshon, son of Amminaḏab.

And his army with their registered ones: seventy-four thousand six hundred.

And those camping next to him is the tribe of Yissasḵar and the leader of the children of Yissasḵar: Nethaně’l, son of Tsu’ar.

And his army with its registered ones: fifty-four thousand four hundred.

Then the tribe of Zeḇulun and the leader of the children of Zeḇulun: Eliyaḇ, son of Ḥĕlon.

And his army with its registered ones: fifty-seven thousand four hundred.

All the registered ones of the camp of Yahuḏah, according to their divisions: one hundred and eighty-six thousand four hundred. These depart first.

On the south side: the banner of the camp of Re’uḇĕn according to their divisions and the leader of the children of Re’uḇĕn: Elitsur, son of Sheḏe’y’ur.

And his army with its registered ones: forty-six thousand five hundred.

And those who camp next to him: the tribe of Shim’on and the leader of the children of Shim’on: Shelumi’ěl, son of Tsurishaddai.

And his army with their registered ones: fifty-nine thousand three hundred.

Then the tribe of Gd and the leader of the children of Gd: Ėlyasaph, son of Re’uḇĕl.

And his army with their registered ones: forty-five thousand six hundred and fifty.

All the registered ones of the camp of Re’uḇĕn, according to their divisions: one hundred and fifty-one thousand four hundred and fifty. And they are the second to depart.

And the Tent of Meeting, the camp of the Lěwites, shall move out in the middle of the camps. As they camp, so they move out, everyone in his place, by their banners.

On the west side: the banner of the camp of Ephrayim according to their divisions and the leader of the children of Ephrayim: Elishama, son of Ammihuḏ.

And his army with their registered ones: forty thousand five hundred.

And next to him the tribe of Menashsheh and the leader of the children of Menashsheh: Gamli’ěl, son of Peḏaḥtsur.

And his army with their registered ones: forty-five thousand six hundred and fifty.

All the registered ones of the camp of Ephrayim, according to their divisions: one hundred and fifty-one thousand four hundred and fifty. And they are the third to depart.

Then the tribe of Binyamin and the leader of the children of Binyamin: Abidan, son of Giḏ’oni.

And his army with their registered ones: thirty-five thousand four hundred.

All the registered ones of the camp of Ephrayim, according to their divisions: one hundred and eighty-six thousand four hundred. These depart first.

On the south side: the banner of the camp of Dan, according to their divisions and the leader of the children of Dan: Ah’ezer, son of Ammishaddai.

And his army with their registered ones: sixty-two thousand seven hundred.

And the children of Yisra’ěl shall pitch their tents, everyone by his own camp, everyone by his own banner, according to their divisions, but let the Lěwites camp around the Dwelling Place of the Witness, so that there be no wrath on the congregation of the children of Yisra’ěl. And the Lěwites shall guard the duty of the Dwelling Place of the witness.”

And the children of Yisra’ěl did according to all that ровел commanded Mosheh, so they did.

And rověl spoke to Mosheh and to Aharon, saying,

The children of Yisra’ěl are to camp, each one by his own banner, beside the sign of his father’s house. Let them camp around the Tent of Meeting at a distance.”

And on the east side, towards sunrise: those of the banner of the camp of Yahuḏah camp according to their divisions. And the leader of the children of Yahuḏah: Nahshon, son of Amminaḏab.

And his army with their registered ones: seventy-four thousand six hundred.

And those camping next to him is the tribe of Yissasḵar and the leader of the children of Yissasḵar: Nethaně’l, son of Tsu’ar.

And his army with its registered ones: fifty-four thousand four hundred.

Then the tribe of Zeḇulun and the leader of the children of Zeḇulun: Eliyaḇ, son of Ḥĕlon.

And his army with its registered ones: fifty-seven thousand four hundred.

All the registered ones of the camp of Yahuḏah, according to their divisions: one hundred and eighty-six thousand four hundred. These depart first.

On the south side: the banner of the camp of Re’uḇĕn according to their divisions and the leader of the children of Re’uḇĕn: Elitsur, son of Sheḏe’y’ur.

And his army with its registered ones: forty-six thousand five hundred.
27 And those who camp next to him: the tribe of Ashĕr and the leader of the children of Ashĕr: Pa'gî'êl, son of Okran.
28 And his army with their registered ones: forty-one thousand five hundred.
29 Then the tribe of Naphtali and the leader of the children of Naphtali: Aḥîra, son of Ènan.
30 And his army with their registered ones: fifty-three thousand four hundred.
31 All the registered ones of the camp of Dan: one hundred and fifty-seven thousand six hundred. They depart last, with their banners.
32 These were registered ones of the children of Yisra’êl by their fathers’ houses. All who were registered according to their divisions of the camps: six hundred and three thousand five hundred and fifty.
33 But the Lĕwites were not registered among the children of Yisra’êl, as Ḥayāl commanded Mosheh.
34 And the children of Yisra’êl did according to all that Ḥayāl commanded Mosheh. So they camped by their banners and so they departed, each one by his clan, according to their fathers’ houses.

3 And these are the generations of Aharon and Mosheh when Ḥayāl spoke with Mosheh on Mount Sinai.
2 And these are the names of the sons of Aharon: Naḏaḇ, the first-born and Abihu, El’azar and Ithamar.
3 These are the names of the sons of Aharon, the anointed priests, whom he ordained to act as priests.
4 And Naḏaḇ and Abihu had died before Ḥayāl when they brought strange fire before Ḥayāl in the Wilderness of Sinai. And they had no children. So El’azar and Ithamar acted as priests in the presence of Aharon their father.
5 And Ḥayāl spoke to Mosheh,
6 And shall guard his duty and the duty of all the congregation before the Tent of Meeting, to do the service of the Dwelling Place.
7 And they shall guard all the furnishings of the Tent of Meeting and the duty of the children of Yisra’êl, to do the service of the Dwelling Place.
8 And you shall give the Lĕwites to Aharon and his sons. They are the given ones, given to him from among the children of Yisra’êl.
9 And you shall appoint Aharon and his sons and they shall guard their priesthood. And the stranger who comes near shall be put to death.”
10 And Ḥayāl spoke to Mosheh in the Wilderness of Sinai, saying,
11 Now look, I Myself have taken the Lĕwites from among the children of Yisra’êl instead of every first-born who opens the womb among the children of Yisra’êl. And the Lĕwites shall be Mine,
12 because all the first-born are Mine. On the day that I struck all the first-born in the land of Mitsrayim, I set-apart to Myself all the first-born in Yisra’êl, both man and beast. They are Mine, I am Ḥayāl.”
13 And Ḥayāl spoke to Mosheh in the Wilderness of Sinai, saying,
14 Register the children of Lĕwi by their fathers’ houses, both man and beast. They are Mine, I am Ḥayāl.
15 Register the children of Lĕwi by their fathers’ houses.
16 So Mosheh registered them according to the Word of Ḥayāl, as he had been commanded.
17 And these were the sons of Lĕwi by their names: Gêreshon and Qehath and Merari.
18 And these are the names of the sons of Gêreshon by their clans: Liḇni and Shim’i.
19 And the sons of Qehath by their clans: Amram and Yitshar, Hebron and Uzzi’êl.
20 And the sons of Merari by their clans: Mahli and Mushî. These are the clans of the Lĕwites by their fathers’ houses.
21 From Gêreshon came the clan of the Libnîtes and the clan of the Shim’îtes. These were the clans of the
and the leader of the fathers’ house of the Gershonites: Elyasaph, son of La‘el.

The clans of the Gershonites were to camp westward, behind the Dwelling Place,

and the leader of the fathers’ house of the Gershonites: Elyasaph, son of La‘el.

And the duty of the children of Gershon in the Tent of Meeting was the Dwelling Place and the tent with its covering and the covering of the door of the Tent of Meeting,

and the screens of the courtyard and the covering of the door of the courtyard, which is around the Dwelling Place and the altar and their cords, according to all its service.

And from Qehath came the clan of the Amramites and the clan of the Yitsharites and the clan of the Hebronites and the clan of the Úzzi‘elites. These were the clans of the Qehathites.

In number, all the males, from a month old and above, were eight thousand six hundred, guarding the duty of the set-apart place.

And the clans of the children of Qehath were to camp on the south side of the Dwelling Place.

And the leader of the fathers’ house of the clans of Qehath was Elitsaphan, son of Uzzi‘el.

And their duty was the ark and the table and the lampstand and the altars and the utensils of the set-apart place used in the service and the covering and all its service.

And El‘azar, son of Aharon the priest, was to be chief over the leaders of the Lévites, with oversight of those who guard the duty of the set-apart place.

From Merari came the clan of the Maḥlites and the clan of the Mushites. These were the clans of Merari.

And the number of their registered ones, all the males from a month old and above, were six thousand two hundred.

And the leader of the fathers’ house of the clans of Merari was Tsuri‘el, son of Abiha‘yl. These were to camp on the north side of the Dwelling Place.

And the appointed duty of the children of Merari was the boards of the Dwelling Place and its bars and its columns and its sockets and its utensils and all its service,

and the columns of the courtyard all around, with their sockets and their pegs and their cords.

And those who were to camp before the Dwelling Place on the east, before the Tent of Meeting, were Mosheh and Aharon and his sons, guarding the duty of the set-apart place and the duty of the children of Yisra‘el. But the stranger who came near was to be put to death.

All the registered ones of the Lévites, whom Mosheh and Aharon registered at the command of Yavāl, by their clans, all the males from a month old and above, were twenty-two thousand.

And Yavāl said to Mosheh, “Register all the first-born males of the children of Yisra‘el from a month old and above and take the number of their names.

And you shall take the Lévites for Me – I am Yavāl – instead of all the first-born among the children of Yisra‘el and the livestock of the Lévites instead of all the first-born among the livestock of the children of Yisra‘el.”

And Mosheh registered all the first-born among the children of Yisra‘el as Yavāl had commanded him.

And all the first-born males, by the number of names, from one month old and above of their registered ones, were twenty-two thousand two hundred and seventy-three.

And Yavāl spoke to Mosheh,

“Take the Lévites instead of all the first-born among the children of Yisra‘el and the livestock of the Lévites instead of their livestock. And the Lévites shall be Mine, I am Yavāl.”
And for the ransom of the two hundred and seventy-three of the first-born of the children of Yisra’ĕl, who are more than the number of the Lĕwites, 46you shall take five sheqels for each one, head by head – take it by the sheqel of the set-apart place, the sheqel of twenty gĕrahams. 47And you shall give the silver, the ransom of those who are in excess among them, to Aharon and his sons.” 48And Mosheh took the ransom silver from those who were over and above those who were ransomed by the Lĕwites. 49And Mosheh took the ransom silver to Aharon and to his sons, according to the Word of ayal, as ayal had commanded Mosheh. 50From the first-born of the children of Yisra’ĕl he took the silver, one thousand three hundred and sixty-five pieces, according to the sheqel of the set-apart place. 51And Mosheh gave their ransom silver to Aharon and to his sons, according to the Word of WHHY, as WHHY had commanded Mosheh. 52And WHHY spoke to Mosheh and to Aharon, saying, 53"Take a census of the sons of Qehath from among the children of Lĕwi, by their clans, by their fathers’ house, 54from thirty years old and above, even to fifty years old, all who enter the service to do the work in the Tent of Meeting. 55This is the service of the sons of Qehath in the Tent of Meeting, the most set-apart matters: 56At the breaking of camp, Aharon and his sons shall come and they shall take down the covering veil and cover the ark of the witness with it, 57and shall put on it a covering of fine leather and shall insert its poles. 58And on the table of showbread they shall spread a blue wrapper and shall put on it the dishes and the ladles and the bowls and the jars for pouring and the showbread on it. 59And they shall spread over them a scarlet wrapper and cover the same with a covering of fine leather and shall insert its poles, 60and shall take a blue wrapper and cover the lampstand of the light, with its lamps and its snuffers and its trays and all its oil vessels, by which they serve it. 61And they shall put it with all its utensils in a covering of fine leather and put it on a bar. 62And over the golden altar they shall spread a blue wrapper and cover it with a covering of fine leather and shall insert its poles, 63and shall remove the ashes from the altar and spread a purple wrapper over it, 64and shall put on it all its utensils by which they serve there: the fire holders, the forks and the shovels and the basins and all the utensils of the altar and shall spread on it a covering of fine leather and insert its poles. 65And when Aharon and his sons have finished covering the set-apart objects and all the furnishings of the Set-apart Place at the breaking of camp, then the sons of Qehath shall come to lift them, but let them not touch that which is set-apart, lest they die. These matters are the burden of the sons of Qehath in the Tent of Meeting. 66And the oversight of El’azar, son of Aharon the priest, is the oil for the light and the sweet incense and the daily grain offering and the anointing oil and the oversight of all the Dwelling Place and all that is in it, with the set-apart place and its furnishings.” 67And ayal spoke to Mosheh and to Aharon, saying, 68"Do not cut off the tribe of the clans of the Qehathites from among the Lĕwites, 69but do this to them and they shall live and not die when they approach the most...
set-apart objects: Aharon and his sons  
shall  go in and  
appoint  each of them to his service and his  
burden.

They are not, however, to go in to  
watch  while the set-apart objects are being covered, lest they  
die.”

And  
Ayżl  spoke to Mosheh,saying,

“Take a census also of the sons of  
Gēreshon, by their fathers’ house, by 
their clans.

Register them, from thirty years old 
and above, even to fifty years old,  
all  who enter to perform the service, to do 
the service in the  
Tent of Meeting.

This is the service of the clans of the  
Gēreshonites, in serving and in bearing 
burdens:

And they  
shall  bear the curtains of the  
Dwelling Place and the  
Tent of Meeting with its covering, the covering of 
fine leather that is on it, the covering for the  
doors of the  
Tent of Meeting,

and the screens of the courtyard and the 
covering for the  
doors of the gate of 
the courtyard, which is around the  
Dwelling Place and altar and their cords,  
all  the equipment for their service and  
all  that is made for them – so  
shall  they serve.

Aharon and his sons are to  
command all  the service of the sons of 
the Gēreshonites,  
all  their burden and  
all  their service. And you  
shall  appoint  to them  
all  the duty of  
all  their burden.

This is the service of the clans of the 
sons of Gēreshon in the  
Tent of Meeting. And let their duties be under 
the  
hand of  
Ithamar, son of Aharon the priest.

As for the sons of Merari, register 
them by their clans and by their fathers’ 
house.

Register them, from thirty years old 
and above, even to fifty years old,  
all  who enter the service to do the  
work of the  
Tent of Meeting.

And this is the duty of their  
burden,  
according to all  their service for the  
Tent of Meeting: the boards of the  
Dwelling Place and its bars and its 
columns and its sockets,
according to the command of *ayaz* by the hand of Mosheh.

46All the registered ones of the Lēwites, whom Mosheh and Aharon and the leaders of Yisra’êl registered, by their clans and by their fathers’ houses,

47from thirty years old and above, even to fifty years old, all who came to do the work of service and the work of bearing burdens in the Tent of Meeting,

48their registered ones were eight thousand five hundred and eighty.

49According to the command of *ayaz* they were registered by the hand of Mosheh, each according to his service and according to his burden, thus were they registered by him, as *ayaz* commanded Mosheh.

5And *ayaz* spoke to Mosheh,

24“Command the children of Yisra’êl to send out of the camp every leper, and everyone who has a discharge and whoever becomes defiled for a being.

3And send out both male and female, send them outside the camp, so that they do not defile their camps in the midst of which I dwell.”

4And the children of Yisra’êl did so, to send them outside the camp. As *ayaz* had spoken to Mosheh, so the children of Yisra’êl did.

5And *ayaz* spoke to Mosheh,

64Speak to the children of Yisra’êl, ‘When a man or woman commits any sin that men commit in trespass against *ayaz* and that being is guilty,

7then they shall confess their sin which they have done. And he shall restore his guilt in its principal, plus one-fifth of it and give it to whom he has been guilty.

8But if the man has no relative to restore the guilt to, the guilt which is restored goes to *ayaz*, for the priest, in addition to the ram of the atonement with which atonement is made for him.

9And every contribution of all the set-apart gifts of the children of Yisra’êl, which they bring to the priest, becomes his.

10*And every* man’s set-apart gifts becomes his, whatever any man gives the priest becomes his.’ ”

11And *ayaz* spoke to Mosheh,

124Speak to the children of Yisra’êl and say to them, ‘When any man’s wife turns aside and has committed a trespass against him,

13and a man has intercourse with her and it is hidden from the eyes of her husband and it is concealed that she has defiled herself and there was no witness against her, nor was she caught,

14and a spirit of jealousy comes upon him and he becomes jealous of his wife who has defiled herself, or a spirit of jealousy comes upon him and he becomes jealous of his wife although she has not defiled herself,

15then the man shall bring his wife to the priest. And he shall bring the offering for her, one-tenth of an éphah of barley flour. He is not to pour oil on it or put frankincense on it, because it is a grain offering of jealousy, an offering for remembering, for bringing crookedness to remembrance.

16And the priest shall bring her near and shall make her stand before *ayaz*.

17And the priest shall take set-apart water in an earthen vessel and take some of the dust that is on the floor of the Dwelling Place and put it into the water.

18And the priest shall make the woman stand before *ayaz* and shall uncover the woman’s head and put the offering for remembering in her hands, which is the grain offering of jealousy, while the priest holds in his hand the bitter water that brings a curse.

19And the priest shall make her swear and say to the woman, “If no man has lain with you and if you have not turned aside to uncleanness under your husband’s authority, be free from this bitter water that brings a curse.

20But if you have turned aside under your husband’s authority and if you have defiled yourself and some man other than
your husband has lain with you” –
21then the priest shall make the woman swear with the oath of the curse and he shall say to the woman – “AYAL make you a curse and an oath among your people, when AYAL makes your thigh waste away and your belly swell,
22and this water that causes the curse shall go into your inward parts and make your belly swell and your thigh waste away.” And the woman shall say, “Amĕn, amĕn.”
23And the priest shall write these curses in a book and shall wipe them off into the bitter water,
24and shall make the woman drink the bitter water that brings the curse and the water that brings the curse shall enter her to become bitter.
25And the priest shall take the grain offering of jealousy from the woman’s hand and shall wave the offering before AYAL and bring it to the altar.
26And the priest shall take a hand filled with the offering, as its remembrance offering and burn it on the altar and afterward make the woman drink the water.
27And when he has made her drink the water, then it shall be, if she has defiled herself and has committed a trespass against her husband, that the water that brings the curse shall enter her and become bitter and her belly shall swell and her thigh shall waste away and the woman shall become a curse among her people.
28But if the woman has not defiled herself and is clean, then she shall be clear and shall conceive children.
29This is the Torah of jealousy, when a wife turns aside under her husband’s authority and defiles herself,
30or when a spirit of jealousy comes upon a man and he becomes jealous of his wife. Then he shall make the woman stand before AYAL and the priest shall do to her all this Torah.
31And the man shall be clear from crookedness, but the woman bear her crookedness.’”

6 And AYAL spoke to Mosheh, say
22Speak to the children of Yisra’ĕl and say to them, ‘When a man or woman does separate, by making a vow of a Nazirite, to be separate to AYAL,
3he separates himself from wine and strong drink – he drinks neither vinegar of wine nor vinegar of strong drink, neither does he drink any grape juice, nor eat grapes or raisins.
4All the days of his separation he does not eat whatever is made of the grapevine, from seed to skin.
5All the days of the vow of his separation a razor does not come upon his head. Until the days are completed for which he does separate himself to AYAL, he is set-apart. He shall let the locks of the hair of his head grow long.
6All the days of his separation to AYAL he does not go near a dead body.
7He does not make himself unclean for his father, or for his mother, for his brother or his sister, when they die, because his separation to Elohim is on his head.
8All the days of his separation he is set-apart to AYAL.
9And when anyone dies beside him in an instant, suddenly and he has defiled the head of his separation, then he shall shave his head on the day of his cleansing – on the seventh day he shaves it.
10And on the eighth day he brings two turtledoves or two young pigeons to the priest, to the door of the Tent of Meeting,
11and the priest shall prepare one as a sin offering and the other as a burnt offering and shall make atonement for him, because he sinned by reason of the dead body. And he shall set-apart his head on that day,
12and shall separate to AYAL the days of his separation and shall bring a male lamb a year old, as a guilt offering. But the former days are not counted, because his separation was defiled.
And this is the Torah of the Nazirite: When the days of his separation are completed, he is brought to the door of the Tent of Meeting, and he shall bring his offering to יהוה: one male lamb a year old, a perfect one, as a burnt offering and one ewe lamb a year old, a perfect one, as a sin offering and one ram, a perfect one, as a peace offering, and a basket of unleavened bread, cakes of fine flour mixed with oil and unleavened thin cakes anointed with oil and their grain offering with their drink offerings.

And the priest shall bring them before יהוה and prepare his sin offering and his burnt offering. And he shall prepare the ram as a peace offering to יהוה, together with the basket of unleavened bread. And the priest shall prepare its grain offering and its drink offering.

And the Nazirite shall shave the head of his separation at the door of the Tent of Meeting and shall take the hair from the head of his separation and shall put it on the fire which is under the slaughtering of the peace offering.

And the priest shall take the boiled shoulder of the ram and one unleavened cake from the basket and one unleavened thin cake and put them upon the hands of the Nazirite after he has shaved his hair of separation.

Then the priest shall wave them, a wave offering before יהוה. It is set-apart for the priest, besides the breast of the wave offering and besides the thigh of the contribution. And afterwards the Nazirite shall drink wine.

This is the Torah of the Nazirite who vows to יהוה the offering for his separation and besides that, whatever else his hand is able to provide. According to the vow which he takes, so he shall do according to the Torah of his separation.

And יהוה spoke to Mosheh, saying, Speak to Aharon and his sons, saying,
And **Avaz** said to Mosheh, “Let them bring their offering, one leader each day, for the **dedication** of the altar.”

And the one who brought his offering on the **first** day was Nahshon, son of Amminadab, from the tribe of Yahuḏaḥ.

And his offering was one silver dish, the weight of which was one hundred and thirty sheqels, one silver bowl of seventy sheqels, **according** to the sheqel of the set-apart place, both of them filled with fine flour mixed with oil as a grain offering;

one gold ladle of ten sheqels, filled with incense;

one young bull, one ram, one male **lamb** a year old, as a burnt offering;

one male goat as a **sin** offering;

and as a **peace** offering: two cattle, five rams, five male goats, five male lambs a year old. This was the offering of Eliyab, son of Ḥelon.

On the fourth day Elitsur, son of Shēdēy’ur, leader of the children of Re’ubēn:

his offering was one silver dish, the weight of which was one hundred and thirty sheqels, one silver bowl of seventy sheqels, **according** to the sheqel of the set-apart place, both of them filled with fine flour mixed with oil as a grain offering;

one gold ladle of ten sheqels, filled with incense;

one young bull, one ram, one male **lamb** a year old, as a burnt offering;

one male goat as a **sin** offering;

and as a **peace** offering: two cattle, five rams, five male goats, five male lambs a year old. This was the offering of Shelumiel, son of Tsurishaddai.

On the sixth day Elyasaph, son of Deuʾel, leader of the children of Gad:

his offering was one silver dish, the weight of which was one hundred and thirty sheqels, one silver bowl of seventy sheqels, **according** to the sheqel of the set-apart place, both of them filled with fine flour mixed with oil as a grain offering;
thirty sheqels, one silver bowl of seventy sheqels, according to the shekel of the set-apart place, both of them filled with fine flour mixed with oil as a grain offering;

44 one gold ladle of ten sheqels, filled with incense;

45 one young bull, one ram, one male lamb a year old, as a burnt offering;

46 one male goat as a sin offering;

47 and as a peace offering: two cattle, five rams, five male goats, five male lambs a year old. This was the offering of Elyasaph, son of Deu’ĕl.

48 On the seventh day Elishama, son of Ammihud, leader of the children of Ephrayim:

49 his offering was one silver dish, the weight of which was one hundred and thirty sheqels, one silver bowl of seventy sheqels, according to the shekel of the set-apart place, both of them filled with fine flour mixed with oil as a grain offering;

50 one gold ladle of ten sheqels, filled with incense;

51 one young bull, one ram, one male lamb a year old, as a burnt offering;

52 one male goat as a sin offering;

53 and as a peace offering: two cattle, five rams, five male goats, five male lambs a year old. This was the offering of Elishama, son of Ammihud.

54 On the eighth day Gamli’ĕl, son of Pedahtsur, leader of the children of Menashsheh:

55 his offering was one silver dish, the weight of which was one hundred and thirty sheqels, one silver bowl of seventy sheqels, according to the shekel of the set-apart place, both of them filled with fine flour mixed with oil as a grain offering;

56 one gold ladle of ten sheqels, filled with incense;

57 one young bull, one ram, one male lamb a year old, as a burnt offering;

58 one male goat as a sin offering;

59 and as a peace offering: two cattle, five rams, five male goats, five male lambs a year old. This was the offering of Gamli’ĕl, son of Pedahtsur.

60 On the ninth day Abidan, son of Gid’oni, leader of the children of Binyamin:

61 his offering was one silver dish, the weight of which was one hundred and thirty sheqels, one silver bowl of seventy sheqels, according to the shekel of the set-apart place, both of them filled with fine flour mixed with oil as a grain offering;

62 one gold ladle of ten sheqels, filled with incense;

63 one young bull, one ram, one male lamb a year old, as a burnt offering;

64 one male goat as a sin offering;

65 and as a peace offering: two cattle, five rams, five male goats, five male lambs a year old. This was the offering of Abidan, son of Gid’oni.

66 On the tenth day Ahi’ezer, son of Ammishaddai, leader of the children of Dan:

67 his offering was one silver dish, the weight of which was one hundred and thirty sheqels, one silver bowl of seventy sheqels, according to the shekel of the set-apart place, both of them filled with fine flour mixed with oil as a grain offering;

68 one gold ladle of ten sheqels, filled with incense;

69 one young bull, one ram, one male lamb a year old, as a burnt offering;

70 one male goat as a sin offering;

71 and as a peace offering: two cattle, five rams, five male goats, five male lambs a year old. This was the offering of Ahi’ezer, son of Ammishaddai.

72 On the eleventh day Pag’i’ĕl, son of Okran, leader of the children of Ashĕr:

73 his offering was one silver dish, the weight of which was one hundred and thirty sheqels, one silver bowl of seventy sheqels, according to the shekel of the set-apart place, both of them filled with fine flour mixed with oil as a grain offering;

74 one gold ladle of ten sheqels, filled with incense;

75 one young bull, one ram, one male lamb a year old, as a burnt offering;

76 one male goat as a sin offering;

77 and as a peace offering: two cattle, five rams, five male goats, five male lambs a year old. This was the offering of Pag’i’ĕl, son of Okran.
lamb a year old, as a burnt offering;  
76one male goat as a sin offering;  
77and as a peace offering: two cattle, five rams, five male goats, five male lambs a year old. This was the offering of Paḡi'ēl, son of Okran.  
78On the twelfth day Ahira, son of Ėnan, leader of the children of Naphtali:  
79his offering was one silver dish, the weight of which was one hundred and thirty sheqels, one silver bowl of seventy sheqels, according to the sheqel of the set-apart place, both of them filled with fine flour mixed with oil as a grain offering;  
80one gold ladle of ten sheqels, filled with incense;  
81one young bull, one ram, one male lamb a year old, as a burnt offering;  
82one male goat as a sin offering;  
83and as a peace offering: two cattle, five rams, five male goats, five male lambs a year old. This was the offering of Ahira, son of Ėnan.  
84This was the dedication of the altar from the leaders of Yisra’ēl, when it was anointed: twelve silver dishes, twelve silver bowls, twelve gold ladles.  
85Each silver dish was one hundred and thirty sheqels and each bowl seventy sheqels. All the silver of the vessels was two thousand four hundred sheqels, according to the sheqel of the set-apart place.  
86The twelve gold ladles filled with incense was ten sheqels each, according to the sheqel of the set-apart place. All the gold of the ladles was one hundred and twenty sheqels.  
87All the cattle for the burnt offering were twelve young bulls, the rams twelve, the male lambs a year old twelve, with their grain offering and the male goats as a sin offering twelve.  
88And all the cattle for the peace offerings were twenty-four bulls, the rams sixty, the male goats sixty, the lambs a year old sixty. This was the dedication of the altar after it was anointed.  
89And when Mosheh went into the Tent of Meeting to speak with Him, he heard the voice of One speaking to him from above the lid of atonement that was on the ark of the Witness, from between the two keruḇim. Thus He spoke to him.

8 And Ēyāz spoke to Mosheh,  
22“Speak to Aharon and say to him,  
‘When you set up the lamps, let the seven lamps give light in front of the lampstand.’”  
3And Aharon did so. He set up the lamps to face toward the front of the lampstand, as Ēyāz commanded Mosheh.  
4And this is the work of the lampstand: beaten work of gold, from its base to its blossoms it is beaten work. According to the pattern which Ēyāz had shown Mosheh, so he made the lampstand.  
5And Ēyāz spoke to Mosheh,  
66“Take the Lĕwites from among the children of Yisra’ēl and you shall cleanse them,  
7and do this to them to cleanse them: Sprinkle water of sin offering on them, and they shall shave all their body and wash their garments and cleanse themselves,  
8and shall take a young bull with its grain offering of fine flour mixed with oil, while you take another young bull as a sin offering.  
9“And you shall bring the Lĕwites before the Tent of Meeting and you shall assemble all the congregation of the children of Yisra’ēl.  
10And you shall bring the Lĕwites before Ēyāz and the children of Yisra’ēl shall lay their hands on the Lĕwites,  
11and Aharon shall wave the Lĕwites before Ēyāz, a wave offering from the children of Yisra’ēl – so shall they be for doing the service of Ēyāz.  
12“And the Lĕwites shall lay their hands on the heads of the young bulls. And one shall be prepared as a sin offering and the other as a burnt offering
to *AYAL*, to make atonement for the Lêwites.

13a And you *shall* have the Lêwites *stand* before Aharon and his sons and then wave them, a wave offering to *AYAL*.

14b Thus you *shall* separate the Lêwites from among the children of Yisra’êl and the Lêwites *shall be Mine*.

15b Then after that the Lêwites *shall* go in to do service in the Tent of Meeting, when you have *cleansed* them and waved them as a wave offering.

16b For they are *given* ones, *given* to Me from among the children of Yisra’êl. I have taken them for Myself instead of all who open the womb, the first-born of all the children of Yisra’êl.

17b For all the first-born among the children of Yisra’êl are Mine, both man and beast. On the day that I smote all the first-born in the land of Mitsrayim I set them apart unto Myself.

18b And I have taken the Lêwites instead of all the first-born of children of Yisra’êl.

19b And I have *given* the Lêwites as a gift to Aharon and his sons from among the children of Yisra’êl, to do the service of the children of Yisra’êl in the Tent of Meeting and to make atonement for the children of Yisra’êl, that there be no *plague* among the children of Yisra’êl when the children of Yisra’êl come near the set-apart place.

20b Thus Mosheh and Aharon and all the congregation of the children of Yisra’êl did to the Lêwites according to all that *AYAL* commanded Mosheh concerning the Lêwites, so the children of Yisra’êl did to them.

21b And the Lêwites *cleansed* themselves and washed their garments and Aharon waved them, a wave offering before *AYAL* and Aharon made atonement for them to *cleans* them.

22b Then after that the Lêwites went in to do their service in the Tent of Meeting before Aharon and his sons as *AYAL* commanded Mosheh concerning the Lêwites, so they did to them.

23 And *AYAL* spoke to Mosheh, saying,

24b “This applies to the Lêwites: From twenty-five years old and above let him *come* into active service in the service of the Tent of Meeting.

25b and at the age of fifty years they retire from active service of the service and *serve* no more,

26b but they *shall* attend with their brothers in the Tent of Meeting, to *guard* the duty, but *shall* do no service. Thus you *shall* do to the Lêwites regarding their duties.”

9 And *AYAL* spoke to Mosheh in the Wilderness of Sinai, in the first month of the second year after they had come out of the land of Mitsrayim, saying,

2 “Now, let the children of Yisra’êl perform the Passover at its appointed time.

3b On the fourteenth day of this month, between the evenings, perform it at its appointed time. According to all its laws and right-rulings you perform it.”

4 And Mosheh spoke to the children of Yisra’êl to perform the Passover.

5 So they performed the Passover on the fourteenth day of the first month, between the evenings, in the Wilderness of Sinai. According to all that *AYAL* commanded Mosheh, so the children of Yisra’êl did.

6b But there were men who were defiled for a being of a man, so that they were not able to perform the Passover on that day. So they came before Mosheh and Aharon that day,

7 and those men said to him, “We are defiled for a being of a man. Why are we withheld from bringing near the offering of *AYAL* at its appointed time among the children of Yisra’êl?”

8 And Mosheh said to them, “Wait, let me hear what *AYAL* commands concerning you.”

9 And *AYAL* spoke to Mosheh,

10b “Speak to the children of Yisra’êl, saying, ‘When’ any male of you or your
generations is unclean for a being, or is far away on a journey, he shall still perform the Passover of Ayaz.

On the fourteenth day of the second month, between the evenings, they perform it – with unleavened bread and bitter herbs they eat it.

They do not leave of it until morning and they do not break a bone of it. According to all the laws of the Passover they perform it.

But the man who is clean and is not on a journey and has failed to perform the Passover, that same being shall be cut off from among his people, because he did not bring the offering of Ayaz at its appointed time – that man bears his sin.

And when a stranger sojourns among you, then he shall perform the Passover of Ayaz. He shall do so according to the law of the Passover and according to its right-ruling. You have one law, both for the stranger and the native of the land.’”

And on the day that the Dwelling Place was raised up, the cloud covered the Dwelling Place, the Tent of the witness. From evening until morning it was above the Dwelling Place like the appearance of fire.

Thus it was continually: the cloud covered it by day and the appearance of fire by night.

And whenever the cloud was taken up from above the Tent, after that the children of Yisra’el would depart. And in the place where the cloud dwelt, there the children of Yisra’el would camp.

At the command of Ayaz the children of Yisra’el departed and at the command of Ayaz they camped. They remained camped as long as the cloud dwelt above the Dwelling Place.

Even when the cloud lingered many days above the Dwelling Place, the children of Yisra’el guarded the Charge of Ayaz and did not depart.

And so it was, when the cloud was above the Dwelling Place a few days: according to the command of Ayaz they camped and according to the command of Ayaz they would depart.

And so it was, when the cloud dwelt only from evening until morning: when the cloud was taken up in the morning, then they departed. Whether by day or by night, whenever the cloud was taken up, they departed.

Whether two days, or a month, or a year that the cloud lingered above the Dwelling Place to dwell upon it, the children of Yisra’el camped and did not depart. But when it was taken up, they departed.

At the command of Ayaz they camped and at the command of Ayaz they departed. They guarded the Charge of Ayaz, at the command of Ayaz by the hand of Mosheh.

And Ayaz spoke to Mosheh,

“Make two silver trumpets for yourself, make them of beaten work. And you shall use them for calling the congregation and for breaking camp.

And when they blow both of them, all the congregation shall meet before you at the door of the Tent of Meeting.

And if they blow one, then the leaders, the heads of the thousands of Yisra’el, shall gather to you.

And when you blow a shout, the camps that lie on the east side shall depart.

And when you blow a shout the second time, then the camps that lie on the south side shall depart – they blow a shout for them to depart.

And when the assembly is to be assembled, you blow, but do not shout.

And the sons of Aharon, the priests, blow with the trumpets. And it shall be to you for a law forever throughout your generations.

And when you go into battle in your land against the enemy that distresses you, then you shall shout with the trumpets and you shall be remembered before Ayaz your Elohim and you shall be saved from your enemies.

And in the day of your gladness
and in your appointed times and at the beginning of your months, you shall blow the trumpets over your burnt offerings and over your peace offerings. And they shall be a remembrance for you before your Elohim. I am YHVH your Elohim."

11And it came to be on the twentieth day of the second month, in the second year, that the cloud was taken up from above the Dwelling Place of the witness.

12And the children of Yisra’ĕl departed, setting out from the Wilderness of Sinai. And the cloud dwelt on it in the Wilderness of Paran.

13Thus they departed the first time, according to the command of YHVH by the hand of Mosheh.

14And the banner of the camp of the children of Yahuḏah departed first according to their divisions. And over their army was Naḥshon, son of Amminaḏaḇ.

15And over the army of the tribe of the children of Yissasḵar was Nethanĕl, son of Tsu’ar.

16And over the army of the tribe of the children of Zeḇulun was Eliyaḇ, son of Hĕlon.

17And the Dwelling Place was taken down. And the sons of Gĕreshon and the sons of Merari departed, bearing the Dwelling Place.

18And the banner of the camp of Re’uḇĕn departed according to their divisions. And over their army was Elitsur, son of Sheḏĕy’ur.

19And over the army of the tribe of the children of Shim’on was Shelumi’ĕl, son of Tsurishaddai.

20And over the army of the tribe of the children of Gaḏ was Elyasaph, the son of Deu’ĕl.

21And the Qehathites departed, bearing the set-apart objects, while the Dwelling Place was set up before they came.

22And the banner of the camp of the children of Ephrayim departed according to their divisions. And over their army was Elishama, son of Ammihud.

23And over the army of the tribe of the children of Menashsheh was Gamli’ĕl, son of Pedahtsur.

24And over the army of the tribe of the children of Binyamin was Abiḏan, son of Gid’oni.

25Then the banner of the camp of the children of Dan, which formed the rear guard of all the camps, departed according to their divisions. And over their army was Aḥi’ezar, son of Ammishaddai.

26And over the army of the tribe of the children of Ashĕr was Paḡ’i’ĕl, the son of Okran.

27And over the army of the tribe of the children of Naphtali was Aḥira, the son of Ţăn.

28Such was the order of setting out of the children of Yisra’ĕl, according to their divisions, when they departed.

29And Mosheh said to Hobab, the son of Re’uḇĕl the Midyanite, Mosheh’s father-in-law, “We are setting out for the place of which YHVH said, ‘I give it to you.’ Come with us and we shall do good to you, for YHVH has spoken good concerning Yisra’ĕl.”

30And he replied to him, “I am not going, but I am going to my own land and to my relatives.”

31Then he said, “Please do not leave us, because you know how we are to camp in the wilderness and you shall be our eyes.

32“And it shall be, when you go with us, then it shall be that whatever good YHVH does to us, the same we shall do to you.”

33So they set out from the mountain of YHVH on a journey of three days. And the ark of the covenant of YHVH went before them for the three days’ journey, to seek out a resting place for them.

34And the cloud of YHVH was above them by day when they went out from the camp.

35And it came to be, whenever the ark set out, that Mosheh said, “Rise up, O YHVH! And let Your enemies be scattered and let those who hate You
flee before You.”
36 And when it rested, he said, “Return, O AYAL, to the countless thousands of Yisra’ĕl.”

11 And it came to be, when the people were as complainers, it was evil in the ears of AYAL. And AYAL heard it and His displeasure burned. And the fire of AYAL burned among them and consumed those in the outskirts of the camp.
2And the people cried out to Mosheh and Mosheh prayed to AYAL and the fire died down.
3Then he called the name of the place Taḇ’ĕrah, because the fire of AYAL had burned among them.
4And the mixed multitude who were in their midst lusted greatly, so the children of Yisra’ĕl also wept again and said, “Who is giving us meat to eat?
5“We remember the fish which we ate without cost in Mitsrayim, the cucumbers and the melons and the leeks and the onions and the garlic,
6but now our throat is dried up. There is naught to look at but this manna!”
7Now the manna was like coriander seed and its appearance like the appearance of bdellium.
8The people went about and gathered it, ground it on millstones or beat it in the mortar and cooked it in a pot and made cakes of it. And its taste was as the taste of cakes baked with oil.
9And when the dew fell on the camp at night, the manna fell on it.
10And Mosheh heard the people weeping throughout their clans, each man at the door of his tent. And the displeasure of AYAL burned exceedingly. And in the eyes of Mosheh it was evil,
11so Mosheh said to AYAL, “Why have You done evil to Your servant? And why have I not found favour in Your eyes, to put the burden of all these people on me?
12“Was it I who conceived all these people? Was it I who brought them forth, that You should say to me, ‘Carry them in your bosom, as the foster father carries a nursing child,’ to the land which You swore to their fathers?
13Where am I to get meat to give to all these people? For they weep before me, saying, ‘Give us meat to eat.’
14“I am unable to bear all these people alone, because the burden is too heavy for me.
15And if You are doing this to me, please slay me altogether, if I have found favour in Your eyes and let me not see my evil!”
16Then AYAL said to Mosheh, “Gather to Me seventy men of the elders of Yisra’ĕl, whom you know to be the elders of the people and officers over them. Bring them to the Tent of Meeting and let them stand there with you.
17“And I shall come down and speak with you there and shall take of the Spirit that is on you and put on them. And they shall bear the burden of the people with you, so that you do not bear it yourself alone.
18“And say to the people, ‘Set yourselves apart for tomorrow and you shall eat meat, because you have wept in the hearing of AYAL, saying, ‘Who is giving us meat to eat? For it was well with us in Mitsrayim.’ And AYAL shall give you meat and you shall eat.
19’You are going to eat, not one day, nor two days, nor five days, nor ten days, nor twenty days,
20but for a month of days, until it comes out of your nostrils and becomes an abomination to you, because you have rejected AYAL who is among you and have wept before Him, saying, ‘Why did we come up out of Mitsrayim?’”
21And Mosheh said, “The people in whose midst I am are six hundred thousand men on foot and You, You have said, ‘I give them meat to eat for a month of days.’
22“Could flocks and herds be slaughtered for them, to be sufficient for them? Or could all the fish of the sea be gathered together for them, to be
sufficient for them?"
23 And יהוה said to Moshe, “Is the arm of יהוה too short? Now see whether My word meets you or not!”
24 And Moshe went out and spoke to the people the words of יהוה and he gathered the seventy men of the elders of the people and placed them around the Tent.
25 And יהוה came down in the cloud and spoke to him and took of the Spirit that was upon him and placed the same upon the seventy elders. And it came to be, when the Spirit rested upon them, that they prophesied, but did not continue.
26 However, two men had remained in the camp. The name of one was Eldad and the name of the other מְיָדָד. And the Spirit rested upon them. Now they were among those listed, but did not go out to the Tent. And they prophesied in the camp.
27 And a young man ran and informed Moshe and said, “Eldad and מְיָדָד are prophesying in the camp.”
28 And יָהֹושֻּׁע son of Nun, Moshe’s assistant from his youth, answered and said, “Mosheh my master, forbid them!”
29 Then Moshe said to him, “Are you jealous for my sake? Oh, that all the people of יהוה were prophets, that יהוה would put His Spirit upon them!”
30 And Moshe returned to the camp, both he and the elders of Yisra’el.
31 And a wind went forth from יהוה and it brought quail from the sea and let them fall beside the camp, about a day’s journey on this side and about a day’s journey on the other side, all around the camp and about two cubits above the surface of the ground.
32 And the people were up all that day and all that night and all the next day and gathered the quail. He who has least gathered ten homers. And they spread them out for themselves all around the camp.
33 The meat was still between their teeth, before it was chewed and the wrath of יהוה burned against the people and יהוה smote the people with an exceeding great plague.
34 Then he called the name of that place Qibroth Hatta’awah, because there they buried the people who had lusted.
35 From Qibroth Hatta’awah the people set out for Hatséroth – and they were at Hatséroth.

12 Now Miryam and Aharon spoke against Moshe because of the Kushite woman whom he had taken, for he had taken a Kushite woman.
2 And they said, “Has יהוה spoken only through Moshe? Has He not also spoken through us?” And יהוה heard it.
3 And the man Moshe was very humble, more than all men who were on the face of the earth.
4 And suddenly יהוה said to Moshe and Aharon and Miryam, “You three, come out to the Tent of Meeting!” So the three came out.
5 And יהוה came down in the column of cloud and stood in the door of the Tent and called Aharon and Miryam. And they both went forward.
6 And He said, “Hear now My words: If your prophet is of יהוה, I make Myself known to him in a vision and I speak to him in a dream.
7 “Not so with My servant Mosheh, he is trustworthy in all My house.
8 “I speak with him mouth to mouth and plainly and not in riddles. And he sees the form of יהוה. So why were you not afraid to speak against My servant Mosheh?”
9 And the displeasure of יהוה burned against them and He left.
10 And the cloud turned away from above the Tent and look: Miryam was leprous, as white as snow! And Aharon turned toward Miryam and look: a leper!
11 And Aharon said to Moshe, “Oh, my Master! Please do not hold against us the sin in which we have done foolishly and in which we have sinned.
Please do not let her be as one dead when coming out of its mother’s womb, with our flesh half consumed!

And Mosheh cried out to Ayaz, saying, “O El, please heal her, please!”

And Ayaz said to Mosheh, “If her father had but spit in her face, would she not be ashamed seven days? Let her be shut out of the camp seven days and after that let her be readmitted.”

And Miryam was shut out of the camp seven days and the people did not set out until Miryam was readmitted.

And afterward the people departed from Hatsěroth and they camped in the Wilderness of Paran.

And Ayaz spoke to Mosheh, saying,

Send men to spy out the land of Kena’an, which I am giving to the children of Yisra’ēl. Send one man from each tribe of their fathers, every one a leader among them.

And by the command of Ayaz Mosheh sent them from the Wilderness of Paran, all of them men who were heads of the children of Yisra’ēl.

These were their names. From the tribe of Re’ūḇēn: Shammua, son of Zakkur.

From the tribe of Shim’ōn: Shaphat, son of Hori.

From the tribe of Yahuḏāh: Kalēḇ, son of Yephunneh.

From the tribe of Yissasḵar: Yiḡ’al, son of Yosēph.

From the tribe of Ephrayim: Hoshēa, son of Nun.

From the tribe of Binyamin: Palti, son of Raphu.

From the tribe of Zeḇūlun: Gaddi’ēl, son of Sōdi.

From the tribe of Yosēph, from the tribe of Menashšēh: Gaddi, son of Susi.

From the tribe of Dan: Ammi’ēl, son of Gemallī.

From the tribe of Ashėr: Shēthur, son of Miḵa’ēl.

From the tribe of Naphtali: Naḥbi, son of Wophsi.

From the tribe of Gaḏ: Geu’ēl, son of Maki.

These are the names of the men whom Mosheh sent to spy out the land. And Mosheh called Hoshēa the son of Nun, Yahusha.

And Mosheh sent them to spy out the land of Kena’an and said to them, “Go up here into the South and go up to the mountains, and see what the land is like and the people who dwell in it, whether strong or weak, whether few or many, and whether the land they dwell in is good or evil, whether the cities they inhabit are in camps or strongholds, and whether the land is rich or poor and whether there are forests there or not. And you shall be strong and bring some of the fruit of the land.” Now the time was the season of the first-fruits of grapes.

So they went up and spied out the land from the Wilderness of Tsin as far as Reḥob, near the entrance of Hamath.

And they went up through the South and came to Hebron. And Āḥiman, Shēshai and Talmai, the descendants of Anaq, were there. Now Hebron had been built seven years before Tso’an in Mitsrayim.

And they came to the wadi Eshkol and cut down from there a branch with one cluster of grapes. And they bore it between two of them on a pole, also of the pomegranates and of the figs.

That place was called the wadi Eshkol, because of the cluster which the men of Yisra’ēl cut down from there.

And they returned from spying out the land after forty days.

And they went and came to Mosheh and Aharon and all the congregation of the children of Yisra’ēl in the Wilderness of Paran, at Qāḏēš. And they brought back word to them and to all the congregation and showed them the fruit of the land.

And they reported to him and said,
“We went to the land where you sent us. And truly, it flows with milk and honey and this is its fruit.

But the people who dwell in the land are strong and the cities are walled, very great. And we saw the descendants of Anaq there too.

The Amalĕqites dwell in the land of the South, while the Hittites and the Yeḇusites and the Amorites dwell in the mountains. And the Kena’anites dwell by the sea and along the banks of the Yardĕn.”

And Kalĕḇ silenced the people before Mosheh and said, “Let us go up at once and take possession, for we are certainly able to overcome it.”

But the men who had gone up with him said, “We are not able to go up against the people, for they are stronger than we.”

And they gave the children of Yisra’ĕl an evil report of the land which they had spied out, saying, “The land through which we have gone as spies is a land eating up its inhabitants and all the people whom we saw in it are men of great size.

And we saw there the Nephilim, sons of Anaq, of the Nephilim. And we were like grasshoppers in our own eyes and so we were in their eyes.”

Then all the congregation lifted up their voices and cried and the people wept that night.

And all the children of Yisra’ĕl grumbled against Mosheh and against Aharon and all the congregation said to them, “If only we had died in the land of Mitsrayim! Or if only we had died in this wilderness! And why is Ayăl bringing us to this land to fall by the sword, that our wives and children should become a prey? Would it not be better for us to turn back to Mitsrayim?”

And they said to each other, “Let us appoint a leader and let us turn back to Mitsrayim.”

Then Mosheh and Aharon fell on their faces before all the assembly of the congregation of the children of Yisra’ĕl.

And Yahusha son of Nun and Kalĕḇ son of Yephunneh, who were among those who had spied out the land, tore their garments,

and they spoke to all the congregation of the children of Yisra’ĕl, saying, “The land we passed through to spy out is an exceedingly good land.

If Ayăl has delighted in us, then He shall bring us into this land and give it to us, ‘a land which is flowing with milk and honey.’

Only, do not rebel against Ayăl, nor fear the people of the land, for they are our bread. Their defence has turned away from them and Ayăl is with us.

Do not fear them.”

But all the congregation said to stone them with stones.

Then the esteem of Ayăl appeared in the Tent of Meeting before all the children of Yisra’ĕl.

And Mosheh said to Ayăl, “Then the Mitsrites shall hear it, for by Your power You brought these people up from their midst, and they shall say to the inhabitants of this land they have heard that You, Ayăl, are in the midst of these people, that You, Ayăl, are seen eye to eye and that Your cloud stands above them and You go before them in a column of cloud by day and in a column of fire by night.

Now if You shall kill these people as one man, then the nations which have heard of Your report shall speak, saying,

Because Ayăl was not able to bring this people to the land which He swore to give them, therefore He killed
them in the wilderness.’

173 And now, I pray, let the power of ayāl be great, as You have spoken, saying,

174 ayāl is patient and of great kindness, forgiving crookedness and transgression, but by no means leaving unpunished; visiting the crookedness of the fathers on the children to the third and fourth generation.’

175 Please forgive the crookedness of this people, according to the greatness of Your kindness, as You have forgiven this people, from Mitsrayim even until now.”

176 And ayāl said, “I shall forgive, according to your word,

177 but truly, as I live and all the earth is filled with the esteem of ayāl,

178 for none of these men who have seen My esteem and the signs which I did in Mitsrayim and in the wilderness and have tried Me now these ten times and have disobeyed My voice,

179 shall see the land of which I swore to their fathers, nor any of those who scorned Me see it.

180 But My servant Kalēb, because he has a different spirit in him and has followed Me completely, I shall bring into the land where he went and his seed shall inherit it.

181 Since the Amalēqites and the Kena‘anites are dwelling in the valley, turn back tomorrow and set out into the wilderness by the Way of the Sea of Reeds.”

182 And ayāl spoke to Mosheh and to Aharon, saying,

183 How long shall this evil congregation have this grumbling against Me? I have heard the grumblings which the children of Yisra‘ēl are grumbling against Me.

184 Say to them, ‘As I live,’ declares ayāl, ‘as you have spoken in My hearing, so I do to you:

185 The carcasses of you who have grumbled against Me are going to fall in this wilderness, all of you who were registered, according to your entire number, from twenty years old and above.

186 None of you except Kalēb son of Yephunneh and Yahusha son of Nun, shall enter the land which I swore I would make you dwell in.

187 But your little ones, whom you said would become a prey, I shall bring in and they shall know the land which you have rejected.

188 But as for you, your carcasses are going to fall in this wilderness.

189 And your sons shall be wanderers in the wilderness forty years and shall bear your whorings, until your carcasses are consumed in the wilderness.

190 According to the number of the days in which you spied out the land, forty days – a day for a year, a day for a year – you are to bear your crookednesses forty years and you shall know My breaking off.

191 I am ayāl, I have spoken, I shall do this to all this evil congregation who are meeting against Me; in this wilderness they are consumed and there they die.’

192 And the men whom Mosheh sent to spy out the land, who returned and made all the congregation grumble against him by bringing an evil report of the land,

193 even those men who brought the evil report about the land, died by the plague before ayāl.

194 Of those men who went to spy out the land, only Yahusha son of Nun and Kalēb son of Yephunneh remained alive.

195 And when Mosheh spoke these words to all the children of Yisra‘ēl, the people mourned greatly.

196 And they rose up early in the morning and went up to the top of the mountain, saying, “See, we have indeed sinned, but we shall go up to the place which ayāl had spoken of!”

197 But Mosheh said, “Why do you now transgress the command of ayāl, since it does not prosper?

198 Do not go up, lest you be smitten by your enemies, for ayāl is not in your midst.
Because the Amalĕqites and the Kenaʼanites are there before you and you shall fall by the sword. Because you have turned away from HWHY, HWHY is not with you.”

But they presumed to go up to the mountaintop, but neither the ark of the covenant of HWHY nor Mosheh left the camp.

So the Amalĕqites and the Kenaʼanites who dwelt in that mountain came down and smote them and beat them down, even to Ḥormah.

And HWHY spoke to Mosheh, saying,

Speak to the children of Yisraʼĕl and say to them, ‘When you have come into the land of your dwellings, which I am giving you,

and you make an offering by fire to HWHY, a burnt offering or a slaughtering, to accomplish a vow or as a voluntary offering or in your appointed times, to make a sweet fragrance to HWHY,

then he who brings near his offering to HWHY shall bring near a grain offering of one-tenth of an ĕphah of fine flour mixed with one-fourth of a hin of oil,

and one-fourth of a hin of wine as a drink offering you prepare with the burnt offering or the slaughtering, for each lamb.

Or for a ram you prepare as a grain offering two-tenths of an ĕphah of fine flour mixed with one-third of a hin of oil,

and as a drink offering you bring onethird of a hin of wine as a sweet fragrance to HWHY.

And when you prepare a young bull as a burnt offering, or as a slaughtering to accomplish a vow, or as a peace offering to HWHY,

shall be brought with the young bull a grain offering of three-tenths of an ĕphah of fine flour mixed with half a hin of oil,

and bring as the drink offering half a hin of wine as an offering made by fire, a sweet fragrance to HWHY.

This is what is done for each young bull, for each ram, or for each lamb or young goat.

According to the number that you prepare, so you do for each one according to their number.

Let all who are native do so with them, in bringing near an offering made by fire, a sweet fragrance to HWHY.

And when a stranger sojourns with you, or whoever is among you throughout your generations and would make an offering made by fire, a sweet fragrance to HWHY, as you do, so he does.

One law is for you of the assembly and for the stranger who sojourns with you – a law forever throughout your generations. As you are, so is the stranger before HWHY.

One Torah and one right-ruling is for you and for the stranger who sojourns with you.’ ”

And HWHY spoke to Mosheh, saying,

Speak to the children of Yisraʼĕl and say to them, ‘When you come into the land to which I bring you,

then it shall be, when you eat of the bread of the land, that you present a contribution to HWHY.

Present a cake of the first of your dough as a contribution – as a contribution of the threshing-floor you present it.

And when you sin by mistake and do not do all these commands which HWHY has spoken to Mosheh,

all that HWHY has commanded you by the hand of Mosheh, from the day HWHY gave command and onward throughout your generations,

then it shall be, if it is done by mistake, without the knowledge of the
congregation, that all the congregation shall prepare one young bull as a burnt offering, as a sweet fragrance to Ayăz, with its grain offering and its drink offering, according to the right-ruling and one male goat as a sin offering.

Then the priest shall make atonement for all the congregation of the children of Yisra’ēl and it shall be forgiven them, for it was by mistake. And they shall bring their offering, an offering made by fire to Ayăz and their sin offering before Ayăz, for their mistake.

And it shall be forgiven all the congregation of the children of Yisra’ēl and the stranger who sojourns in their midst, because all the people did it by mistake.

And if a being sins by mistake, then he shall bring a female goat a year old as a sin offering.

And the priest shall make atonement for the being who strays by mistake, when he sins by mistake before Ayăz, to make atonement for him and it shall be forgiven him.

For him who does whatever by mistake there is one Torah, both for him who is native among the children of Yisra’ēl and for the stranger who sojourns in their midst.

But the being who does whatever defiantly, whether he is native or a stranger, he reviles Ayăz and that being shall be cut off from among his people.

Because he has despised the Word of Ayăz and has broken His command, that being shall certainly be cut off, his crookedness is upon him.’”

And while the children of Yisra’ēl were in the wilderness, they found a man gathering sticks on the Sabbath day.

And those who found him gathering sticks brought him to Mosheh and to Aharon and to all the congregation.

And they put him in under guard, because it had not been declared what should be done to him.

And Ayăz said to Mosheh, “The man shall certainly be put to death, all the congregation stoning him with stones outside the camp.”

And all the congregation brought him outside the camp and stoned him with stones, as Ayăz commanded Mosheh and he died.

And Ayăz spoke to Mosheh, saying.

“Speak to the children of Yisra’ēl and you shall say to them to make tzitziyot on the corners of their garments throughout their generations and to put a blue cord in the tzitzit of the corners.

And it shall be to you for a tzitzit and you shall see it and shall remember all the commands of Ayăz and shall do them and not search after your own heart and your own eyes after which you went whoring,

so that you remember and shall do all My commands and be set-apart unto your Elohim.

“I am Ayăz your Elohim, who brought you out of the land of Mitsrayim, to be your Elohim. I am Ayăz your Elohim.”

And Qoraḥ, son of Yitshar, son of Qehath, son of Lĕwi, took both Dathan and Abiram the sons of Eliyab and On, son of Peleth, sons of Re’ubēn,

and they rose up before Mosheh with some of the children of Yisra’ēl, two hundred and fifty leaders of the congregation, called ones of the meeting, men of name.

And they assembled against Mosheh and against Aharon and said to them, “Enough of you! For all the congregation is set-apart, all of them and Ayăz is in their midst. Why then do you lift up yourselves above the assembly of Ayăz?”

And when Mosheh heard, he fell on his face,

and spoke to Qoraḥ and all his company, saying, “Tomorrow morning
Ayal shall make known who is His and who is set-apart and bring him near to Him. And let Him bring near to Him the one whom He chooses.

64*Do this: Take fire holders, Qorah and all your company, and put fire in them and put incense in them before Ayal tomorrow. And it shall be that the one whom Ayal chooses is the set-apart one. Enough of you, sons of Lēwī!

8And Mosheh said to Qorah, “Hear now, you sons of Lēwī: Is it little to you that the Elohim of Yisra’ēl has separated you from the congregation of Yisra’ēl, to bring you near to Himself, to perform the service of the Dwelling Place of Ayal and to stand before the congregation to serve them, and that He has brought you near to Himself, you and all your brothers, the sons of Lēwī, with you? Yet you seek the priesthood as well?

11Therefore you and all your company are set against Ayal. And Aharon, what is he that you grumble against him?”

12And Mosheh sent to call Dathan and Abiram the sons of Eliyāḇ, but they said, “We are not coming up!

13*Is it little that you have brought us up out of a land flowing with milk and honey, to kill us in the wilderness, that you would also seize total rule over us?

14Also, you have not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards. Would you bore out the eyes of these men? We are not coming up!

15And Mosheh became very displeased and said to Ayal, “Do not respect their offering. I have not taken one donkey from them, nor have I done harm to any of them.”

16Then Mosheh said to Qorah, “Tomorrow, you and all your company shall be there before Ayal, you and they and Aharon.

17And take each one his fire holder and you shall put incense in it. And let each one bring his fire holder before Ayal, two hundred and fifty fire holders and you and Aharon, each one with his fire holder.”

18So each one took his fire holder and put fire in it and laid incense on it and stood at the door of the Tent of Meeting with Mosheh and Aharon.

19And Qorah assembled all the congregation against them at the door of the Tent of Meeting. Then the esteem of Ayal appeared to all the congregation.

20And Ayal spoke to Mosheh and to Aharon, saying,

21“Separate yourselves from the midst of this congregation and let Me consume them in a moment.”

22But they fell on their faces and said, “O Ėl, Elohim of the spirits of all flesh! When one man sins, are You wroth with all the congregation?”

23And Ayal spoke to Mosheh, saying,

24“Speak to the congregation, saying, ‘Move away from around the tents of Qorah, Dathan and Abiram.’ ”

25So Mosheh rose up and went to Dathan and Abiram and the elders of Yisra’ēl followed him.

26And he spoke to the congregation, saying, “Please turn away from the tents of these wrong men! Do not touch whatever belongs to them, lest you be consumed in all their sins.”

27Then they moved away from around the tents of Qorah, Dathan and Abiram. And Dathan and Abiram came out and stood at the door of their tents, with their wives and their sons and their little children.

28And Mosheh said, “By this you know that Ayal has sent me to do all these works, that they are not from my own heart.

29*If these die as all men do, or if they are visited as all men are visited, then Ayal has not sent me.

30But if Ayal creates what is unheard of and the earth opens its mouth and swallows them up with all that belongs to them and they go down
And it came to be, as he ended speaking all these words, that the ground under them split apart, and the earth opened its mouth and swallowed them up, with their households and all the men with Qoraḥ, with all their goods.

So they and all those with them went down alive into the grave and the earth closed over them and they perished from the midst of the assembly.

And all Yisra’ĕl who were round about them fled at their cry, for they said, “Lest the earth swallow us up!”

And a fire came out from Ayaz and consumed the two hundred and fifty men who were offering incense.

And Ayaz spoke to Mosheh, saying,

“Say to El’azar, son of Aharon the priest, to pick up the fire holders out of the blaze, for they are set-apart and scatter the fire some distance away.

The fire holders of these men who sinned against their own lives, let them be made into beaten plates as a covering for the altar. Because they brought them before HWHY, therefore they are set-apart. And let them become a sign to the children of Yisra’ĕl.”

And El’azar the priest took the bronze fire holders, which those who were burned up had brought and they were beaten out as a covering on the altar – a remembrance to the children of Yisra’ĕl that no stranger who is not of the seed of Aharon, should come near to offer incense before Ayaz and not be like Qoraḥ and his company – as Ayaz had said to him through Mosheh.

But all the congregation of the children of Yisra’ĕl grumbled against Mosheh and against Aharon on the next day, saying, “You, you have killed the people of Ayaz.”

And it came to be, when the congregation assembled against Mosheh and against Aharon, that they turned toward the Tent of Meeting. And see, the cloud covered it and the esteem of Ayaz appeared.

And Mosheh and Aharon came before the Tent of Meeting.

And Ayaz spoke to Mosheh, "Arise from amidst this congregation and let Me consume them in a moment.” And they fell on their faces.

So Mosheh said to Aharon, “Take the fire holder and put fire in it from the altar and lay incense on and go, hurry to the assembly and make atonement for them, for wrath has gone out from Ayaz, the plague has begun.”

And Aharon took it as Mosheh commanded and ran into the midst of the assembly and saw that the plague had begun among the people. And he laid on the incense and made atonement for the people, and stood between the dead and the living. And the plague was stopped.

And those who died in the plague were fourteen thousand seven hundred, besides those who died on account of Qoraḥ.

Then Aharon returned to Mosheh at the door of the Tent of Meeting, for the plague had stopped.

And Ayaz spoke to Mosheh, saying,

“Speak to the children of Yisra’ĕl and take from them a rod from each father’s house, all their leaders according to their fathers’ houses, twelve rods. Write each one’s name on his rod, and write Aharon’s name on the rod of Lēwi, for there is one rod for the head of each father’s house.

You shall then place them in the Tent of Meeting before the Witness, where I meet with you.

And it shall be that the rod of the man whom I choose buds and I shall rid Myself of the grumblings of the children of Yisra’ĕl, which they grumble against you.”

And Mosheh spoke to the children of
Yisra’ĕl and all their leaders gave him a rod each, for each leader according to their fathers’ houses, twelve rods. And the rod of Aharon was among their rods.

7So Mosheh placed the rods before Ayaz in the Tent of the witness.

8And it came to be on the next day that Mosheh went into the Tent of the witness and saw that the rod of Aharon, of the house of Lĕwi, had budded and brought forth buds and blossomed and bore ripe almonds.

9And Mosheh brought out all the rods from before Ayaz to all the children of Yisra’ĕl. And they looked and each man took his rod.

10And Ayaz said to Mosheh, “Bring Aharon’s rod back before the Witness, to be kept as a sign against the rebels, so that you put an end to their grumblings against Me, lest they die.”

11And Mosheh did as Ayaz had commanded him, so he did.

12And the children of Yisra’ĕl spoke to Mosheh, saying, “See, we shall die, we shall perish, we shall all perish!

13“Anyone who comes near the Dwelling Place of Ayaz dies. shall we be consumed – to die?”

18And Ayaz said to Aharon, “You and your sons and your father’s house with you are to bear the crookedness against the set-apart place and you and your sons with you are to bear the crookedness against your priesthood.

2“But bring with you your brothers of the tribe of Lĕwi too, the tribe of your father to join you and serve you while you and your sons are with you before the Tent of the witness.

3“And they shall guard your charge and the duty of all the Tent, but they do not come near the furnishings of the set-apart place and the altar, lest they die, both they and you.

4“And they shall be joined with you and guard the duty to the Tent of Meeting, for all the service of the Tent, but a stranger does not come near you.

5“And you shall guard the duty of the set-apart place and the duty of the altar, so that there be no more wrath on the children of Yisra’ĕl.

6“And see, I Myself have taken your brothers the Lĕwites from the midst of the children of Yisra’ĕl – a gift to you, given by Ayaz, to do the service of the Tent of Meeting.

7“But you and your sons with you are to guard your priesthood for all matters at the altar and behind the veil and you shall serve. I have given you the priesthood as a gift for service, but the stranger who comes near is put to death.”

8And Ayaz spoke to Aharon, “And see, I Myself have also given you the charge of My contributions, all the set-apart gifts of the children of Yisra’ĕl. I have given them to you for the anointing and to your sons, as a law forever.

9“This is yours of the most set-apart gifts, from the fire: all their offerings, all their grain offerings and all their sin offerings and all their guilt offerings which they render to Me, are most set-apart for you and your sons.

10“Eat it in the most set-apart place – every male eats it. It is set-apart to you.

11“This also is yours: the contribution of their gift, with all the wave offerings of the children of Yisra’ĕl. I have given them to you and your sons and daughters with you, as a law forever. Everyone who is clean in your house eats it.

12“All the best of the oil and all the best of the new wine and the grain – their firstfruits which they give to Ayaz – I have given them to you.

13“The first-fruits of all that is in their land, which they bring to Ayaz, are yours. Everyone who is clean in your house eats it.

14“All that is dedicated in Yisra’ĕl is yours.

15“Everyone opening a womb of all flesh, which they bring to Ayaz, whether man or beast, is yours. But the first-born of man you shall certainly
ransom and the first-born of the unclean beast you ransom.

164*And ransom theirransomed ones when one month old, **according** to your valuation, five sheqels of silver, **according** to the shekel of the set-apart place, which is twenty gérahs.

174*But the first-born of a cow, or the first-born of a sheep, or the first-born of a goat you do not ransom, they are set-apart. Sprinkle their **blood** on the altar and burn their fat as an offering made by **fire** for a **sweet** fragrance to **ayazl**.

184*And their **flesh** is yours, as the wave breast and as the **right** thigh, it is yours.

194*All the contributions of the set-apart gifts, which the children of Yisra’êl present to **ayazl**, I have **given** to you and your sons and daughters with you as a **law** **forever**. It is a **covenant** of salt **forever** before **ayazl** with you and your seed with you.”

20 And **ayazl** said to Aharon, “You are not to have an **inheritance** in their land, nor have any portion in their **midst**. I am your portion and your **inheritance** among the children of Yisra’êl.

21*And **see**, I have **given** the children of Lëwi all the tithes in Yisra’êl as an **inheritance** in **return** for the service which they are serving, the service of the Tent of Meeting.

22*And let the children of Yisra’êl no more **come near** the Tent of Meeting, lest they bear **sin** and **die**,

23**because** the Lëwites **shall** do the service of the Tent of Meeting, so they themselves bear their crookedness. A **law** **forever**, throughout your generations: that among the children of Yisra’êl they have to no inheritance,

24*but the tithes of the children of Yisra’êl, which they present as a contribution to **ayazl**, I have **given** to the Lëwites as an inheritance. That is why I have said to them, ‘Among the children of Yisra’êl they have no inheritance.’”

25 And **ayazl** spoke to Mosheh, saying,

26*Speak** to the Lëwites and say to them, ‘**When** you take from the children of Yisra’êl the tithes which I have **given** you from them as your inheritance, then you **shall** present a contribution of it to **ayazl**, a tenth of the tithes.

27*And your contribution **shall be** reckoned to you as grain from the threshing-floor and as filling from the winepress.

28*Thus you also present a contribution unto **ayazl** from all your tithes which you receive from the children of Yisra’êl. And you **shall** give from it the contribution to **ayazl** to Aharon the priest.

29*From all your gifts you present **every** contribution due to **ayazl**, from all the best of them, the set-apart part of them.’

30*And you **shall** say to them, ‘**When** you have presented the best of it, then the rest **shall be** reckoned to the Lëwites as the yield of the threshing-floor and as the yield of the winepress.

31*And you **shall** eat it in any place, you and your households, for it is your reward for your service in the Tent of Meeting,

32*and bear no sin **because** of it, when you have presented the best of it and do not profane the set-apart gifts of the children of Yisra’êl, lest you **die**.’”

19 And **ayazl** spoke to Mosheh and to Aharon, saying,

20“This is a **law** of the Torah which **ayazl** has **commanded**, saying, ‘**Speak** to the children of Yisra’êl, that they bring you a red heifer, a **perfect** one, in which there is no blemish and on which a yoke has never come.

3*And you **shall** give it to El’azar the priest and he **shall** bring it outside the camp and **shall** slaughter it before him.

4*And El’azar the priest **shall** take some of its **blood** with his **finger** and sprinkle some of its **blood** seven times toward the front of the Tent of Meeting.

5*And the heifer **shall be burned** before his eyes – he burns its hide and its **flesh** and its **blood** and its dung.
And the priest shall take cedar wood and hyssop and scarlet and throw them into the midst of the fire burning the heifer.

The priest shall then wash his garments and shall bathe his body in water and afterward come into the camp, but the priest is unclean until evening.

And he who is burning it washes his garments in water and shall bathe his body in water and is unclean until evening.

And a clean man shall gather up the ashes of the heifer and shall place them in a vessel. And they shall be kept for the congregation of the children of Yisra’el for the water for uncleanness, it is for cleansing from sin.

And he who gathers the ashes of the heifer shall wash his garments and is unclean until evening. And it shall be a law forever to the children of Yisra’el and to the stranger who sojourns in their midst.

He who touches the dead of any human being is unclean for seven days. He is to cleanse himself with the water on the third day and on the seventh day he is clean. But if he does not cleanse himself on the third day, then on the seventh day he is not clean.

Anyone who touches the dead of a human being and does not cleanse himself, defiles the Dwelling Place of Ayâl. And that being shall be cut off from Yisra’el. He is unclean, for the water for uncleanness was not sprinkled on him, his uncleanness is still upon him.

This is the Torah when a man dies in a tent: All who come into the tent and all who are in the tent are unclean for seven days,

and every open vessel which has no cover fastened on it, is unclean.

Anyone in the open field who touches someone slain by a sword or who has died, or a bone of a man, or a grave, is unclean for seven days.

And for the unclean being they shall take some of the ashes of the heifer burnt for cleansing from sin and running water shall be put on them in a vessel.

And a clean man shall take hyssop and dip it in the water and shall sprinkle it on the tent and on all the vessels and on the beings who were there, or on the one who touched a bone, or the slain, or the dead, or a grave.

And the clean one shall sprinkle the unclean on the third day and on the seventh day. And on the seventh day he shall cleanse himself and shall wash his garments and bathe in water and shall be clean in the evening.

But the man who is unclean and does not cleanse himself, that being shall be cut off from among the assembly, because he has defiled the set-apart place of Ayâl – water for uncleanness has not been sprinkled on him, he is unclean.

And it shall be a law for them forever. And the one who sprinkles the water for uncleanness washes his garments. And the one who touches the water for uncleanness is unclean until evening.

And whatever the unclean being touches is unclean. And the being who touches it is unclean until evening.’”

And the children of Yisra’el, all the congregation, came into the Wilderness of Tsin in the first month and the people stayed in Qâdêsh. And Miryam died there and was buried there.

Now there was no water for the congregation and they assembled against Mosheh and against Aharon.

And the people contended with Mosheh and spoke, saying, “If only we had died when our brothers died before Ayâl!

Why have you brought up the assembly of Ayâl into this wilderness, that we and our livestock should die here?

And why have you brought us up out of Mitsrayim, to bring us to this evil
place? – not a place of grain or figs or vines or pomegranates and there is no water to drink.”

6Then Mosheh and Aharon went from the presence of the assembly to the door of the Tent of Meeting and they fell on their faces. And the esteem of ₐ_yаژ_ appeared to them.

7And ₐ_yаژ_ spoke to Mosheh, saying,

8“Take the rod and assemble the congregation, you and your brother Aharon. And you shall speak to the rock before their eyes and it shall give its water. And you shall bring water for them out of the rock and give drink to the congregation and their livestock.”

9And Mosheh took the rod from before HWHY as He commanded him.

10And Mosheh and Aharon assembled the assembly before the rock. And he said to them, “Hear now, you rebels, shall we bring water for you out of this rock?”

11Then Mosheh lifted his hand and struck the rock twice with his rod. And much water came out and the congregation and their livestock drank.

12But HWHY spoke to Mosheh and to Aharon, “Because you did not believe Me, to set Me apart in the eyes of the children of Yisra’ĕl, therefore you do not bring this assembly into the land which I have given them.”

13These were the waters of Meribah, because the children of Yisra’ĕl contended with ₐ_yаژ_ and He was set-apart among them.

14And Mosheh sent messengers from Qadēš to the sovereign of Edom. “This is what your brother Yisra’ĕl said, ‘You know all the hardship that has befallen us,

15that our fathers went down to Mitsrayim and we dwelt in Mitsrayim a long time, and the Mitsrites did evil to us and our fathers.

16And we cried out to ₐ_yаژ_ and He heard our voice and sent the Messenger and brought us up out of Mitsrayim.

And see, we are in Qadēš, a city on the edge of your border.

17Please let us pass over, through your land. We shall not pass over through fields or vineyards, nor drink water from wells, we shall go along the sovereign’s highway. We shall not turn aside, right or left, until we have passed over your border.’ ”

18But Edom said to him, “You do not pass over through me, lest I come out against you with the sword.”

19And the children of Yisra’ĕl said to him, “We shall go by the highway and if I or my livestock drink any of your water, then I shall pay for it. Let me only pass over on foot, without a word.”

20But he said, “You do not pass over.” And Edom came out against them with many men and with a strong hand.

21So when Edom refused to let Yisra’ĕl pass over through his border, Yisra’ĕl turned away from him.

22And the children of Yisra’ĕl, all the company, departed from Qadēš and came to Mount Hor.

23And ₐ_yаژ_ spoke to Mosheh and to Aharon in Mount Hor near the border of the land of Edom, saying,

24“Aharon is to be gathered to his people, for he is not to enter the land which I have given to the children of Yisra’ĕl, because you rebelled against My mouth at the water of Meribah.

25And ₐ_yаژ_ spoke to Mosheh and to Aharon in Mount Hor near the border of the land of Edom, saying,

26Aharon is to be gathered to his people, for he is not to enter the land which I have given to the children of Yisra’ĕl, because you rebelled against My mouth at the water of Meribah.

27“And Aharon is to be gathered to his people, for he is not to enter the land which I have given to the children of Yisra’ĕl, because you rebelled against My mouth at the water of Meribah.

28And Mosheh stripped Aharon of his garments and put them on El’azar his son, for Aharon is to be gathered to his people and die there.”

29And Mosheh did as ₐ_yаژ_ commanded and they went up to Mount Hor before the eyes of all the congregation.

30And Mosheh stripped Aharon of his garments and put them on El’azar his son. And Aharon died there on the top of the mountain. And Mosheh and El’azar came down from the mountain.

31And when all the congregation saw
that Aharon was dead, all the house of Yisra’èl wept for Aharon, thirty days.

21 And the sovereign of Arad, the Kena’anite, who dwelt in the South, heard that Yisra’èl was coming on the way to Atharim and he fought against Yisra’èl and took some of them captive.

2Then Yisra’èl made a vow to Elohim and said, “If You deliver this people into my hand indeed, then I shall put their cities under the ban.”

3And Elohim listened to the voice of Yisra’èl and gave up the Kena’anites and they put them and their cities under the ban. So the name of that place was called Hormah.

4And they departed from Mount Hor by the Way of the Sea of Reeds, to go around the land of Edom. But the being of the people grew impatient because of the way.

5And the people spoke against Elohim and against Mosheh, “Why have you brought us up out of Mitsrayim to die in the wilderness? For there is no food and no water and our being loathes this light bread.”

6And Elohim sent fiery serpents among the people and they bit the people. And many of the people of Yisra’èl died.

7Then the people came to Mosheh and said, “We have sinned, for we have spoken against Elohim and against you. Pray to Elohim to take away the serpents from us.” So Mosheh prayed on behalf of the people.

8And Elohim said to Mosheh, “Make a fiery serpent and set it on a pole. And it shall be that everyone who is bitten, when he looks at it, shall live.”

9So Mosheh made a bronze serpent and put it on a pole. And it came to be, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived.

10And the children of Yisra’èl set out and camped in Oboth.

11And they departed from Oboth and camped at Iyè Ha-Abarim, in the wilderness which is east of Mo’aḇ, toward sunrise.

12From there they set out and camped at the wadi Zered.

13From there they set out and camped on the other side of the Arnon, which is in the wilderness that extends from the border of the Amorites, for the Arnon is the border of Mo’aḇ, between Mo’aḇ and the Amorites.

14Therefore it is said in the Book of the Battles of Ayăl, “Wahèḇ in Suphah, the wadi Arnon, and the slope of the wadi that turns aside to the dwelling of Ar and lies on the border of Mo’aḇ.”

15And from there on to Be’ër, which is the well where Elohim said to Mosheh, “Gather the people and let Me give them water.”

16Yisra’èl then sang this song: “Spring up, O well! Sing to it, a well the leaders sank which the nobles of the people dug with their staves, by the Word of the Law-giver. Then from the wilderness on to Mattanah, from Mattanah to Nahali’èl, from Nahali’èl to Bamoth, and from Bamoth, in the valley that is in the country of Mo’aḇ, to the top of Pisgah which looks down on the wasteland.

17And Yisra’èl sent messengers to Siḥon sovereign of the Amorites, saying, “Let me pass through your land. We shall not turn off into fields or vineyards, we shall not drink water from wells, but go by the sovereign’s highway until we have passed over your border.”

18But Siḥon would not allow Yisra’èl to pass through his border. So Siḥon gathered all his people together and went out against Yisra’èl in the wilderness and he came to Yahats and fought against Yisra’èl.

19And Yisra’èl smote him with the edge of the sword and took possession of his land from the Arnon to the Yabboq, as far as the children of Ammon, for the border of the children of Ammon was strong.
25. And Yisra’ėl took all these cities and Yisra’ėl dwelt in all the cities of the Amorites – in Ḥeshbon and in all its villages,

26. for Ḥeshbon was the city of Sihon the sovereign of the Amorites, who had fought against the former sovereign of Mo’āḇ and had taken all his land from his hand as far as the Arnon.

27. That is why those who speak in proverbs say, “Come to Ḥeshbon, let the city of Sihon be built and established.

28. For fire went out from Ḥeshbon, a flame from the city of Sihon. It consumed Ar of Mo’āḇ, the masters of the heights of the Arnon.

29. Woe to you, Mo’āḇ! You have perished, O people of Kemosh! He has given his sons as fugitives and his daughters into captivity, to Sihōn the sovereign of the Amorites.

30. Then we shot them – Ḥeshbon has perished as far as Dibon. And we laid waste as far as Nophah, which reaches to Mēyḏeba.”

31. So Yisra’ėl dwelt in the land of the Amorites.

32. And Mosheh sent to spy out Ya’zėr. And they took its villages and drove out the Amorites who were there,

33. and turned and went up by the way to Bashan. And Og sovereign of Bashan went out against them, he and all his people, to battle at Edre’i.

34. And Ayāḇ said to Mosheh, “Do not fear him, for I have given him into your hand, with all his people and his land. And you shall do to him as you did to Sihōn sovereign of the Amorites, who dwelt at Ḥeshbon.”

35. And they smote him and his sons and all his people, until no remnant was left to him. And they took possession of his land.

22. And the children of Yisra’ėl set out and camped in the desert plains of Mo’āḇ beyond the Yarden of Yeriḥo.

2. And Balaq son of Tsippor saw all that Yisra’ėl had done to the Amorites.

3. And Mo’āḇ was exceedingly afraid of the people because they were many and Mo’āḇ was in dread because of the children of Yisra’ėl.

4. And Mo’āḇ said to the elders of Midyan, “Now this company is licking up all that is around us, as an ox licks up the grass of the field.” Now Balaq son of Tsippor was sovereign of the Mo’āḇites at that time,

5. and he sent messengers to Bil’am son of Be’or at Pethor, which is near the River in the land of the sons of his people, to call him, saying, “See, a people has come from Mitsrayim. See, they have covered the surface of the land and are settling next to me!

6. “And now, please come at once, curse this people for me, for they are too strong for me. It might be that I smile them and drive them out of the land, for I know that he whom you bless is blessed and he whom you curse is cursed.”

7. And the elders of Mo’āḇ and the elders of Midyan left with the fees for divination in their hand and they came to Bil’am and spoke the words of Balaq to him.

8. And he said to them, “ Spend the night here and I shall bring back word to you, as Ayāḇ speaks to me.” So the heads of Mo’āḇ stayed with Bil’am.

9. And Elohim came to Bil’am and said, “Who are these men with you?”

10. And Bil’am said to Elohim, “Balaq, son of Tsippor, sovereign of Mo’āḇ, has sent to me, saying,

11. “See, a people has come out of Mitsrayim and cover the surface of the land. Come now, curse them for me. It might be that I am able to fight against them and drive them out.”’

12. And Elohim said to Bil’am, “Do not go with them. you do not curse the people, for they are blessed.”

13. And Bil’am rose in the morning and said to the heads of Balaq, “Go back to your land, for Ayāḇ has refused to allow me to go with you.”

14. And the heads of Mo’āḇ arose and
went to Balaq and said, “Bil’am refuses to come with us.”

15 Then Balaq again sent heads, more numerous and more esteemed than they.

16 And they came to Bil’am and said to him, “This is what Balaq son of Tsippor said: ‘Do not be withheld from coming to me, please,

17 for I esteem you very greatly and whatever you say to me, I do. Therefore please come, curse this people for me.’”

18 And Bil’am answered and said to the servants of Balaq, “Though Balaq were to give me his house filled with silver and gold, I am unable to go beyond the Word ofayah my Elohim, to do less or more.

19 And now, please, you also stay here tonight and let me find out what more aayah says to me.”

20 And Elohim came to Bil’am at night and said to him, “If the men come to call you, rise and go with them, but only the word which I speak to you that you do.”

21 And Bil’am rose in the morning and saddled his donkey and went with the heads of Mo’ab.

22 But the displeasure of Elohim burned because he went and the Messenger of aayah stationed Himself in the way as an adversary against him. And he was riding on his donkey and his two servants were with him.

23 And the donkey saw the Messenger of aayah standing in the way with His drawn sword in His hand and the donkey turned aside out of the way and went into the field. So Bil’am beat the donkey to turn her back onto the way.

24 Then the Messenger of aayah stood in a narrow passage between the vineyards, with a wall on this side and a wall on that side.

25 And when the donkey saw the Messenger of aayah, she pushed herself against the wall and crushed Bil’am’s foot against the wall, so he beat her again.

26 And the Messenger of aayah went further and stood in a narrow place where there was no way to turn aside, right or left.

27 And when the donkey saw the Messenger of aayah, she lay down under Bil’am. So Bil’am’s displeasure burned and he beat the donkey with his staff.

28 Then aayah opened the mouth of the donkey and she said to Bil’am, “What have I done to you, that you have beaten me these Three times?”

29 And Bil’am said to the donkey, “Because you have mocked me. I wish there were a sword in my hand, for I would have killed you by now!”

30 And the donkey said to Bil’am, “Am I not your donkey on which you have ridden, ever since I became yours, to this day? Was I ever known to do so to you?” And he said, “No.”

31 Then aayah opened Bil’am’s eyes and he saw the Messenger of aayah standing in the way with His drawn sword in His hand. And he bowed his head and fell on his face.

32 And the Messenger of aayah said to him, “Why have you beaten your donkey these Three times? See, I have come out to stand against you, because your way is reckless before Me.

33 And the donkey saw Me and turned aside from Me these Three times. If she had not turned aside from Me, I certainly would have killed you by now and let her live.”

34 And Bil’am said to the Messenger of aayah, “I have sinned, for I did not know You stood in the way against me. And now, if evil is in Your eyes, let me turn back.”

35 And the Messenger of aayah said to Bil’am, “Go with the men, but only the word that I speak to you, that you speak.” Bil’am then went with the heads of Balaq.

36 And when Balaq heard that Bil’am was coming, he went out to meet him at the city of Mo’ab, which is on the border at the Arnon, which was in the extremity of the border.

37 And Balaq said to Bil’am, “Did I not
urgently send to you, calling for you? Why did you not come to me? Am I not able to esteem you?"

10"Who shall count the dust of Ya'aqob and the number of one-fourth of Yisra'él? Let me die the death of the upright and let my end be like his!"

11And Balaq said to Bil'am, "What have you done to me? I took you to curse my enemies and look, you have kept on blessing!"

12And he answered and said, "Should I not take heed to speak what Ayāz has put in my mouth?"

13And Balaq said to him, "Please come with me to another place from where you see them. You only see the extremity but not all of them. Curse them for me from there."

14And he took him to the field of Tsophim, to the top of Pisgah and built seven altars and offered a bull and a ram on each altar.

15And he said to Balaq, "Stand here by your burnt offering while I meet over there."

16And Ayāz came to Bil'am and put a word in his mouth and said, "Go back to Balaq and say this."

17So he went to him and saw him standing by his burnt offering and the heads of Mo'ab with him. And Balaq asked him, "What did Ayāz say?"

18And he took up his proverb and said, "Rise up, Balaq and hear! Listen to me, son of Tsippor!

19"Él is not a man, to lie; nor a son of man, to repent! Has He said and would He not do it; or spoken and would not confirm it?

20"See, I have received, to bless. And He has blessed and I do not reverse it.

21"He has not looked upon wickedness in Ya'aqob, nor has He seen trouble in Yisra'él. Ayāz his Elohim is with him and the shout of a Sovereign is in him.

22"Él who brought them out of Mitsrayim, is for them like the horns of a wild ox.

23"For there is no sorcery against Ya'aqob, nor is there any divination against Yisra'él. Now it is said to
Ya’aqoḇ and to Yisra’ēl, ‘*What* has Ėl done!’

24“Look, a people rises like a lioness and lifts itself up like a lion; it lies not down until it devours the prey and drinks the *blood* of the slain.”

25And Balaq said to Bil’ām, “*Do not curse* them at all, nor *bless* them at all!”

26And Bil’ām answered and said to Balaq, “Have I not *spoken* to you, saying, ‘All that *ayāl* speaks, that I do?’”

27And Balaq said to Bil’ām, “Please come, let me take you to another place. It might be *right in the eyes* of Elohim that you *curse* them for me from there.”

28And Balaq took Bil’ām to the top of Pe’ōr, that overlooks the wasteland.

29And Bil’ām said to Balaq, “Build seven *altars* for me here and prepare seven bulls and seven rams for me here.”

30And Balaq did as Bil’ām had said and offered a bull and a ram on each altar.

24 And when Bil’ām saw that it pleased *ayāl* to *bless* Yisra’ēl, he did *not* go as at other times, to *seek* to use sorcery, but he set his face toward the wilderness.

2And Bil’ām lifted up his eyes and *saw* Yisra’ēl encamped *according* to their tribes. And the *Spirit* of Elohim came upon him.

3And he took up his proverb and said, “The saying of Bil’ām, son of Be’ōr and the saying of the man whose eyes are opened,

4the saying of him who *hears* the *words* of Ėl, who sees the *vision* of the Almighty, who falls down, with eyes opened wide:

5*How good* are your tents, O Ya’aqoḇ, your dwellings, O Yisra’ēl!

6*Like wadis* that stretch out, like gardens by a river, like aloes planted by *ayāl*, like cedars beside waters.

7*He makes* water flow from his buckets and his seed is in many waters. *His* sovereign is higher than Aḡaḡ and his *reign* is exalted.

8*Ēl* who brought him out of Mitsrayim is for them like the horns of a wild ox; he devours nations, his enemies; and he breaks their bones and with his arrows he *smites*.

9*He bowed* down, he lay down like a lion. And, like a lion, who would rouse him? *Blessed* is he who blesses you and *cursed* is he who curses you.”

10Then the *displeasure* of Balaq *burned against* Bil’ām and he *struck* his hands together. Balaq then said to Bil’ām, “I summoned you to *curse* my enemies and see, you have kept on blessing, these *three times*!

11“And *now flee* to your place. I said I would greatly *esteem* you and see, *ayāl* has kept you back from esteem.”

12And Bil’ām said to Balaq, “Did I not also *speak* to your messengers whom you *sent* to me, saying,

13*If* Balaq should give me his house filled with silver and gold, I am *unable* to go beyond the *Word* of *ayāl*, to do either *good* or *evil* of my own *heart*. *What* *ayāl* speaks, that I *speak*?”

14“And *now, see*, I am going to my people. *Come*, let me advise you what this people is going to do to your people in the *latter* days.”

15And he took up his proverb and said, “The saying of Bil’ām, son of Be’ōr and the saying of the man whose eyes are opened,

16the saying of him who *hears* the words of Ėl and *knows* the knowledge of the Most High, who sees the *vision* of the Almighty, who falls down, with eyes opened wide:

17*I see* Him, but not *now*; I *observe* Him, but not *near*. A *Star shall come out* of Ya’aqoḇ and a *Sceptre shall rise* out of Yisra’ēl and *shall smite* the corners of Mo’āḇ and *shall destroy* all the sons of Shēth.

18*And Edom shall be* a possession; and Śē’ir *shall be* a possession – enemies – and Yisra’ēl is doing mightily.

19*And out of Ya’aqoḇ *One shall rule* and *destroy* the *remnant* from Ar.”

20He then *looked* on Amalēq and he
took up his proverb and said, “Amalēq was first among the nations, but his latter end is to perish forever.”

21 He then looked on the Qēynites and he took up his proverb and said, “Firm is your dwelling place and your nest is set in the rock,

22 but Qayin is to be burned. Til when does Asshur keep you captive?”

23 And he took up his proverb and said, “Oh, who does live when Ėl does this?

24 And ships shall come from the coast of Kittim and they shall afflict Asshur and afflict Ėḇer and so shall Amalēq and he also perishes.”

25 And Bil'am arose and left and returned to his place. And Balaq also went his way.

25 And Yasra'ĕl dwelt in Shittim and the people began to whor[e with the daughters of Mo'aḇ, and they invited the people to the slaughterings of their mighty ones and the people ate and bowed down to their mighty ones.

26 Thus Yisra'ĕl was joined to Ba'al Pe'or and the displeasure of anguage among the children of Yisra'ĕl came to a stop.

27 And those who died in the plague were twenty-four thousand.

28 And ayah spoke to Mosheh, saying,

29 “Pinehas, son of El'azar, son of Aharon the priest, has turned back My wrath from the children of Yisra'ĕl, because he was ardent with My ardour in their midst, so that I did not consume the children of Yisra'ĕl in My ardour.

30 Therefore say, ‘See, I am giving him My covenant of peace,

31 and it shall be to him and to his seed after him a covenant of an everlasting priesthood, because he was ardent for his Elohim and made atonement for the children of Yisra'ĕl.’”

32 And the name of the Yisra'ĕlite who was killed, who was killed with the Midyanite woman, was Zimri, son of Salu, a leader of a father’s house among the Shim'onites.

33 And the name of the Midyanite woman who was killed was Kozbi the daughter of Tsur. He was head of the people of a father’s house in Midyan.

34 And the name of the Midyanite woman who was killed was Kozbi the daughter of a leader of Midyan, their sister, who was killed in the day of the plague because of Pe'or.”

26 And it came to be, after the plague, that ayah spoke to Mosheh and El'azar, son of Aharon the priest, saying,

3 “Take a census of all the congregation of the children of Yisra'ĕl from twenty years old and above, by their fathers’ houses, everyone going out to the army
against, contended ḤWHY ḥ in the company of Qora against Mosheh and of the congregation, who contended ḥḇḇ and Dathan and Ṭiram. This Dathan three thousand seven hundred and thirty.

And their registered ones were forty-seven thousand one hundred and twenty-two hundred.

And the sons of Eliya ṃḇ: Nemu’ḇĕ, the clan of the Aroḏites; of Pallu, the clan of the Palluimites; of Zeraḥ, the clan of the Zeraḥites; of Dathan and Ṭiram, were the called ones ṭḇĕ and Dathan and Ṭiram. This Dathan three thousand seven hundred and thirty.

And their registered ones were forty-seven thousand one hundred and twenty-two hundred.

And the son of Pallu: Eliyaḇ. And the sons of Eliyaḇ: Nemu’ евр, and Dathan and Abiram. This Dathan and Abiram, were the called ones of the congregation, who contended against Mosheh and against Aharon in the company of Qorah, when they contended against ṭḇayette.

And the earth opened its mouth and swallowed them up together with Qorah when that company died, when the fire consumed two hundred and fifty men. And they became a sign,

but the sons of Qorah did not die.

Sons of Shim’on according to their clans: of Nemu’ евр, the clan of the Nemu’ еврleşites; of Yamin, the clan of the Yaminites; of Yaqin, the clan of the Yakinites;

of Zerah, the clan of the Zarahites; of Sha’ евр, the clan of the Sha’ еврites.

These are the clans of the Shim’onites: twenty-two thousand two hundred.

Sons of Gad according to their clans: of Tsephon, the clan of the Tsephonites; of Haggi, the clan of the Haggites; of Shuni, the clan of the Shunites;

of Ozni, the clan of the Oznites; of Ēri, the clan of the Ērites;

of Aroḏ, the clan of the Aroḏites; of Arēl, the clan of the Arēlites.

These are the clans of the sons of Gaḏ according to their registered ones: twenty thousand two hundred.

Sons of Yahudah: Ēr and Onan. And Ēr and Onan died in the land of Kena’an.

And sons of Yahudah according to their clans: of Shēlah, the clan of the Shēlahites; of Perets, the clan of the Partisites; of Zerah, the clan of the Zarahites.

And sons of Perets: of Hetsron, the clan of the Hetsronites; of Hămül, the clan of the Hamulites.

These are the clans of Yahudah according to their registered ones: seventy-six thousand five hundred.

Sons of Yissaskar according to their clans: of Tola, the clan of the Tolaites; of Puwlah, the clan of the Punites;

of Yashub, the clan of the Yashubites; of Shimron, the clan of the Shimronites.

These are the clans of Yissaskar according to their registered ones: sixty-four thousand three hundred.

Sons of Zebulun according to their clans: of Sereḏ, the clan of the Sardites; of Ēlôn, the clan of the Ēlônites; of Yahišt евр, the clan of the Yahisti еврites.

These are the clans of the Zebulunites according to their registered ones: sixty thousand five hundred.

Sons of Yosèph according to their clans, by Menashsheh and Ephrayim:

Sons of Menashsheh: of Makir, the clan of the Makirites. And Makir brought forth Gil’ad; of Gil’ad, the clan of the Gil’adites.

These are sons of Gil’ad: of Iyezer, the clan of the Iyezerites; of Hēeq, the clan of the Hēeqites;

of Asri евр, the clan of the Asri еврites; of Shekem, the clan of the Shekemites;

of Shemida, the clan of the Shemida; of Hêpher, the clan of the Hêpherites.

And Tselophḥad son of Hêpher had no sons, but daughters. And the names of the daughters of Tselophḥad: Mahlah and No’ah, Hoqlah, Milkah and Tirtsah.

These are the clans of Menashsheh and their registered ones: fifty-two thousand seven hundred.
35These are the sons of Ephrayim **according** to their clans: of Shuthelah, the clan of the Shuthalhites; of Beker, the clan of the Bakrites; of Taḥan, the clan of the Taḥanites.  
36And these are sons of Shuthelah: of Éran, the clan of the Éranites.  
37These are the clans of the sons of Ephrayim **according** to their registered ones: thirty-two thousand five hundred. These are the sons of Yosēph **according** to their clans.

38Sons of Binyamin **according** to their clans: of Bela, the clan of the Belaites; of Ahiram, the clan of the Ahiramites;  
39of Shephupham, the clan of the Shephuphamites; of Hupham, the clan of the Huphamites.  
40And sons of Bela were Ard and Na'am: of Ard, the clan of the Ardites; of Na'am, the clan of the Na'amites.  
41These are sons of Binyamin **according** to their clans and their registered ones: forty-five thousand six hundred.

42These are sons of Dan **according** to their clans: of Shuham, the clan of the Shuhamites. These are the clans of Dan **according** to their clans.  
43All the clans of the Shuhamites, **according** to their registered ones: sixty-four thousand four hundred.  
44Sons of Ashér **according** to their clans: of Yimna, the clan of the Yimnahites; of Yishwi, the clan of the Yishwites; of Beri'ah, the clan of the Beri'ites.  
45Of the sons of Beri'ah: of Heber, the clan of the Heberites; of Malki’él, the clan of the Malki’élites.  
46And the name of the daughter of Ashér was Seraḥ.  
47These are the clans of the sons of Ashér **according** to their registered ones: fifty-three thousand four hundred.

48Sons of Naphtali **according** to their clans: of Yaḥtse’él, the clan of the Yaḥtse’élites; of Guni, the clan of the Gunites;  
49of Yētser, the clan of the Yētserites; of Shillēm, the clan of the Shillēmites.  
50These are the clans of Naphtali **according** to their clans and their registered ones: forty-five thousand four hundred.  
51These are the registered ones of the children of Yisra’ēl: six hundred and one thousand seven hundred and thirty.  
52And **AYAL** spoke to Mosheh, saying,  
53“The land is to be divided to these as an inheritance, **according** to the number of names.  
54“To the large one you give a larger inheritance and to the small one you give a smaller inheritance. Each shall be given its inheritance **according** to their registered ones.  
55**But** the land is divided by **lot**, they inherit **according** to the names of the tribes of their fathers.  
56“According to the **lot** their inheritance is divided between the larger and the smaller.”  
57And these are the registered ones of the Lēwites **according** to their clans: of Gēreshon, the clan of the Gēreshonites; of Qehath, the clan of the Qehathites; of Merari, the clan of the Merarites.  
58These are the clans of the Lēwites: the clan of the Libnites, the clan of the Hebronites, the clan of the Mahlites, the clan of the Mushites and the clan of the Qorhites. And Qehath brought forth Amram.  
59And the name of Amram’s wife was Yoḵeḇed the daughter of Lēw, who was born to Lēw in Mitsrayim. And to Amram she bore Aharon and Mosheh and their sister Miryam.  
60And to Aharon were born Naḏaḇ and Abihu, El’azar and Ithamar.  
61And Naḏaḇ and Abihu died when they brought strange fire before **AYAL**.  
62And their registered ones were twenty three thousand, **every** male from a month old and above. For they were not registered among the other children of Yisra’ēl, because there was no inheritance given to them among the children of Yisra’ēl.
inheritance to pass to his daughter.
9“And if he has no daughter, then you shall give his inheritance to his brothers.
10“And if he has no brothers, then you shall give his inheritance to his father’s brothers.
11“And if his father has no brothers, then you shall give his inheritance to the nearest relative in his clan and he shall possess it.” And it shall be to the children of Yisra’ĕl a law of right-ruling, as יהוה commanded Mosheh.
12And יהוה said to Mosheh, “Go up into this Mount Arim and see the land which I have given to the children of Yisra’ĕl.
13“And when you have seen it, you also shall be gathered to your people as אהרן your brother was gathered,
14because you rebelled against My mouth in the Wilderness of Tsin, in the strife of the congregation, to set Me apart at the waters before their eyes.” These were the waters of Meribah, at Qadesh in the Wilderness of Tsin.
15And Mosheh spoke to יהוה, saying,
16“Let יהוה, the Elohim of the spirits of all flesh, appoint a man over the congregation,
17who goes out before them and comes in before them, who leads them out and brings them in, so that the congregation of יהוה be not like sheep without a shepherd.”
18And יהוה said to Mosheh, “Take Yahusha son of Nun with you, a man in whom is the Spirit.
19and shall set him before El’azar the priest and before all the congregation and give him charge before their eyes,
20and shall put some of your esteem upon him, so that all the congregation of the children of Yisra’ĕl obey him.
21“And he is to stand before אהרן the priest, who shall inquire before יהוה by the right-ruling of the Urim. At his word they go out and at his word they come in, both he and all the
children of Yisra’ĕl with him, all the congregation.”

22 And Mosheh did as ayaz commanded him and took Yahusha and set him before El’azar the priest and before all the congregation, and laid his hands on him and commissioned him, as ayaz commanded by the hand of Mosheh.

28 And ayaz spoke to Mosheh, saying,

29 Command the children of Yisra’ĕl and you shall say to them, ‘Take heed to bring My offering, My food for My offerings made by fire as a sweet fragrance to Me, at their appointed time.’

30 And you shall say to them, ‘This is the offering made by fire which you bring to ayaz: two male lambs a year old, perfect ones, daily, a continual burnt offering.

31 The one lamb you prepare in the morning and the other lamb you prepare between the evenings,

32 with one-tenth of an ēphah of fine flour as a grain offering mixed with one-fourth of a hin of pressed oil, a continual burnt offering which was offered at Mount Sinai for a sweet fragrance, an offering made by fire to ayaz,

33 and its drink offering, one-fourth of a hin for each lamb. Pour out the drink to ayaz as an offering in the set-apart place.

34 The one lamb you prepare in the morning and the other lamb you prepare between the evenings,

35 with one-tenth of an ēphah of fine flour as a grain offering mixed with one-fourth of a hin of pressed oil, a continual burnt offering which was offered at Mount Sinai for a sweet fragrance, an offering made by fire to ayaz.

36 And in the first month, on the fourteenth day, is the Passover of ayaz,

37 and on the fifteenth day of this month is a festival. For seven days unleavened bread is eaten.

38 On the first day is a set-apart gathering, you do no servile work.

39 And you shall bring near an offering made by fire as a burnt offering to ayaz: two young bulls and one ram and seven lambs a year old, perfect ones;

40 three-tenths of an ēphah of fine flour as a grain offering, mixed with oil, for each bull; two-tenths of an ēphah of fine flour as a grain offering, mixed with oil, for the one ram;

41 and one-tenth of an ēphah of fine flour, mixed with oil, as a grain offering for each lamb, as a burnt offering of sweet fragrance, an offering made by fire to ayaz.

42 And their drink offering is half a hin of wine for a bull and one-third of a hin for a ram and one-fourth of a hin for a lamb. This is the burnt offering for each month throughout the months of the year,

43 and one male goat as a sin offering to ayaz is prepared, besides the continual burnt offering and its drink offering.

44 And in the first month, on the fourteenth day, is the Passover of ayaz,

45 and on the fifteenth day of this month is a festival. For seven days unleavened bread is eaten.

46 On the first day is a set-apart gathering, you do no servile work.

47 And you shall bring near an offering made by fire as a burnt offering to ayaz: two young bulls and one ram and seven lambs a year old, perfect ones they are for you,

48 and their grain offering, fine flour mixed with oil. Prepare three-tenths of an ēphah for a bull and two-tenths for a ram.

49 Prepare one-tenth of an ēphah for each of the seven lambs,

50 and one goat as a sin offering, to make atonement for you.

51 Prepare these besides the burnt offering of the morning, which is for a continual burnt offering.

52 According to these you are to prepare the food of the offering made by fire daily for seven days, as a sweet fragrance to ayaz. It is prepared
besides the continual burnt offering and its drink offering.

25 And on the **seventh day** you have a set-apart gathering, you do no servile work.

26 And on the **day of the first-fruits**, when you bring a new grain offering to **ayyl** at your **Festival of weeks**, you have a set-apart gathering, you do no servile work.

27 And you **shall bring near** a burnt offering as a **sweet** fragrance to **ayyl**: two young bulls, one ram and seven lambs a year old,

28 with their grain offering of fine flour mixed with oil: three-tenths of an ēphah for each bull, two-tenths for the one ram,

29 one-tenth for each of the seven lambs,

30 one male goat to make atonement for you,

31 **perfect** ones they are for you. **Prepare** them with their drink offerings, besides the continual burnt offering with its grain offering.

29 ‘And in the **seventh month**, on the **first day** of the month, you have a set-apart gathering, you do no work, it is a day of blowing the trumpets for you.

2‘And you **shall prepare** a burnt offering as a **sweet** fragrance to **ayyl**: one young bull, one ram, seven lambs a year old, **perfect** ones,

3 and their grain offering: fine flour mixed with oil, three-tenths of an ēphah for the bull, two-tenths for the ram,

4 one-tenth for each of the seven lambs,

5 and one male goat as a **sin** offering, to make atonement for you,

6 besides the burnt offering with its grain offering for the **New Moon**, the continual burnt offering with its grain offering and their drink offerings, **according** to their right-ruling, as a **sweet** fragrance, an offering made by **fire** to **ayyl**.

7 And on the **tenth day** of this **seventh month** you have a set-apart gathering and you **shall afflict** your beings, you do no work.

8 And you **shall bring near** a burnt offering to **ayyl**, a **sweet** fragrance: one young bull, one ram, seven lambs a year old, **perfect** ones they are for you,

9 and their grain offering: fine flour mixed with oil, three-tenths of an ēphah for the bull, two-tenths for the one ram,

10 one-tenth for each of the seven lambs,

11 one male goat as a **sin** offering, besides the **sin** offering for atonement, the continual burnt offering with its grain offering and their drink offerings.

12 And on the fifteenth **day** of the **seventh month** you have a set-apart gathering, you do no servile work. And you **shall observe** a **festival** to **ayyl**: seven days,

13 and you **shall bring near** a burnt offering, an offering made by **fire**; a **sweet** fragrance to **ayyl**: thirteen young bulls, two rams, fourteen lambs a year old, **perfect** ones they are,

14 and their grain offering: fine flour mixed with oil, three-tenths of an ēphah for each of the thirteen bulls, two-tenths for each of the two rams,

15 and one-tenth for each of the fourteen lambs,

16 and one male goat as a **sin** offering, besides the continual burnt offering, its grain offering and its drink offering.

17 Then on the second day: twelve young bulls, two rams, fourteen lambs a year old, **perfect** ones,

18 and their grain offering and their drink offerings for the bulls, for the rams and for the lambs, by their number, **according** to the right-ruling,

19 and one male goat as a **sin** offering, besides the continual burnt offering with its grain offering and their drink offerings.

20 And on the third day eleven bulls, two rams, fourteen lambs a year old, **perfect** ones,

21 and their grain offering and their drink offerings for the bulls, for the rams and for the lambs, by their number, **according** to the right-ruling,
Then on the fourth day: ten bulls, two rams, fourteen lambs a year old, perfect ones, and their grain offering and their drink offerings for the bulls, for the rams and for the lambs, by their number, according to the right-ruling, and one male goat as a sin offering, besides the continual burnt offering, its grain offering and its drink offering.

Then on the fifth day: nine bulls, two rams, fourteen lambs a year old, perfect ones, and their grain offering and their drink offerings for the bulls, for the rams and for the lambs, by their number, according to the right-ruling, and one male goat as a sin offering, besides the continual burnt offering, its grain offering and its drink offering.

Then on the sixth day: eight bulls, two rams, fourteen lambs a year old, perfect ones, and their grain offering and their drink offerings for the bulls, for the rams and for the lambs, by their number, according to the right-ruling, and one male goat as a sin offering, besides the continual burnt offering, its grain offering and its drink offering.

Then on the seventh day: seven bulls, two rams, fourteen lambs a year old, perfect ones, and their grain offering and their drink offerings for the bulls, for the rams and for the lambs, by their number, according to the right-ruling, and one male goat as a sin offering, besides the continual burnt offering, its grain offering and its drink offering.

Then on the eighth day you have an assembly, you do no servile work, and you shall bring near a burnt offering, an offering made by fire, a sweet fragrance to āyāl: one bull, one ram, seven lambs a year old, perfect ones, their grain offering and their drink offerings for the bull, for the ram and for the lambs, by their number, according to the right-ruling, and one goat as a sin offering, besides the continual burnt offering, its grain offering and its drink offering.

These you prepare to āyāl at your appointed times, besides your vowed offerings and your voluntary offerings, as your burnt offerings and your grain offerings, as your drink offerings and your peace offerings.’”

And Mosheh spoke to the children of Yisra’ĕl according to all āyāl had commanded Mosheh.

And Mosheh spoke to the heads of the tribes concerning the children of Yisra’ĕl, saying, “This is the word which āyāl has commanded:

When a man vows a vow to āyāl, or swears an oath to bind himself by some agreement, he does not break his word, he does according to all that comes out of his mouth.

Or if a woman vows a vow to āyāl and binds herself by some agreement while in her father’s house in her youth, and her father hears her vow and the agreement by which she has bound herself and her father has kept silent towards her, then all her vows shall stand and every agreement with which she has bound herself stands.

But if her father forbids her on the day that he hears, then none of her vows nor her agreements by which she has bound herself stand.

And āyāl pardons her, because her father has forbidden her.

But if she at all belongs to a husband, while bound by her vows or by a rash utterance from her lips by which she bound herself, and her husband hears it and he has kept silent towards her on the day that he hears, then her vows shall stand and her agreements by which she bound herself
do stand.

8amercial; if her husband forbids her on the day that he hears it, then he has nullified her vow which she vowed and the rash utterance of her lips by which she bound herself and Ayaz pardons her.

8bcommercial; But any vow of a widow or a divorced woman, by which she has bound herself, stands against her.

9bcommercial; And if she vowed in her husband’s house, or bound herself by an agreement with an oath,

10bcommercial; 11and her husband heard it and has kept silent towards her and did not forbid her, then all her vows shall stand and every agreement by which she bound herself stands.

12bcommercial; But if her husband clearly nullified them on the day he heard them, then whatever came from her lips concerning her vows or concerning the agreement binding her, it does not stand – her husband has nullified them and Ayaz pardons her.

13These are the laws which Ayaz commanded Mosheh, between a man and his wife and between a father and his daughter in her youth in her father’s house.

And Ayaz spoke to Mosheh, saying,

2ccommercial; 3And Mosheh spoke to the people, saying, “Arm some of yourselves for the campaign and let them go against the Midyanites to take vengeance for Ayaz on Midyan.

4ccommercial; 5So there were supplied from the tribes of Yisra’el one thousand from each tribe, twelve thousand armed ones for the campaign.

6And Mosheh sent them on the campaign, one thousand from each tribe, them and Pinzhas son of El’azar the priest on the campaign, with the set-apart utensils and the trumpets for sounding in his hand.

7And they fought against the Midyanites, as Ayaz commanded Mosheh and slew all the males.

8And they slew the sovereigns of Midyan with the rest of those who were pierced: Ewi and Reqem and Tsur and Ḥur and Reba, the five sovereigns of Midyan. And they slew Bi’lam son of Be’or with the sword.

9And the sons of Yisra’el took all the women of Midyan captive, with their little ones and took as spoil all their livestock and all their possessions.

10And they burned with fire all the cities where they dwelt and all their settlements.

11And they took all the spoil and all the booty, both of man and beast.

12And they brought the captives and the booty and the spoil to Mosheh and to El’azar the priest and to the congregation of the children of Yisra’el, to the camp in the desert plains of Mo’ab by the Yardên of Yeriho.

13And Mosheh and El’azar the priest and all the leaders of the congregation, went to meet them outside the camp.

14bcommercial; 15And Mosheh was wroth with the officers of the army, with the commanders of thousands and commanders of hundreds, who had come from the campaign.

16ccommercial; 17And Mosheh spoke to Mosheh, saying, “Arm some of yourselves for the campaign and let them go against the children of Yisra’el, through the
word of Bil'am, to trespass against Ayaz in the matter of Pe'or and there was a plague among the congregation of Ayaz.

17 And now, slay every male among the little ones. And every woman who has known a man by lying with a man you shall slay.

18 But keep alive for yourselves all the female children who have not known a man by lying with a man.

19 And you, camp outside the camp seven days. Whoever has slain any being and whoever has touched any slain, cleanse yourselves and your captives on the third day and on the seventh day.

20 And cleanse every garment and every object of leather and all the work of goats' hair and every object of wood."

21 And El'azar the priest said to the men of the campaign who went to the battle, “This is the law of the Torah which Ayaz commanded Mosheh:

22 Only the gold and the silver, the bronze, the iron, the tin and the lead,

23 every object that passes through fire, you put through the fire and it shall be clean; only, let it be cleansed with the water for uncleanness. And whatever does not pass through fire you pass through water.

24 And you shall wash your garments on the seventh day and be clean and afterwards come into the camp.”

25 And Ayaz spoke to Mosheh, saying,

26 Count up the plunder that was taken, of man and of beast, you and El'azar the priest and the heads of the fathers of the congregation.

27 And you shall divide the plunder into two parts, between those who took part in the battle, who went out on the campaign and all the congregation.

28 And set aside a levy for Ayaz on the men of battle who went out on the campaign: one out of every five hundred, of man and of the cattle and of the donkeys and of the sheep.

29 Take it from their half and give it to El'azar the priest as a contribution to Ayaz.

30 And from the children of Yisra'ĕl’s half you shall take one of every fifty, of man, of the cattle, of the donkeys and of the sheep, of all the livestock and give them to the Lĕwites guarding the duty of the Dwelling Place of Ayaz.”

31 And Mosheh and El'azar the priest did as Ayaz commanded Mosheh.

32 And the booty remaining from the plunder, which the people of the campaign had taken, was six hundred and seventy-five thousand sheep,

33 and seventy-two thousand cattle,

34 and thirty-two thousand human beings in all, of women who had not known a man by lying with a man.

35 And the half, the portion for those who went out on the campaign, was in number three hundred and thirty-seven thousand five hundred sheep,

36 and the levy unto Ayaz of the sheep was six hundred and seventy-five.

37 And the cattle were thirty-six thousand, of which the levy unto Ayaz was seventy-two.

38 And the human beings were sixteen thousand, of which the levy unto Ayaz was thirty-two beings.

39 And the donkeys were thirty thousand five hundred, of which the levy unto Ayaz was sixty-one.

40 And the human beings were sixteen thousand, of which the levy unto Ayaz was thirty-two beings.

41 So Mosheh gave the levy which was the contribution unto Ayaz to El'azar the priest, as Ayaz commanded Mosheh.

42 And from the children of Yisra'ĕl’s half, which Mosheh divided from the men who campaigned:

43 now the half belonging to the congregation was three hundred and thirty-seven thousand five hundred sheep,

44 and thirty-six thousand cattle,

45 and thirty-two thousand five hundred donkeys,

46 and sixteen thousand human beings.

Then Mosheh took from the children of Yisra’ĕl’s half: one out of every fifty,
drawn from man and beast and gave them to the Lēwites, who guarded the duty of the Dwelling Place of Ayāl, as Ayāl commanded Mosheh.

48 And the officers who were over thousands of the campaign, the commanders of thousands and commanders of hundreds, came near to Mosheh,

49 and they said to Mosheh, “Your servants have taken a count of the fighting men under our command and not a man of us is missing.

50 So we have brought an offering for Ayāl, what every man found of ornaments: armlets and bracelets and signet rings and earrings and necklaces, to make atonement for ourselves before Ayāl.”

51 And Mosheh and El’azar the priest received the gold from them, all the fashioned ornaments.

52 And all the gold of the offering that they presented to Ayāl, from the commanders of thousands and commanders of hundreds, was sixteen thousand seven hundred and fifty sheqels.

53 The men of the campaign had taken spoil, every man for himself.

54 And Mosheh and El’azar the priest received the gold from the commanders of thousands and of hundreds and brought it into the Tent of Meeting as a remembrance for the children of Yisra’ēl before Ayāl.

32 And the children of Re’ūbēn and the children of Gāḏ had much live stock, a large number. And they saw the land of Ya’zēr and the land of Gil’ād and saw that the place was a place for livestock.

So the children of Gāḏ and the children of Re’ūbēn came and spoke to Mosheh and to El’azar the priest and to the leaders of the congregation, saying,

34 Atoroth and Dibon and Ya’zēr and Nimrah and Heshbon and El’alēh and Seḇām and Neḇo and Be’on,

the land which Ayāl had smitten before the congregation of Yisra’ēl, is a land for livestock and your servants have livestock.”

5 And they said, “If we have found favour in your eyes, let this land be given to your servants as a possession and do not let us pass over the Yardēn.”

6 And Mosheh said to the children of Gāḏ and to the children of Re’ūbēn, “Are your brothers to go into the battle while you yourselves sit here?

7 “Now why do you discourage the heart of the children of Yisra’ēl from passing over into the land which Ayāl has given them?

8 “Thus your fathers did when I sent them away from Qaqēsh Barnēa to see the land.

9 For when they went up to the wadi Eshkol and saw the land, they discouraged the heart of the children of Yisra’ēl, so that they did not go into the land which Ayāl had given them.

10 Then the displeasure of Ayāl burned on that day and He swore an oath, saying,

11 Not one of the men who came up from Mitsrayim, from twenty years old and above, is to see the land of which I swore to Abrahām, Yitshq and Ya’aqob, because they did not follow Me completely,

12 except Kalēḇ son of Yephunneh, the Qinnizzite and Yahusha son of Nun, for they have followed Ayāl completely.

13 So the displeasure of Ayāl burned against Yisra’ēl and He made them wander in the wilderness forty years, until all the generation that had done evil in the eyes of Ayāl was destroyed.

14 And see, you have risen in your father’s place, an increase of men, sinners, to add still more the burning displeasure of Ayāl against Yisra’ēl.

15 For if you turn away from following Him, He shall once again leave them in the wilderness and you shall destroy all these people.”

16 Then they came near to him and said, “Let us build sheep-enclosures here for our livestock and cities for our little
ones,

but let us ourselves be armed, hastening before the children of Yisra’el until we have brought them to their place. And our little ones shall dwell in the walled cities because of the inhabitants of the land.

We shall not return to our homes until every one of the children of Yisra’el has received his inheritance.

For we shall not inherit with them on the other side of the Yardên and beyond, because our inheritance has fallen to us on this eastern side of the Yardên.”

And Mosheh said to them, “If you make this promise: if you arm yourselves before Ayâl for battle, and all your armed ones pass over the Yardên before Ayâl until He has driven out His enemies from before Him,

and the land has been subdued before Ayâl, then afterward you shall return and be guiltless before Ayâl and before Yisra’el. And this land shall be your possession before Ayâl.

But if you do not do so, then see, you shall sin against Ayâl and know: your sin is going to find you out.

Build cities for your little ones and enclosures for your sheep and do what you have promised.”

And the children of Gad and the children of Re’ûbên spoke to Mosheh, saying, “Your servants are going to do as my master commands.

Our little ones, our wives, our flocks and all our livestock are going to be there in the cities of Gil’âd,

but your servants are passing over, every armed one of the army, before Ayâl, to battle, as my master says.”

And Mosheh gave command concerning them to El’azar the priest, to Yahusha son of Nun and to the heads of the fathers of the tribes of the children of Yisra’el.

And Mosheh said to them, “If the children of Gad and the children of Re’ûbên pass over the Yardên with you, every man armed for battle before Ayâl and the land has been subdued before you, then you shall give them the land of Gil’âd as a possession.

But if they do not pass over armed with you, they shall have possessions among you in the land of Kena’an.”

Then the children of Ga’d and the children of Re’ûbên answered, saying, “As Ayâl has said to your servants, so we do.

We ourselves are passing over armed before Ayâl into the land of Kena’an, but the possession of our inheritance remains with us beyond the Yardên.”

So Mosheh gave to the children of Ga’d, to the children of Re’ûbên and to half the tribe of Menashsheh, son of Yosêph, the reign of Sihon sovereign of the Amorites and the reign of Og sovereign of Bashan, the land with its cities within the borders, the cities of the land round about.

And the children of Ga’d built Dibôn and Ataroth and Aro’ër,

and Atroth, Shophan and Ya’zêr and Yoğbehah,

Bêyth Nimrah and Bêyth Haran, walled cities and enclosures for sheep.

And the children of Re’ûbên built Heshbon and El’alêh and Qiryathayim,

Nebo and Ba’al Me’on – the names being changed – and Shibmah. And they gave other names to the cities which they built.

And the sons of Makir son of Menashsheh went to Gil’âd and took it and dispossessed the Amorites who were in it.

So Mosheh gave Gil’âd to Makir, son of Menashsheh and he dwelt in it.

And Ya’ir son of Menashsheh went and took its small towns and called them Hawoth Ya’ir.

And Nobah went and took Qenath and its villages and he called it Nobah, after his own name.

These are the departures of the children of Yisra’el, who went out of
the land of Mitsrayim by their divisions under the hand of Mosheh and Aharon.

2 And Mosheh wrote down the starting points of their departures at the command of הוהי and these are their departures according to their starting points:

3 So they departed from Ra’meses in the first month, on the fifteenth day of the first month, on the morrow of the Passover the children of Yisra’el went out with boldness before the eyes of all the Mitsrites,

4 and the Mitsrites were burying all their first-born, whom הוהי had smitten among them. Also on their mighty ones הוהי had executed judgments.

5 Then the children of Yisra’el departed from Ra’meses and camped at Sukkoth.

6 And they departed from Sukkoth and camped at Étham, which is on the edge of the wilderness.

7 And they departed from Étham and turned back to Pi Ha’iroth, which is east of Ba’al Tsephon. And they camped near Migdol.

8 And they departed from before Ha’iroth and passed over through the midst of the sea into the wilderness, went three days’ journey in the Wilderness of Étham and camped at Marah.

9 And they departed from Marah and came to Élim. And at Élim were twelve springs of water and seventy palm trees, so they camped there.

10 And they departed from Élim and camped by the Sea of Reeds.

11 And they departed from the Sea of Reeds and camped in the Wilderness of Sin.

12 And they departed from the Wilderness of sin and camped at Dophqah.

13 And they departed from Dophqah and camped at Alush.

14 And they departed from Alush and camped at Rephidim and there was no water for the people to drink.

15 And they departed from Rephidim and camped in the Wilderness of Šinai.

16 And they departed from the Wilderness of Sinai and camped at Qibroth Hatta’awah.

17 And they departed from Qibroth Hatta’awah and camped at Hatsëroth.

18 And they departed from Hatsëroth and camped at Rithmah.

19 And they departed from Rithmah and camped at Rimmon Perets.

20 And they departed from Rimmon Perets and camped at Libnah.

21 And they departed from Libnah and camped at Rissah.

22 And they departed from Rissah and camped at Qehèlathah.

23 And they departed from Qehèlathah and camped at Mount Shapher.

24 And they departed from Mount Shapher and camped at Hardah.

25 And they departed from Haradah and camped at Maqhèloth.

26 And they departed from Maqhèloth and camped at Tahath.

27 And they departed from Tahath and camped at Terah.

28 And they departed from Terah and camped at Mithqah.

29 And they departed from Mithqah and camped at Hashmonah.

30 And they departed from Hashmonah and camped at Mosèroth.

31 And they departed from Mosèroth and camped at Benèi Ya’aqan.

32 And they departed from Benèi Ya’aqan and camped at Hor Haggidgad.

33 And they departed from Hor Haggidgad and camped at Yotbathah.

34 And they departed from Yotbathah and camped at Abronah.

35 And they departed from Abronah and camped at Étsyon Geber.

36 And they departed from Étsyon Geber and camped in the Wilderness of Tsin, which is Qadèsh.

37 And they departed from Qadèsh and camped at Mount Hor, on the boundary of the land of Edom.

38 Then Aharon the priest went up to Mount Hor at the command of הוהי, and died there in the fortieth year after the children of Yisra’el had come out of the land of Mitsrayim, on the first day of the fifth month.
Now Aharon was one hundred and twenty-three years old when he died on Mount Hor. And the sovereign of Araḏ, the Kena'anite, who dwelt in the South in the land of Kena'an, heard of the coming of the children of Yisra’ĕl. So they departed from Mount Hor and camped at Tsalmonah. And they departed from Tsalmonah and camped at Punon. And they departed from Punon and camped at Oḇoth. And they departed from Oḇoth and camped at Iyĕ Ha-Abarim, at the border of Mo’aḇ. And they departed from Iyim and camped at Diḇon Gaḏ. And they departed from Diḇon Gaḏ and camped at Almon Diblathayemah. And they departed from Almon Diblathayemah and camped in the mountains of Abarim, before Neḇo. And they departed from the mountains of Abarim and camped in the desert plains of Mo’aḇ by the Yardĕn of Yeriḥo. And they camped by the Yardĕn, from Bĕyth Yeshimoth as far as the Aḇĕl Shittim in the desert plains of Mo’aḇ. And Ĥyāl spoke to Mosheh in the desert plains of Mo’aḇ by the Yardĕn, saying, ‘Speak to the children of Yisra’ĕl and say to them, ‘When you have passed over the Yardĕn into the land of Kena’an, then you shall drive out all the inhabitants of the land from before you and shall destroy all their engraved stones and shall destroy all their moulded images and lay waste all their high places, and you shall possess the land and dwell in it, for I have given you the land to possess. And you shall divide the land by lot as an inheritance among your clans. To the larger you give a larger inheritance and to the smaller you give a smaller inheritance. Wherever the lot falls to anyone, that is his. You inherit according to the tribes of your fathers. And if you do not drive out the inhabitants of the land from before you, then it shall be that those whom you let remain shall be pricks in your eyes and thorns in your sides and they shall trouble you in the land where you dwell. And it shall be that I do to you as I thought to do to them.’ ”

And Ĥyāl spoke to Mosheh, saying, ‘Command the children of Yisra’ĕl and say to them, ‘When you come into the land of Kena’an, this is the land which falls to you as an inheritance, the land of Kena’an to its boundaries: Then your southern border shall be from the Wilderness of Tsin along the border of Eḏom and your southern border shall be eastward from the end of the Salt Sea. Then your border shall turn from the southern side of the Ascent of Aqrabbim, continue to Tsin and be on the south of Qaḏĕsh Barnĕa and it shall go on to Hatsar Addar and continue to Atsmon. And the border shall turn from Atsmon to the wadi of Mitsrayim and it shall end at the Sea. As for the western border, you shall have the Great Sea for a border, this is your western border. And this is your northern border: From the Great Sea you mark out your borderline to Mount Hor, from Mount Hor you mark out your border to the entrance of Ḥamath and the edge of the border shall be toward Tsedad, and the border shall proceed to Ziphron and it shall end at Hatsar Ėnan. This is your northern border. And you shall mark out your eastern border from Hatsar Ėnan to Shepham, and the border shall go down from Shepham to Riblah on the east side of Ayin and the border shall go down and reach to the eastern side of the Sea of...
Kinnereth.

12 And the border shall go down along the Yardĕn and it shall end at the Salt Sea. This is your land with its surrounding boundaries.’”

13 And Mosheh commanded the children of Yisra’ĕl, saying, “This is the land which you inherit by lot, which ayăz has commanded to give to the nine tribes and to the half-tribe.

14 “For the tribe of the children of Re’uḇĕn according to the house of their fathers and the tribe of the children of Gaḏ according to the house of their fathers, have received their inheritance. And the half-tribe of Menashsheh has received its inheritance.

15 “The two tribes and the half-tribe have received their inheritance beyond the Yardĕn of Yeriĥo eastward, toward the sunrise.”

16 And ayăz spoke to Mosheh, saying,

17 “These are the names of the men who divide the land among you as an inheritance: El‘azar the priest and Yahusha son of Nun.

18 And take one leader of every tribe to divide the land for the inheritance.

19 And these are the names of the men. From the tribe of Yahudah: Kalĕḇ son of Yephunneh.

20 “And from the tribe of the children of Shim’on: Shemu’ēl son of Ammihud.

21 “From the tribe of Binyamin: Elīdaḏ son of Kislon.

22 “And a leader from the tribe of the children of Dan: Buqqi son of Yoḡli.

23 “From the sons of Yosĕph: a leader from the tribe of the children of Menashsheh, Hanni’ēl son of Ėphoḏ.

24 “And a leader from the tribe of the children of Ephrayim: Qemu’ēl son of Shiphtan.

25 “And a leader from the tribe of the children of Zebulun: Elitsaphan son of Parnak.

26 “And a leader from the tribe of the children of Yissaskar: Palti’ēl son of Azzan.

27 “And a leader from the tribe of the children of Ashĕr: Ahihuḏ son of Shelomi.

28 “And a leader from the tribe of the children of Naphtali: Peḏah’ēl son of Ammihud.”

29 These are the ones ayăz commanded to divide the inheritance among the children of Yisra’ĕl in the land of Kena’an.

35 And ayăz spoke to Mosheh in the desert plains of Mo’aḇ by the Yardĕn of Yeriĥo, saying,

2 “Command the children of Yisra’ĕl that they shall give the Lĕwites cities to dwell in from the inheritance of their possession. Also give the Lĕwites open land around the cities.

3 And they shall have the cities to dwell in and their open land for their cattle and for their herds and for all their livestock.

4 And the open land of the cities which you give to the Lĕwites are from the wall of the city outward a thousand cubits all around.

5 And you shall measure outside the city on the east side two thousand cubits and on the south side two thousand cubits and on the west side two thousand cubits and on the north side two thousand cubits. And the city is in the middle. This is to them the open land for the cities.

6 And the cities which you give to the Lĕwites are the six cities of refuge, which you give to him who killed someone to flee to and to these you add forty-two cities.

7 All the cities which you give to the Lĕwites are forty-eight, these with their open land.

8 “And the cities which you give are from the possession of the children of Yisra’ĕl. From the larger tribe you give many, from the smaller you give few, each one gives some of its cities to the
Lèwites, in proportion to the inheritance that each inherits.”

9 And Avôz spoke to Mosheh, saying,

10 “Speak to the children of Yisra’ël and say to them, ‘When you pass over the Yardên into the land of Kena’an,

11 then you shall choose cities to be cities of refuge for you, that the one who accidentally killed someone shall flee there.

12 And they shall be cities of refuge for you from the revenger and the one who killed someone is not to die until he stands before the congregation in right-ruling.

13 And of the cities which you give, six are to be cities of refuge.

14 Give three cities beyond the Yardên, and give three cities in the land of Kena’an, as cities of refuge.

15 These six cities are for refuge for the children of Yisra’ël and for the sojourner and for the settler in their midst, for anyone who accidentally kills someone to flee there.

16 But if he has smitten him with an instrument of iron, so that he dies, he is a murderer. The murderer shall certainly be put to death.

17 And if he has smitten him with a stone in the hand, by which one could die and he does die, he is a murderer. The murderer shall certainly be put to death.

18 Or if he has smitten him with a wooden instrument that could kill and he does die, he is a murderer. The murderer shall certainly be put to death.

19 The revenger of blood himself puts the murderer to death. When he meets him, he puts him to death.

20 And if he thrusts him through in hatred, or throws an object at him while lying in wait, so that he dies,

21 or in enmity he smites him with his hand so that he dies, the one who smote him shall certainly be put to death, for he is a murderer. The revenger of blood puts the murderer to death when he meets him.

22 But if he pushes him suddenly without enmity, or throws an object at him without lying in wait,

23 or uses a stone, by which a man could die, throwing it at him without seeing him, so that he dies, while he was not his enemy or seeking his harm,

24 then the congregation shall judge between him who killed someone and the revenger of blood, according to these right-rulings.

25 And the congregation shall rescue the one who killed someone from the hand of the revenger of blood and the congregation shall return him to the city of refuge where he had fled and he shall remain there until the death of the high priest who was anointed with the set-apart oil.

26 But if the one who killed someone at any time goes outside the limits of the city of refuge where he fled,

27 and the revenger of blood finds him outside the limits of his city of refuge and the revenger of blood kills him who killed someone, he is not guilty of blood,

28 because he should have remained in his city of refuge until the death of the high priest. But after the death of the high priest he who killed someone is to return to the land of his possession.

29 And these shall be for a law of right-ruling to you throughout your generations in all your dwellings.

30 Whoever kills someone has to be put to death as a murderer by the mouth of witnesses, but only one witness does not bear witness against someone to die.

31 And take no ransom for the life of a murderer who is guilty of death, but he shall certainly be put to death.

32 And take no ransom for him who has fled to his city of refuge to dwell in the land before the death of the priest.

33 And do not profane the land where you are, for blood profanes the land and the land is not pardoned for the blood that is shed on it, except by the blood of him who shed it.

34 And do not defile the land which you inhabit, in the midst of which I dwell,
for I, אָיָּל, am dwelling in the midst of the children of Yisraʾĕl.’”

36 And the heads of the fathers of the clans of the children of Gilʿād, son of Makir, son of Menashsheh, of the clans of the sons of Yosĕph, came near and spoke before Mosheh and before the leaders, the heads of the fathers of the children of Yisraʾĕl,

and said, “אָיָּל commanded my master to give the land as an inheritance by lot to the children of Yisraʾĕl and my master was commanded by אָיָּל to give the inheritance of our brother Tsophophaḏd to his daughters.

3v† Now if they are married to any of the sons of the other tribes of the children of Yisraʾĕl, then their inheritance shall be taken from the inheritance of our fathers, and shall be added to the inheritance of the tribe into which they marry and taken from the lot of our inheritance.

4v“And if the Jubilee of the children of Yisraʾĕl takes place, then their inheritance shall be added to the inheritance of the tribe into which they marry and their inheritance taken away from the inheritance of the tribe of our fathers.”

And Mosheh commanded the children of Yisraʾĕl according to the Word of אָיָּל, saying, “What the tribe of the sons of Yosĕph speaks is right.

5v“Thus the inheritance is not to change hands from one tribe to another, but every tribe of the children of Yisraʾĕl is to cling to its own inheritance.”

As אָיָּל commanded Mosheh, so did the daughters of Tsophophaḏd.

6v† For Mahlah, Tirtsah and Hoḡlah and Milkah and Noʾah, the daughters of Tsophophaḏd, were married to the sons of their father’s brothers.

7vAnd they were married into the clans of the children of Menashsheh, the son of Yosĕph and their inheritance remained in the tribe of their father’s clan.

8vThese are the commands and the right-rulings which אָיָּל commanded the children of Yisraʾĕl by the hand of Mosheh in the desert plains of Moʿāḇ by the Yardĕn of Yeriḥo.
These are the words which Mosheh spoke to all Yisra’ĕl beyond the Yardĕn in the wilderness, in the desert plain opposite Suph, between Paran and Tophel and Labăn and Ḥatsĕroth and DiZaḥab,

eleven days’ journey from Ḥorĕḇ by way of Mount Sĕ’er to Qaḏĕsh Barne’ă.

And it came to be in the fortieth year, in the eleventh month, on the first day of the month, that Mosheh spoke to the children of Yisra’ĕl according to all that HWHY had commanded him concerning them,
after he had smitten Siḥon sovereign of the Amorites, who dwelt in Ḥeshbon and Oḡ sovereign of Bashan, who dwelt at Ashtaroth in Edrei.

Beyond the Yardĕn, in the land of Mo’aḇ, Mosheh undertook to declare this Torah, saying,

Our Elohim spoke to us in Ḥorĕḇ, saying, ‘You have dwelt long enough at this mountain.

Turn and set out on your way and go into the mountains of the Amorites and to all the neighbouring places in the desert plain, in the mountains and in the low country and in the Negeb and on the seacoast, to the land of the Kena’anites and to Lebanon, as far as the great river, the River Euphrates.

See, I have set the land before you. Go in and possess the land which Ayăz swore to your fathers, to Abraham, to Yitshaq and to Ya’aqob, to give to them and their seed after them.’

And I spoke to you at that time, saying, ‘I am unable to bear you by myself.

Ayăz your Elohim has increased you and see, you are today as numerous as the stars of the heavens.

Ayăz Elohim of your fathers is going to add to you a thousand times more than you are and bless you as He has spoken to you!

How do I bear your pressure and your burden and your strife, by myself?

Choose men, wise and understanding and known to your tribes and let me appoint them as your heads.’

And you answered me and said, ‘The word which you have spoken to us to do is good.’

And I took the heads of your tribes, wise men and known and made them heads over you, leaders of thousands and leaders of hundreds and leaders of fifties and leaders of tens and officers for your tribes.

And I commanded your judges at that time, saying, ‘When hearing between your brothers, judge righteously between a man and his brother or the stranger who is with him.

Do not show partiality in right-ruling, hear the small as well as the great. Do not be afraid of anyone’s face, for the right-ruling belongs to Elohim. And the case which is too hard for you, bring it to me and I shall hear it.’

And I commanded you at that time all the words which you should do.

Then we set out from Ḥorĕḇ and went through all that great and awesome wilderness which you saw on the way to the mountains of the Amorites, as Ayăz our Elohim had commanded us. And we came to Qaḏĕsh Barne’ă.

And I said to you, ‘You have come to the mountains of the Amorites, which Ayăz our Elohim is giving us.

See, Ayăz your Elohim has set the land before you. Go up and possess it, as Ayăz Elohim of your fathers has spoken to you. Do not fear nor be discouraged.’
22"And all of you came near to me and said, ‘Let us send men before us and let them search out the land for us and bring back word to us of the way by which we should go up and of the cities into which we would come.’

23′And the matter was good in my eyes, so I took twelve of your men, one man from each tribe.

24′And they turned and went up into the mountains and came to the wadi Eshkol and spied it out.

25′And they took some of the fruit of the land in their hands and brought it down to us. And they brought back word to us, saying, ‘The land which our Elohim is giving us is good.’

26′But you would not go up and rebelled against the mouth of Ayaz your Elohim,

27′and grumbled in your tents and said, ‘Because Ayaz was hating us, He has brought us out of the land of Mitsrayim to give us into the hand of the Amorites, to destroy us.

28′Where are we going to? Our brothers have made our hearts melt, saying, “The people are greater and taller than we, the cities are great and walled up to heaven and we saw the sons of the Anaqim there too.”’

29′Then I said to you, ‘Have no dread or fear of them.

30′Ayaz your Elohim, who is going before you, He does fight for you, according to all He did for you in Mitsrayim before your eyes,

31′and in the wilderness, where you saw how Ayaz your Elohim has borne you, as a man bears his son, in all the way that you went until you came to this place.

32′Yet in this matter you are putting no trust in Ayaz your Elohim,

33′who is going before you in the way to seek out a place for you to pitch your tents, to show you the way you should go, in fire by night and in a cloud by day.

34′And Ayaz heard the voice of your words and was wroth and took an oath, saying,

35′Not one of these men of this evil generation shall see that good land of which I swore to give to your fathers, except Kaleḇ son of Yephunneh.

He shall see it and to him and his children I give the land on which he walked, because he followed Ayaz completely.

36′And Ayaz was enraged with me for your sakes, saying, ‘You do not go in there, either.

37′Yahusha the son of Nun, who stands before you, he shall go in there. Strengthen him, for he shall cause Yisra’ĕl to inherit.

38′And your little ones and your children, who you say are for prey, who today have no knowledge of good and evil, they are going in there. And to them I give it and they are to possess it.

40′But you, turn and take your journey into the wilderness by the Way of the Sea of Reeds.’

41′Then you answered and said to me, ‘We have sinned against Ayaz. We ourselves are going up and we shall fight, as Ayaz our Elohim commanded us.’ And when each one of you had girded on his battle gear, you were ready to go up into the mountain.

42′And Ayaz said to me, ‘Say to them, “Do not go up nor fight, for I am not in your midst, lest you be smitten before your enemies.”’

43′So I spoke to you, but you would not listen and rebelled against the mouth of Ayaz and acted proudly and went up into the mountain.

44′Then the Amorites who dwelt in that mountain came out against you and chased you as bees do and drove you back from Sĕ’ir to Hormah.

45′And you returned and wept before Ayaz, but Ayaz would not listen to your voice nor give ear to you.

46′So you dwelt in Qadĕsh many days, according to the days that you dwelt.

2 "Then we turned and set out into the wilderness, the way of the Sea of Reeds, as Ayaz spoke to me and we
went round Mount Sē’ir, many days.
24And ayah spoke to me, saying,
3 You have gone around this mountain
long enough, turn northward.
4And command the people, saying,
“You are about to pass over into the
border of your brothers, the descendants
of Ésaw, who live in Sē’ir and they are
afraid of you. So be on your guard.
5Do not strive with them, for I do
not give you any of their land, no, not
so much as one footstep, because I
have given Mount Sē’ir to Ésaw as a
possession.
6What food you buy from them with
silver you shall eat. And also, what
water you buy from them with silver you
shall drink.
7For ayah your Elohim has
blessed you in all the work of your
hand. He has known your wandering
through this great wilderness. These
forty years ayah your Elohim has
been with you, you have not lacked any
matter.”’
8And when we passed beyond our
brothers, the descendants of Ésaw who
dwell in Sē’ir, away from the way of the
desert plain, away from Éylath and
Etsyon Geber, we turned and passed
over by way of the Wilderness of Mo’ab.
9And ayah said to me, ‘Do not
distress Mo’ab, nor stir yourself up against
them in battle, for I do not give you any of their land as a possession,
because I have given Ar to the
descendants of Lot as a possession.’”
10The Émites had dwelt there formerly,
a people as great and numerous and tall
as the Anaqim.
11They were also reckoned as
Repha’îtes, like the Anaqim, but the
Mo’abites  called them Émites.
12And the Horites formerly dwelt
in Sē’ir, but the descendants of Ésaw
dispossessed them and destroyed them
from before them and dwelt in their
place, as Yisra’êl did to the land of their
possession which ayah gave them.
13aNow rise up and pass over the
wadi Zered.’ So we passed over the wadi Zered.

14bAnd the time we took to come
from Qadêsh Barnêa until we passed over the
wadi Zered was thirty-eight years, until
all the generation of the men of battle
was consumed from the midst of the
camp, as ayah had sworn to them.
15And also, the hand of ayah was
against them, to destroy them from the
midst of the camp until they were
consumed.
16And it came to be, when all the
men of battle had finally perished from
among the people,
17that ayah spoke to me, saying,
18‘This day you are to pass over at Ar,
the boundary of Mo’ab.
19And when you come near the
children of Ammon, do not distress
them nor stir yourself up against them, for I do not give you any of the
land of the children of Ammon as a
possession, because I have given it to
the descendants of Lot as a possession.’
20That was also reckoned as a land of
Repha’îtes. Repha’îtes formerly dwelt
there. But the Ammonites called them
Zamzummim,
a people as great and numerous and
tall as the Anaqim. But ayah destroyed them before them and they
dispossessed them and dwelt in their
place,
22as He had done for the descendants
of Ésaw, who dwelt in Sē’ir, when He
destroyed the Horites from before them.
They dispossessed them and dwelt in
their place, even to this day.
23And the Awwim who dwelt in villages
as far as Azzah, the Kaphtorim who
came from Kaphtor, destroyed them and
dwelt in their place).
24Arise, set out and pass over the
wadi Arnon. See, I have given into your
hand Sihon the Amorite, sovereign of
Heshbon and his land. Begin to possess
it and stir up yourself against him in
battle.
25This day I begin to put the dread and
fear of you upon the peoples under all
the heavens, who, when they hear the
report of you, shall tremble and shake
because of you.’

36a Then I sent messengers from the Wilderness of Qedemoth to Sihon sovereign of Heshbon, with words of peace, saying,

37a Let me pass over through your land on the highway. I shall go on the highway and turn neither to the right nor to the left.

38a What food you sell me for silver I shall eat and what water you give me for silver I shall drink. Only let me pass over on foot,

as the descendants of Esau who dwell in Seir and the Mo’abites who dwell in Ar did for me – until I pass over the Yarden to the land your Elohim is giving us.

39a But Sihon sovereign of Heshbon would not let us pass over, for your Elohim hardened his spirit and strengthened his heart, to give him into your hand, as it is this day.

40a And said to me, ‘See, I have begun to give Sihon and his land over to you. Begin to possess – in order to possess his land.’

41a And Sihon and all his people came out against us to fight at Yahats,

42a and our Elohim gave him over to us, so we smote him and his sons and all his people.

43a And we took all his cities at that time, and we put the men, women and little ones of every city under the ban, we left none remaining.

44a Only the livestock we took as plunder for ourselves and the spoil of the cities which we captured.

45a From Aro’er, which is on the edge of the wadi Arnon and the city that is by the wadi, as far as Gil’ad, there was not one city too high for us. our Elohim gave all to us.

46a Only you did not go near the land of the children of Ammon – anywhere along the wadi Yabboq, or to the cities of the mountains, or wherever our Elohim had forbidden us.

Then we turned and went up the way to Bashan. And Og sovereign of Bashan came out against us, he and all his people, to battle at Edrei.

48 And said to me, ‘Do not fear him, for I have given him and all his people and his land into your hand. And you shall do to him as you did to Sihon sovereign of the Amorites, who dwelt at Heshbon.’

So our Elohim also gave into our hands Og sovereign of Bashan, with all his people and we smote him until he had no survivors remaining.

49 And we captured all his cities at that time. There was not a city which we did not take from them: sixty cities, all the district of Argob, the reign of Og in Bashan.

50 All these cities were fenced with high walls, gates and bars, besides a great many unwalled towns.

51 And we put them under the ban, as we did to Sihon sovereign of Heshbon, putting the men, the women and the children of every city under the ban.

52 But all the livestock and the spoil of the cities we took as booty for ourselves.

53 And at that time we took the land, from the hand of the two sovereigns of the Amorites, that was beyond the Yarden, from the wadi Arnon to Mount Hermon

54 Tsidionians call Hermon, Siryon – and the Amorites call it Senir,

55 all the cities of the plain, all Gil’ad and all Bashan, as far as Salkah and Edrei, cities of the reign of Og in Bashan.

56 For only Og sovereign of Bashan was left of the remnant of the Rephaim. See, his bedstead was an iron bedstead. Is it not in Rabbah of the children of Ammon? Nine cubits is its length and four cubits its width, according to the cubit of a man.

57 And this land, which we possessed at that time, from Aro’er, which is by the wadi Arnon and half the mountains of Gil’ad and its cities,
I gave to the Re’ubênites and the Gadites.

And the rest of Gil’ad and all Bashan, the reign of Og, I gave to half the tribe of Menashsheh—all the district of Argob, with all Bashan, called the land of the Repha’îtes.

14* Ya’îr son of Menashsheh had taken all the district of Argob, as far as the border of the Geshurites and the Ma’akathites and called them after his own name: the Bashan of Hawoth Ya’îr, to this day.

And to Makir I gave Gil’ad.

And to the Re’ubênites and the Gadites I gave from Gil’ad as far as the wadi Arnon, the middle of the wadi as the border, as far as the wadi Yabboq, the border of the children of Ammon,

and the desert plain, with the Yardên as the border, from Kinnereth as far as the Sea of the Arabah, the Salt Sea, below the slopes of Pisgah on the east.

And I commanded you at that time, saying, ‘Ayâl your Elohim has given you this land to possess. All you sons of might, pass over armed before your brothers, the children of Yisra’ěl.

But let your wives and your little ones and your livestock—I know that you have much livestock—stay in your cities which I have given you,

until Ayâl has given rest to your brothers as to you and they also possess the land which Ayâl your Elohim is giving them beyond the Yardên. Then you shall return, each man to his possession which I have given you.’

And I commanded Yahusha at that time, saying, ‘Your eyes have seen all that Ayâl your Elohim has done to these two sovereigns. Ayâl does the same to all the reigns which you are passing over.

Do not fear them, for Ayâl your Elohim Himself fights for you.’

And I pleaded with Ayâl at that time, saying,

O Master Ayâl, You have begun to show Your servant Your greatness and Your strong hand, for who is a mighty one in the heavens or on earth who does according to Your works and according to Your might?

I pray, let me pass over and see the good land beyond the Yardên, this good hill country and Lebanon.’

But Ayâl was enraged with me, for your sake and would not listen to me and Ayâl said to me, ‘Enough of that! Speak no more to Me about this matter.

Go up to the top of Pisgah and lift up your eyes westward and northward and southward and eastward and look with your eyes, for you do not pass over this Yardên.

But charge Yahusha and strengthen him and make him brave, for he shall pass over before this people and causes them to inherit the land which you see.’

And we dwelt in the valley opposite Bēyth Pe’or.

4 “And now, O Yisra’ěl, listen to the laws and the right-rulings which I am teaching you to do, so that you live and shall go in and possess the land which Ayâl Elohim of your fathers is giving you.

Do not add to the Word which I command you and do not take away from it, so as to guard the commands of Ayâl your Elohim which I am commanding you.

Your eyes have seen what Ayâl did at Ba’al Pe’or, for Ayâl your Elohim has destroyed from your midst all the men who followed Ba’al Pe’or.

But you who are clinging to Ayâl your Elohim are alive today, every one of you.

See, I have taught you laws and right-rulings, as Ayâl my Elohim commanded me, to do thus in the land which you go to possess.

And you shall guard and do them, for this is your wisdom and your understanding before the eyes of
the peoples who hear all these laws and they shall say, ‘Only a wise and understanding people is this great nation!’

7a“For what great nation is there which has Elohim so near to it, as Ayaz our Elohim is to us, whenever we call on Him?

8a“Only, guard yourself and guard your life diligently, lest you forget the Words your eyes have seen and lest they turn aside from your heart all the days of your life. And you shall make them known to your children and your grandchildren.

10a“The day when you stood before Ayaz your Elohim in Horāḇ, Ayaz said to me, ‘Assemble the people to Me and I make them hear My Words, so that they learn to fear Me all the days they live on the earth and teach them to their children.’

11a“And you came near and stood at the foot of the mountain and the mountain burned with fire to the heart of the heavens – darkness, cloud and thick darkness.

12a“And Ayaz spoke to you out of the midst of the fire. You heard a voice of words, but saw no form, you only heard a voice.

13a“And He made known to you His covenant which He commanded you to do, the Ten Words and He wrote them on two tablets of stone.

14a“And Ayaz commanded me at that time to teach you laws and righteous rulings, for you to do them in the land which you pass over to possess.

15a“Therefore, diligently guard yourselves, for you saw no form when Ayaz spoke to you at Horāḇ out of the midst of the fire.

16lest you should do corruptly and shall make for yourselves a carved image in the form of any figure – the likeness of male or female,

17the likeness of any beast that is on the earth or the likeness of any winged bird that flies in the heavens,

18the likeness of any creature that creeps on the ground or the likeness of any fish that is in the water under the earth;

19and lest you lift up your eyes to the heavens and shall see the sun and the moon and the stars – all the host of the heavens – and you be drawn away into bowing down to them and serving them, which Ayaz your Elohim has allotted to all the peoples under all the heavens.

20“For Ayaz has taken you and brought you out of the iron furnace, out of Mitsrayim, to be His people, an inheritance, as it is today.

21“And Ayaz was enraged with me because of your words and swore that I would not pass over the Yardēn and that I would not enter the good land which Ayaz your Elohim is giving you as an inheritance.

22“For I am to die in this land, I am not passing over the Yardēn, but you are passing over and shall possess that good land.

23“Guard yourselves, lest you forget the covenant of Ayaz your Elohim which He made with you and shall make for your selves a carved image in the form of whatever Ayaz your Elohim has forbidden you.

24“For Ayaz your Elohim is a consuming fire, a jealous El.

25“When you bring forth children and grandchildren and shall grow old in the land and shall do corruptly and make a carved image in the form of whatever and shall do what is evil in the eyes of Ayaz your Elohim to provoke Him,

26“I shall call the heavens and earth to witness against you on that day, that you soon completely perish from the land which you pass over the Yardēn to possess – you do not prolong your days in it but are completely destroyed.

27“And Ayaz shall scatter you among the peoples and you shall be left few in number among the gentiles where
And there you shall serve mighty ones, the work of men’s hands, wood and stone, which neither see nor hear nor eat nor smell.

But from there you shall seek Ayaz your Elohim and shall find, when you search for Him with all your heart and with all your being.

In your distress, when all these words shall come upon you in the latter days, then you shall return to Ayaz your Elohim and shall obey His voice.

For Ayaz your Elohim is a compassionate El, He does not forsake you, nor destroy you, nor forget the covenant of your fathers which He swore to them.

For ask now of the days that are past, which were before you, since the day that Elohim created man on the earth and ask from one end of the heavens to the other end of the heavens, whether there has been a Word as great as this, or has been heard like it.

Has a people heard the voice of Elohim speaking out of the midst of the fire, as you have heard and live?

Or has Elohim tried to go and take for Himself a nation from the midst of a nation by trials and by signs and by wonders and by battle and by a strong hand and an outstretched arm and by great fearsome deeds, according to all that Ayaz your Elohim did for you in Mitsrayim before your eyes?

You have been shown it, to know that Ayaz Himself is Elohim; there is no one beside Him.

From the heavens He let you hear His voice, to instruct you and on earth He showed you His great fire and you heard His words out of the midst of the fire.

And because He loved your fathers, therefore He chose their seed after them and brought you out of Mitsrayim with His Presence, with His great power, to drive out from before you nations greater and stronger than you, to bring you in, to give you their land as an inheritance, as it is today.

And you shall know today and shall recall to your heart that Ayaz Himself is Elohim in the heavens above and on the earth beneath; there is none else.

And you shall guard His laws and His commands which I command you today, so that it is well with you and with your children after you and so that you prolong your days on the soil which Ayaz your Elohim is giving you for all time.

Then Mosheh separated three cities beyond the Yardên, toward the rising of the sun,

for him who killed someone to flee there, he who kills his neighbour unintentionally, without having hated him in time past and might flee to one of these cities and live:

Betser in the wilderness in the level land for the Re’ubênites and Ramoth in Gil’ad for the Ga’ãrites and Golan in Bashan for the Menashshites.

And this is the Torah which Mosheh set before the children of Yisra’el.

These are the witnesses and the laws and the right-rulings which Mosheh spoke to the children of Yisra’el after they came out of Mitsrayim,

beyond the Yardên, in the valley opposite Bêyth Pe’or, in the land of Sihon sovereign of the Amorites, who dwelt at Heshbon, whom Mosheh and the children of Yisra’el had smitten after they came out of Mitsrayim.

And they took possession of his land and the land of Og sovereign of Bashan, two sovereigns of the Amorites, who were beyond the Yardên, toward the rising of the sun,

from Aro’ër, which is on the bank of the wadi Armon, even to Mount Siyon, which is Hermon,

and all the desert plain beyond the Yardên as far as the Sea of the Ara’bah, below the slopes of Pisgah.

And Mosheh called all Yisra’el and said to them, “Hear, O Yisra’el, the
laws and right-rulings which I speak in your hearing today. And you shall learn them and guard to do them.

24‘Ayaz our Elohim made a covenant with us in Horēb.

34‘Ayaz did not make this covenant with our fathers, but with us, those who are here today, all of us who are alive.

44‘Ayaz spoke with you face to face on the mountain from the midst of the fire.

54‘I stood between ‘Ayaz and you at that time, to declare to you the Word of ‘Ayaz – for you were afraid because of the fire and you did not go up the mountain – saying:

64‘I am ‘Ayaz your Elohim who brought you out of the land of Mitsrayim, out of the house of bondage.

74You have no other mighty ones against My face.

84You do not make for yourself a carved image of any likeness of which is in the heavens above, or which is in the earth beneath, or which is in the waters under the earth,

94you do not bow down to them nor serve them. For I, ‘Ayaz your Elohim, am a jealous Él, visiting the crookedness of the fathers upon the children to the third and fourth generations of those who hate Me,

104but showing kindness to thousands, to those who love Me and guard My commands.

114You do not bring the Name of ‘Ayaz your Elohim to ruin, for ‘Ayaz does not leave him unpunished who brings His Name to ruin.

124Guard the Sabbath day, to set it apart, as ‘Ayaz your Elohim commanded you.

134Six days you labour and shall do all your work,

144but the seventh day is a Sabbath of ‘Ayaz your Elohim. you do not do any work – you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your ox, nor your donkey, nor any of your cattle, nor your stranger who is within your gates, so that your male servant and your female servant rest as you do.

154And you shall remember that you were a slave in the land of Mitsrayim and that ‘Ayaz your Elohim brought you out from there by a strong hand and by an outstretched arm. Therefore ‘Ayaz your Elohim commanded you to observe the Sabbath day.

164Respect your father and your mother, as ‘Ayaz your Elohim has commanded you, so that your days are prolonged and so that it is well with you on the soil which ‘Ayaz your Elohim is giving you.

174You do not murder.

184‘You do not commit adultery.

194You do not steal.

204You do not bear false witness against your neighbour.

214‘You do not covet your neighbour’s wife, nor do you desire your neighbour’s house, his field, nor his male servant, nor his female servant, his ox, nor his donkey, or whatever belongs to your neighbour.’

224These Words ‘Ayaz spoke to all your assembly, in the mountain from the midst of the fire, of the cloud and of the thick darkness with a loud voice and He added no more. He wrote them on two tablets of stone and gave them to me.

234And it came to be, when you heard the voice from the midst of the darkness, while the mountain was burning with fire, that you came near to me, all the heads of your tribes and your elders,

244and said, ‘See, ‘Ayaz our Elohim has shown us His esteem and His greatness and we have heard His voice from the midst of the fire. Today we have seen that Elohim speaks with man – and he lives!

254And now why should we die? For this great fire is consuming us. If we hear the voice of ‘Ayaz our Elohim any more, then we shall die.

264For who is there of all flesh who has heard the voice of the living Elohim speaking from the midst of the fire, as
we have and does live?

27a You go near and hear all that 

Elohim commands, to teach you, and we shall hear and do it.’

28b And 

heard the voice of your words when you spoke to me and 

said to me, ‘I have heard the voice of the words of this people which they have spoken to you. They have done well in all that they have spoken’.  

29a Oh, that they had such a heart in them, to fear Me and to guard all My commands always, so that it might be well with them and with their children forever!

30a Go, say to them, “Return to your tents.”

31a But you, stand here by Me and let Me speak to you all the commands and the laws and the right-rulings which you are to teach them. And they shall do them in the land which I am giving them to possess.’

32b And you shall guard to do as Elohim has commanded you – do not turn aside, to the right or to the left.

33a Walk in all the way which Elohim has commanded you, so that you live and it be well with you. And you shall prolong your days in the land which you possess.

6 “And this is the command, the laws and right-rulings which Elohim commands, to teach you to do in the land which you are passing over to possess,

so that you fear Elohim, to guard all His laws and His commands which I command you, you and your son and your grandson, all the days of your life and that your days be prolonged.

3a And you shall hear, O Yisra’el and shall guard to do, that it might be well with you and that you increase greatly as Elohim of your fathers has spoken to you, in a land flowing with milk and honey.

4a Hear, O Yisra’el: Elohim is one!

5a And you shall love Elohim your Elohim with all your heart and with all your being and with all your might.

6a And these Words which I am commanding you today shall be in your heart,

7a and you shall impress them upon your children and shall speak of them when you sit in your house and when you walk by the way and when you lie down and when you rise up,

8a and shall bind them as a sign on your hand and they shall be as frontlets between your eyes.

9a And you shall write them on the doorposts of your house and on your gates.

10b And it shall be, when Elohim brings you into the land of which He swore to your fathers, to Abraham, to Yitshaq and to Ya’aqob, to give you great and good cities which you did not build,

11a and houses filled with all kinds of goods, which you did not fill and wells dug which you did not dig, vineyards and olive trees which you did not plant and you shall eat and be satisfied –

12b be on guard, lest you forget Elohim who brought you out of the land of Mitsrayim, from the house of bondage.

13b Fear Elohim and serve Him and swear by His Name.

14b Do not go after other mighty ones, the mighty ones of the peoples who are all around you,

15a for Elohim is a jealous El in your midst, lest the displeasure of Elohim burn against you, then He shall destroy you from the face of the earth.

16a Do not try Elohim as you tried Him in Massah.

17b Diligently guard the commands of Elohim, His witnesses and His laws which He has commanded you.
And you shall do what is right and good in the eyes of Ayaz, that it might be well with you and you shall go in and possess the good land of which Ayaz swore to your fathers,

to drive out all your enemies from before you, as Ayaz has spoken.

When your son asks you in time to come, saying, ‘What is the meaning of the witnesses and the laws and the right-rulings which Ayaz our Elohim has commanded you?’

then you shall say to your son, ‘We were slaves of Pharaoh in Mitsrayim and Ayaz brought us out of Mitsrayim with a strong hand,

and Ayaz sent signs and wonders, great and grievous, upon Mitsrayim, upon Pharaoh and upon all his household, before our eyes.

And He brought us out from there, to bring us in, to give us the land of which He swore to our fathers.

And Ayaz commanded us to do all these laws, to fear Ayaz our Elohim, for our good always, to keep us alive, as it is today.

And it is righteousness for us when we guard to do all this command before Ayaz our Elohim, as He has commanded us.’

When Ayaz your Elohim brings you into the land which you go to possess, He shall also clear away many nations before you: the Hittites and the Girgasmites and the Amorites and the Kena'anites and the Perizzites and the Hivites and the Yebusites, seven nations greater and mightier than you.

And when Ayaz your Elohim gives them over to you, you shall smite them and put them under the ban, completely. Make no covenant with them and show them no favour.

And do not intermarry with them – you do not give your daughter to his son and you do not take his daughter for your son,

because he turns your sons away from following Me, to serve other mighty ones. Then the displeasure of Ayaz shall burn against you and promptly destroy you.

But this is what you do to them: Break down their altars and smash their pillars and cut down their Ashêrim and burn their carved images with fire.

For you are a set-apart people to Ayaz your Elohim. Ayaz your Elohim has chosen you to be a people for Himself, a treasured possession above all the peoples on the face of the earth.

Ayaz did not set His love on you nor choose you because you were more numerous than any other people, for you were the least of all peoples,

but because of Ayaz loving you and because of Him guarding the oath which He swore to your fathers, Ayaz has brought you out with a strong hand and redeemed you from the house of bondage, from the hand of Pharaoh sovereign of Mitsrayim.

And you shall know that Ayaz your Elohim, He is Elohim, the trustworthy El guarding covenant and kindness for a thousand generations with those who love Him and those who guard His commands,

but repaying those who hate Him to their face, to destroy them. He does not delay to do so with him who hates Him, He repays him to his face.

And you shall guard the command, the laws and the right-rulings which I command you today so to do them.

And it shall be, because you hear these right-rulings and shall guard and do them, that Ayaz your Elohim shall guard with you the covenant and the kindness which He swore to your fathers,

and shall love you and bless you and increase you and shall bless the fruit of your womb and the fruit of your land, your grain, new wine and your oil, the increase of your cattle and the offspring of your flock, in the land of which He swore to your fathers to give you.
Blessed are you above all peoples—there is not going to be a barren man or a barren woman among you or among your livestock.

And Ayal shall turn away from you all sickness and put on you none of the evil diseases of Mitsrayim which you have known, but He shall put them on all those who hate you.

And you shall consume all the peoples whom Ayal your Elohim is delivering over to you—your eye shall not pardon them. And do not serve their mighty ones, for that is a snare to you.

When you say in your heart, 'These nations are greater than I, I am unable to drive them out,'

do not be afraid of them. remember well what Ayal your Elohim did to Pharaoh and to all Mitsrayim,

the great trials which your eyes saw and the signs and the wonders, the strong hand and the outstretched arm, by which Ayal your Elohim brought you out. Ayal your Elohim does so to all the peoples of whom you are afraid.

And Ayal your Elohim also sends the hornet among them until those who are left, who hide themselves from you, are destroyed.

Do not be afraid of them, for Ayal your Elohim, the great and awesome Él, is in your midst.

And Ayal your Elohim shall drive out those nations before you, little by little. You are not allowed to destroy them at once, lest the beasts of the field become too numerous for you.

But Ayal your Elohim shall deliver them over to you and destroy them with a great destruction until they are consumed.

And He shall give their sovereigns into your hand and you shall destroy their name from under the heavens. No one is going to be able to stand against you until you have destroyed them.

The carved images of their mighty ones you are to burn with fire. Do not covet the silver or gold that is on them, nor take it for yourselves, lest you be snared by it, for it is an abomination to Ayal your Elohim.

And do not bring an abomination into your house, lest you be accursed like it. Utterly loathe it and utterly hate it because it is accursed.

Guard to do every command which I command you today, that you might live and shall increase and go in and shall possess the land of which Ayal swore to your fathers.

And you shall remember that Ayal your Elohim led you all the way these forty years in the wilderness, to humble you, prove you, to know what is in your heart, whether you guard His commands or not.

And He humbled you and let you suffer hunger and fed you with manna which you did not know nor did your fathers know, to make you know that man does not live by bread alone but by every Word that comes from the mouth of Ayal.

Your garments did not wear out on you, nor did your foot swell these forty years.

Thus you shall know in your heart that as a man disciplines his son, so Ayal your Elohim disciplines you,

therefore you shall guard the commands of Ayal your Elohim, to walk in His ways and to fear Him.

For Ayal your Elohim is bringing you into a good land, a land of streams of water, of fountains and springs, that flow out of valleys and hills,

a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive oil and honey,

a land in which you eat bread without scarcity, in which you do not lack at all, a land whose stones are iron and out of whose hills you dig copper.

And you shall eat and be satisfied and shall bless Ayal your Elohim for the good land which He has given you.

Be on guard, lest you forget Ayal your Elohim by not guarding His
commands and His right-rulings and His laws which I command you today,  
\[12\]lest you eat and shall be satisfied and build lovely houses and shall dwell in them,  
\[13\]and your herds and your flocks increase and your silver and your gold are increased and all that you have is increased,  
\[14\]that your heart then becomes lifted up and you forget Ayaz your Elohim who brought you out of the land of Mitsrayim, from the house of bondage,  
\[15\]who led you through that great and awesome wilderness – fiery serpents and scorpions and thirst – where there was no water, who brought water for you out of the flinty rock,  
\[16\]who fed you in the wilderness with manna, which your fathers did not know, in order to humble you and to try you, to do you good in the end,  
\[17\]you then shall say in your heart, ‘My power and the strength of my hand have made for me this wealth!’  
\[18a\]But you shall remember Ayaz your Elohim, for it is He who gives you power to get wealth, in order to establish His covenant which He swore to your fathers, as it is today.  
\[19a\]And it shall be, if by any means you forget Ayaz your Elohim and follow other mighty ones and serve them and bow yourself to them, I have warned you this day that you shall certainly perish.  
\[20a\]Like the nations which Ayaz is destroying before you, so you are to perish, because you did not obey the voice of Ayaz your Elohim.  

‘Who does stand before the descendants of Anaq?’  
\[3\]And you shall know today that Ayaz your Elohim is He who is passing over before you as a consuming fire – He does destroy them and subdue them before you. So you shall dispossess them and destroy them quickly, as Ayaz has said to you.  
\[4\]‘Do not think in your heart, after Ayaz your Elohim has driven them out before you, saying, ‘Because of my righteousness Ayaz has brought me in to possess this land.’ But it is because of the wrong of these nations that Ayaz is driving them out from before you.  
\[5\]It is not because of your righteousness or the uprightness of your heart that you go in to possess their land, but because of the wrong of these nations that Ayaz your Elohim drives them out from before you, in order to establish the word which Ayaz swore to your fathers, to Abraham, to Yitshaq and to Ya’aqob.  
\[6\]And you shall know that Ayaz your Elohim is not giving you this good land to possess because of your righteousness, for you are a stiff-necked people.  
\[7\]Remember, do not forget how you provoked to wrath Ayaz your Elohim in the wilderness. From the day that you came out of the land of Mitsrayim until you came to this place, you have been rebellious against Ayaz.  
\[8\]Even in Horēḇ you made Ayaz wroth, so that Ayaz was enraged with you, to destroy you.  
\[9\]When I went up into the mountain to receive the tablets of stone, the tablets of the covenant which Ayaz made with you, then I stayed on the mountain forty days and forty nights. I did not eat bread nor did I drink water.  
\[10\]Then Ayaz gave me the two tablets of stone written with the finger of Elohim and on them were all the Words which Ayaz had spoken to you on the mountain from the midst of the fire in the day of the assembly.
11“And it came to be, at the end of forty days and forty nights, that ăyāl gave me the two tablets of stone, the tablets of the covenant.

12Then ăyāl said to me, ‘Arise, go down quickly from here, for your people whom you brought out of Mitsrayim have acted corruptly. They have quickly turned aside from the way which I commanded them, they have made themselves a moulded image.’

13And ăyāl spoke to me, saying, ‘I have seen this people and look, they are a stiff-necked people.

14Leave Me alone, so that I destroy them and blot out their name from under the heavens and make of you a nation stronger and greater than they.’

15So I turned and came down from the mountain and the mountain burned with fire. And the two tablets of the covenant were in my two hands.

16And I looked and saw that you had sinned against ăyāl your Elohim and had made for yourselves a moulded calf! You had quickly turned aside from the way which ăyāl had commanded you.

17And I took the two tablets and threw them out of my two hands and broke them before your eyes.

18And I fell down before ăyāl, as at the first, forty days and forty nights. I did not eat bread and I did not drink water, because of all your sins which you committed in doing evil in the eyes of ăyāl, to provoke Him.

19For I was afraid of the displeasure and rage with which ăyāl was wroth with you, to destroy you. But ăyāl listened to me that time once more.

20And ăyāl was very enraged with Aharon, to destroy him, so I prayed for Aharon at that time also.

21“And I took your sin, the calf which you had made and burned it with fire and crushed it and ground it very small, until it was as fine as dust. And I threw its dust into the stream that came down from the mountain.

22And at Taḇ’ĕrah and at Massah and at Qibroth Hatta’awah you made ăyāl wroth.

23And when ăyāl sent you from Qadĕš Barnĕa, saying, ‘Go up and possess the land which I have given you,’ then you rebelled against the mouth of ăyāl your Elohim and you neither trusted Him nor listened to His voice.

24“You have been rebellious against ăyāl from the day that I knew you.

25So I fell down before ăyāl the forty days and forty nights, for I fell down because ăyāl had said He would destroy you.

26And I prayed to ăyāl and said, ‘O Master ăyāl, do not destroy Your people and Your inheritance whom You have redeemed in Your greatness, whom You have brought out of Mitsrayim with a strong hand.

27Remember Your servants, Abraham, Yitsḥaḵ and Ya’aqoḇ. Do not look on the stubbornness of this people, or on their wrong or on their sin,

28lest the land from which You brought us should say, “Because ăyāl was not able to bring them to the land which He promised them and because He hated them, He has brought them out to kill them in the wilderness.”

29And they are Your people and Your inheritance, whom You brought out by Your great power and by Your outstretched arm.’

10“At that time ăyāl said to me, ‘Hew for yourself two tablets of stone like the first and come up to Me on the mountain. And you shall make yourself an ark of wood,

2then I write on the tablets the Words that were on the first tablets, which you broke and you shall put them in the ark.’

3“So I made an ark of acacia wood, hewed two tablets of stone like the first and went up the mountain, with the two tablets in my hand.

4“And He wrote on the tablets according to the first writing,
the Ten Words, which Ayāl had spoken to you in the mountain from the midst of the fire in the day of the assembly. Then Ayāl gave them to me,

5and I turned and came down from the mountain and put the tablets in the ark which I had made. And they are there, as Ayāl commanded me.”

6Now the children of Yisra’ĕl set out from the wells of Benêî Ya’aqan to Mosērah. Aharon died there and he was buried there. And El’azar his son became priest in his place.

7From there they set out to Guḏgodah and from Guḏgodah to Yotḇathah, a land of rivers of water.

8At that time Ayāl separated the tribe of Lĕwī to bear the ark of the covenant of Ayāl, to stand before Ayāl, to serve Him and to bless in His Name, to this day.

9Therefore Lĕwī has no portion nor inheritance with his brothers. Ayāl is his inheritance, as Ayāl your Elohim promised him.

10And I stayed in the mountain for forty days and forty nights and Ayāl heard me at that time and Ayāl chose not to destroy you.

11And Ayāl said to me, ‘Arise, go before the people, to set out and let them go in and possess the land which I swore to their fathers to give them.’

12And now, Yisra’ĕl, what is Ayāl your Elohim asking of you, but to fear Ayāl your Elohim, to walk in all His ways and to love Him and to serve Ayāl your Elohim with all your heart and with all your being,

13to guard the commands of Ayāl and His laws which I command you today for your good?

14See, the heavens and the heavens of heavens belong to Ayāl your Elohim, also the earth with all that is in it.

15Ayāl delighted only in your fathers, to love them. And He chose their seed after them, and you above all peoples, as it is today.

16And you shall circumcise the foreskin of your heart and harden your neck no more.

17For Ayāl your Elohim is Elohim of mighty ones and Master of masters, the great El, mighty and awesome, who shows no partiality nor takes a bribe.

18He executes right-ruling for the fatherless and the widow and loves the stranger, giving him food and a garment.

19And you shall love the stranger, for you were strangers in the land of Mitsrayim.

20Fear Ayāl your Elohim. Serve Him and cling to Him and swear by His Name.

21“He is your praise and He is your Elohim, who has done for you these great and awesome deeds which your eyes have seen.

22Your fathers went down to Mitsrayim with seventy beings and now Ayāl your Elohim has made you as numerous as the stars of the heavens.

11“And you shall love Ayāl your Elohim and guard His Charge: even His laws and His right-rulings and His commands, always.

2And you shall know today, it is not your children who have not known and who have not seen the discipline of Ayāl your Elohim, His greatness, His strong hand and His outstretched arm,

3and His signs and His works which He had done in the midst of Mitsrayim, to Pharaoh sovereign of Mitsrayim and to all his land;

4and that which He had done to the army of Mitsrayim, to their horses and their chariots, when He made the waters of the Sea of Reeds overflow them as they pursued you and how Ayāl has destroyed them to this day;

5and what He had done for you in the wilderness til you came to this place;

6and what He had done to Dathan and Abiram the sons of Eliyahu, son of Re’uḇen, when the earth opened its
mourn and swallowed them up and their households and their tents and all the living creatures that were in their possession, in the midst of all Yisra’el.

7a For yours are the eyes that saw all the great work of Ayaz, which He did.

8a And you shall guard every command which I command you today, so that you are strong and shall go in and shall possess the land which you are passing over to possess,

9a and to prolong your days in the land which Ayaz swore to give your fathers, to them and their descendants, a land flowing with milk and honey.

10a For the land which you are going in to possess is not like the land of Mitsrayim from which you have come, where you sowed your seed and watered it by foot, as a vegetable garden,

11b but the land which you are passing over to possess is a land of hills and valleys, which drinks water from the rain of the heavens,

12a a land which Ayaz your Elohim looks after. The eyes of Ayaz your Elohim are always on it, from the beginning of the year to the latter end of the year.

13a And it shall be that if you diligently obey My commands which I command you today, to love Ayaz your Elohim and to serve Him with all your heart and with all your being,

14a then I shall give you the rain for your land in its season, the early rain and the latter rain and you shall gather in your grain and your new wine and your oil.

15a And I shall give grass in your fields for your livestock and you shall eat and be satisfied.

16a Guard yourselves, lest your heart be deceived and you turn aside and serve other mighty ones and bow down to them.

17a Then the displeasure of Ayaz shall burn against you and He shall shut up the heavens and there be no rain and the land not give its increase. And you shall perish quickly from the good land which Ayaz is giving you.

18a And you shall lay up these Words of Mine in your heart and in your being and shall bind them as a sign on your hand and they shall be as frontlets between your eyes.

19a And you shall teach them to your children, speaking of them when you sit in your house and when you walk by the way and when you lie down and when you rise up,

20a and shall write them on the doorposts of your house and on your gates,

21a so that your days and the days of your children are increased on the soil of which Ayaz swore to your fathers to give them, as the days of the heavens on the earth.

22a For if you diligently guard all these commands which I command you, to do it, to love Ayaz your Elohim, to walk in all His ways and to cling to Him,

23a then Ayaz shall drive out all these nations before you and you shall dispossess greater and stronger nations than you.

24a Every place on which the sole of your foot treads is yours: from the wilderness and Lebanon, from the river, the River Euphrates, even to the Western Sea is your border.

25a No man shall stand against you. Ayaz your Elohim shall put the dread of you and the fear of you upon all the land where you tread, as He has spoken to you.

26a See, I am setting before you today a blessing and a curse:

27a the blessing, when you obey the commands of Ayaz your Elohim which I command you today;

28a and the curse, if you do not obey the commands of Ayaz your Elohim, but turn aside from the way which I command you today, to go after other mighty ones which you have not known.

29a And it shall be, when Ayaz your Elohim has brought you into the land which you go to possess, that you shall put the blessing on Mount Gerizim and
the curse on Mount Éybal.

30v Are they not beyond the Yardên, toward the setting sun, in the land of the Kena’anîtes who dwell in the desert plain opposite Gilgal, beside the terebinth trees of Moreh?

31v For you are passing over the Yardên to go in to possess the land which ayăz your Elohim is giving you and you shall possess it and dwell in it, and shall guard to do all the laws and right-rulings which I am setting before you today.’

12 “These are the laws and right-rulings which you guard to do in the land which ayăz Elohim of your fathers is giving you to possess, all the days that you live on the soil.

2v Completely destroy all the places where the nations which you are dispossessing served their mighty ones, on the high mountains and on the hills and under every green tree.

3v And you shall break down their altars and smash their pillars and burn their Áshèrîm with fire. And you shall cut down the carved images of their mighty ones and shall destroy their name out of that place.

4v Do not do so to ayăz your Elohim,

5 but seek the place which ayăz your Elohim chooses, out of all your tribes, to put His Name there, for His Dwelling Place and there you shall enter.

6v And there you shall take your burnt offerings and your offerings and your tithes and the contributions of your hand and your vowed offerings and your voluntary offerings and the firstlings of your herd and of your flock.

7v And there you shall eat before ayăz your Elohim and shall rejoice in all that you put your hand to, you and your households, in which ayăz your Elohim has blessed you.

8v Do not do as we are doing here today – each one doing whatever is right in his own eyes.

9v Because you have not yet entered the rest and the inheritance which ayăz your Elohim is giving you.

10v But you shall pass over the Yardên, and shall dwell in the land which ayăz your Elohim is giving you to inherit and He shall give you rest from all your enemies round about and you shall dwell in safety.

11v And it shall be, that unto the place which ayăz your Elohim chooses to make His Name dwell there, there you are to bring all that I command you: your burnt offerings and your offerings and your tithes and the contributions of your hand and all your choice offerings which you vow to ayăz.

12v And you shall rejoice before ayăz your Elohim, you and your sons and your daughters and your male servants and your female servants and the Lâwîte who is within your gates, since he has no portion nor inheritance with you.

13v Guard yourself that you do not offer your burnt offerings in every place that you see, except in the place which ayăz chooses, in one of your tribes, there you are to offer your burnt offerings and there you are to do all that I command you.

14v Only, whatever your being desires you shall slaughter and eat, according to the blessing of ayăz your Elohim which He has given you, within all your gates. The unclean and the clean do eat it, of the gazelle and the deer alike.

15v Only, the blood you do not eat, pour it on the earth like water.

16v You are not allowed to eat within your gates the tithe of your grain, or of your new wine, or of your oil, or of the firstlings of your herd or your flock, or of any of your offerings which you vow, or of your voluntary offerings, or of the contribution of your hand.

18v But eat them before ayăz your Elohim, in the place which ayăz your Elohim chooses, you and your son and your daughter and your male servant and your female servant and the Lâwîte who is within your gates.
And you shall rejoice before Ayaz your Elohim in all that you put your hands to.

19a Guard yourself that you do not forsake the Lèwite as long as you live in your land.

20a When Ayaz your Elohim enlarges your border as He has promised you and you say, ‘Let me eat meat,’ because you long to eat meat, you eat as much meat as your being desires.

21a When the place where Ayaz your Elohim chooses to put His Name is too far from you, then you shall slaughter from your herd and from your flock which Ayaz has given you, as I have commanded you and you shall eat within your gates as much as your being desires.

22a Only, as the gazelle and the deer are eaten, so you are to eat of it. The unclean and the clean alike eat of it.

23a Only, be firm not to eat the blood, for the blood is the life, do not eat the life with the meat.

24a Do not eat it, you pour it on the earth like water.

25a Do not eat it, that it might be well with you and your children after you, when you do what is right in the eyes of Ayaz.

26a Only, the set-apart gifts which you have and your vowed offerings, you are to take up and go to the place which Ayaz chooses.

27a And you shall make your burnt offerings, the meat and the blood, on the altar of Ayaz your Elohim. And the blood of your offerings is poured out on the altar of Ayaz your Elohim and you eat the meat.

28a Guard and obey all these words which I command you, that it might be well with you and your children after you forever, when you do what is good and right in the eyes of Ayaz your Elohim.

29a When Ayaz your Elohim does cut off from before you the nations which you go to dispossess and you dispossess them and dwell in their land,

30a guard yourself that you are not ensnared to follow them, after they are destroyed from before you and that you do not inquire about their mighty ones, saying, ‘How did these nations serve their mighty ones? And let me do so too.’

31a Do not do so to Ayaz your Elohim, for every abomination which Ayaz hates they have done to their mighty ones, for they even burn their sons and daughters in the fire to their mighty ones.

32a All the words I am commanding you, guard to do it – do not add to it nor take away from it.

13 “When there arises among you a prophet or a dreamer of dreams and he shall give you a sign or a wonder,

2a and the sign or the wonder shall come true, of which he has spoken to you, saying, ‘Let us go after other mighty ones – which you have not known – and serve them,’

3a do not listen to the words of that prophet or that dreamer of dreams, for Ayaz your Elohim is trying you to know whether you love Ayaz your Elohim with all your heart and with all your being.

4a Walk after Ayaz your Elohim and fear Him and guard His commands and obey His voice and serve Him and clinging to Him.

5a And that prophet or that dreamer of dreams is put to death, because he has spoken apostasy against Ayaz your Elohim – who brought you out of the land of Mitsrayim and redeemed you from the house of bondage – to make you stray from the way which Ayaz your Elohim commanded you to walk. Thus you shall purge the evil from your midst.

6a When your brother, the son of your mother, or your son or your daughter, or the wife of your bosom, or your friend who is as your own being, entices you secretly, saying, ‘Let us go and serve other mighty ones’ – which you have not
known, neither you nor your fathers,
7 of the mighty ones of the people
which are all around you, near to you
or far off from you, from one end of the
earth to the other end of the earth –
8 do not agree with him or listen to
him, nor shall your eye pardon him, nor
spare him or conceal him,
9 but you shall certainly kill him. Your
hand is first against him to put him to
death and afterward the hand of all the
people,
10 and you shall stone him with stones
until he dies, because he sought to entice
you away from your Elohim, who brought you out of the land of
Mitsrayim, from the house of bondage.
11And let all Yisra’el hear and fear
and not again do any such evil matter as
this in your midst.
12When you hear someone in one of
your cities, which are your Elohim
gives you to dwell in, saying,
13Some men, sons of Beliya’al, have
gone out of you midst and led the
inhabitants of their city astray, saying,
“Let’s go and serve other mighty ones”
– mighty ones whom you have not
known –
14 then you shall inquire, search out
and ask diligently. And see if the
matter is true and established that this
abomination was done in your midst.
15You shall certainly smite the
inhabitants of that city with the edge of
the sword, putting it under the ban and
all that is in it and its livestock, with the
edge of the sword.
16And gather all its plunder into the
middle of the street and completely
burn with fire the city and all its plunder,
before your Elohim. It shall be
a heap forever, never to be built again.
17And none of that which is put under
the ban is to cling to your hand, so
that your Elohim turns from the fierceness
of His displeasure and shall show you
compassion, love you and increase you,
as He swore to your fathers,
18 when you obey the voice of your
Elohim, to guard all His
commands which I command you
today, to do what is right in the eyes of
your Elohim.

14 “You are the children of your
Elohim. Do not cut yourselves
nor shave the front of your head for the
dead,
2 for you are a set-apart people to
your Elohim and your Elohim has
chosen you to be a people for Himself,
a treasured possession above all the
peoples who are on the face of the earth.
3 “Do not eat whatever is abominable.
4 These are the living creatures which
you do eat: ox, sheep and goat,
5 deer and gazelle and roebuck and
wild goat and mountain goat and
antelope and mountain sheep.
6 “And every beast that has a split hoof
divided in two, chewing the cud, among
the beasts, you do eat.
7 “But of those chewing the cud or
those having a split hoof completely
divided, you do not eat, such as these:
the camel and the hare and the rabbit, for
they chew the cud but do not have a split
hoof, they are unclean for you.
8 “And the pig is unclean for you,
because it has a split hoof, but does not
chew the cud. Do not eat their flesh or
touch their dead carcasses.
9 “These you do eat of all that are in
the waters: all that have fins and scales
you do eat.
10 whatever does not have fins and
scales you don’t eat, it is unclean for
you.
11 “Any clean bird you do eat,
12 but these you do not eat: the eagle and
the vulture and the black vulture,
13 and the red kite and the falcon and the
buzzard after their kinds,
14 and every raven after its kind,
15 and the ostrich and the nighthawk
and the seagull and the hawk after their
kinds,
16 the little owl and the great owl and
the white owl,
and the pelican and the carrion vulture and the fisher owl,
and the stork and the heron after its kind and the hoopoe and the bat.
And every creeping insect that flies is unclean for you, they are not eaten.
Any clean bird you do eat.
Do not eat whatever dies of itself. Give it to the stranger who is within your gates, to eat it, or sell it to a foreigner. For you are a set-apart people to your Elohim. Do not cook a young goat in its mother’s milk.
You shall tithe without fail all the yield of your grain that the field brings forth year by year.
And you shall eat before your Elohim, in the place where He chooses to make His Name dwell, the tithe of your grain and your new wine and your oil and of the firstlings of your herds and your sheep, so that you learn to fear your Elohim always.
But when the way is too long for you, so that you are not able to bring the tithe, or when the place where your Elohim chooses to put His Name is too far from you, when your Elohim is blessing you,
then you shall give it in silver and shall take the silver in your hand and go to the place which your Elohim chooses.
And you shall use the silver for whatever your being desires: for cattle or sheep, for wine or strong drink, for whatever your being desires. And you shall eat there before your Elohim and you shall rejoice, you and your household.
And do not forsake the Lévite who is within your gates, for he has no part nor inheritance with you.
At the end of every third year you bring out all the tithe of your increase of that year and store it up within your gates.
And the Lévite, because he has no portion nor inheritance with you and the sojourner and the fatherless and the widow who are within your gates, shall come and eat and be satisfied, so that your Elohim does bless you in all the work of your hand which you do.

15 “At the end of every seven years you make a release of debts.
And this is the Word of the release: Every creditor is to release what he has loaned to his neighbour, he does not require it of his neighbour or his brother, because it is called the release of your Elohim.
Of a foreigner you could require it, but your hand is to release whatever is owed by your brother.
Only, there should be no poor among you. For your Elohim does greatly bless you in the land which your Elohim is giving you to possess as an inheritance,
only if you diligently obey the voice of your Elohim, to guard to do all these commands which I am commanding you today.
For your Elohim shall bless you as He promised you. And you shall lend to many nations, but you shall not borrow. And you shall rule over many nations, but they do not rule over you.
When there is a poor man with you, one of your brothers, within any of the gates in your land which your Elohim is giving you, do not harden your heart nor shut your hand from your poor brother,
for you shall certainly open your hand to him and certainly lend him enough for his need, whatever he needs.
Be on guard lest there be a thought of Beliya’al in your heart, saying, ‘The seventh year, the year of release, is near,’ and your eye is evil against your poor brother and you give him naught. And he shall cry out to your Elohim against you and it shall be a sin in you.
You shall certainly give to him and your heart should not be grieved when you give to him, because for this reason your Elohim does bless you in
all your works and in all to which you put your hand.

Because the poor one does not cease from the land. Therefore I am commanding you, saying, ‘You shall certainly open your hand to your brother, to your poor and to your needy one, in your land.’

When your brother is sold to you, a Hebrew man or a Hebrew woman and shall serve you six years, then let him go free from you in the seventh year.

And when you send him away free from you, let him not go away empty-handed.

You shall richly supply him from your flock and from your threshing-floor and from your winepress. With that which ḤWHY has blessed you with, give to him.

And you shall remember that you were a slave in the land of Mitsrayim and ḤWHY your Elohim redeemed you. Therefore I am commanding you this word today.

And it shall be, when he says to you, ‘I do not go away from you,’ because he loves you and your house, because it is good for him with you,

then you shall take an awl and thrust it through his ear to the door, and he shall be your servant forever. Do the same to your female servant.

Let it not be hard in your eyes when you send him away free from you, for he has been worth a double hired servant in serving you six years. And ḤWHY your Elohim shall bless you in all that you do.

Set apart to ḤWHY your Elohim all the first-born males that come from your herd and your flock. Do no work with the first-born of your herd, nor shear the first-born of your flock.

You and your household are to eat it before ḤWHY your Elohim year by year in the place which ḤWHY chooses.

But when there is any defect in it, lame or blind, or has any evil defect, do not slaughter it to ḤWHY your Elohim.

Eat it within your gates – the unclean and the clean alike – as the gazelle and as the deer.

Only, do not eat its blood, pour it on the ground like water.

Guard the month of Abib and perform the Passover to ḤWHY your Elohim, for in the month of Abib ḤWHY your Elohim brought you out of Mitsrayim by night.

And you shall slaughter the Passover to ḤWHY your Elohim, from the flock and the herd, in the place where ḤWHY chooses to put His Name.

Eat no leavened bread with it. For seven days you eat unleavened bread with it, bread of affliction, because you came out of the land of Mitsrayim in haste – so that you remember the day in which you came out of the land of Mitsrayim, all the days of your life.

And no leaven should be seen with you in all your border for seven days, neither should any of the meat which you slaughter in the evening on the first day stay all night until morning.

You are not allowed to slaughter the Passover within any of your gates which ḤWHY your Elohim gives you, but at the place where ḤWHY your Elohim chooses to make His Name dwell, there you slaughter the Passover in the evening, at the going down of the sun, at the appointed time you came out of Mitsrayim.

And you shall roast and eat it in the place which ḤWHY your Elohim chooses and in the morning you shall turn and go to your tents.

Six days you eat unleavened bread and on the seventh day there is a closing festival to ḤWHY your Elohim – you do no work.

Count seven weeks for yourself. Begin to count seven weeks from the time you begin to put the sickle to the grain.
And you shall perform the Festival of weeks to your Elohim, according to the voluntary offering from your hand, which you give as your Elohim blesses you.

And you shall rejoice before your Elohim, you and your son and your daughter and your male servant and your female servant and the Lēwite who is within your gates and the stranger and the fatherless and the widow who are in your midst, at the place where your Elohim chooses to make His Name dwell.

And you shall remember that you were a slave in Mitsrayim and you shall guard and do these laws.

Perform the Festival of Booths for seven days after the ingathering from your threshing-floor and from your winepress,

and you shall rejoice in your festival, you and your son and your daughter and your male servant and your female servant and the Lēwite and the stranger and the fatherless and the widow who are within your gates.

For seven days you shall observe a festival to your Elohim in the place which your Elohim chooses, because your Elohim does bless you in all your increase and in all the work of your hands and you shall be only rejoicing!

Three times a year all your males appear before your Elohim in the place which He chooses: at the Festival of Unleavened Bread and at the Festival of Weeks and at the Festival of Booths. And none should appear before empty-handed,

but each one with the gift of his hand, according to the blessing of your Elohim which He has given you.

Appoint judges and officers within all your gates, which your Elohim is giving you, according to your tribes. And they shall judge the people with right-ruling.

Do not distort right-ruling. Do not show partiality, nor take a bribe, for a bribe blinds the eyes of the wise and twists the words of the righteous.

Follow righteousness, righteousness alone, so that you live and inherit the land which your Elohim is giving you.

Do not plant for yourself any tree as an Ashērah near the altar of your Elohim that you make for yourself.

And do not set up a pillar, which your Elohim hates.

And you shall observe a festival to your Elohim a bull or sheep which has any blemish, any evil matter, for that is an abomination to your Elohim.

When there is found in your midst, in any of your cities which your Elohim is giving you, a man or a woman who does what is evil in the eyes of your Elohim, in transgressing His covenant,

and has gone and served other mighty ones and bowed down to them, or to the sun or to the moon or to any of the host of the heavens, which I have not commanded,

and it has been made known to you and you have heard and has searched diligently. Then see, if true: the matter is confirmed that such an abomination has been done in Yisra’ĕl,

then you shall bring out to your gates that man or woman who has done this evil matter and you shall stone to death that man or woman with stones.

At the mouth of two or three witnesses shall he that is to die be put to death. He is not put to death by the mouth of one witness.

The hand of the witnesses shall be first against him to put him to death and the hand of all the people last. So you shall purge the evil from your midst.

When any matter arises which is too hard for you to judge, between blood and blood, between plea and plea, or between stroke and stroke – matters of strife within your gates –
then you shall rise and go up to the place which Ḥayāl your Elohim chooses,
and shall come to the priests, the Lēwites and to the judge who is in those days and shall inquire. And they shall declare to you the Word of right-ruling,
and you shall do according to the word which they declare to you from that place which Ḥayāl chooses. And you shall guard to do according to all that they instruct you.

Do according to the Torah in which they teach you, according to the right-ruling which they say to you. you do not turn to the right or to the left from the word which they declare to you.

And the man who acts arrogantly, so as not to listen to the priest who stands to serve there before Ḥayāl your Elohim, or to the judge, that man shall die. So you shall purge the evil from Yisra’ēl.

And let all the people hear and fear and no longer do arrogantly.

When you come to the land which Ḥayāl your Elohim is giving you and shall possess it and shall dwell in it and you shall say, ‘Let me set a sovereign over me like all the gentiles that are around me,’
you shall certainly set a sovereign over you whom Ḥayāl your Elohim shall choose. Set a sovereign over you from among your brothers, you are not allowed to set a foreigner over you, who is not your brother.

Only, he is not to increase horses for himself, nor cause the people to return to Mitsrayim to increase horses, for Ḥayāl has said to you, ‘Do not return that way again.’

And he is not to increase wives for himself; lest his heart turn away, nor is he to greatly increase silver and gold for himself.

And it shall be, when he sits on the throne of his reign, that he shall write for himself a copy of this Torah in a book, from the one before the priests, the Lēwites.

And it shall be with him and he shall read it all the days of his life, so that he learns to fear Ḥayāl his Elohim and guard all the Words of this Torah and these laws, to do them.

so that his heart is not lifted up above his brothers and so as not to turn aside from the command, right or left, so that he prolongs his days in his reign, he and his children, in the midst of Yisra’ēl.

“THE PRIESTS, THE LĒWITES, ALL THE TRIBE OF LĒWI, HAVE NO PART NOR INHERITANCE WITH YISRA’ĒL. THEY ARE TO EAT THE OFFERINGS OF ḤAYĀL MADE BY FIRE AND HIS INHERITANCE.

But among his brothers Lēwi has no inheritance. Ḥayāl is his inheritance, as He has spoken to him.

And this is the priest’s right from the people, from those who bring an offering, whether it is bull or sheep: they shall give to the priest the shoulder and the two cheeks and the stomach; the first-fruits of your grain and your new wine and your oil and the first of the fleece of your sheep, you give to him.

For Ḥayāl your Elohim has chosen him out of all your tribes to stand to serve in the Name of Ḥayāl, him and his sons forever.

And when the Lēwite comes from one of your gates, from where he has sojourned among all Yisra’ēl and shall come with all the desire of his being to the place which Ḥayāl chooses, then he shall serve in the Name of Ḥayāl his Elohim, like all his brothers the Lēwites, who are standing there before Ḥayāl.

They are to have portion for portion to eat, besides what comes from the sale of his inheritance.

When you come into the land which Ḥayāl your Elohim is giving you, do not learn to do according to the abominations of those gentiles.

Let no one be found among you who makes his son or his daughter pass
The prophet has spoken it presumptuously. Do not be afraid of him.

19  “When Ayaz your Elohim cuts off the nations whose land Ayaz your Elohim is giving you and you dispossess them and dwell in their cities and in their houses,

2separate three cities for yourself in the midst of your land which Ayaz your Elohim is giving you to possess.

3“Prepare a way for yourself and divide into three parts the border of your land which Ayaz your Elohim is giving you to inherit, that anyone who killed someone shall flee there.

4“And this is the matter of the one who killed someone who flees there and live: He who smites his neighbour unintentionally, not having hated him in time past,

5even he who goes to the forest with his neighbour to cut timber and his hands swings a stroke with the axe to cut down the tree and the head slips from the handle and strikes his neighbour so that he dies – let him flee to one of these cities and live,

6lest the revenger of blood, while his displeasure is hot, pursue the one who killed someone and overtake him, because the way is long and shall smite him, though he was not worthy of death, since he had not hated him before.

7“Therefore I am commanding you, saying, ‘Separate three cities for yourself.’

8“And if Ayaz your Elohim enlarges your border, as He swore to your fathers and has given you the land which He promised to give to your fathers –

9when you guard all this command to do it, which I am commanding you today, to love Ayaz your Elohim and to walk in His ways all the days – then you shall add three more cities for yourself besides these three,

10so that innocent blood is not shed in
the midst of your land which I give you as an inheritance, or blood-guilt shall be upon you.

11‘But when anyone hates his neighbour and shall lie in wait for him and rise against him and smite the life from him so that he dies, then he shall flee to one of these cities, 12and the elders of his city shall send and bring him from there and give him into the hand of the revenger of blood and he shall die. 13‘Your eye shall not pardon him, but you shall purge the blood of innocent blood from Yisrael, so that it might be well with you. 14‘Do not remove your neighbour’s boundary, which those in the past have set, in your inheritance which you inherit in the land that I give you to possess. 15‘One witness does not rise up against a man concerning any crookedness or any sin that he commits. At the mouth of two witnesses or at the mouth of three witnesses a matter is established. 16‘When a malicious witness rises up against any man to accuse him of turning aside, 17then both men who have the dispute shall stand before I give you to possess.

18‘And the judges shall diligently search and see if the witness is a false witness, who has falsely accused his brother, 19then you shall do to him as he thought to have done to his brother. Thus you shall purge the evil from your midst.

20‘And let the rest hear and fear and never again do this evil matter in your midst. 21‘And let your eye not pardon life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

20 “When you go out to battle against your enemies and shall see horses and chariots and people more numerous than you, do not be afraid of them, for I give you to possess. 21And it shall be, when you draw near to the battle, that the priest shall come and speak to the people, and shall say to them, ‘Hear, O Yisrael: You are drawing near today to battle with your enemies. Do not let your heart faint, do not fear or tremble, or be afraid before them.

4‘for I give you to possess. 22And the officers shall speak to the people, saying, ‘Who is the man who has built a new house and has not dedicated it? Let him go and return to his house, lest he die in the battle and another man dedicate it.

23And who is the man who has planted a vineyard and has not begun to use it? Let him go and return to his house, lest he die in the battle and another man take it. 24‘And who is the man who is engaged to a woman and has not taken her? Let him go and return to his house, lest he die in the battle and another man take her.’ 25‘And the officers shall speak further to the people and say, ‘Who is the man who is afraid and tender of heart? Let him go and return to his house, lest he faint like his heart.’

26‘And it shall be, when the officers have finished speaking to the people, that they shall appoint commanders of the divisions to lead the people. 27When you draw near to a city to fight against it, then you shall make a call for peace to it.

28‘And it shall be that if it accepts your call for peace and shall open to you, then all the people found in it are to be your compulsory labour and serve you.
12utta if it does not make peace with you and shall fight against you, then you shall besiege it,
13and your Elohim shall give it into your hands and you shall smite every male in it with the edge of the sword.
14Only the women and the little ones and the livestock and all that is in the city, all its spoil, you take as plunder for yourself. And you shall eat the enemies’ plunder which your Elohim gives you.
15Do so to all the cities which are very far from you, which are not of the cities of these nations.
16Only, of the cities of these peoples which your Elohim gives you as an inheritance, you do not keep alive any that breathe,
17but you shall certainly put them under the ban: the Hittite and the Amorite and the Kena’anite and the Perizzite and the Hiwite and the Jebusite, as your Elohim has commanded you.
18Then they teach you to do according to all their abominations which they have done for their mighty ones and you sin against your Elohim.
19When you besiege a city for a long time by fighting against it to take it, you do not destroy its trees by wielding an axe against them. If you do eat of them, do not cut them down. For is the tree of the field a man to be besieged by you?
20Only the trees which you know are not trees for food you do destroy and cut down, to build siege-works against the city that is fighting against you, until it falls.

21When anyone is found slain, lying in the field in the land which your Elohim is giving you to possess and it is not known who smote him,
2then your elders and your judges shall go out and they shall measure the distance from the slain man to the cities round about.

24And it shall be that the elders of the city nearest to the slain man shall take a heifer which has not been worked and which has not pulled with a yoke,
4and the elders of that city shall bring the heifer down to a wadi with flowing water, which is neither ploughed nor sown and they shall break the heifer’s neck there in the wadi.
25And the priests, the sons of Lěwi, shall come near, for your Elohim has chosen them to serve Him and to bless in the Name of your Elohim and by their mouth every strife and every stroke is tried.
26And let all the elders of that city nearest to the slain man wash their hands over the heifer whose neck was broken in the wadi.
27And they shall answer and say, ‘Our hands have not shed this blood, nor have our eyes seen it.
28O your Elohim, forgive Your people Yisra’ěl, whom You have redeemed and do not allow innocent blood in the midst of Your people Yisra’ěl.’ And the blood-guilt shall be pardoned to them.
29Thus you purge the guilt of innocent blood from your midst when you do what is right in the eyes of your Elohim.
30When you go out to fight against your enemies and your Elohim shall give them into your hand and you shall take them captive,
31and shall see among the captives a woman fair of form and shall delight in her and take her for your wife,
32then you shall bring her home to your house and she shall shave her head and trim her nails,
33and put aside the mantle of her captivity and shall dwell in your house and mourn her father and her mother a month of days. And after that you shall go in to her and be her husband and she shall be your wife.
34And it shall be, if you are not pleased with her, then you shall go at her desire, but you do not sell her at all for silver. Do not treat her harshly, since you have humbled her.
When a man has two wives, one loved and the other unloved and they have borne him children, both the loved and the unloved and the first-born son is of her who is unloved, then it shall be, on the day he makes his sons to inherit his possessions, he is not allowed to treat the son of the beloved wife as first-born in the face of the son of the unloved, who is truly the first-born. But he is to acknowledge the son of the unloved wife as the first-born by giving him a double portion of all that he has, for he is the beginning of his strength – the right of the first-born is his.

When a man has a wayward and rebellious son who is not listening to the voice of his father or the voice of his mother and who, when they have disciplined him, does not listen to them, then his father and his mother shall take hold of him and bring him out to the elders of his city, to the gate of his city, and shall say to the elders of his city, ‘This son of ours is wayward and rebellious. He is not listening to our voice, he is a glutton and a drunkard.’ Then all the men of his city shall stone him to death with stones. Thus you shall purge the evil from your midst. And let all Yisra’ēl hear and fear.

And when a man has committed a sin worthy of death, then he shall be put to death and you shall hang him on a tree. Let his body not remain overnight on the tree, for you shall certainly bury him the same day – for he who is hanged is accursed of Elohim – so that you do not defile the land which ayāz your Elohim is giving you as an inheritance.

22 When you see your brother’s ox or his sheep are straying away, you shall not hide yourself from them. Return them to your brother without fail.

And if your brother is not near you, or if you do not know him, then you shall bring it to your own house and it shall be with you until your brother seeks it, then you shall return it to him. And so you do with his donkey and so you do with his garment and so you do with whatever your brother loses, which he has lost and you have found. You are not allowed to hide yourself.

When you see your brother’s donkey or his ox fall down on the way, you shall not hide yourself from them. Help him raise them without fail.

A woman does not wear that which pertains to a man, nor does a man put on a woman’s garment, for whoever does this is an abomination to ayāz your Elohim.

When you come upon a bird’s nest along the way, in any tree or on the ground, with young ones or eggs, with the mother sitting on the young or on the eggs, do not take the mother with the young – let the mother go without fail and take the young for yourself, so that it might be well with you and that you shall prolong your days.

When you build a new house, then you shall make a parapet for your roof, so that you do not bring blood-guilt on your house when one falls from it.

Do not sow your vineyard with different kinds of seed, lest the yield of the seed which you have sown and the fruit of your vineyard be defiled.

Do not plough with an ox and a donkey together.

Do not put on a garment of different kinds, of wool and linen together.

Make tassels on the four corners of the garment with which you cover yourself.

When any man takes a wife and shall go in to her and shall hate her, and shall make abusive charges against her and bring an evil name on her and say, ‘I took this woman and when I came to her I did not find her a maiden,’
then the father and mother of the young woman shall take and bring out the proof of the girl’s maidenhood to the elders of the city at the gate.

And the girl’s father shall say to the elders, ‘I gave my daughter to this man as wife and he hates her.

And see, he has made abusive charges against her, saying, “I did not find your daughter a maiden,” and yet these are the proofs of my daughter’s maidenhood.’ And they shall spread the garment before the elders of the city.

And the elders of that city shall take that man and punish him, and fine him one hundred pieces of silver and give them to the father of the young woman, because he has brought an evil name on a maiden of Yisra’el. And she is to be his wife, he is not allowed to put her away all his days.

But if the matter is true, that the girl was not found a maiden, then they shall bring out the girl to the door of her father’s house and the men of her city shall stone her to death with stones, because she has done wickedness in Yisra’el, to whore in her father’s house. Thus you shall purge the evil from your midst.

When a man is found lying with a woman married to a husband, then both of them shall die, both the man that lay with the woman and the woman. Thus you shall purge the evil from Yisra’el.

When a girl who is a maiden is engaged to a husband and he finds her in the city and lies with her, then only the man who lay with her shall die.

But you shall do no matter to the girl. The girl has no sin worthy of death – for the matter is like a man who rises against his neighbour and kills him – for he found her in the field and she cried out, the engaged girl, but without anyone to save her.

When a man finds a girl who is a maiden, who is not engaged and he seizes her and lies with her and they are found out,

then the man who lay with her shall give to the girl’s father fifty pieces of silver and she is to be his wife because he has humbled her. He is not allowed to put her away all his days.

A man does not take his father’s wife, nor uncover his father’s skirt.

“No one wounded, crushed or whose member is cut off does enter the assembly of ayaz.

No one of illegitimate birth does enter the assembly of ayaz, even a tenth generation of his does not enter the assembly of ayaz.

An Ammonite or Mo’abite does not enter the assembly of ayaz, even a tenth generation of them does not ever enter the assembly of ayaz.

because they did not meet you with bread and water on the way when you came out of Mitsrayim and because they hired against you Bil’am son of Be’or from Pethor of Aram Naharayim, to curse you.

But ayaz your Elohim refused to listen to Bil’am and ayaz your Elohim turned the curse into a blessing for you, because ayaz your Elohim loves you.

Do not seek their peace nor their good, all your days, forever.

Do not loathe an Edomite, for he is your brother. Do not loathe a Mitsrite, because you were a stranger in his land.

The children of the third generation born to them do enter the assembly of ayaz.
When the army goes out against your enemies, then you shall guard yourself from every evil matter.

When there is any man among you who is not clean because of an emission in the night, then he shall go outside the camp. Let him not come into the midst of the camp.

And it shall be, when evening comes, that he bathes with water. And when the sun sets let him come into the midst of the camp.

And you shall have a place outside the camp, where you shall go out, and you shall have a sharp implement among your equipment and when you sit down outside, you shall dig with it and turn and cover your excrement. Therefore your camp shall be set-apart, so that He does not see unclean matter among you and shall turn away from you.

You do not hand over to his master the slave who has escaped from his master to you.

Let him dwell with you in your midst, in the place which he chooses within one of your gates, where it is pleasing to him. Do not oppress him.

None of the daughters of Yisra’el is to be a cult prostitute, nor any of the sons of Yisra’el be a cult prostitute.

Do not bring the gift of a whore or the pay of a dog to the House of Ayaz your Elohim for any vowed offering, for both of these are an abomination to Ayaz your Elohim.

Do not lend at interest to your brother, interest of silver, interest of food, or interest of whatever is lent at interest.

To a foreigner you lend at interest, but to your brother you do not lend at interest, so that Ayaz your Elohim might bless you in all that you put your hand to in the land which you are entering to possess.

When you make a vow to Ayaz your Elohim, do not delay to pay it, for Ayaz your Elohim is certainly requiring it of you and it shall be sin in you.

But when you abstain from vowing, it is not sin in you.

That which has gone from your vows you shall guard and do, for you voluntarily vowed to Ayaz your Elohim what you have promised with your mouth.

When you come into your neighbour’s vineyard, you shall eat to the satisfaction of your desire, but do not put any in a receptacle of yours.

When you come into your neighbour’s standing grain, you shall pluck the heads with your hand, but do not use a sickle on your neighbour’s standing grain.

When a man takes a wife and shall marry her, then it shall be, if she finds no favour in his eyes because he has found a matter of uncoveredness in her and he shall write her a certificate of divorce and put it in her hand and send her out of his house, and if she left his house and went and became another man’s wife, and the latter husband shall hate her and write her a certificate of divorce and put it in her hand and send her out of his house, or when the latter husband dies who took her to be his wife, then her former husband who sent her away is not allowed to take her back to be his wife after she has been defiled, for that would be an abomination before Ayaz. And do not bring sin on the land which Ayaz your Elohim is giving you as an inheritance.

When a man has taken a new wife, let him not go out into the army nor let any matter be imposed upon him. He shall be exempt one year for the sake of his home, to rejoice with his wife whom he has taken.
64\text{No one takes in pledge the lower or the upper millstone, for he would be taking a life in pledge.}
7\text{When a man is found kidnapping any of his brothers of the children of Yisra'èl and treats him harshly or sells him, then that kidnapper shall die. Thus you shall purge the evil from your midst.}
8\text{Take heed, in an outbreak of leprosy, to diligently guard and do according to all that the priests, the Lèwites, teach you. As I have commanded them, so you shall guard to do.}
9\text{Remember what Elohim did to Miryam on the way when you came out of Mitsrayim.}
10\text{When you lend your brother a loan, do not go into his house to get his pledge.}
11\text{Stand outside and let the man to whom you lend bring the pledge out to you.}
12\text{And if the man is poor, do not sleep with his pledge.}
13\text{By all means return the pledge to him at sundown and he shall sleep in his own garment and shall bless you. And it shall be righteousness to you before Elohim.}
14\text{Do not oppress a hired servant who is poor and needy, of your brothers or of the strangers who is in your land within your gates. Give him his wages on the same day and do not let the sun go down on it, for he is poor and lifts up his being to it, so that he does not cry out against you to Elohim and it shall be sin in you.}
15\text{Fathers are not put to death for their children and children are not put to death for their fathers, each is to die for his own sin.}
16\text{Do not twist the right-ruling of a stranger or the fatherless, nor take the garment of a widow.}
17\text{But you shall remember that you were a slave in Mitsrayim and that Elohim redeemed you from there. Therefore I am commanding you to do this word.}
18\text{When you reap your harvest in your field and have forgotten a sheaf in the field, do not go back to get it. Let it be for the stranger, for the fatherless and for the widow, so that Elohim might bless you in all the work of your hands.}
19\text{When you beat your olive trees, do not examine the branch behind you. Let it be for the stranger, for the fatherless and for the widow.}
20\text{When you gather the grapes of your vineyard, do not glean behind you. Let it be for the stranger, for the fatherless and for the widow.}
21\text{And you shall remember that you were a slave in the land of Mitsrayim. Therefore I am commanding you to do this word.}

25 “When there is a dispute between men, then they shall come unto judgment and they shall be judged and the righteous declared righteous and the wrongdoer declared wrong.
22\text{And it shall be, if the wrongdoer is to be beaten, that the judge shall cause him to lie down and be beaten in his presence with the number of blows according to his wrong.}
23\text{Forty blows he gives him but no more, lest he beat him with many more blows than these and your brother be degraded before your eyes.}
24\text{Do not muzzle an ox while it is threshing.}
25\text{When brothers dwell together and one of them has died and has no son, the widow of the dead man shall not become a stranger’s outside. Her husband’s brother does go in to her and shall take her as his wife and perform the duty of a husband’s brother to her.}
26\text{And it shall be that the first-born son which she bears does rise up for the name of his dead brother, so that his name is not blotted out of Yisra’èl.}
27\text{But if the man does not desire to take his brother’s wife, then let his brother’s wife go up to the gate to the
elders and say, ‘My husband’s brother refuses to raise up a name to his brother in Yisra’el, he does not agree to perform the duty of my husband’s brother.’

8“The elders of his city shall then call him and speak to him and he shall stand and say, ‘I have no desire to take her,’”

9then his brother’s wife shall come to him in the presence of the elders and remove his sandal from his foot and shall spit in his face and answer and say, ‘Thus it is done to the man who does not build up his brother’s house.’

10And in Yisra’el his name shall be called, ‘The house of him who had his sandal removed.’

11When men fight with one another and the wife of one shall draw near to rescue her husband from the hand of the one attacking him and shall put out her hand and seize him by the genitals,

12then you shall cut off her hand – your eye does not pardon.

13You shall not have in your bag differing weights, a heavy and a light.

14You shall not have in your house differing measures, a large and a small.

15You shall have a perfect and right weight, a perfect and right measure, so that they prolong your days on the soil which Ayaz Elohim is giving you.

16For all who do these and all who do unrighteously, are an abomination to Ayaz Elohim.

17Remember what Amaleq did to you on the way as you were coming out of Mitsrayim,

18how he met you on the way and attacked your back, all the feeble ones in your rear, when you were tired and weary. And he did not fear Elohim.

19Therefore it shall be, when Ayaz your Elohim has given you rest from your enemies all around, in the land which Ayaz your Elohim is giving you to possess as an inheritance, that you blot out the remembrance of Amaleq from under the heavens. Do not forget!

26“And it shall be, when you come into the land which Ayaz your Elohim is giving you as an inheritance and you possess it and dwell in it,

2that you shall take some of the first of all the fruits of the soil which you bring from your land that Ayaz your Elohim is giving you and shall put it in a basket and go to the place where Ayaz your Elohim chooses to make His Name dwell there.

3“And you shall come to the one who is priest in those days and say to him, ‘I shall declare today to Ayaz your Elohim that I have come to the land which Ayaz swore to our fathers to give us.’

4And the priest shall take the basket from your hand and place it before the altar of Ayaz your Elohim.

5“And you shall answer and say before Ayaz your Elohim, ‘My father was a perishing Aramean and he went down to Mitsrayim and sojourned there with few men. And there he became a nation, great, mighty and numerous.

6But the Mitsrites did evil to us and afflicted us and imposed hard labour on us.

7Then we cried out to Ayaz Elohim of our fathers and Ayaz heard our voice and saw our affliction and our toil and our oppression.

8And Ayaz brought us out of Mitsrayim with a strong hand and with an outstretched arm, with great fear and with signs and wonders.

9And He brought us to this place and has given us this land, “a land flowing with milk and honey.”

10And now, see, I have brought the first-fruits of the land which You, O Ayaz, have given me.’ Then you shall place it before Ayaz your Elohim and bow down before Ayaz your Elohim,

11and shall rejoice in all the good which Ayaz your Elohim has given to you and your house, you and the Lèwite and the stranger who is among you.
When you have completed tithing all the tithe of your increase in the third year, which is the year of tithing and have given it to the Lēwite, to the stranger, to the fatherless and to the widow, and they have eaten within your gates and have been satisfied, then you shall say before ayal your Elohim, ‘I have put away the set-apart portion from my house and also have given it to the Lēwite and to the stranger and to the fatherless and to the widow, according to all Your command which You have commanded me. I have not transgressed Your commands, nor have I forgotten.

I have not eaten any of it when in mourning, nor have I removed any of it for any unclean use, nor given any of it for the dead. I have obeyed the voice of ayal my Elohim, I have done according to all that You have commanded me.

Look from Your set-apart dwelling place, from the heavens and bless Your people Yisra’ēl and the land which You have given us, as You swore to our fathers, “a land flowing with milk and honey.”

Today ayal your Elohim is commanding you to do these laws and right-rulings. And you shall guard and do them with all your heart and with all your being.

You have today caused ayal to proclaim to be your Elohim and to walk in His ways and guard His laws and His commands and His right-rulings and to obey His voice.

And ayal has caused you to proclaim today to be His people, a treasured possession, as He has spoken to you and to guard all His commands, so as to set you high above all nations which He has made, for a praise and for a name and for esteem and for you to be a set-apart people to ayal your Elohim, as He has spoken.”

And Mosheh, with the elders of Yisra’ēl, commanded the people, saying, “Guard all the commands which I am commanding you today.

And it shall be, on the day when you pass over the Yarden to the land which ayal your Elohim is giving you, that you shall set up for yourselves large stones and plaster them with plaster,

and write on them all the Words of this Torah, when you have passed over, so that you go into the land which ayal your Elohim is giving you, ‘a land flowing with milk and honey,’ as ayal Elohim of your fathers has spoken to you.

And it shall be, when you have passed over the Yarden, that on Mount Eybal you set up these stones, which I command you today and you shall plaster them with plaster,

and build an altar to ayal your Elohim there, an altar of stones – do not use an iron tool on them.

Build the altar of ayal your Elohim with complete stones and you shall offer burnt offerings on it to ayal your Elohim,

and shall offer peace offerings and eat there and rejoice before ayal your Elohim.

You shall write all the Words of this Torah on the stones, plainly and well.”

And Mosheh and the priests, the Lēwites, spoke to all Yisra’ēl, saying, “Be silent and hear, O Yisra’ēl: This day you have become the people of ayal your Elohim,

and you shall obey the voice of ayal your Elohim and do His commands and His laws which I command you today.”

And Mosheh commanded the people on that day, saying,

These are to stand on Mount Gerizim to bless the people, when you have passed over the Yarden: Shim’on and Lēwi and Yahudah and Yissasḵar
28 “And it shall be, if you diligently obey the voice of your Elohim, to guard to do all His commands which I command you today, that the Elohim shall set you high above all nations of the earth.

And all these blessings shall come upon you and overtake you, if you obey the voice of your Elohim:

Blessed are you in the city and blessed are you in the field.

Blessed is the fruit of your body and the fruit of your ground and the fruit of your livestock – the increase of your cattle and the offspring of your flocks.

Blessed is your basket and your kneading bowl.

Blessed are you when you come in and blessed are you when you go out.

Ayaz causes your enemies who rise against you to be smitten before your face – they come out against you one way and flee before you seven ways.

Ayaz commands the blessing on you in your storehouses and in all to which you set your hand and shall bless you in the land which Ayaz your Elohim is giving you.

Ayaz does establish you as a set-apart people to Himself, as He has sworn to you, if you guard the commands of Ayaz your Elohim and walk in His ways.

And all peoples of the earth shall see that the Name of Ayaz is called upon you and they shall be afraid of you.

And Ayaz shall make you to have plenty of what is good, in the fruit of your body, in the fruit of your livestock and in the fruit of your ground, in the land of which Ayaz swore to your fathers to give you.

Ayaz opens to you His good treasure, the heavens, to give the rain to your land in its season and to bless all the work of your hand. And you shall lend to many nations, but you shall not borrow.

And Ayaz shall make you the head and not the tail. And you shall be only on top and not be beneath, if you
obey the commands of \textit{ayyāl} your Elohim, which I command you today, to guard and do.

14c And \textit{do not} turn aside from \textit{any} of the Words which I am commanding you today, right or left, to go after other mighty ones to serve them.

15c And it \textit{shall be}, if you do not obey the voice of \textit{ayyāl} your Elohim, to guard to do all His commands and His laws which I command you today, that all these curses \textit{shall come} upon you and overtake you:

16c \textit{Cursed} are you in the city and cursed are you in the field.

17c \textit{Cursed} is your basket and your kneading bowl.

18c \textit{Cursed} is the fruit of your body and the fruit of your land, the increase of your cattle and the offspring of your flocks.

19c \textit{Cursed} are you when you come in and cursed are you when you go out.

20c \textit{ayyāl} sends on you the curse, the confusion and the rebuke in all that you set your hand to do, until you are destroyed and until you perish quickly, because of the evil of your doings by which you have forsaken Me.

21c \textit{ayyāl} makes the plague cling to you until He has consumed you from the land which you are going to possess.

22c \textit{ayyāl} smites you with wasting disease and with inflammation and with burning and with extreme heat and with the sword and with blight and with mildew. And they \textit{shall pursue} you until you perish.

23c And your heavens which are over your head \textit{shall be} bronze and the earth which is under you iron.

24c \textit{ayyāl} makes the rain of your land powder and dust; from the heavens it comes down on you until you are destroyed.

25c \textit{ayyāl} causes you to be defeated before your enemies – you go out one way against them and flee seven ways before them. And you \textit{shall become} a horror to all the reigns of the earth.

26c And your carcasses \textit{shall be} food for all the birds of the heavens and the beasts of the earth, with no one to frighten them away.

27c \textit{ayyāl} \textit{shall smite} you with the boils of Mitsrayim, with tumours, with the scab and with the itch, from which you are unable to be healed.

28c \textit{ayyāl} \textit{shall smite} you with madness and blindness and bewilderment of heart.

29c And you \textit{shall be} groping at noon, as a blind man gropes in darkness and not prosper in your ways. And you \textit{shall be} only oppressed and plundered all the days, with no one to save you.

30c You become engaged to a wife, but another man does lie with her. You build a house, but do not dwell in it. You plant a vineyard, but do not use its fruit.

31c \textit{Your} ox is slaughtered before your eyes, but you do not eat of it. \textit{Your} donkey is violently taken from before you and it is not given back to you.

32c \textit{Your} sheep are given to your enemies, with no one to save them.

33c \textit{Your} sons and your daughters are given to another people and your eyes look and fail for them all day long and your hand powerless.

34c A people whom you have not known eat the fruit of your land and all your labours. And you \textit{shall be} only oppressed and crushed all the days.

35c And you \textit{shall be} maddened because of the sight which your eyes see.

36c \textit{ayyāl} smites you in the knees and on the legs with evil boils of which you are unable to be healed and from the sole of your foot to the top of your head.

37c \textit{ayyāl} brings you and the sovereign whom you set over you to a nation which neither you nor your fathers have known and there you \textit{shall serve} other mighty ones, wood and stone.

38c Thus you \textit{shall} become an astonishment, a proverb and a mockery among all the peoples to which \textit{ayyāl} drives you.

38c You take much seed out into the field but gather little in, for the locust consumes it.
You plant vineyards and shall labour, but you neither drink of the wine nor gather, for the worm eats it.

You have olive trees in all your border, but do not anoint with oil, for your olives drop off.

You bring forth sons and daughters, but they are not with you, for they go into captivity.

Locusts possess all your trees and the fruit of your ground.

The sojourner who is among you rises higher and higher above you, but you come down lower and lower.

He lends to you, but you do not lend to him. He is the head and you are the tail.

And all these curses shall come upon you and they shall pursue and overtake you, until you are destroyed, because you did not obey the voice of יהוה your Elohim, to guard His commands and His laws which He commanded you.

And they shall be upon you for a sign and for a wonder and on your seed, forever.

Because you did not serve יהוה your Elohim with joy and gladness of heart for all the plenty,

you shall serve your enemies whom יהוה sends against you, in hunger and in thirst, in nakedness and in need of all. And he shall put a yoke of iron on your neck until he has destroyed you.

יהוה brings a nation against you from afar, from the end of the earth, as swift as the eagle flies, a nation whose language you shall not understand,

a fierce-looking nation, which shows no regard for the elderly nor show favour to the young,

and they shall eat the fruit of your livestock and the fruit of your land, until you are destroyed. They leave you no grain, nor new wine, nor oil, nor the increase of your cattle or the offspring of your flocks, until they have destroyed you.

And they shall besiege you at all your gates til your high and fenced walls, in which you are trusting, come down in all your land. And they shall besiege you at all your gates in all your land which יהוה your Elohim has given you.

And you shall eat the fruit of your own body, the flesh of your sons and daughters whom יהוה your Elohim has given you, in the siege and distress in which your enemies distress you.

The man among you who is tender, and who is very delicate, his eye is evil against his brother, against the wife of his bosom and against the rest of his children whom he leaves behind,

against giving any of them the flesh of his children that he eats, because it is all that has been left to him in the siege and distress with which your enemy distresses you in all your gates.

The tender and the delicate woman among you, who have not tried to set the sole of her foot on the ground because of her delicateness and tenderness, her eye is evil against the husband of her bosom and against her son and against her daughter,

and against her seed which comes out from between her feet and her children whom she bears, for she eats them in secret for lack of all, in the siege and distress with which your enemy distresses you in all your gates.

If you do not guard to do all the Words of this Torah that are written in this book, to fear this esteemed and awesome Name, יהוה your Elohim,

then יהוה shall bring upon you and your descendants extraordinary plagues, great and lasting plagues and grievous and lasting sicknesses.

And He shall bring back on you all the diseases of Mitsrayim, of which you were afraid and they shall cling to you, also every sickness and every plague, which is not written in the book of this Torah, יהוה does bring upon you until you are destroyed.

And you shall be left with few men, although you had become as numerous as the stars of the heavens, because you did not obey the voice of יהוה your Elohim.
And it shall be, that as **aydz** rejoiced over you to do you good and increase you, so **aydz** does rejoice over you to destroy you and lay you waste. And you shall be plucked from off the land which you go to possess.

And **aydz** shall scatter you among all peoples, from one end of the earth to the other and there you shall serve other mighty ones, which neither you nor your fathers have known, wood and stone.

And among those nations you are to find no rest nor have a resting place for the sole of your foot. But there **aydz** shall give you a trembling heart and failing eyes and sorrow of being.

And your life shall be hanging in suspense before you and you shall fear day and night not being certain of your life.

In the morning you say, ‘Oh, that it were evening!’ And at evening you say, ‘Oh, that it were morning!’ because of the fear of your heart, with which you fear and because of the sight which your eyes see.

And **aydz** shall bring you back to Mitsrayim in ships, by a way of which I said to you, ‘You are never to see it again.’ And there you shall be sold to your enemies as male and female slaves, but no one to buy.”

**29** These are the words of the covenant which **aydz** commanded Mosheh to make with the children of Yisra’ĕl in the land of Mo’ab, besides the covenant which He made with them in Horĕb.

And Mosheh called all Yisra’ĕl and said to them, “You yourselves saw all that **aydz** did before your eyes in the land of Mitsrayim, to Pharaoh and to all his servants and to all his land.

Your eyes saw the great trials, the signs and those great wonders.

But **aydz** has not given you a heart to know and eyes to see and ears to hear, til this day.

And I have led you forty years in the wilderness. Your garments have not worn out on you and your sandals have not worn out on your feet.

You ate no bread and drank no wine nor strong drink, so that you might know that I am **aydz** your Elohim.

And when you came to this place, Sihon sovereign of Heshbon and Og sovereign of Bashan came out against us to battle and we smote them, and took their land and gave it as an inheritance to the Re’übĕnites and to the Gadites and to half the tribe of Menashsheh.

Therefore you shall guard the words of this covenant and do them so that you prosper in all that you do.

All of you are standing today before **aydz** your Elohim: your leaders, your tribes, your elders and your officers, all the men of Yisra’ĕl,

your little ones, your wives and your sojourner who is in the midst of your camp, from the one who cuts your wood to the one who draws your water,

so that you should enter into covenant with **aydz** your Elohim and into His oath, which **aydz** your Elohim makes with you today,

in order to establish you today as a people for Himself and He Himself be your Elohim, as He has spoken to you and as He has sworn to your fathers, to Abraham, to Yitshaq and to Ya’aqob.

And not with you alone I am making this covenant and this oath,

but with him who stands here with us today before **aydz** our Elohim, as well as with him who is not here with us today.

For you know how we dwelt in the land of Mitsrayim and how we passed through the nations which you passed through,

and you saw their abominations and their idols, wood and stone, silver and gold, which were with them,

lest there should be among you a man or woman or clan or tribe, whose heart turns away today from **aydz** our Elohim, to go and serve the mighty
ones of these nations, lest there should be among you a root bearing bitterness or wormwood.

19v. And it shall be, when he hears the words of this curse, that he should bless himself in his heart, saying, ‘I have peace though I walk in the stubbornness of my heart,’ in order to add drunkenness to thirst.

20v. And it shall not forgive him, but rather, the displeasure of Ayaz and His jealousy shall burn against that man and every curse that is written in this book shall settle on him and Ayaz shall blot out his name from under the heavens.

21v. And Ayaz shall separate him for evil, out of all the tribes of Yisra’el, according to all the curses of the covenant that are written in this Book of the Torah.

22v. And the generation to come of your children who rise up after you and the foreigner who comes from a far land, shall say when they see the plagues of that land and the sicknesses which Ayaz has sent into it:

23v. All its land is sulphur, salt and burning; it is not sown, nor does it bear, nor does any grass grow there, like the overthrow of Se’dom and Amorah, Admah and Tseboym, which Ayaz overthrew in His displeasure and His wrath.’

24v. And all nations shall say, ‘Why has Ayaz done so to this land? What does the heat of this great displeasure mean?’

25v. And it shall be said, ‘Because they have forsaken the covenant of Ayaz Elohim of their fathers which He made with them when He brought them out of the land of Mitsrayim.

26v. And they went and served other mighty ones and bowed themselves to them, mighty ones that they did not know and that He had not given to them,

27v. therefore the displeasure of Ayaz burned against this land, to bring on it every curse that is written in this book.

28v. And Ayaz uprooted them from their land in displeasure, in wrath and in great rage and cast them into another land, as it is today.’

29v. The secret matters belong to Ayaz Elohim but what is revealed belongs to us and to our children forever, to do all the Words of this Torah.

30v. “And it shall be, when all these words come upon you, the blessing and the curse which I have set before you and you shall bring them back to your heart among all the gentiles where Ayaz your Elohim drives you,

2and shall turn back to Ayaz your Elohim and obey His voice, according to all that I command you today, with all your heart and with all your being, you and your children,

3then Ayaz your Elohim shall turn back your captivity and shall have compassion on you and He shall turn back and gather you from all the peoples where Ayaz your Elohim has scattered you.

4v. If any of you are driven out to the farthest parts under the heavens, from there Ayaz your Elohim does gather you and from there He does take you.

5v. And Ayaz your Elohim shall bring you to the land which your fathers possessed and you shall possess it. He shall do good to you and increase you more than your fathers.

6v. And Ayaz your Elohim shall circumcise your heart and the heart of your seed, to love Ayaz your Elohim with all your heart and with all your being, so that you might live,

7and Ayaz your Elohim shall put all these curses on your enemies and on those who hate you, who persecuted you.

8v. And you shall turn back and obey the voice of Ayaz and do all His commands which I command you today.

9v. And Ayaz your Elohim shall make you have excess in all the work
of your hand, in the fruit of your body and in the fruit of your livestock and in the fruit of your ground for good. For אָיָּלְעַ הוֹרֶנֶךְ turns back to rejoice over you for good as He rejoiced over your fathers,

18"If you obey the voice of אָיָּלְעַ your Elohim, to guard His commands and His laws which are written in this Book of the Torah, if you turn back to אָיָּלְעַ your Elohim with all your heart and with all your being,

19"For this command which I am commanding you today, it is not too hard for you, nor is it far off.

20"It is not in the heavens, to say, ‘Who shall ascend into the heavens for us and bring it to us and cause us to hear it so that we do it?’

21"Nor is it beyond the sea, to say, ‘Who shall go over the sea for us and bring it to us and cause us to hear it so that we do it?’

22"For the Word is very near you, in your mouth and in your heart – to do it.

23"See, I have set before you today life and good and death and evil,

24"in that I am commanding you today to love אָיָּלְעַ your Elohim, to walk in His ways and to guard His commands and His laws and His right-rulings. And you shall live and increase and אָיָּלְעַ your Elohim shall bless you in the land which you go to possess.

25"But if your heart turns away and you do not obey and shall be drawn away and shall bow down to other mighty ones and serve them,

26"I have declared to you today that you shall certainly perish, you shall not prolong your days in the land which you are passing over the Yardën to enter and possess.

27"I have called the heavens and the earth as witnesses today against you: I have set before you life and death, the blessing and the curse. Therefore you shall choose life, so that you live, both you and your seed,

28"to love אָיָּלְעַ your Elohim, to obey His voice and to cling to Him – for He is your life and the length of your days – to dwell in the land which אָיָּלְעַ swore to your fathers, to Abraham, to Yitshaq and to Ya’aqoḇ, to give them.”

31 And Mosheh went and spoke these words to all Yisra’el,

2and he said to them, “I am one hundred and twenty years old today. I am no longer able to go out and come in. And אָיָּלְעַ has said to me, ‘You do not pass over this Yardën.’

3″אָיָּלְעַ your Elohim Himself is passing over before you. He shall destroy these nations from before you and you possess them. Yahusha himself is passing over before you, as אָיָּלְעַ has spoken.

4″And אָיָּלְעַ shall do to them as He did to Sihon and to Oḡ, the sovereigns of the Amorites and their land, when He destroyed them.

5″And אָיָּלְעַ shall give them over to you and you shall do to them according to all the command which I have commanded you.

6″Be strong and courageous, do not fear nor be afraid of them. For it is אָיָּלְעַ your Elohim who is going with you. He does not fail you nor forsake you.”

7And Mosheh called Yahusha and said to him before the eyes of all Yisra’el,

8″Be strong and courageous, for you are going with this people to the land which אָיָּלְעַ has sworn to their fathers to give them and you are to let them inherit it.

9″And it is אָיָּלְעַ who is going before you, He Himself is with you. He does not fail you nor forsake you. Do not fear nor be discouraged.”

10And Mosheh wrote this Torah and gave it to the priests, the sons of Lěwi, who bore the ark of the covenant of אָיָּלְעַ and to all the elders of Yisra’el.

11And Mosheh commanded them, saying, “At the end of seven years, at the appointed time, the year of release, at the Festival of Booths,
when all Yisra’ĕl comes to appear before Ēyyl your Elohim in the place which He chooses, read this Torah before all Yisra’ĕl in their hearing.  

Assemble the people, the men and the women and the little ones and your sojourner who is within your gates, so that they hear and so that they learn to fear Ēyyl your Elohim and guard to do all the Words of this Torah.

And their children, who have not known it, should hear and learn to fear Ēyyl your Elohim as long as you live in the land you are passing over the Yardĕn to possess.”

And Ēyyl said to Mosheh, “See, the days have drawn near for you to die. Call Yahusha and present yourselves in the Tent of Meeting, so that I command him.” And Mosheh and Yahusha went and presented themselves in the Tent of Meeting.

And Ēyyl appeared at the Tent in a column of a cloud and the column of a cloud stood above the door of the Tent.

And Ēyyl said to Mosheh, “See, you are about to sleep with your fathers. And this people shall rise and whore after the mighty ones of the strangers of the land into the midst of which they shall enter and forsake Me and break My covenant which I have made with them.

Then My displeasure shall burn against them in that day and I shall forsake them and hide My face from them and they shall be consumed. And many evils and distresses shall come upon them and it shall be said in that day, ‘Is it not because our Elohim is not in our midst that these evils have come upon us?’

And I shall certainly hide My face in that day, because of all the evil which they have done, for they shall turn to other mighty ones.

And now write down this song for yourselves and teach it to the children of Yisra’ĕl. Put it in their mouths so that this song is to Me for a witness against the children of Yisra’ĕl.

And I shall bring them to the land flowing with milk and honey, of which I swore to their fathers and they shall eat and be satisfied and be fat, then they shall turn to other mighty ones and they shall serve them and scorn Me and break My covenant.

And it shall be, when many evils and distresses come upon them, that this song shall answer before them as a witness. For it is not to be forgotten in the mouths of their seed, for I know their thoughts which they are forming today, even before I bring them to the land of which I swore to give them.”

And Mosheh wrote this song the same day and taught it to the children of Yisra’ĕl.

And He commanded Yahusha son of Nun and said, “Be strong and courageous, for you are to bring the children of Yisra’ĕl into the land of which I swore to them and I Myself am with you.”

And it came to be, when Mosheh had completed writing the Words of this Torah in a book, until their completion,

that Mosheh commanded the Lĕwites, who bore the ark of the covenant of Ēyyl, saying,

“Take this Book of the Torah and you shall place it beside the ark of the covenant of Ēyyl your Elohim and it shall be there as a witness against you,

for I myself know your Elohim and your stiff neck. See, while I am still alive with you today, you have been rebellious against Ēyyl, then how much more after my death?

Assemble unto me all the elders of your tribes and your officers, so that I speak these words in their hearing and call the heavens and the earth to witness against them.

For I know that after my death you shall do very corruptly and turn aside from the way which I have commanded you. And evil shall come to you in the latter days, because you do what is evil in the eyes of Ēyyl, to provoke Him through the work of your hands.”
So Mosheh spoke in the hearing of all the assembly of Yisra’ĕl the words of this song until their completion:

32 “Give ear, O heavens and let me speak; And hear, O earth, The words of my mouth.  
Let my instruction fall as rain, My speech drop down as dew, As fine rain on the tender plants, And as showers on the grass.  
For I proclaim the Name of Ayaz, Ascribe greatness to our Elohim.  
The Rock! His work is perfect, For all His ways are right-ruling, An Ėl of truth and without unrighteousness, righteous and straight is He.  
A twisted and crooked generation has corrupted itself, Their blemish, they are not His children.  
Do you do this to Ayaz, O foolish and unwise people? Is He not your Father, who bought you, Who created you and established you?  
Remember the days of old, Consider the years of many generations. ask your father and let him show you, Your elders and let them say to you:  
When the Most High gave the nations their inheritance When He separated the sons of Adam, He set the boundaries of the peoples According to the number of the children of Yisra’ĕl.  
For the portion of Ayaz is His people, Ya’aqob His allotted inheritance.  
He found him in a wilderness, And in a wasted, howling desert. He encompassed him, He made him understand, He watched over him as the apple of His eye. (See Zek. 2:8)  
As an eagle stirs up its nest, Flutters over its young, Spreading out its wings taking them up, Bearing them on its wings.  
Ayaz alone led him, And there was no strange mighty one with him.  
He made him ride in the heights of the earth, And he ate the fruit of the fields, And He made him to draw honey from the rock and oil from the flinty rock,  
Curds from the cattle, And milk of the flock, With fat of lambs, And rams of the breed of Bashan, And goats, with the choicest wheat; And you drank wine, the blood of the grapes.  
But Yeshurun grew fat and kicked; You grew fat and you grew thick, You are covered with fat; So he scorned the Rock of his deliverance.  
They moved Him to jealousy with foreign matters, With abominations they provoked Him.  
They slaughtered to demons – not Eloah – Mighty ones they did not know, New ones who came lately, Which your fathers did not fear. You neglected the Rock who brought you forth, And forgot the Ėl who fathered you.  
And Ayaz saw and despised, Because of the provocation of His sons and His daughters.  
And He said, ‘Let Me hide My face from them, Let Me see what their end is, For they are a perverse generation, Children in whom there is no trusting.
They made Me jealous by what is not El,
They provoked Me with their worthless matters.
But I make them jealous by those who are no people, I provoke them with a foolish nation.

For a fire was kindled in My wrath
And burns to the bottom of She’ol,
And consumes the earth and its increase,
And sets on fire the foundations of mountains.

I gather evils upon them, I use up My arrows upon them –

Wasted by scarcity of food,
And consumed by heat and bitter destruction and the teeth of beasts
I send upon them,
With the poison of serpents of the dust.

The sword bereaves from the outside
Both young man and maiden, nursing child with the man of grey hairs.

I said, ‘I should blow them away, I should make the remembrance of them To cease from among men,

If I did not fear the enemy’s taunt, Lest their adversaries misunderstand, Lest they say, “Our hand is high, And El has not done all this.”’

For they are a nation lost to counsel, And there is no understanding in them.

If they were wise,
They would understand this,
They would consider their latter end!

How would one chase a thousand, And two put ten thousand to flight, unless their Rock had sold them, And El had given them up?

For their rock is not like our Rock, Even our enemies are judges.

Their vine is of the vine of Sodom And of the fields of Amorah; Their grapes are grapes of gall, Their clusters are bitter.

Their wine is the poison of serpents,
And the fierce venom of cobras.

Is it not stored up with Me, Sealed up among My treasures?

Vengeance is Mine and repayment, At the time their foot slips; For near is the day of their calamity, And the matters prepared are hastening to them.’

For El rightly rules His people And has compassion on His servants, When He sees that their power is gone, And there is no one remaining,

Shut up or at large.

And He shall say, ‘Where are their mighty ones, The rock in whom they sought refuge?
Let them arise and help you, Let it be a hiding-place for you!

Who ate the fat of their slaughterings and drank the wine of their drink offering?

Let them arise and help you,
Let it be a hiding-place for you!
See now that I, I am He,
And there is no Elohim besides Me. I put to death and I make alive. I have wounded and I heal. And from My hand no one delivers!

For I lift My hand to the heavens, And shall say: As I live forever,
If I have sharpened My flashing sword,
And My hand takes hold on judgment, I shall return vengeance to My enemies, And repay those who hate Me.

I make My arrows drunk with blood, And My sword devours flesh, With the blood of the slain and the captives, From the long-haired enemy chiefs.’

O nations, acclaim His people! For He avenges the blood of His servants, And returns vengeance to His adversaries, And shall pardon His land, His people.”

Then Mosheh came, with Yahusha son of Nun and spoke all the words of this song in the hearing of the people.
45 And when Mosheh ended speaking all these words to all Yisra’el,
46 he said to them, “Set your heart on all the words with which I warn you today so that you command your children to guard to do all the Words of this Torah.

47 For it is not a worthless Word for you because it is your life and by this Word you prolong your days on the soil which you pass over the Yardên to possess.”

48 And ayâl spoke to Mosheh that same day, saying,
49 “Go up this mountain of the Abarim, Mount Nebo, which is in the land of Mo’âb, which is opposite Yeriho and look at the land of Kena’an, which I give to the children of Yisra’el as a possession,

50 and die on the mountain which you ascend and be gathered to your people, as Aharon your brother died on Mount Hor and was gathered to his people,

51 because you trespassed against Me in the midst of the children of Yisra’el at the waters of Meribah Qâdesh, in the Wilderness of Tsin, because you did not set Me apart in the midst of the children of Yisra’el.

52 For you are to look at the land before you, but not enter there, into the land which I am giving to the children of Yisra’el.”

33 And this is the blessing with which Mosheh the man of Elohim blessed the children of Yisra’el before his death.

2 And he said, “ayâl came from Sinai and rose from Sê’ir for them. He shone forth from Mount Paran and came with ten thousands of set-apart ones – at His right hand a law of fire for them.

3 Indeed, He loves the peoples, all His set-apart ones are in Your hand. And they, they sat down at Your feet, receiving Your Words.

4 Mosheh commanded us a Torah, an inheritance of the assembly of Ya’aqob.

5 And He was Sovereign in Yeshurun, when the heads of the people were gathered, the tribes of Yisra’el.

6 “Let Re’ubên live and not die and let his men be numbered.”

7 And this of Yahudah and he said, “Hear, ayâl, the voice of Yahudah and bring him to his people. His hands shall fight for him and You be a help against his enemies.”

8 And of Lëwî he said, “Your Tummim and Your Urim belong to Your kind one, whom You tried at Massah, with whom You contended at the waters of Meribah,

9 who said of his father and mother, ‘I have not seen them.’ And he did not acknowledge his brothers, or know his own children, for they have guarded Your Word and watched over Your covenant.

10 “They teach Your right-rulings to Ya’aqob and Your Torah to Yisra’el. They put incense before You and a complete burnt offering on Your altar.

11 “O ayâl, bless his strength and accept the work of his hands. Smite the loins of those who rise against him and of those who hate him, that they rise no more.”

12 Of Binyamin he said, “Let the beloved of ayâl dwell in safety by Him, shielding him all the day, as he dwells between His shoulders.”

13 And of Yosèph he said, “Blessed of ayâl is his land, with the choicest from the heavens, with the dew and the deep lying beneath,

14 with the choice fruits of the sun, with the choice yield of the months,

15 with the finest of the ancient mountains, with the choicest of the everlasting hills,

16 with the choicest of the earth and all that fills it and the good pleasure of Him who dwelt in the bush. Let it come on the head of Yosèph and on the crown of the head of him who was separate from his brothers.

17 “His splendour is like a first-born bull and his horns are like the horns
of the wild ox. With them he pushes the peoples to the ends of the earth. And they are the ten thousands of Ephrayim and they are the thousands of Menashsheh.”

18 And of Zebulun he said, “Rejoice, O Zebulun, in your going out and Yissasḵar in your tents!

19 They call peoples to the mountain, there they bring offerings of righteousness, for they draw from the riches of the seas and treasures hidden in the sand.”

20 Of Gad he said, “Blessed is he who enlarges Gad. He dwells as a lion and shall tear off the arm, also the crown.

21 And he chose the best for himself, for there the portion of the lawgiver was hidden. And he came with the heads of the people. The righteousness of Ayaz he did and his right-rulings with Yisra’el.”

22 Of Dan he said, “Dan is a lion’s cub that leaps from Bashan.”

23 Of Naphtali he said, “O Naphtali, satisfied with pleasure and filled with the blessing of Ayaz, possess the west and the south.”

24 And of Asher he said, “Asher is most blessed of sons. Let him be accepted by his brothers and dip his foot in oil.

25 Your sandals are iron and bronze and your strength as your days.

26 Of Yeshurun, there is no one like El, riding the heavens to help you and on the clouds, in his excellency.

27 The Elohim of old is a refuge and beneath are everlasting arms. And he drives out the enemy from before you and says, ‘Destroy!’

28 Thus Yisra’el dwells in safety, the fountain of Ya’aqob alone, in a land of grain and new wine. His heavens also drop down dew.

29 Blessed are you, O Yisra’el! Who is like you, a people saved by Ayaz, the shield of your help and he who is the sword of your excellency! And your enemies are subdued for you and you tread down their high places.”

34 And Mosheh went up from the desert plains of Mo’ab to Mount Nebo, to the top of Pisgah, which is opposite Yeriho. And Ayaz showed him all the land of Gil’ad as far as Dan,

2 and all Naphtali and the land of Ephrayim and Menashsheh, all the land of Yahudah as far as the Western Sea,

3 and the Negeb and the plain of the Valley of Yeriho, the city of palm trees, as far as Tso’ar.

4 And Ayaz said to him, “This is the land of which I swore to Abraham, to Yitshaq and to Ya’aqob, saying, ‘To your seed I give it.’ I have let you look at it with your eyes, but you do not pass over there.”

5 And Mosheh the servant of Ayaz died there in the land of Mo’ab, according to the mouth of Ayaz.

6 And he buried him in a valley in the land of Mo’ab, opposite Beyeṯ Pe’or and no one knows his burial place to this day.

7 And Mosheh was one hundred and twenty years old when he died. His eyes were not dim nor his freshness gone.

8 And the children of Yisra’el wept for Mosheh in the desert plains of Mo’ab thirty days. And the days of weeping and mourning for Mosheh were completed.

9 And Yahusha son of Nun was filled with the spirit of wisdom, for Mosheh had laid his hands on him. And the children of Yisra’el listened to him and did as Ayaz had commanded Mosheh.

10 And since then no prophet has arisen in Yisra’el like Mosheh, whom Ayaz knew face to face,

11 for all the signs and wonders which Ayaz sent him to do in the land of Mitsrayim, before Pharaoh and before all his servants and in all his land,

12 and for all that strong hand and all the great fearsome deeds which Mosheh did before the eyes of all Yisra’el.
1 And it came to be, after the death of Mosheh the servant of HaShem, that HaShem spoke to Yahusha son of Nun, the assistant of Mosheh, saying,

2 "Mosheh My servant is dead, so now, arise, pass over this Yardĕn, you and all this people, to the land which I am giving to them, to the children of Yisra’el.

3 Every place on which the sole of your foot treads I have given you, as I spoke to Mosheh.

4 From the wilderness and this Lĕḇanon even as far as the great river, the River Euphrates, all the land of the Ḥittites and to the Great Sea toward the going down of the sun, is your border.

5 No man is going to stand before you all the days of your life. As I was with Mosheh, so I am with you. I do not fail you nor forsake you.

6 Be strong and courageous, for you are to let this people inherit the land which I swore to their fathers to give them.

7 Only be strong and very courageous to guard to do according to all the Torah which Mosheh My servant commanded you. Do not turn from it right or left, so that you act wisely wherever you go.

8 Do not let this Book of the Torah depart from your mouth, but you shall meditate on it day and night, so that you guard to do according to all that is written in it. For then you shall make your way prosperous and act wisely.

9 Have I not commanded you? Be strong and courageous. Do not be afraid, nor be discouraged, for aḇėl your Elohim is with you wherever you go.”

10 And Yahusha commanded the officers of the people, saying,

11 Pass through the midst of the camp and command the people, saying, ‘Prepare food for yourselves, for within three days you are passing over this Yardĕn, to go in to possess the land which aḇēl your Elohim is giving you to possess.’”

12 And Yahusha spoke to the Re’ubenites and to the Gadites and to half the tribe of Menasheh, saying,

13 Remember the word which Mosheh, servant of aḇēl, commanded you, saying, ‘aḇēl your Elohim is giving you rest and He shall give you this land.’

14 Let your wives, your little ones and your livestock stay in the land which Mosheh gave you beyond the Yardĕn. But you shall pass before your brothers armed, all your brave fighters and shall help them,

15 until aḇēl has given your brothers rest, as unto you. So shall they also take possession of the land which aḇēl your Elohim is giving them. Then you shall return to the land of your possession and shall possess that which Mosheh the servant of aḇēl gave you beyond the Yardĕn toward the rising of the sun.”

16 And they answered Yahusha, saying, “All that you have commanded us we do and wherever you send us we go.

17 According to all that we obeyed Mosheh, so we obey you. Only, let aḇēl your Elohim be with you, as He was with Mosheh.

18 Whoever rebels against your command and does not obey your words, in all that you command him, is put to death. Only be strong and courageous.”

2 And Yahusha son of Nun secretly sent out two men from Shittim to spy, saying, “Go, see the land and Yeriḥo.”
And they went and came to the house of a woman, a *whore* and her name was Rahab and they lay down there.

2 But it was reported to the sovereign of Yeriḥo, saying, “See, men from the children of Yisra'ā'ēl have *come* here tonight to *search* out the land.”

3 And the sovereign of Yeriḥo sent to Rahab, saying, “Bring out the men who have *come* to you, who have entered your house, for they have *come* to *search* out *all* the land.”

4 But the woman had taken the two men and hid them. So she said, “The men came to me, but I did not know where they were from.

5 Then it came to be as the gate was being shut, when it was dark, that the men went out. I do not know where the men went. Pursue them quickly, so that you overtake them.”

6 But she had brought them up to the roof and hidden them with the stalks of flax, which she had laid out on the roof.

7 And the men pursued them by the *way* to the Yardēn, to the fords. And they shut the gate afterwards as soon as the pursuers had gone out.

8 And before they lay down, she came up to them on the roof,

9 and she said to the men, “I know that Ayāz has *given* you the land and that the fear of you has fallen on us and that all the inhabitants of the land melt away because of you.

10 For we have *heard* how Ayāz dried up the water of the Sea of Reeds for you when you came out of Mitsrayim and what you did to the two sovereigns of the Amorites who were beyond the Yardēn, Sihōn and Og, whom you put under the ban.

11 And when we *heard*, our hearts melted and there was no spirit left in anyone because of you, for Ayāz your Elohim, He is Elohim in the heavens above and on earth beneath.

12 And now, please swear to me by Ayāz, since I have shown you kindness, that you also *show kindness* to my father’s house and *shall* give me a *true* token,

13 and *shall* spare my father and my mother and my brothers and my sisters and *all* that they have and *shall deliver* our lives from death.”

14 And the men said to her, “Our lives for yours, if you *do not* expose this matter of ours, then it *shall be*, when Ayāz has *given* us the land, that we *shall* treat you in kindness and truth.”

15 So she let them down by a rope through the window, for her house was on the city wall and she dwelt on the wall.

16 And she said to them, “Go to the mountain, lest the pursuers *come* upon you. And you *shall* hide there three days, until the pursuers have returned and afterwards go on your *way*.”

17 And the men said to her, “We are released from this oath of yours which you have made us swear,

18 unless, when we *come* into the land, you bind this line of scarlet cord in the window through which you let us down and unless you bring your father and your mother and your brothers and *all* your father’s household to your own home.

19 And it *shall be* that anyone who goes outside the *doors* of your house into the street, his blood is on his own head and we are innocent. And anyone who is with you in the house, his blood is on our head if a *hand* is laid on him.

20 And if you expose this matter of ours, then we *shall* be released from your oath which you made us swear.”

21 And she said, “Let it be according to your *words*.” And she sent them away and they went. And she bound the scarlet cord in the window.

22 So they left and came to the mountain and stayed there three days until the pursuers returned. And the pursuers sought them in *all* the way, but *did not* find them.

23 Then the two men returned and came down from the mountain and passed over. And they came to Yahusha son of Nun and related to him *all* that had befallen them.
And they said to Yahusha, “Truly Elohim has given all the land into our hands and also, all the inhabitants of the land have melted away because of us.”

And Yahusha rose early in the morning and they set out from Shittim and came to the Yardên, he and all the children of Yisra’êl and stayed there before they passed over.

And it came to be, after three days, that the officers went into the midst of the camp,

and they commanded the people, saying, “When you see the ark of the covenant of Elohim and the priests, the Lêwites, bearing it, then you shall set out from your place and follow it.

Only, keep a distance between you and it, about two thousand cubits by measure. Do not come near it, so that you know which way to go, for you have not passed over this way before.”

And Yahusha said to the people, “Set yourselves apart, for tomorrow Elohim is doing wonders in your midst.”

And Yahusha spoke to the priests, saying, “Take up the ark of the covenant and pass over before the people.” So they took up the ark of the covenant and went before the people.

And Elohim said to Yahusha, “This day I begin to make you great before the eyes of all Yisra’êl, so that they know that I am with you as I was with Mosheh.

And you, command the priests who bear the ark of the covenant, saying, ‘When you come to the edge of the water of the Yardên, stand in the Yardên.’ ”

And Yahusha said to the children of Yisra’êl, “Come near and hear the words of Elohim.”

And Yahusha said, “By this you shall know that the living El is in your midst and that He is certainly driving out from before you the Kena’anîtes and the Hittites and the Hiwwîtes and the Perizzîtes and the Girgashîtes and the Amorîtes and the Yebsîtes:

See, the ark of the covenant of the Master of all the earth is passing over before you into the Yardên.

And now, take for yourselves twelve men from the tribes of Yisra’êl, one man from every tribe.

And it shall be, as soon as the soles of the feet of the priests who bear the ark of Elohim, the Master of all the earth, come to rest in the waters of the Yardên, that the waters of the Yardên are cut off, the waters that come down from upstream and stand as a heap.”

And it came to be, when the people set out from their tents to pass over the Yardên, with the priests bearing the ark of the covenant before the people,

and as those bearing the ark came to the Yardên and the feet of the priests bearing the ark dipped in the edge of the water – now the Yardên overflows all its banks during all the time of harvest –

that the waters which came down from upstream stood still and rose in a heap very far away at Adam, the city that is beside Tsarethan. And the waters going down into the Sea of the Arabah, the Salt Sea, were completely cut off. And the people passed over opposite Yeriho.

And the priests bearing the ark of the covenant of Elohim stood firm on dry ground in the midst of the Yardên. And all Yisra’êl passed over on dry ground, until all the nation had completely passed over the Yardên.

And it came to be, when the entire nation had completely passed over the Yardên, that Elohim spoke to Yahusha, saying,

“Take for yourselves twelve men from the people, one man from every tribe,

and command them, saying, ‘Take for yourselves twelve stones from here, out of the midst of the Yardên, from the place where the priests’ feet stood firm. And you shall bring them with you and
leave them in the camp in which you spend the night.’”

4And Yahusha called the twelve men whom he had appointed from the children of Yisra’ĕl, one man from every tribe,

5and Yahusha said to them, “Pass over before the ark of AVAAL your Elohim into the midst of the Yardĕn and each one of you take up a stone on his shoulder, according to the number of the tribes of the children of Yisra’ĕl,

6so that this shall be a sign in your midst when your children ask in time to come, saying, ‘What do these stones mean to you?’

7Then you shall answer them that the waters of the Yardĕn were cut off before the ark of the covenant of AVAAL. When it passed over the Yardĕn, the waters of the Yardĕn were cut off. And these stones shall be for a remembrance to the children of Yisra’ĕl forever.”

8And the children of Yisra’ĕl did so, as Yahusha commanded and took up twelve stones from the midst of the Yardĕn, as AVAAL had spoken to Yahusha, according to the number of the tribes of the children of Yisra’ĕl and took them over with them to their camp and laid them down there.

9Yahusha also set up twelve stones in the midst of the Yardĕn, in the place where the feet of the priests who bore the ark of the covenant stood. And they are there to this day.

10And the priests who bore the ark stood in the midst of the Yardĕn until every matter was finished that AVAAL had commanded Yahusha to speak to the people, according to all that Mosheh had commanded Yahusha. And the people hastened and passed over.

11And it came to be, when all the people had completely passed over, that the ark of AVAAL and the priests passed over in the presence of the people.

12And the sons of Re’ubah and the sons of Gad and half the tribe of Menashsheh passed over armed before the children of Yisra’ĕl, as Mosheh had spoken to them.

13About forty thousand armed ones of the army passed over before AVAAL for battle, to the desert plains of Yeriho.

14On that day AVAAL made Yahusha great before the eyes of all Yisra’ĕl. And they feared him, as they had feared Mosheh, all the days of his life.

15And AVAAL spoke to Yahusha,

16“Command the priests who bear the ark of the Witness and let them come up from the Yardĕn.”

17And Yahusha commanded the priests, saying, “Come up from the Yardĕn.”

18And it came to be, when the priests who bore the ark of the covenant of AVAAL had come from the midst of the Yardĕn and the soles of the priests’ feet touched the dry land, that the waters of the Yardĕn returned to their place and flowed over all its banks as before.

19And the people came up from the Yardĕn on the tenth day of the first month and they camped in Gilgal on the east border of Yeriho.

20And those twelve stones which they took out of the Yardĕn, Yahusha set up in Gilgal.

21And he said to the children of Yisra’ĕl, saying, “When your children ask their fathers in time to come, saying, ‘What are these stones?’

22then you shall let your children know, saying, ‘Yisra’ĕl passed over this Yardĕn on dry land,’

23for AVAAL your Elohim dried up the waters of the Yardĕn before you until you had passed over, as AVAAL your Elohim did to the Sea of Reeds, which He dried up before us until we had passed over,

24so that all the peoples of the earth shall know the hand of AVAAL, that it is strong, so that you shall fear AVAAL your Elohim forever.”

And it came to be, when all the sovereigns of the Amorites who were beyond the Yardĕn westward and all the sovereigns of the Kena’anites who were by the sea, heard that AVAAL had dried up the waters of the Yardĕn from before
the children of Yisra’êl until we had passed over, that their heart melted. And there was no spirit in them any longer, because of the children of Yisra’êl.

2At that time Ayâl said to Yahusha, “Make knives of flint for yourself and circumcise the sons of Yisra’êl again the second time.”

3So Yahusha made knives of flint for himself and circumcised the sons of Yisra’êl at the Hill of Foreskins. And this is why Yahusha circumcised them: All the people who came out of Mitsrayim who were males, all the men of battle, had died in the wilderness on the way, after they had come out of Mitsrayim.

4And it came to be, when Yahusha was by Yeriḥo, that he lifted his eyes and looked and saw a Man standing opposite him with His sword drawn in His hand. And Yahusha went to Him and said to Him, “Are You for us or for our adversaries?”

14And He said, “No, for I have now come as Captain of the host of HWHY. And Yahusha fell on his face to the earth and did obeisance and said to Him, “What is my Master saying to His servant?”

15And the Captain of the host of HWHY said to Yahusha, “Take your sandal off your foot, for the place where you stand is set-apart.” And Yahusha did so.

2And Yeriḥo was shut up tight because of the presence of the sons of Yisra’êl – none going out and none coming in.

3And Ayâl said to Yahusha, “See! I have given Yeriḥo and its sovereign, mighty brave men, into your hand.

4And you shall go around the city, all the men of battle going around the city once. Do this for six days.

5And let seven priests bear seven rams’ horns before the ark and on the seventh day go around the city seven times while the priests blow the horns.

6And the manna ceased on the day after they had eaten the stored grain of the land. And the children of Yisra’êl no longer had manna, but they ate the food of the land of Kena’an that year.

13And it came to be, when Yahusha was by Yeriḥo, that he lifted his eyes and looked and saw a Man standing opposite him with His sword drawn in His hand. And Yahusha went to Him and said to Him, “Are You for us or for our adversaries?”

14And He said, “No, for I have now come as Captain of the host of Ayâl.” And Yahusha fell on his face to the earth and did obeisance and said to Him, “What is my Master saying to His servant?”

15And the Captain of the host of Ayâl said to Yahusha, “Take your sandal off your foot, for the place where you stand is set-apart.” And Yahusha did so.

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3And you shall go around the city, all the men of battle going around the city once. Do this for six days.

4And let seven priests bear seven rams’ horns before the ark and on the seventh day go around the city seven times while the priests blow the horns.

5And it shall be, when they make a long blast with the ram’s horn and when you hear the sound of the horn, that all the people shout with a great shout. And the wall of the city shall fall down flat and the people shall go up every man straight before him.”

6And Yahusha son of Nun called the priests and said to them, “Take up the ark of the covenant and let seven priests bear seven rams’ horns before the ark of Ayâl.”

7And he said to the people, “Pass over and go around the city
And let him who is armed pass over before the ark of **AYZL.**

8And it came to be, when Yahusha had spoken to the people, that the seven priests bearing the seven rams’ horns before **AYZL** passed over and blew the horns and the ark of the **COVENANT** of **AYZL** went after them.

9And the armed men went before the priests who blew the horns and the rear **GUARD** came after the ark, going on and blowing the horns.

10**But** Yahusha had commanded the people, saying, **“Do not** shout or cause your voice to be heard, nor let any word come out of your mouth, until the day I say to you, ‘Shout!’ Then you shall shout.”

11And the ark of **AYZL** went around the city, going around once. And they came into the camp and stayed in the camp.

12And Yahusha rose early in the morning and the priests took up the ark of **AYZL**.

13And seven priests bearing seven rams’ horns before the ark of **AYZL** were walking, going on and they blew the horns and the armed men went before them. **But** the rear guard came after the ark of **AYZL**, going on and blowing the horns.

14And the second day they went around the city once and returned to the camp. Thus they did six days.

15And it came to be on the **SEVENTH DAY** that they rose early, about the dawning of the day and went around the city seven times in this way. Only on that day they went around the city seven times.

16And it came to be at the seventh time, when the priests blew the horns, that Yahusha said to the people, “Shout, for **AYZL** has given you the city!

17**And the city shall be** put under the **BAN**, it and all that is in it belongs to **AYZL**. Only Rahab the **WHORE** is to live, she and all who are with her in the house, **because** she hid the messengers that we sent.

18**And you, by all means guard** yourselves from that which is under the **BAN**, lest you come under the **BAN** when you take of that which is under the **BAN** and make the camp of Yisra’êl a curse and shall trouble it.

19**But all** the silver and gold and the vessels of bronze and iron are set-aside to **HWHY**, they go into the treasury of **HWHY**.

20And the people shouted when the priests blew the horns. And it came to be when the people heard the sound of the horn and the people shouted with a great shout, that the wall fell down flat. And the people went up into the city, **every** man straight before him and they captured the city.

21And they put under the **BAN** all that was in the city, both man and woman, young and old and ox and sheep and donkey, with the edge of the sword.

22**And** to the two men who had spied out the land Yahusha said, **“Go into the house of the woman, the whore** and from there bring out the woman and all that she has, as you swore to her.”

23**And** the young men, the spies, went in and brought out Rahâḇ and her father and her mother and her brothers and all that she had. So they brought out all her relatives and set them outside the camp of Yisra’êl.

24**And they burned** the city and all that was in it with fire. Only the silver and gold and the vessels of bronze and of iron, they put into the treasury of the House of **AYZL**.

25**However**, Yahusha kept alive Rahâḇ the **WHORE** and her father’s household and all that she had. And she dwelt in the **MIDST** of Yisra’êl to this day, **because** she hid the messengers whom Yahusha sent to spy out Yeriho.

26**And** Yahusha warned them at that **TIME**, saying, **“Cursed** is the man before **AYZL** who rises up and builds this city Yeriho – he lays its foundation with his first-born and with his youngest he sets up its gates.”

27**And **AYZL** was with Yahusha and a report about him was in all the land.
But the children of Yisra’ĕl committed a trespass regarding that which is under the ban, for Akan son of Karmi, son of Zabdi, son of Zerah, of the tribe of Yahuḏah, took of that which is under the ban. And the displeasure of Ayal burned against the children of Yisra’ĕl.

Now Yahusha sent men from Yeriḥo to Ai, which is beside Bĕyth Awen, on the east side of Bĕyth Ėl and spoke to them, saying, “Go up and spy out the land.” And the men went up and spied out Ai.

And they returned to Yahusha and said to him, “Let not all the people go up, but let about two or three thousand men go up and smite Ai. Do not make all the people toil up there, for the people of Ai are few.”

And about three thousand men went up there from the people, but they fled before the men of Ai.

And the men of Ai smote about thirtysix men, for they pursued them from before the gate as far as Shebarim and smote them on the descent. So the hearts of the people melted and became like water.

And Yahusha tore his garments and fell to the earth on his face before the ark of Ayal until evening, both he and the elders of Yisra’ĕl and they put dust on their heads.

And Yahusha said, “Oh Master Ayal, why have You brought this people over the Yardĕn at all, to give us into the hand of the Amorites, to destroy us? If only we had been content to stay beyond the Yardĕn!

O Ayal, what do I say when Yisra’ĕl turns its back before its enemies,

and the Kena’anites and all the inhabitants of the land hear and shall surround us and cut off our name from the earth. What then do You do for Your great Name?”

And Ayal said to Yahusha, “Rise up! Why are you lying on your face? Yisra’ĕl has sinned and they have also transgressed My covenant which I commanded them. And they have even taken some of that which is under the ban and have both stolen and deceived and also put it among their own goods.

And the sons of Yisra’ĕl shall not be able to stand before their enemies. They are going to turn their backs before their enemies, for they have become accursed. I am not with you any more, unless you destroy that which is under the ban from your midst.

Rise up, set the people apart and you shall say, ‘Set yourselves apart for tomorrow, because thus said Ayal Elohim of Yisra’ĕl, “That which is under the ban is in your midst, O Yisra’ĕl. You are not able to stand before your enemies until you put away that which is under the ban out of your midst.’ ”

And you shall be brought near in the morning, according to your tribes. And it shall be, the tribe which Ayal takes comes according to clans. And the clan which Ayal takes comes by households. And the household which Ayal takes comes by men.

And it shall be that he who is taken with that which is under the ban is burned with fire, he and all that he has, because he has transgressed the covenant of Ayal and because he has committed wickedness in Yisra’ĕl.’ ”

So Yahusha arose early in the morning and brought Yisra’ĕl by their tribes and the tribe of Yahuḏah was taken,

and he brought the clan of Yahuḏah, and he took the clan of the Zarḥites. And he brought the clan of the Zarḥites by men and Zabdi was taken.

And he brought his household by men and Akan son of Karmi, son of Zabdi, son of Zerah, of the tribe of Yahuḏah, was taken.

Then Yahusha said to Akan, “My son, now give esteem to Ayal Elohim of Yisra’ĕl and make confession to Him. And please declare to me what you have done, do not hide it from me.”

So Akan answered Yahusha and said, “Truly, I have sinned against Ayal,
Elohim of Yisra’ĕl and this is what I did:

21“When I saw among the spoil a lovely garment from Shin’ar and two hundred sheqels of silver and a wedge of gold weighing fifty sheqels, I coveted them and took them. And see, they are hidden in the ground in the midst of my tent, with the silver under it.”

22And Yahusha sent messengers and they ran to the tent. And see, it was hidden in his tent, with the silver under it.

23And they took them from the midst of the tent, brought them to Yahusha and to all the children of Yisra’ĕl and laid them out before ăyāz.

24Then Yahusha and all Yisra’ĕl with him, took Akan son of Zerah and the silver and the garment and the wedge of gold and his sons and his daughters and his oxen and his donkeys and his sheep and his tent and all that he had and they brought them to the Valley of Akor.

25And Yahusha said, “Why have you troubled us? ăyāz does trouble you today!” Then all Yisra’ĕl stoned him with stones. And they burned them with fire after they had stoned them with stones.

26And they raised over him a great heap of stones, which remains to this day. Then ăyāz turned from the fierceness of His displeasure. Therefore the name of that place has been called the Valley of Akor to this day.

8 And ăyāz said to Yahusha, “Do not be afraid, nor be discouraged. Take all the soldiers with you and arise, go up to Ai. See, I have given into your hand the sovereign of Ai and his people and his city and his land.

24So you shall do to Ai and its sovereign as you did to Yeriho and its sovereign. Only its spoil and its livestock you take as plunder for yourselves. Set for yourselves an ambush for the city, behind it.”

3And Yahusha and all the soldiers rose up, to go up to Ai. And Yahusha chose thirty thousand mighty brave men and sent them away by night,

4and commanded them, saying, “See, you are going to lie in ambush against the city, behind the city. Do not go very far from the city, but all of you shall be prepared,

5while I and all the people who are with me approach the city. And it shall be, when they come out against us, as formerly, that we shall flee before them,

6and they shall come out after us till we have drawn them from the city, as though saying, ‘They are fleeing before us as formerly.’ And we shall flee before them,

7then you shall rise from the ambush and seize the city. And ăyāz your Elohim shall give it into your hand.

8“And it shall be, when you capture the city, that you burn the city with fire. Do according to the Word of ăyāz. See, I have commanded you.”

9And Yahusha sent them out. And they went to lie in ambush and stayed between Bêyth Ėl and Ai, on the west side of Ai. But Yahusha stayed that night in the midst of the people.

10And Yahusha rose up early in the morning and inspected the people and went up, he and the elders of Yisra’ĕl, before the people to Ai.

11And all the soldiers who were with him went up and drew near and came before the city and camped on the north side of Ai, with the valley between them and Ai.

12And he took about five thousand men and set them in ambush between Bêyth Ėl and Ai, on the west side of the city.

13So they stationed the people, all the army that was on the north of the city and its rear guard on the west of the city and Yahusha went that night into the midst of the valley.

14And it came to be, when the sovereign of Ai saw it, that the men of the city hastened and rose up early and went out against Yisra’ĕl to battle,

he and all his people, at an appointed place before the desert plain. But he did not know that there was an ambush against him behind the city.
And Yahusha and all Yisra’ĕl let themselves be beaten before them and fled by the way of the wilderness.

And all the people who were in Ai were called together to pursue them. And they pursued Yahusha and were drawn away from the city.

So there was not a man left in Ai or Bëyth Ėl who did not go out after Yisra’ĕl and they left the city open and pursued Yisra’ĕl.

And Yahusha said to Yahusha, “Stretch out the spear that is in your hand toward Ai, for I give it into your hand.” And Yahusha stretched out the spear that he had in his hand toward the city,

and the ambush rose up quickly from their place and they ran at the stretching out of his hand and entered the city and took it and hastened to burn the city with fire.

And the men of Ai looked behind them and saw the smoke of the city rising to the heavens. And there was no power in them to flee this way or that way, for the people who had fled to the wilderness turned back on the pursuers.

For when Yahusha and all Yisra’ĕl saw that the ambush had captured the city and that the smoke of the city went up, they turned back and smote the men of Ai.

The others also came out of the city against them, so they were in the midst of Yisra’ĕl, some on this side and some on that side. And they smote them until none were left and none had escaped.

But the sovereign of Ai they caught alive and brought him to Yahusha.

And it came to be, when Yisra’ĕl ended slaying all the inhabitants of Ai in the field, in the wilderness where they pursued them and when they all had fallen by the edge of the sword until they were consumed, that all the Yisra’ĕlites returned to Ai and smote it with the edge of the sword.

And it came to be that all who fell that day, both men and women, were twelve thousand – all men of Ai.

And Yahusha did not draw back his hand, with which he stretched out the spear, until he had put all the inhabitants of Ai under the ban.

Only the livestock and the spoil of that city Yisra’ĕl took as booty for themselves, according to the Word of Ayâl which He had commanded Yahusha.

And Yahusha burned Ai and made it a heap forever, a ruin to this day.

And he hanged the sovereign of Ai on a tree until evening. And at sunset Yahusha commanded that they should take his corpse down from the tree and throw it at the entrance of the gate of the city and raise over it a great heap of stones, to this day.

And Yahusha built an altar to Ayâl Elohim of Yisra’ĕl in Mount Ėybal, as Mosheh the servant of Ayâl had commanded the children of Yisra’ĕl, as it is written in the Book of the Torah of Mosheh, “an altar of unhewn stones over which no man has wielded iron.” And they offered on it burnt offerings to Ayâl and slaughtered peace offerings.

And there, in the presence of the children of Yisra’ĕl, he wrote on the stones a copy of the Torah of Mosheh, which he had written.

And all Yisra’ĕl – the sojourner as well as the native – with their elders and officers and judges, stood on either side of the ark before the priests, the Lëwites, who bore the ark of the covenant of Ayâl. Half of them were in front of Mount Gerizim and half of them in front of Mount Ėybal, as Mosheh the servant of Ayâl had commanded before, that they should bless the people of Yisra’ĕl.

And afterward he read all the words of the Torah, the blessings and the cursings, according to all that is written in the Book of the Torah.

There was not a Word of all that Mosheh had commanded which Yahusha did not read before all the assembly of Yisra’ĕl, with the women and the little ones and the sojourners who accompanied them.
And it came to be, when all the sovereigns who were beyond the Yardên, in the hills and in the low country and in all the coasts of the Great Sea toward Lebanon – the Hittite and the Amorite, the Kena'anîte and the Perizzite, the Hiwîite and the Yeûsîte – heard,

2they gathered together to fight with Yahusha and Yisra'êl with one accord.

3And the inhabitants of Gib'on heard what Yahusha had done to Yeriôô and Ai,

4and they acted slyly and went and pretended to be envoys. And they took old sacks on their donkeys, old wineskins torn and mended,

5and old and patched sandals on their feet and old garments on themselves. And all the bread of their provision was dry, it was crumbs.

6And they went to Yahusha, to the camp at Gilgal and said to him and to the men of Yisra'êl, “We have come from a far land and now, make a covenant with us.”

7But the men of Yisra'êl said to the Hiwîtes, “It could be that you dwell in our midst, so how would we make a covenant with you?”

8And they said to Yahusha, “We are your servants.” And Yahusha said to them, “Who are you and where do you come from?”

9So they said to him, “From a land very far off your servants have come, because of the Name of Elohim your Elohim. For we have heard the report of Him and all that He did in Mitsrayim,

10and all that He had done to the two sovereigns of the Amorites who were beyond the Yardên, to Sihôn sovereign of Heshbon and Og sovereign of Bashan, who was at Ashtaroth.

11“So our elders and all the inhabitants of our land spoke to us, saying, ‘Take food with you for the journey and go to meet them and say to them, “We are your servants and now, make a covenant with us.”’ ”

12“This bread of ours we took hot for our provision from our houses on the day that we left to come to you. But now, see, it is dry and it is crumby.

13“And these wineskins which we filled were new and see, they are torn. And these our garments and our sandals have become old because of the very long journey.”

14And the men of Yisra'êl took some of their food, but they did not ask the mouth of Ayâl.

15And Yahusha made peace with them and made a covenant with them to let them live and the rulers of the congregation swore to them.

16And it came to be at the end of three days, after they had made a covenant with them, that they heard that they were their neighbours who dwelt near them.

17And the children of Yisra'êl set out and came to their cities on the third day. Now their cities were Gib'on and Kephirah and Be'êrôth and Qiryath Ye'ârim.

18But the children of Yisra'êl did not smite them, because the rulers of the congregation had sworn to them by Ayâl Elohim of Yisra'êl. And all the congregation grumbled against the rulers.

19But all the rulers said to all the congregation, “We have sworn to them by Ayâl Elohim of Yisra'êl and we are unable to touch them now.

20Let us do this to them: We shall keep them alive, lest wrath be upon us because of the oath which we swore to them.”

21And the rulers said to them, “Let them live, but let them be woodcutters and drawers of water for all the congregation, as the rulers had promised them.”

22Then Yahusha called for them and he spoke to them, saying, “Why have you deceived us, saying, ‘We are very far from you,’ yet you are dwelling in our midst?

23And now you are cursed and you shall not cease from being slaves and
woodcutters and drawers of water for the House of my Elohim.”

24 And they answered Yahusha and said, “Your servants were clearly told that ayaz your Elohim commanded His servant Mosheh to give you all the land and to destroy all the inhabitants of the land from before you. So we were very much afraid for our lives because of you and have done this deed.

25 “And now, see, we are in your hands. Do with us as it seems good and right to do to us.”

26 And he did so to them and delivered them out of the hand of the children of Yisra’el and they did not kill them.

27 And that day Yahusha made them woodcutters and drawers of water for the congregation and for the altar of ayaz, even to this day, at the place that He should choose.

10 And it came to be when Adoni Tsedeq sovereign of Yerushalayim heard that Yahusha had captured Ai and had put it under the ban, that he had done to Ai and its sovereign as he had done to Yeriho and its sovereign and that the inhabitants of Gib’on had made peace with Yisra’el and were in their midst,

2 that they feared greatly, because Gib’on was a great city, as one of the royal cities and because it was greater than Ai and all its men were mighty.

3 And Adoni-Tsedeq sovereign of Yerushalayim sent to Hoham sovereign of Hebron and to Piram sovereign of Yarmuth and to Yaphiya sovereign of Lakish and to Debir sovereign of Eglon, saying,

4 “Come up to me and help me and let us smite Gib’on, for it has made peace with Yahusha and with the children of Yisra’el.”

5 So the five sovereigns of the Amorites – the sovereign of Yerushalayim, the sovereign of Hebron, the sovereign of Yarmuth, the sovereign of Lakish, the sovereign of Eglon – gathered together and went up, they and all their armies and camped before Gib’on and fought against it.

6 And the men of Gib’on sent to Yahusha at the camp at Gilgal, saying, “Do not withdraw your hand from your servants. Come up to us quickly and save us and help us, for all the sovereigns of the Amorites who dwell in the mountains have assembled against us.”

7 And Yahusha went up from Gilgal, he and all the soldiers with him and all the mighty brave men.

8 And ayaz said to Yahusha, “Do not fear them, for I have given them into your hand. Not one of them does stand before you.”

9 So then Yahusha came upon them suddenly, having gone up all night from Gilgal.

10 And ayaz threw them into confusion before Yisra’el and they smote them with a great slaughter at Gib’on and pursued them along the way that goes to Bëyth Horon and smote them as far as Azêqah and Maqqêdah.

11 And it came to be, as they fled before Yisra’el and were on the descent of Bëyth Horon, that ayaz threw down large hailstones from the heavens on them as far as Azêqah and they died. There were more who died from the hailstones than those whom the sons of Yisra’el had slain with the sword.

12 Then Yahusha spoke to ayaz in the day when ayaz gave the Amorites over to the children of Yisra’el and he said before the eyes of Yisra’el, “Sun, stand still over Gib’on; and moon, in the Valley of Ayalon.”
13 So the sun stood still and the moon stopped, till the nation avenged itself upon their enemies. Is this not written in the Book of Yashar? Thus the sun stopped in the midst of the heavens and did not hasten to go down for an entire day.

14 And there has been no day like that, before it or after it, that ayōl listened to the voice of a man, because ayōl fought for Yisra’el.

15 So Yahusha returned and all Yisra’el with him, to the camp at Gilgal.

16 Now these five sovereigns had fled and hidden themselves in a cave at Maqqēdah.

17 And it was reported to Yahusha, saying, “The five sovereigns have been found hidden in the cave at Maqqēdah.”

18 And Yahusha said, “Roll large stones against the mouth of the cave and set men by it to guard them.

19 And you, do not stand still, but pursue your enemies. And you shall smite them in the rear. Do not allow them to enter their cities, for ayōl your Elohim has given them into your hand.”

20 And it came to be, when Yahusha and the children of Yisra’el had ended smiting them with a very great slaughter, till they had finished – but those who escaped went into walled cities –

21 that all the people returned to the camp, to Yahusha at Maqqēdah, in peace. No one moved his tongue against any of the sons of Yisra’el.

22 Then Yahusha said, “Open the mouth of the cave and bring out those five sovereigns to me from the cave.”

23 And they did so and brought those five sovereigns to him from the cave: the sovereign of Yerushalayim, the sovereign of Hebron, the sovereign of Yarmuth, the sovereign of Lakish, the sovereign of Eglon.

24 And it came to be, when they brought out those sovereigns to Yahusha, that Yahusha called for all the men of Yisra’el and said to the chiefs of the men of battle who went with him, “Come near, put your feet on the necks of these sovereigns.” And they drew near and put their feet on their necks.

25 Then Yahusha said to them, “Do not be afraid nor be discouraged, be strong and courageous, for this is what ayōl is going to do to all your enemies whom you are fighting.”

26 And afterward Yahusha smote them and killed them and hanged them on five trees. And they were hanging on the trees until evening.

27 And it came to be, at the time of the going down of the sun, that Yahusha commanded and they took them down from the trees and threw them into the cave where they had been hidden and laid large stones against the cave’s mouth, to this day.

28 And on that day Yahusha captured Maqqēdah and he smote it with the edge of the sword and he put its sovereign under the ban – them and all the people who were in it, he left no survivor. And he did to the sovereign of Maqqēdah as he had done to the sovereign of Yeriho.

29 Then Yahusha passed over and all Yisra’el with him, from Maqqēdah to Libnah. And they fought against Libnah.

30 And ayōl also gave it and its sovereign into the hand of Yisra’el. And he smote it and all the people who were in it with the edge of the sword, he left no survivor in it. And he did to its sovereign as he had done to the sovereign of Yeriho.

31 Then Yahusha passed over and all Yisra’el with him, from Libnah to Lakish and encamped against it and fought against it.

32 And ayōl gave Lakish into the hand of Yisra’el, who captured it on the second day and smote it and all the people who were in it with the edge of the sword, according to all that he had done to Libnah.

33 Then Horam sovereign of Gezer came up to help Lakish. And Yahusha smote him and his people, until he left him no survivor.

34 Then Yahusha passed over and all Yisra’el with him, from Lakish to Eglon.
And they encamped against it and fought against it,
35 and captured it on that day and smote it with the edge of the sword. And all the beings who were in it he put under the ban that day, according to all that he had done to Lakhish.
36 Then Yahusha went up and all Yisra’èl with him, from Ëglôn to Hebron and they fought against it,
37 and captured it and smote it with the edge of the sword and its sovereign and all its cities and all the people who were in it. He left no survivor, according to all that he had done to Ëglôn, but put it and all the people who were in it under the ban.
38 Then Yahusha returned and all Yisra’èl with him, to Debir and fought against it,
39 and captured it and its sovereign and all its cities. And they smote them with the edge of the sword and put all the people who were in it under the ban, he left no survivor. As he had done to Hebron, so he did to Debir and its sovereign, as he had done also to Libnah and its sovereign.
40 Thus Yahusha smote all the land: the mountain country and the South and the low country and the wilderness slopes and all their sovereigns. He left no survivor, but put all that breathed under the ban, as Ayâz Elohim of Yisra’èl had commanded.
41 And Yahusha smote them from Qadês Barnêa as far as Azzah and all the land of Goshen, even as far as Gib’ôn.
42 And Yahusha captured all these sovereigns and their land at one time, because Ayâz Elohim of Yisra’èl fought for Yisra’èl.
43 And Yahusha returned and all Yisra’èl with him, to the camp at Gilgal.

And it came to be, when Yabin sovereign of Hatsor heard, that he sent to Yobab sovereign of Madôn and to the sovereign of Shimron and to the sovereign of Akshaph,
2 and to the sovereigns who were from the north, in the mountains and in the desert plain south of Kinneroth and in the low country and in the heights of Dor on the west –
3 the Kena’ànites in the east and in the west and the Amorite and the Hittite and the Perizzite and the Ye’busite in the mountains and the Hiwwite below Hermon in the land of Mitspah.
4 And they went out, they and all their armies with them, as many people as numerous as the sand on the seashore, with very many horses and chariots.
5 And all these sovereigns met together and they came and camped together at the waters of Mèrom to fight against Yisra’èl.
6 And Ayâz said to Yahusha, “Do not be afraid of their presence, for tomorrow about this time I am giving all of them over to Yisra’èl, slain. Hamstring their horses and burn their chariots with fire.”
7 And Yahusha and all the soldiers with him, came against them suddenly by the waters of Mèrom and they fell on them.
8 And Ayâz gave them into the hand of Yisra’èl and they smote them and pursued them to Great Tsidon and to Misrephoth Mayim and to the Valley of Mitspah eastward. And they smote them until no survivor was left to them.
9 And Yahusha did to them as Ayâz said to him: he hamstrung their horses and burned their chariots with fire.
10 And Yahusha turned back at that time and captured Hatsor and smote its sovereign with the sword, for Hatsor was formerly the head of all those reigns.
11 And they smote all the people who were in it with the edge of the sword, putting them under the ban. He did not leave anyone breathing. Then he burned Hatsor with fire.
12 And Yahusha captured all the cities of those sovereigns and all their sovereigns and he smote them with the edge of the sword.
He put them under the ban, as Mosheh the servant of Ayâz commanded.
However, Yisra’ĕl did not burn any cities that stood on their mounds, but Yahusha burned only Hatsoř.

And all the spoil of these cities and the livestock, the children of Yisra’ĕl took as booty for themselves. But they smote every man with the edge of the sword until they had destroyed them and they did not leave anyone breathing.

As AVAZ had commanded Mosheh his servant, so Mosheh commanded Yahusha and so Yahusha did. He did not turn aside a Word of all that AVAZ had commanded Mosheh.

Thus Yahusha took all this land: the mountain country and all the South and all the land of Goshen and the low country and the desert plain and the mountains of Yisra’ĕl and its low lands, from Mount Ḥalaq that goes up to Sĕ’ir and as far as Ba’al Gad in the Valley of Lebanon below Mount Ḥermon. And he captured all their sovereigns and smote them and killed them.

Yahusha fought with all those sovereigns for a long time.

There was not a city that made peace with the children of Yisra’ĕl, except the HiWWites, the inhabitants of Gib’on. All the others they took in battle.

For it was of AVAZ to harden their hearts, that they should come against Yisra’ĕl in battle, in order to put them under the ban, so that they might have no favour, but that He might annihilate them, as AVAZ had commanded Mosheh.

And at that time Yahusha came and cut off the Anaqim from the mountains, from Hebron, from Debir, from Anab and from all the mountains of YahuDah and from all the mountains of Yisra’ĕl. Yahusha put them with their cities under the ban.

There were none of the Anaqim left in the land of the children of Yisra’ĕl; only in Azzah, in Gath and in Ashdoq some remained.

Thus Yahusha took the entire land, according to all that AVAZ had said to Mosheh. And Yahusha gave it as an inheritance to Yisra’ĕl according to their divisions and the land rested from fighting.
the Perizzites, the Hiwites and the Yebusites:
1 the sovereign of Yeriḥo, one; the sovereign of Ai, which is beside Bēyah Él, one;
2 the sovereign of Yerushalayim, one; the sovereign of Hebron, one;
3 the sovereign of Yarmuth, one; the sovereign of Lakish, one;
4 the sovereign of Égōn, one; the sovereign of Gezer, one;
5 the sovereign of Débir, one; the sovereign of Déder, one;
6 the sovereign of Hōrmah, one; the sovereign of Arab, one;
7 the sovereign of Libnah, one; the sovereign of Adullam, one;
8 the sovereign of Maqqēdāh, one; the sovereign of Bēyah Él, one;
9 the sovereign of Tappuwaḥ, one; the sovereign of Hēpher, one;
10 the sovereign of Aḥāq, one; the sovereign of Shāron, one;
11 the sovereign of Madōn, one; the sovereign of Hatsor, one;
12 the sovereign of Shōmron Mēron, one; the sovereign of Akshaph, one;
13 the sovereign of Ta’ánaḥ, one; the sovereign of Megiddo, one;
14 the sovereign of Qēdesk, one; the sovereign of Yōqnē’ām in Karmel, one;
15 the sovereign of Dor in the heights of Dor, one; the sovereign of the nations of Gilgal, one;
16 the sovereign of Tīrsah, one – thirty one sovereigns in all.

13 And Yahusha was old, advanced in years. And ăyăl said to him, "You are old, advanced in years and still much of the land remains to be possessed.

2 "This is the land that remains: all the districts of the Philistines and all the Geshurites,
3 from Shihor which is in front of Mitsrayim and up to the border of Éqron northward, are considered as Kena’anite – the five princes of the Philistines, the Azzathites and the Ashdodites, the Eshqelonites, the Gittites and
4 the Éqronites; also the Awwites
5 on the south; all the land of the Kena’anites and Me’ārahah that belongs to the Tsidonians as far as Aφēq, to the border of the Amorites;
6 and the land of the Gēbalites and all Lebanon, toward the sunrise, from Bā’al Gaḏ below Mount Hermon as far as the entrance to Hamath;
7 all the inhabitants of the mountains from Lebanon as far as Misrephōth Mayim and all the Tsidonians. I Myself drive them out from before the children of Yisra’ēl. Only, divide it by lot to Yisra’ēl as an inheritance, as I have commanded you.

77 "And now, divide this land as an inheritance to the nine tribes and half the tribe of Menashsheh.”
8 With them the other half tribe the Re’ūḇēnites and the Gadiites received their inheritance, which Mosheh had given them, beyond the Yardēn eastward, as Mosheh the servant of ăyăl had given them:
9 from Arōḇēr which is on the bank of the wadi Armon and the city that is in the middle of the wadi and all the plain of Mēydeba as far as Dībōn;
10 and all the cities of Sīhōn sovereign of the Amorites, who reigned in Heshbon, as far as the border of the children of Ammon;
11 and Gil’āḏ and the border of the Geshurites and of the Ma’akahthites and all Mount Hermon and all Bashan as far as Salkah;
12 all the reign of Oḡ in Bashan, who reigned in Ashtaroth and Edre’i, who remained of the remnant of the Repha’ītes, for Mosheh had smitten and dispossessed them.
13 However, the children of Yisra’ēl did not drive out the Geshurites nor the Ma’akahthites, so the Geshurites and the Ma’akahthites dwell in the midst of Yisra’ēl to this day.
14 Only to the tribe of Lēwi he had given no inheritance – the offerings made by fire to ăyăl Elohim of Yisra’ēl were their inheritance, as He said to them.
15 And Mosheh gave to the tribe of the children of Re’ubên, for their clans:
16 and their border was from Aro’ér, which is on the bank of the wadi Arnon and the city that is in the middle of the wadi and all the plain by Mýdeba,
17 Heshbon and all its cities that are in the plain: Dibon and Bâemoth Bâ’al and Bêyth Bâ’al Me’on,
18 and Yahtsah and Qêḏêmoth and Mêpha’ath,
19 and Qiryathayim and Sibmah and Tsereth Shâhar on the mountain of the valley,
20 and Bêyth Pe’or and the slopes of Písghah and Bêyth Yeshimoth;
21 and all the cities of the tableland and all the reign of Sihôn sovereign of the Amorites, who reigned in Heshbon, whom Mosheh had smitten with the princes of Midyan: Ewi and Reqem and Tsur and Hur and Re’ba, princes of Sihôn dwelling in the land.
22 And the sons of Yisra’êl killed with the sword Bîl’âm son of Bê’or, the diviner, among those who were killed by them.
23 And the border of the children of Re’ubên was the bank of the Yârdên. This was the inheritance of the children of Re’ubên for their clans, the cities and their villages.
24 And Mosheh gave to the tribe of Ga’d, to the children of Ga’d for their clans:
25 and their border was Ya’zâr and all the cities of Gil’âd and half the land of the children of Ammon as far as Aro’ér, which is before Rabbah,
26 and from Heshbon to Ramath Mitspeh and Bêtônîm and from Mahânayim to the border of Dé’bir,
27 and in the valley Bêyth Haram and Bêyth Nimrah and Sukkoth and Tsaphôn, the rest of the reign of Sihôn sovereign of Heshbon, the Yârdên being its border, as far as the edge of the Sea of Kinnereth, beyond the Yârdên eastward.
28 This is the inheritance of the children of Ga’d for their clans, the cities and their villages.
29 And Mosheh gave to half the tribe of Menâshshêh and it was for half the tribe of the children of Menâshshêh for their clans:
30 and their border was from Maḥânayim, all Bashan, all the reign of Og sovereign of Bashan and all the small towns of Ya’ir which are in Bashan, sixty cities;
31 and the half of Gil’âd and Ashtaroth and Edre’i, cities of the reign of Og in Bashan, were for the children of Makir son of Menâshshêh, to the half of the children of Makir for their clans.
32 These Môshêh gave as an inheritance in the desert plains of Mo’âb beyond the Yârdên, by Yerîho eastward.
33 But to the tribe of Lëwí Mosheh gave no inheritance. יאיהו, Elohim of Yisra’êl, He was their inheritance, as He had said to them.

14 Now these the children of Yisra’êl inherited in the land of Kena’an, which El’azar the priest and Yahusha son of Nun and the heads of the fathers of the tribes of the children of Yisra’êl caused them to inherit.
2 Their inheritance was by lot, as יאיהו had commanded by the hand of Mosheh, for the nine tribes and the half-tribe.
3 For Mosheh had given the inheritance of the two tribes and the half-tribe beyond the Yârdên, but to the Lëwîtes he gave no inheritance in their midst.
4 For the children of Yosêph had become two tribes: Menâshshêh and Ephrayîm. And they gave no part to the Lëwîtes in the land, except cities to dwell in, with their open land for their livestock and their possessions.
5 As יאיהו had commanded Mosheh, so the children of Yisra’êl did and they divided the land.
6 And the children of Yahudah came to Yahusha in Gilgal and Kalêb son of Yephunneh the Kenizzite said to him, “You know the word which יאיהו said to Mosheh the man of Elohim concerning you
and me in Qaḏĕsh Barnĕa.

74I was forty years old when Mosheh the servant of āyāz sent me from Qaḏĕsh Barnĕa to spy out the land and I brought back word to him as it was in my heart.

75But my brothers who went up with me made the heart of the people melt, but I followed āyāz my Elohim completely.

76So Mosheh swore on that day, saying, ‘The land on which your foot has trodden is your inheritance and your children’s forever, because you have followed āyāz my Elohim completely.’

77And now, see, āyāz has kept me alive, as He said, these forty-five years since āyāz spoke this word to Mosheh while Yisra’ĕl walked in the wilderness. And now, see, I am eighty-five years old today.

78Yet I am still as strong today as I was on the day that Mosheh sent me. As my strength was then, so my strength is now, for battle and for going out and for coming in.

79And now, give me this mountain of which āyāz spoke in that day, for you heard in that day how the Anaqim were there and that the cities were great and walled. If āyāz is with me, then I shall dispossess them, as āyāz said.”

80Yahusha then blessed him and gave Hebron to Kalĕḇ son of Yephunneh as an inheritance.

81So Hebron became the inheritance of Kalĕḇ son of Yephunneh the Qenizzite to this day, because he followed āyāz Elohim of Yisra’ĕl completely.

82Now the name of Hebron was formerly Qiryath Arba (Arba was the greatest man among the Anaqim). And the land had rest from fighting.

15 And the lot of the tribe of the children of Yahudah for their clans was to the border of Edom, the Wilderness of Tsin southward in the extreme south.

2And their southern border began at the edge of the Salt Sea, from the bay that faces southward.

3And it went out to the southern side of the Ascent of Aqrabbim, passed over to Tsin and went up on the south side of Qaḏĕsh Barnĕa and passed over to Hetsrôn, went up to Adâr and went around to Qarqa,

4and passed over to Aṭsmôn and went out to the wadi of Mitsrayim and the border ended at the sea. This is your southern border.

5And the east border was the Salt Sea as far as the end of the Yardĕn. And the border on the northern quarter began at the bay of the sea at the end of the Yardĕn.

6And the border went up to Bĕyth Hoḡlah and passed over north of Bĕyth Araḇah. And the border went up to the stone of Bohan son of Re’ubĕn.

7And the border went up toward Deḇir from the Valley of Akor and it turned northward toward Gilgal, which is before the Ascent of Adummim, which is south of the wadi. And the border passed over to the waters of En Shemesh and ended at En Roḡĕl.

8And the border went up by the Valley of the Son of Hinnom to the southern slope of the Yebusite city, that is Yerushalayim. And the border went up to the top of the mountain that lies before the Valley of Hinnom westward, which is at the end of the Valley of Repha’im northward.

9And the border went around from the top of the hill to the fountain of the water of Nephtowah and went up to the cities of Mount Ephron. And the border went around to Ba’alah, that is Qiryath Ye’arim.

10And the border turned around from Ba’alah westward to Mount Sĕ’ir and passed over to the side of Mount Ye’arim on the north, that is Kesalon and went down to Bĕyth Shemesh and passed over to Timnah.

11And the border went out to the side of Eqron northward. And the border went around to Shikkeron and passed over to Mount Ba’alah and went out to Yabne’ĕl.
And the border ended at the sea.

12 And the west border was the coastline of the Great Sea. This is the boundary of the children of Yahudah all around for their clans.

13 And to Kalēḇ son of Yephunneh he gave a portion in the midst of the children of Yahudah, according to the command of Ayāl to Yahusha: Qiryath Arba, that is Ḥeḇron – Arba was the father of Anaq.

14 And Kalēḇ drove out the three sons of Anaq from there: Shēshai and Ahiman and Talmai, the children of Anaq.

15 And he went up from there to the inhabitants of Debir and the name of Debir formerly was Qiryath Sēpher.

16 And Kalēḇ said, “He who smites Qiryath Sēpher and shall capture it, to him I shall give Aḵsah my daughter as wife.”

17 And Othni’ēl son of Qenaz, the brother of Kalēḇ, did capture it, so he gave him Aḵsah his daughter as wife.

18 And it came to be, when she came to him, that she persuaded him to ask her father for a field. And when she got off from the donkey, Kalēḇ said to her, “What is the matter?”

19 And she said, “Give me a blessing. Since you have given me land in the South, give me also fountains of water.” And he gave her the upper fountains and the lower fountains.

20 This was the inheritance of the tribe of the children of Yahudah for their clans:

21 And the cities at the furthest border of the tribe of the children of Yahudah, toward the border of Edom in the South, were Qabtsē’ēl and Ēḏer and Yaḵūr, 22 and Qinah and Dimōnah and Āḏāḏah, 23 and Qeḏesh and Hatsor and Yithman, 24 and Ziph and Telem and Be’aloth, 25 and Hatsor, Ḥadattah and Qeriyoṯ, Hetsron, that is Hatsor, 26 Amam and Shēma and Moladah, 27 and Hatsar Gaddah and Heshmon and Be’yth Pelet, 28 and Hatsar Shu’al and Be’ĕršeḇa and Bizyoṭhythah, 29 Ba’alah and Iyim and Etsem, 30 and Eltolaḏ and Kesil and Hormah, 31 and Tsiqlaḏ and Maḏmannaḥ and Sansannaḥ, 32 and Leḇa’ōth and Shilhim and Ayin and Rismon. All the cities were twenty-nine, with their villages.

33 In the low country: Eshta’ōl and Tsor’ah and Ashnah, 34 and Zanowah and Ėn Gannim, Tappuwaḥ and Ėn, 35 Yarmuth and Adullam, Sōkoh and Azēqah, 36 and Sha’arayim and Adithayim and Geḏērah and Geḏērothayim – fourteen cities with their villages.

37 Ţesan and Ḥadashah and Miḏgal Gād, 38 and Dil’an and Mitspeh and Yoqthe’ēl, 39 Lakish and Botsqath and Ėglōn, 40 and Kábbon and Lāḥmam and Kīthlish, 41 and Geḏēroth, Bēyth Daḏon and Na’āmah and Maqqēḏah – sixteen cities with their villages.

42 Libnah and Ether and Asḥan, 43 and Yiphṭah and Ashnah and Netsib, 44 and Qe’īlah and Akzīb and Marēshah – nine cities with their villages.

45 Eqrōn with its towns and its villages, 46 from Eqrōn to the sea, all that were by the side of Ašdōḏ, with their villages.

47 Ašdōḏ, its towns and its villages; Aẓzah, its towns and its villages; as far as the wadi of Mitsrayim and the Great Sea with its coastline.

48 And in the mountain country: Šāmūr and Yattir and Sōkoh, 49 and Dānnah and Qiryath Sannah, that is Debir, 50 and Anab and Eshtemoh and Aṃim, 51 and Goshen and Holon and Giloh – eleven cities with their villages.

52 Aראb and Dumah and Eśh’ān, 53 and Yānim and Bēyth Tappuwaḥ and Aḥpēqah, 54 and Hūntah and Qiryath Arba, that is Ḥeḇron and Ts’ī’or – nine cities with their villages.

55 Ma’ōn, Karmel and Ziph and Yūṯah, 56 and Yīzrē’ēl and Yoqdē’ām and Zanowah, 57 Qayin, Gil’āh and Timnah – ten cities.
with their villages.

58 Ḥalḥul, Bēyth Tsur and Geḏor, and Maʿarath and Bēyth Anoth and Elteqon – six cities with their villages.

59 Qiryath Baʿal, that is Qiryath Yeʿarim and Rabbah – two cities with their villages.

60 In the wilderness: Bēyth Araḇah, Middin and Sekakah, and Nibshan and the City of Salt and Šekar – six cities with their villages.

61 Qiryath Baʿal, that is Qiryath Yeʿarim and Rabbah – two cities with their villages.

62 In the wilderness: Bēyth Araḇah, Middin and Sekakah, and Nibshan and the City of Salt and Šekar – six cities with their villages.

63 As for the Yeḇusites, the inhabitants of Yerushalayim, the children of Yahuḏah were unable to drive them out, so the Yeḇusites have dwelt with the children of Yahuḏah at Yerushalayim to this day.

16 And the lot for the children of Yosěph went out from the Yardĕn, by Yeriḥo, to the waters of Yeriḥo on the east, to the wilderness going up from Yeriḥo through the mountains to Bēyth Ėl,

2 and went out from Bēyth Ėl to Luz, and passed over to the border of the Arkites at Ataroth,

3 and went down westward to the boundary of the Yaphlĕtes, as far as the boundary of Lower Bēyth Horon to Gezer and it ended at the sea.

4 Thus the children of Yosěph, Menashsheh and Ephrayim, inherited.

5 And the border of the children of Ephrayim, according to their clans, was: The border of their inheritance on the east side was Ataroth Addar as far as Upper Bēyth Horon.

6 And the border went out toward the sea, to Mikmethath on the north, then the border went around eastward to Taʿanath Shiloh and passed over it on the east of Yanohah,

7 and went down from Yanohah to Ataroth and Naʿarārah, reached to Yeriḥo and came out at the Yardĕn.

8 From Tappuwaḥ the border went westward to the wadi Qanah and it ended at the sea. This was the inheritance of the tribe of the children of Ephrayim for their clans.

9 And the separate cities for the children of Ephrayim were in the midst of the inheritance of the children of Menashsheh, all the cities with their villages.

10 And they did not drive out the Kenaʿanites who dwelt in Gezer, so the Kenaʿanites dwelt among the Ephrayimites to this day and have become compulsory labour.

17 And the lot for the tribe of Menashsheh, for he was the first-born of Yosěph, was: for Makir the first-born of Menashsheh, father of Gilʿad, because he was a man of battle, therefore he had Gilʿad and Bashan.

2 And for the rest of the children of Menashsheh for their clans there was: for the children of Abiʿezer and for the children of Hĕleq and for the children of Asriʿēl and for the children of Sheḵem and for the children of Hĕpher and for the children of Shemiḏa. These were the male children of Menashsheh son of Yosěph according to their clans.

3 But Tselophhad son of Hĕpher, son of Gilʿad, son of Makir, son of Menashsheh, had no sons, but only daughters. And these were the names of his daughters: Maḥlah and Noʿah, Hoḡlah, Milkah and Tirtsah.

4 And they came near before Elʿazar the priest, before Yahusha son of Nun and before the rulers, saying, “HWHY commanded Mosheh to give us an inheritance among our brothers.” So he gave them an inheritance among their father’s brothers, according to the command of HWHY.

5 And ten portions fell to Menashsheh, besides the land of Gilʿad and Bashan, which were beyond the Yardĕn,

6 because the daughters of Menashsheh received an inheritance among his sons. And the rest of Menashsheh’s sons had the land of Gilʿad.

7 And the border of Menashsheh was from Ashěr to Miḵmethath,
which faces Shekem. And the border went up to the right to the inhabitants of En Tappuwa.

8The land of Tappuwa belonged to Menashsheh, but Tappuwa on the border of Menashsheh belonged to the children of Ephrayim.

9And the border went down to the wadi Qanah, southward to the wadi. These cities of Ephrayim were in the midst of the cities of Menashsheh, but the border of Menashsheh was north of the wadi and it ended at the sea.

10Southward it was Ephrayim’s and northward it was Menashsheh’s and the sea was its border and they reached to Ashéř on the north and to Yissasḵar on the east.

11And in Yissasḵar and in Ashéř, Menashsheh had Béyth She’an and its towns and Yible’am and its towns and the inhabitants of Dor and its towns and the inhabitants of Én Dor and its towns and the inhabitants of Ta’anak and its towns and the inhabitants of Meğiḍdo and its towns – three of the heights.

12But the children of Menashsheh were unable to drive out the inhabitants of those cities, for the Kena’anites desired to dwell in that land.

13And it came to be, when the children of Yisra’ĕl grew strong, that they put the Kena’anites to compulsory labour, but did not utterly drive them out.

14And the children of Yosĕph spoke to Yahusha, saying, “Why have you given us but one lot and one portion to inherit, seeing we are a great people whom Ayăl has blessed until now?”

15And Yahusha said to them, “If you are a great people, go up to the forest and clear a place for yourself there in the land of the Perizzites and the Repha’ites, since the hill country of Ephrayim is too narrow for you.”

16Then the children of Yosĕph said, “The hill country is not enough for us and all the Kena’anites who dwell in the land of the valley have chariots of iron, both those who are of Béyth She’an and its towns and those who are of the Valley of Yizre’ĕl.”

17And Yahusha spoke to the house of Yosĕph, to Ephrayim and to Menashsheh, saying, “You are a great people and have great power, you are not to have one lot, for the hill country shall be yours. For though it is a forest, you shall cut it down and its farthest limits shall be yours. For you are to drive out the Kena’anites, though they have iron chariots and are strong.”

18And all the congregation of the children of Yisra’ĕl assembled at Shiloh and they let the Tent of Meeting dwell there. And the land was subdued before them.

2And seven tribes were left among the children of Yisra’ĕl who had not yet shared their inheritance.

3So Yahusha said to the children of Yisra’ĕl, “Til when are you going to fail to go in and possess the land which Ayăl Elohim of your fathers has given you?

4“Appoint three men from each tribe and let me send them out to go through the land and describe it according to their inheritance and come back to me.

5“And they shall describe the land in seven portions and shall bring it to me. Then I shall cast lots for you here before Ayăl our Elohim.

6And you shall describe the land in seven portions and shall bring it to me. Then I shall cast lots for you here before Ayăl our Elohim.

7“But the Lĕwites have no portion among you, for the priesthood of Ayăl is their inheritance. And Gad and Re’ubĕn and half the tribe of Menashsheh have received their inheritance beyond the Yardĕn on the east, which Mosheh the servant of Ayăl gave them.”

8So the men rose up and went. And Yahusha commanded those who went to describe the land, saying, “Go, walk through the land and describe it and
come back to me and let me cast lots for you here before Avayl in Shiloh.’
9So the men went and passed through the land and described it in a book in seven portions by cities. And they came to Yahusha at the camp in Shiloh.
10And Yahusha cast lots for them in Shiloh before HWHY and there Yahusha divided the land to the children of Yisra’ĕl according to their portions.
11And the lot of the tribe of the children of Binyamin came up for their clans and the border of their lot came out between the children of Yahuḏah and the children of Yosĕph.
12And their border was on the north side from the Yardĕn and the border went up to the side of Yeriḥo on the north and went up through the mountains westward and ended at the Wilderness of Bĕyth Awen.
13And the border went over from there toward Luz, to the side of Luz, that is Bĕyth Ḥolin, southward. And the border went down to Ataroth Adar, by the hill that lies on the south side of Lower Bĕyth Horon.
14And the border was drawn and went around the west side to the south, from the hill that faces Bĕyth Ḥoron southward and it ended at Qiryath Ba’al, that is Qiryath Ye’arim, a city of the children of Yahuḏah. This was the west side.
15And the south side was from the end of Qiryath Ye’arim and the border went out westward and went out to the fountain of the waters of Nephtowah.
16And the border came down to the end of the mountain that faces the Valley of the Son of Hinnom, which is in the Valley of the Repha’im on the north and went down to the Valley of Hinnom, to the side of the Yebusite city on the south and went down to En Roḡel.
17And it was drawn from the north, went out to En Shemesh and went out toward Geliloth, which is opposite the Ascent of Adummim and went down to the stone of Bohan son of Re’uḇĕn,
18and passed over to the side opposite Arabah northward and went down to Arabah.
19And the border passed over to the side of Bĕyth Ḥoğlah northward and the border ended at the north bay at the Salt Sea, at the south end of the Yarden. This was the southern boundary,
20and the Yarden borders it on the east side. This was the inheritance of the children of Binyamin, according to its boundaries all around, for their clans.
21And the cities for the tribe of the children of Binyamin, for their clans, were Yeriḥo and Bĕyth Ḥoğlah and Ḣemeq Qetsits,
22and Bĕyth Araḇah and Tsemarayim and Bĕyth El,
23and Awwim and Parah and Ophrah,
24and Kephar Ha’ammoni and Ophni and Gaba – twelve cities with their villages.
25Gib’on and Ramah and Be’ĕroth,
26and Mitspeh and Kephirah and Motsah,
27and Reqem and Yirpe’ĕl and Taralah,
28and Tsela, Eleph and the Yebusite, that is Yerushalayim, Gib’ath and Qiryath – fourteen cities with their villages. This was the inheritance of the children of Binyamin for their clans.

19And the second lot came out for Shim’on, for the tribe of the children of Shim’on for their clans. And their inheritance was within the inheritance of the children of Yahuḏah.
2And they had in their inheritance Be’ĕrsheba, or Sheba and Moladah,
3and Ḥatsar Shu’al and Balah and Etsem,
4and Eltolad and Bethul and Hormah,
5and Tsiqlag and Bĕyth Markaboth and Ḥatsar Susah,
6and Bĕyth Leba’oth and Sharuhen – thirteen cities and their villages.
7Ayin, Rimmon and Ether and Ashan – four cities and their villages;
8and all the villages that were all around these cities as far as Ba’alath Be’ĕr, Ramath Negeb. This was the inheritance of the tribe of the children
of Shim'on for their clans.

9The inheritance of the children of Shim'on was out of the portion of the children of Yahudah, for the portion of the children of Yahudah was too much for them. So the children of Shim'on had their inheritance within their inheritance.

10And the third lot came up for the children of Zebulun for their clans and the border of their inheritance was as far as Sarid.

11And their border went toward the sea and Maralah and reached to Dabbesheth and reached to the wadi that faced Yoqne'am,

12and turned back from Sarid eastward toward the sunrise, to the border of Kisleth Tabor and went out toward Daberath and went up to Yaphiya.

13And from there it passed over eastward, to the east of Gath Hêpher, toward Eth Qatsin and went out to Rimmon, which borders on Ne'âah.

14And the border went around it on the north side of Hannathon and it ended in the Valley of Yiphthah 'El;

15also Qattath and Nahalal and Shimron and Yidalah and Bêyth Lehem – twelve cities with their villages.

16This was the inheritance of the children of Zebulun for their clans, these cities with their villages.

17The fourth lot came out to Yissaskar, for the children of Yissaskar, for their clans.

18And their border was toward Yizre'el and Kesulloth and Shunêm,

19and Hapharayim and Shiyon and Anaharah,

20and Rabbith and Qishyon and Ebets,

21and Remeth and En Gannim and En Haddah and Bêyth Patstsêts.

22And the border reached to Tabor and Sha'hatsimah and Bêyth Shemesh and their border ended at the Yardên – sixteen cities with their villages.

23This was the inheritance of the tribe of the children of Yissaskar for their clans, the cities and their villages.

24And the fifth lot came out for the tribe of the children of Ashêr for their clans.

25And their border was Helqath and Hali and Beten and Akshaph,

26and Allammelek and Amad and Mish'âl. And it reached to Mount Karmel westward and to Brook Shiho Libnath,

27and turned toward the sunrise, to Bêyth Daçon and reached to Zebulun and to the Valley of Yiphthah 'El, then northward beyond Bêyth 'Emeq and Ne'i'êl and went out to Kabul which was on the left,

28and Hebron and Reôb and Hammon and Qanah, as far as Great Tsidôn.

29And the border turned to Ramah and to the strong city Tsor and the border turned to Hosah and ended at the sea, from the coast to Akzib.

30And Ummah and Apheq and Rehob were included – twenty-two cities with their villages.

31This was the inheritance of the tribe of the children of Ashêr for their clans, these cities with their villages.

32The sixth lot came out to the children of Naphtali, for the children of Naphtali for their clans.

33And their border was from Heleph, from the terebinth tree in Ts'anannim and Adami Neqeb and Yabne'êl, as far as Laqqum and it ended at the Yardên.

34And the border turned westward to Aznoth Tabor and went out from there toward Huqquoq and reached to Zebulun on the south side and Ashêr on the west side and ended at Yahudah by the Yardên toward the sunrise.

35And the cities of defence were Tsiddim, Tsêr and Hammath, Raqqath and Kinnereth,

36and Adamah and Ramah and Hatsor,

37and Qedesh and Edrei and En Hatsor,

38and Yiron and Migdal El, Horêm and Bêyth Anath and Bêyth Shemesh – nineteen cities with their villages.

39This was the inheritance of the tribe of the children of Naphtali for their clans, the cities with their villages.

40The seventh lot came out for the tribe of the children of Dan for their clans.

41And the border of their inheritance was Tsor'âh and Eshta'ol and
Ir Shemesh,  
and Sha'alabbin and Ayalon and Yithlah,  
and Elon and Timnathah and Eqrton,  
and Elteqeh and Gibbethon and Ba'alath,  
and Yehuda and Beni Beraq and Gath Rimmon,  
and My Yarqon and Raqqon, with the border before Yapho.  
And the border of the children of Dan went out from them. And the children of Dan went up to fight against Leshem and captured it. And they smote it with the edge of the sword and possessed it and dwelt in it and called it Leshem, Dan, after the name of Dan their father.

This is the inheritance of the tribe of the children of Dan for their clans, these cities with their villages. And when they had ended dividing the land as an inheritance according to their borders, the children of Yisra'el gave an inheritance to Yahusha son of Nun in their midst.

According to the mouth of Ayaz they gave him the city which he asked for, Timnath Serah in the mountains of Ephrayim. And he built the city and dwelt in it.

These were the inheritances which El'azar the priest and Yahusha son of Nun and the heads of the fathers of the tribes of the children of Yisra'el divided as an inheritance by lot in Shiloh before Ayaz, at the door of the Tent of Meeting. And they ended dividing the country.

And Ayaz spoke to Yahusha, saying,  
"Speak to the children of Yisra'el, saying, 'Appoint for yourselves cities of refuge, of which I spoke to you through Mosheh, for the slayer who kills any being accidentally, unintentionally, to flee there. And they shall be your refuge from the revenger of blood. And he shall flee to one of those cities and stand at the entrance of the gate of the city and declare his case in the hearing of the elders of that city. And they shall take him into the city as one of them and give him a place and he shall dwell among them.  
And when the revenger of blood pursues him, they do not give the slayer into his hand, because he smote his neighbour unintentionally and did not hate him beforehand.  
And he shall dwell in that city until he stands before the congregation for right-ruling and until the death of the one who is high priest in those days. Then let the slayer return and come to his own city and his own house, to the city from which he fled.'"

So they set-apart Qadesh in Galil, in the mountains of Naphtali and Shekem in the mountains of Ephrayim and Qiryath Arba, that is Hebron, in the mountains of Yahu'dah.

And beyond the Yarden, by Yeriho eastward, they appointed Betser in the wilderness on the plain, from the tribe of Re'uben and Ramoth in Gil'ad, from the tribe of Gad and Golan in Bashan, from the tribe of Menashsheh.

These were the cities appointed for all the children of Yisra'el and for the stranger who sojourned in their midst, for anyone accidentally killing any being, to flee there and not die by the hand of the revenger of blood until he stood before the congregation.

And the heads of the fathers of the Léwites came near to El'azar the priest, to Yahusha son of Nun and to the heads of the fathers of the tribes of the children of Yisra'el. And they spoke to them at Shiloh in the land of Kena'an, saying, "Ayaz commanded through Mosheh to give us cities to dwell in, with their open land for our livestock." So the children of Yisra'el gave to the Léwites from their inheritance, at the command of Ayaz, these cities and
their open land:

4 And the lot came out for the clans of the Qehathites. And the children of Aharon the priest, who were of the Lēwites, had thirteen cities by lot from the tribe of Yahudah, from the tribe of Shim’on and from the tribe of Binyamin.

5 And the rest of the children of Qehath had ten cities by lot from the clans of the tribe of Ephrayim, from the tribe of Dan and from the half-tribe of Menashsheh.

6 And the children of Gēreshon had thirteen cities by lot from the clans of the tribe of Yissaskar, from the tribe of Ashēr, from the tribe of Naphtali and from the half-tribe of Menashsheh in Bashan.

7 The children of Merari for their clans had twelve cities from the tribe of Re’ubēn and from the tribe of Gad and from the tribe of Zebulun.

8 Thus the children of Yisra’ēl gave these cities with their open land by lot to the Lēwites, as Ayāz had commanded by the hand of Mosheh.

9 So from the tribe of the children of Yahudah and from the tribe of the children of Shim’on they gave these cities which are mentioned by name, and they were for the children of Aharon, one of the clans of the Qehathites, who were of the children of Lēw, for the lot was theirs first.

11 And they gave them Qiryath Arba, that is Hebron – Arba was the father of Anaq – in the mountains of Yahudah, with the open land surrounding it.

12 And the fields of the city and its villages they gave to Kalēḇ son of Yephunneh as his possession.

13 But to the children of Aharon the priest they gave Hebron with its open land – a city of refuge for the slayer – and Libnah with its open land,

14 and Yattir with its open land and Eshtemoa with its open land,

15 and Holon with its open land and Debir with its open land,

16 and Ayin with its open land and Yuttah with its open land and Bēyth Shemesh with its open land – nine cities from those two tribes.

17 And from the tribe of Binyamin, Gib’ōn with its open land, Geḇa with its open land,

18 Anathoth with its open land and Almon with its open land – four cities.

19 All the cities of the children of Aharon, the priests, were thirteen cities with their open lands.

20 And the clans of the children of Qehath, the Lēwites, the rest of the children of Qehath, even they had the cities of their lot from the tribe of Ephrayim.

21 And they gave them Shekem with its open land in the mountains of Ephrayim as a city of refuge for the slayer and Gezer with its open land,

22 and Qibtsayim with its open land and Bēyth Horon with its open land – four cities.

23 And from the tribe of Dan, Elteqēr with its open land, Gibbethon with its open land,

24 Ayalon with its open land and Gath Rimmon with its open land – four cities.

25 And from the half-tribe of Menashsheh, Tā’naḵ with its open land and Gath Rimmon with its open land – two cities.

26 All the ten cities with their open lands were for the rest of the clans of the children of Qehath.

27 And to the children of Gēreshon, of the clans of the Lēwites, from the other halftribe of Menashsheh, they gave Golan in Bashan with its open land as a city of refuge for the slayer and Be’esherah with its open land – two cities.

28 And from the tribe of Yissaskar, Qishyon with its open land, Daḇerath with its open land,

29 Yarmuth with its open land and Ėn Gannim with its open land – four cities.

30 And from the tribe of Ashēr, Mish’al with its open land, Abdon with its open land,

31 Helqath with its open land and Reḥob with its open land – four cities.

32 And from the tribe of Naphtali, Qeḏesh in Galil with its open land as a city of refuge for the slayer and
Hammoth Dor with its open land and Qartan with its open land – three cities.

And to the clans of the children of Merari, the rest of the Ləwites, and the children of Gershon, there were thirteen cities with their open land.

Qartan with its open land and Ḥammoth Dor with its open land – four cities.

And from the tribe of Re’ūḇĕn, Betser with its open land, Yaḥtsah with its open land,

Qedēmoth with its open land and Mēpha’ath with its open land – four cities.

And from the tribe of Gad, Ramoth in Gil’ad with its open land as a city of refuge for the slayer and Maḥanayim with its open land,

Heshbon with its open land, Ya’zēr with its open land – four cities.

All the cities of the children of Merari for their clans, the rest of the clans of the Ləwites, were by their lot: twelve cities.

All the cities of the Ləwites within the possession of the children of Yisra’ěl were forty-eight cities with their open lands.

Each of these cities had its open land: it was all these cities.

Thus Ayaḇ gave to Yisra’ěl all the land of which He had sworn to give to their fathers and they took possession of it and dwelt in it.

And Ayaḇ gave them rest all around, according to all that He had sworn to their fathers. And not a man of all their enemies stood against them, Ayaḇ gave all their enemies into their hand.

Not a word failed of any good word which Ayaḇ had spoken to the house of Yisra’ěl – all came in.

Then Yahusha called for the Re’ūḇĕnites and the Gaḏites and half the tribe of Menashsheh,

and said to them, “You, you have guarded all that Mosheh the servant of Ayaḇ commanded you and have obeyed my voice in all that I commanded you.

“You have not left your brothers these many days, up to this day, but have guarded the Charge, the command of Ayaḇ your Elohim.

And now Ayaḇ your Elohim has given rest to your brothers, as He promised them. So now, return and go to your tents and to the land of your possession, which Mosheh the servant of Ayaḇ gave you beyond the Yardén.

Only, diligently guard to do the command and the Torah which Mosheh the servant of Ayaḇ commanded you, to love Ayaḇ your Elohim and to walk in all His ways and to guard His commands and to cling to Him and to serve Him with all your heart and with all your being.”

And Yahusha blessed them and sent them away and they went to their tents.

And to half the tribe of Menashsheh Mosheh had given a possession in Bashan, but to the other half of it Yahusha gave land among their brothers beyond the Yardén, westward. So when Yahusha sent them away to their tents, he also blessed them,

and spoke to them, saying, “Return to your tents with great riches and with very much livestock and with silver and with gold and with bronze and with iron and with countless garments. Divide the spoil of your enemies with your brothers.”

And the children of Re’ūḇĕn and the children of Gad and half the tribe of Menashsheh returned and left the children of Yisra’ěl at Shiloh, which is in the land of Kena’an, to go to the land of Gil’ad, to the land of their possession, which they possessed according to the command of Ayaḇ by the hand of Mosheh.

And they came to the districts of the Yardén which is in the land of Kena’an and the children of Re’ūḇĕn and the
children of Gad and half the tribe of Menashsheh built an altar there by the Yardĕn, a great conspicuous altar.

11 And the children of Yisra’ĕl heard it said, “See, the children of Re’übĕn and the children of Gad and half the tribe of Menashsheh have built an altar opposite the land of Kenaăn, in the districts of the Yardĕn, at the border of the children of Yisra’ĕl.”

12 And when the children of Yisra’ĕl heard, all the congregation of the children of Yisra’ĕl assembled at Shiloh to go to fight against them.

13 So the children of Yisra’ĕl sent Pinehas son of El’azar the priest to the children of Re’übĕn and to the children of Gad and to half the tribe of Menashsheh, into the land of Gil’ad,

14 and ten rulers with him, one ruler each from the chief house of every tribe of Yisra’ĕl. And each one was the head of the house of his father among the divisions of Yisra’ĕl.

15 And they came to the children of Re’übĕn and to the children of Gad and to half the tribe of Menashsheh, to the land of Gil’ad and spoke with them, saying,

16 Thus says all the congregation of Yisra’ĕl, ‘What is this trespass you have committed against the Elohim of Yisra’ĕl, to turn away this day from following Yisra’ĕl, in that you have built for yourselves an altar, to rebel against Yisra’ĕl this day?

17 Is the crookedness of Pe’or not enough for us, from which we have not been cleansed til this day, although there was a plague in the congregation of Yisra’ĕl,

18 that you turn away today from following Yisra’ĕl? And it shall be, if you rebel today against Yisra’ĕl, that tomorrow He is wroth with all the congregation of Yisra’ĕl.

19 And indeed, if the land of your possession is unclean, then pass over to the land of the possession of Yisra’ĕl, where the Dwelling Place of Yisra’ĕl dwells and take possession among us. But do not rebel against Yisra’ĕl, nor rebel against us, by building yourselves an altar besides the altar of Yisra’ĕl our Elohim.

20 Did not Akan son of Zerah commit a trespass in that which is under the ban and wrath fell on all the congregation of Yisra’ĕl? And he was not the only one to die in his crookedness.’”

21 Then the children of Re’übĕn and the children of Gad and half the tribe of Menashsheh answered and said to the heads of the divisions of Yisra’ĕl,

22 ‘Elohim ăyăl, Ėl Elohim ăyăl, He knows and let Yisra’ĕl itself know. If this has been in rebellion or if in trespass against ăyăl, do not save us this day.

23 If we have built ourselves an altar to turn from following ăyăl or if to offer burnt offerings or grain offerings on it or if to make peace offerings on it, let ăyăl Himself require it.

24 But truly, from fear, for a reason we did this, saying, ‘In time to come your sons might speak to our sons, saying, “What have you to do with Elohim of Yisra’ĕl?” For ăyăl has made the Yardĕn a border between you and us, you children of Re’übĕn and children of Gad. You have no portion with ăyăl. So your sons would make our sons stop fearing ăyăl.’

25 So we said, ‘Let us now prepare to build ourselves an altar, not for burnt offering nor for slaughtering,

26 but to be a witness between you and us and our generations after us, to do the service of ăyăl before Him with our burnt offerings, with our slaughterings and with our peace offerings, that your sons should not say to our sons in time to come, “You have no portion with ăyăl.”’

28 So we said that it shall be, when they say this to us or to our generations in time to come, that we shall say, ‘See the pattern of the altar of ăyăl which our fathers made, though not for burnt offerings nor for slaughterings, but it is a witness between you and us.’
For be it from us to **rebel against** **Yahusha** and to **turn from following** **Yahusha** this day, to build an altar for burnt offerings, for grain offerings, or for slaughterings, besides the altar of **Yahusha** our **Elohim** which is before His Dwelling Place.”

And Pinehas the priest and the rulers of the congregation and the heads of the thousands of Yisra’ĕl who were with him, heard the words that the children of Re’uḇĕn and the children of Gaḏ and the children of Menashsheh spoke and it was good in their eyes.

And Pinehas son of El’azar the priest said to the children of Re’uḇĕn and to the children of Gaḏ and to the children of Menashsheh, “Today we know that **Yahusha** is in our midst, because you have not committed against **Yahusha** this trespass. Now you have delivered the children of Yisra’ĕl out of the hand of **Yahusha**.”

And Pinehas son of El’azar the priest and the rulers, returned from the children of Re’uḇĕn and the children of Gaḏ, from the land of Gil’ad to the land of Kena’an, to the children of Yisra’ĕl and brought back word to them.

So the matter was good in the eyes of the children of Yisra’ĕl and the children of Yisra’ĕl blessed El’azar. And they spoke no more of going against to fight, to destroy the land where the children of Re’uḇĕn and Gaḏ dwelt.

And the children of Re’uḇĕn and the children of Gaḏ called the altar, “A witness between us that **Yahusha** is Elohim.”

And it came to be, a long time after **Yahusha** had given rest to Yisra’ĕl from all their enemies round about, that Yahusha was old, advanced in years.

And Yahusha called for all Yisra’ĕl and for their elders and for their heads and for their judges and for their officers and said to them, “I am old, advanced in years.

And you, you have seen all that **Yahusha** your Elohim has done to all these nations because of you, for **Yahusha** your Elohim is He who was fighting for you.

“See, I have divided to you by lot these nations that remain, to be an inheritance for your tribes, from the Yardĕn, with all the nations that I have cut off, as far as the Great Sea toward the setting of the sun. And you your Elohim thrust them out from before you and shall drive them out from before you and you shall possess their land, as **Yahusha** your Elohim has promised you. And you shall be very strong to guard and to do all that is written in the Book of the Torah of Mosheh, so as not to turn aside from it right or left, so as not to go in among these nations, these who remain among you. And make no mention of the name of their mighty ones, nor swear by them, nor serve them nor bow down to them. But cling to **Yahusha** your Elohim, as you have done to this day. For **Yahusha** has driven out from before you great and strong nations. As for you, no one has stood against you to this day.

One man of you put a thousand to flight, for **Yahusha** your Elohim is He who is fighting for you, as He has promised you.

And you shall diligently guard yourselves, to love **Yahusha** your Elohim. But if you do turn back at all and cling to the remnant of these nations, these that remain among you and intermarr with them and go in to them and they to you, know for certain that **Yahusha** your Elohim shall no longer drive these nations out from before you. And they shall be snares and traps to you and a whip on your sides and thorns in your eyes, until you perish from this good land which **Yahusha** your Elohim has given you.

And see, this day I am going the way of all the earth. And you know in all your hearts and in all your beings
that not one word has failed of all the good words which Ayaz your Elohim spoke concerning you. All of it has come to you and not one word of them has failed.

15And it shall be, that as every good word has come upon you which Ayaz your Elohim promised you, so Ayaz does bring upon you every evil word, until He has destroyed you from this good land which Ayaz your Elohim has given you,

16when you transgress the covenant of Ayaz your Elohim, which He commanded you and shall go and serve other mighty ones and bow down to them. And the displeasure of Ayaz shall burn against you and you shall perish quickly from the good land which He has given you.’

24 And Yahusha gathered all the tribes of Yisra’el to Shekem and called for the elders of Yisra’el and for their heads and for their judges and for their officers. And they presented themselves before Elohim.

2And Yahusha said to all the people, “Thus said Ayaz Elohim of Yisra’el, ‘Long ago your fathers dwelt beyond the River – Terah, the father of Abraham and the father of Nahor. And they served other mighty ones.

3So I took your father Abraham from beyond the River and caused him to go through all the land of Kena’an and multiplied his offspring and gave him Yitshaq.

4And to Yitshaq I gave Ya’aqob and Esaw. And to Esaw I gave the mountains of Se’ir to possess, but Ya’aqob and his children went down to Mitsrayim.

5Then I sent Mosheh and Aharon and plagued Mitsrayim, as I did in their midst. And afterward I brought you out.

6And I brought your fathers out of Mitsrayim and you came to the sea. And the Mitsrites pursued your fathers with chariots and horsemen to the Sea of Reeds.

7And they cried out to Ayaz and He put thick darkness between you and the Mitsrites and brought the sea upon them and covered them. And your eyes saw what I did in Mitsrayim. And you dwelt in the wilderness a long time.

8And I brought you into the land of the Amorites, who dwelt beyond the Yardên and they fought with you. But I gave them into your hand and you possessed their land and I destroyed them from before you.

9And Balaq son of Tsippor, sovereign of Mo’ab, rose up and fought against Yisra’el and sent and called for Bil’am son of Be’or to curse you.

10But I refused to listen to Bil’am, so he continued to bless you and I delivered you out of his hand.

11And you passed over the Yardên and came to Yeriho. And the masters of Yeriho, the Amorite and the Perizzite and the Kena’anite and the Hittite and the Gergashite and the Hiwite and the Yebusite fought against you. But I gave them into your hand.

12And I sent the hornet before you which drove them out from before you, also the two sovereigns of the Amorites, but not with your sword or with your bow.

13And I gave you a land for which you did not labour and cities which you did not build. And you dwell in them, you eat of the vineyards and olive-trees which you did not plant.’

14And now, fear Ayaz, serve Him in perfection and in truth and put away the mighty ones which your fathers served beyond the River and in Mitsrayim and serve Ayaz.

15And if it seems evil in your eyes to serve Ayaz, choose for yourselves this day whom you are going to serve, whether the mighty ones which your fathers served that were beyond the River, or the mighty ones of the Amorites, in whose land you dwell.

But I and my house, we serve Ayaz.”

16And the people answered and said, “Far be it from us to forsake Ayaz, to serve other mighty ones,
for **AYZL** our **Elohim** is **He** who has brought us and our fathers up out of the land of Mitsrayim, from the house of bondage, who did those **great signs** before our eyes and has **guarded** us in **all the way** that we went and among **all** the people through whom we passed.

And **AYZL** drove out from before us **all** the people, even the Amorites who dwelt in the land. We too serve **AYZL**, for **He** is our **Elohim**.

Then Yahusha said to the people, “You are **not able** to serve **AYZL**, for **He** is a set-apart **Elohim**, a **jealous** **Ĕl** is **He**. **He does not** bear with your **transgression** and with your **sins**, if you forsake **AYZL** and shall serve mighty ones of a stranger. Then **He shall turn back** and do you evil and consume you, after **He has been good** to you.”

And the people said to Yahusha, “No, but we do serve **AYZL**!”

Then Yahusha said to the people, “You are witnesses **against** yourselves that you have chosen **AYZL** for yourselves, to serve Him.” And they said, “Witnesses!”

And now, put away the mighty ones of the stranger which are in your midst and incline your heart to **AYZL** **Elohim** of Yisra’ĕl.”

And the people said to Yahusha, “**AYZL** our **Elohim** we serve and His voice we obey.”

And Yahusha made a **covenant** with the people that day and laid on them a **law** and a **right-ruling** in Shekem.

Then Yahusha wrote these **words** in the **Book** of the **Torah** of **Elohim**. And he took a large stone and set it up there under the oak that was by the set-apart place of **AYZL**.

And Yahusha said to all the people, “See, this stone is a witness to us, for it has heard all the **words** of **AYZL** which **He** spoke to us. And it shall be a witness against you, lest you lie against your **Elohim**.”

Then Yahusha sent the people away, each to his own inheritance.

And after these events it came to be that Yahusha son of Nun, the servant of **AYZL**, died, one hundred and ten years old.

And they buried him within the border of his **inheritance** at Timnath Serah, which is in the mountains of Ephrayim, on the north side of Mount Ga’ash.

And Yisra’ĕl served **AYZL** all the days of Yahusha and **all** the days of the elders who outlived Yahusha, who had known all the **works** of **AYZL** which **He** had done for Yisra’ĕl.

And the bones of Yosĕph, which the children of Yisra’ĕl had brought up out of Mitsrayim, they buried at Shekem, in the **plot** of ground which Ya’aqoḇ had bought from the sons of Hamor the father of Shekem for one hundred pieces of silver and which had become an **inheritance** of the children of Yosĕph.

And El’azar son of Aharon died and they buried him in a hill that belonged to Pinehas his son, which was given to him in the hill country of Ephrayim.
And it came to be, after the death of Yahusha, that the children of Yisra’ĕl asked ayaz, saying, “Who of us should go up first against the Kena’anites to fight against them?”

And ayaz said, “Yahuḏah does go up. See, I have given the land into his hand.”

And Yahuḏah said to Shim’on his brother, “Come up with me into my allotment and let us fight against the Kena’anites. And I myself shall also go with you into your allotment.” So Shim’on went with him.

And Yahuḏah went up and ayaz gave the Kena’anites and the Perizzites into their hand. And they smote ten thousand men at Bezeq.

And they found Aḏoni-Bezeq in Bezeq and fought against him and smote the Kena’anites and the Perizzites.

But Aḏoni-Bezeq fled and they pursued him and caught him and cut off his thumbs and big toes.

And Aḏoni-Bezeq said, “Seventy sovereigns with their thumbs and big toes cut off used to gather food under my table. As I have done, so Elohim has repaid me.” And they brought him to Yerushalayim and he died there.

And the children of Yahudah fought against Yerushalayim and captured it and smote it with the edge of the sword and set the city on fire.

And afterward the children of Yahudah went down to fight against the Kena’anites who dwelt in the mountains, in the South and in the low country.

And Yahudah went against the Kena’anites who dwelt in Hebron – now the name of Hebron was formerly Qiryath Arba – and they smote Shēshai and Ahiman and Talmai.

And from there they went against the inhabitants of Debir – now the name of Debir was formerly Qiryath Sēpher.

And Kalēḇ said, “He who smites Qiryath Sēpher and shall capture it, to him I shall give my daughter Aḵsa as wife.”

And Othni’ĕl son of Qenaz, Kalēḇ’s younger brother, captured it. And he gave him his daughter Aḵsa as wife.

And it came to be, when she came in, that she urged him to ask her father for a field. And when she got off from her donkey, Kalēḇ said to her, “What is the matter?”

And she said to him, “Give me a blessing. Since you have given me land in the South, give me also springs of water.” So Kalēḇ gave her the upper springs and the lower springs.

And the children of the Qēynite, father-in-law of Mosheh, went up from the city of palms with the children of Yahudah into the Wilderness of Yahudah, which is in the Neḡe of Araḏ. And they went and dwell among the people.

And Yahudah went with Shim’on his brother and they smote the Kena’anites who inhabited Tsaphath and put it under the ban. So the name of the city was called Hormah.

And Yahudah captured Azzah and its border and Ashqelon and its border and Eqron and its border.

And the children of the Qēynite, father-in-law of Mosheh, went up from the city of palms with the children of Yahudah into the Wilderness of Yahudah, which is in the Neḡe of Araḏ. And they went and dwell among the people.

And Yahudah went with Shim’on his brother and they smote the Kena’anites who inhabited Tsaphath and put it under the ban. So the name of the city was called Hormah.

And Yahudah captured Azzah and its border and Ashqelon and its border and Eqron and its border.

And ayaẓ was with Yahudah, so they took possession of the mountains, but they were unable to drive out the inhabitants of the plain, because they had chariots of iron.

And they gave Hebron to Kalēḇ, as Mosheh had said and he drove out from there the three sons of Anaq.

However, the children of Binyamin did not drive out the Yebusites who inhabited Yerushalayim, so the Yebusites have dwelt with the children of Binyamin in Yerushalayim to this day.
And the house of Yoséph also went up against Běyth El and ʾAyál was with them.

And the house of Yoséph sent men to spy out Běyth El – now the name of the city was formerly Luz.

And the watchmen saw a man coming out of the city and they said to him, “Please show us the entrance to the city and we shall show you kindness.”

So he showed them the entrance to the city and they smote the city with the edge of the sword. But the man and all his clan they let go,

and the man went to the land of the Hittites and built a city and called its name Luz, which is its name to this day.

And Menashsheh did not dispossess Běyth She‘an and its villages, nor Ta‘anaḵ and its villages, nor the inhabitants of Dor and its villages, nor the inhabitants of Yible‘am and its villages, nor the inhabitants of Meḏīdā and its villages, for the Kena‘anites desired to dwell in that land.

And it came to be, when Yisra‘el was strong, that they put the Kena‘anites into compulsory labour, but did not completely drive them out.

Neither did Ephrayim drive out the Kena‘anites who dwelt in Gezer, so the Kena‘anites dwelt in their midst, in Gezer.

Neither did Zebulun drive out the inhabitants of Qitron or the inhabitants of Nahalol, so the Kena‘anites dwelt in their midst and became compulsory labour.

Neither did Ashër drive out the inhabitants of Akko nor the inhabitants of Tsidon, nor of Aḥlab, nor of Aḵzib, nor of Helbah, nor of Aphiq, nor of Rehob.

So the Ashërītes dwelt in the midst of the Kena‘anites, the inhabitants of the land, because they did not drive them out.

Neither did Naphtali drive out the inhabitants of Běyth Shemesh nor the inhabitants of Běyth Anath, but they dwelt among the Kena‘anites, the inhabitants of the land. And the inhabitants of Běyth Shemesh and of Běyth Anath became compulsory labour for them.

And the Amorites pressed the children of Dan into the mountains, for they would not allow them to come down to the valley,

and the Amorites desired to dwell in Mount Êher, in Ayalon and in Sha‘albím. But when the hand of the house of Yoséph became stronger, they became compulsory labour.

And the border of the Amorites was from the Ascent of Aqrabbīm, from Sela and upward.

And the Messenger of ʾAyál came up from Gilgal to Bōkim and said, “I led you up from Mitsrayim and brought you to the land of which I swore to your fathers and I said, ‘I do not break My covenant with you,

and as for you, do not make a covenant with the inhabitants of this land – break down their altars.’ But you have not obeyed My voice. What is this you have done?

‘Therefore I also said, ‘I am not driving them out before you and they shall be adversaries to you and their mighty ones shall be a snare to you.’ ”

And it came to be, when the Messenger of ʾAyál spoke these words to all the children of Yisra‘el, that the people lifted up their voice and wept.

So they called the name of that place Bōkim and slaughtered there to ʾAyál.

Then Yahusha dismissed the people and the children of Yisra‘el went each to his own inheritance to possess the land.

And the people served ʾAyál all the days of Yahusha and all the days of the elders who outlived Yahusha, who had seen all the great works of ʾAyál which He had done for Yisra‘el.

And Yahusha son of Nun, the servant of ʾAyál, died, one hundred and ten years old.

And they buried him within the border of his inheritance at Timnath. 
Heres, in the mountains of Ephrayim, on the north side of Mount Ga’ash.

10And all that generation were likewise gathered to their fathers and another generation arose after them who did not know YHVH nor the work which He had done for Yisra’èl.

11Then the children of Yisra’èl did evil in the eyes of YHVH and served the Ba’als,

12and forsook YHVH Elohim of their fathers who had brought them out of the land of Mitsrayim and went after other mighty ones, of the mighty ones of the people who were all around them and they bowed down to them and provoked YHVH.

13So they forsook YHVH and served Ba’al and the Ashtoreths.

14And the displeasure of YHVH burned against Yisra’èl. Therefore He gave them into the hands of plunderers who despoiled them. And He sold them into the hands of their enemies all around and they were unable to stand before their enemies any longer.

15Wherever they went out, the hand of YHVH was against them for evil, as YHVH had spoken and as YHVH had sworn to them. And they were distressed — greatly.

16Then YHVH raised up rulers who saved them from the hand of those who plundered them.

17However, they did not listen to their rulers either, but went whoring after other mighty ones and bowed down to them. They soon turned aside from the way in which their fathers walked, in obeying the commands of YHVH— they did not do so.

18And when YHVH raised up rulers for them, YHVH was with the ruler and saved them from the hand of their enemies all the days of the ruler, for YHVH had compassion on their groaning because of those who oppressed them and crushed them.

19And it came to be, when the ruler was dead, that they would turn back and do more corruptly than their fathers, to go after other mighty ones, to serve them and bow down to them. They did not refrain from their practices and from their stubborn way.

20And the displeasure of YHVH burned against Yisra’èl and He said, “Because this nation has transgressed My covenant that I commanded their fathers and has not obeyed My voice,

21I also shall no longer drive out before them any of the nations which Yahusha left when he died,

22in order to try Yisra’èl by them, whether they would guard the way of YHVH, to walk in them as their fathers guarded them, or not.”

23So YHVH left those nations, without driving them out at once and did not give them into the hand of Yahusha.

3And these are the nations which YHVH left, to try Yisra’èl by them, all those who had not known all the battles in Kena’an,

2only that the generations of the children of Yisra’èl might know, to teach them battle, only those who before did not know them:

3five princes of the Philistines and all the Kena’anites and the Tsidonians and the Hiwwites who dwelt in Mount Lebannon, from Mount Ba’al Hermon to the entrance of Hamath.

4And they were to try Yisra’èl by them, to know whether they would obey the commands of YHVH, which He had commanded their fathers by the hand of Mosheh.

5Thus the children of Yisra’èl dwelt in the midst of the Kena’anites, the Hiwwites and the Amorites and the Perizzites and the Hiwwites and the Yebsites,

6and took their daughters to be their wives and gave their daughters to their sons and they served their mighty ones.

7Thus the children of Yisra’èl did evil in the eyes of YHVH and forgot YHVH their Elohim and served the Ba’als and the Ashèrahs.
8 And the displeasure of Ayaz burned against Yisra’ĕl and He sold them into the hand of Kushan-Rish’athayim sovereign of Aram Naharayim. And the children of Yisra’ĕl served Kushan-Rish’athayim eight years.

9 And when the children of Yisra’ĕl cried out to Ayaz, Ayaz raised up a saviour for the children of Yisra’ĕl, who saved them: Othni’ĕl son of Qenaz, Kalĕḇ’s younger brother.

10 And the Spirit of Ayaz came upon him and he ruled Yisra’ĕl and went out to battle and Ayaz gave into his hand Kushan-Rish’athayim sovereign of Aram Naharayim. And his hand prevailed over Kushan-Rish’athayim,

11 and the land had rest for forty years. Then Othni’ĕl son of Qenaz died,

12 and the children of Yisra’ĕl again did evil in the eyes of Ayaz. And Ayaz made Ḥgilony son of Mo’ab strong against Yisra’ĕl, because they had done evil in the eyes of Ayaz.

13 And he gathered to himself the children of Ammon and Amalĕq and went and smote Yisra’ĕl and they took possession of the city of palms.

14 And the children of Yisra’ĕl served Ḥgilony sovereign of Mo’ab eighteen years.

15 And when the children of Yisra’ĕl cried out to Ayaz, Ayaz raised up a saviour for them: Ḥhud son of Gēra, a Binyamite, a man impeded in his right hand. And by him the children of Yisra’ĕl sent a present to Ḥgilony sovereign of Mo’ab.

16 Ḥhud made himself a sword, it was double-edged and a cubit in length and he girded it under his long robe on his right thigh.

17 And he brought the present to Ḥgilony sovereign of Mo’ab. Now Ḥgilony was a very fat man.

18 And it came to be that when he had finished bringing near the present, he sent away the people bearing the present.

19 But he himself turned back from the stone images that were at Gilgal and said, “I have a secret message for you, O sovereign.” And he said, “Be silent!” And all those standing beside him went out from him.

20 And Ḥhud came to him while he was sitting in his cool roof room. And Ḥhud said, “I have a message from Elohim for you.” So he arose from his seat.

21 And Ḥhud reached with his left hand and took the sword from his right thigh and thrust it into his stomach.

22 And the handle went in after the blade and the fat closed over the blade, for he did not draw the sword out of his stomach and it came out behind.

23 Then Ḥhud went out to the porch and shut the doors of the upper room behind him and locked them.

24 And when he had gone out, his servants came to look and saw the doors of the roof room were locked. So they said, “He is only covering his feet in the cool roof room.”

25 And they waited until they were ashamed, but saw he was not opening the doors of the upper room. So they took the key and opened them and saw their master, fallen to the ground, dead.

26 But while they were delaying Ḥhud escaped and had passed beyond the stone images and escaped to Se’irah.

27 And it came to be, when he arrived, that he blew the ram’s horn in the mountains of Ephrayim and the children of Yisra’ĕl went down with him from the mountains, with him leading them.

28 And he said to them, “Follow me, for Mo’abites into your hand.” And they went down after him and took the fords of Yardĕn leading to Mo’ab and did not allow anyone to pass over.

29 And they smote about ten thousand men of Mo’ab at that time, all robust and brave men and not a man escaped.

30 And on that day Mo’ab was humbled under the hand of Yisra’ĕl. And the land had rest for eighty years.
And after him was Shamgar son of Anath and he smote six hundred men of the Philistines with an ox goad. And he too saved Yisra’ĕl.

4 And when Ėhuḏ was dead, the children of Yisra’ĕl again did evil in the eyes of AYAZ. Therefore AYAZ sold them into the hand of Yaḇin the sovereign of Kena’ān, who reigned in Hatsor. And the commander of his army was Sisera, who was dwelling in Harosheḵ Ḥaggoyim.

And the children of Yisra’ĕl cried out to AYAZ, because he had nine hundred chariots of iron and for twenty years he harshly oppressed the children of Yisra’ĕl.

And Deborah, a prophetess, the wife Lappidōth, was ruling Yisra’ĕl at that time.

And she was dwelling under the palm tree of Deborah between Ramah and Bĕyṯ Ėl in the mountains of Ephrayim. And the children of Yisra’ĕl came up to her for right-ruling.

And she sent and called for Baraq son of Abīno’am from Qeḏesh in Naphtali and said to him, “Has not AYAZ Elohim of Yisra’ĕl commanded, ‘Go and you shall draw towards Mount Taḇor and shall take with you ten thousand men of the sons of Naphtali and of the sons of Zebulun,

and I shall draw unto you Sisera, the commander of Yaḇin’s army, with his chariots and his company at the wadi Qishon and shall give him into your hand’?”

And Baraq said to her, “If you go with me, then I shall go; but if you do not go with me, I do not go.”

And she said, “I shall certainly go with you. Only, there shall be no esteem for you in the journey you are taking, for AYAZ is going to sell Sisera into the hand of a woman.” So Deborah arose and went with Baraq to Qeḏesh.

10 And Baraq called Zebulun and Naphtali to Qeḏesh. And he went up—ten thousand men under his command—and Deborah went up with him.

11 And Heḇer the Qĕnīte, of the children of Hobab the father-in-law of Mosheh, had separated himself from the Qĕnītes and pitched his tent near the terebinth tree at Ts’ān’anayim, which is beside Qeḏesh.

12 And they reported to Sisera that Baraq son of Abīno’am had gone up to Mount Taḇor.

13 So Sisera called all his chariots, nine hundred chariots of iron and all the people who were with him, from Harosheḵ Ḥaggoyim to the wadi Qishon.

14 And Deborah said to Baraq, “Rise up! For this is the day in which AYAZ has given Sisera into your hand. Has not AYAZ gone out before you?” And Baraq went down from Mount Taḇor with ten thousand men after him.

15 And AYAZ destroyed Sisera and all his chariots and all his army with the edge of the sword before Baraq. And Sisera leaped from his chariot and fled away on foot.

16 But Baraq pursued the chariots and the army as far as Harosheḵ Ḥaggoyim and all the army of Sisera fell by the edge of the sword, not one was left.

17 Sisera, meanwhile, had fled on foot to the tent of Yaḇĕl, the wife of Heḇer the Qĕnīte, for there was peace between Yābin sovereign of Hatsor and the house of Heḇer the Qĕnīte.

18 And Yaḇĕl went out to meet Sisera and said to him, “Turn aside, my master, turn aside to me, do not fear.” So he turned aside with her into the tent and she covered him with a blanket.

19 And he said to her, “Please give me a little water to drink, for I am thirsty.” So she opened a bottle of milk and gave him a drink and covered him.

20 And he said to her, “Stand at the door of the tent and it shall be if anyone comes and asks you and says, ‘Is there a man here?’ you shall say, ‘No.’ ”
21 But Ya’el, Heber’s wife, took a tent peg and took a hammer in her hand and went softly to him and drove the peg into the side of his head and it went down into the ground – for he was fast asleep and exhausted – and he died.
22 As Baraq pursued Sisera, Ya’el came out to meet him and said to him, “Come, let me show you the man whom you are seeking,” and when he went into her tent, there lay Sisera, dead with the peg in the side of his head.
23 And on that day Elohim humbled Yabin sovereign of Kena’an in the presence of the children of Yisra’el.
24 And the hand of the children of Yisra’el grew stronger and stronger against Yabin sovereign of Kena’an, until they had cut off Yabin sovereign of Kena’an.

5 And on that day Deborah and Baraq son of Abino’am sang, saying,
24 “For leaders leading in Yisra’el, for the people volunteering, bless Ayaz! Hears, O sovereigns! Give ear, O princes! I, I do sing to Ayaz; I sing praise to Ayaz Elohim of Yisra’el.
4 Ayaz, when You went out from Seri’, when You stepped from the field of Edom, the earth shook and the heavens poured, the clouds also poured water.
5 The mountains flowed at the presence of Ayaz, this Sinai, at the presence of Ayaz Elohim of Yisra’el.
6 In the days of Shamgar, the son of Anath, in the days of Ya’el, the highways were deserted and the travellers went in crooked ways.
7 Leadership ceased, it ceased in Yisra’el, until I, Deborah, arose – a mother in Yisra’el arose.
8 They chose new mighty ones, then fighting was in the gates! Neither a shield nor spear was seen among forty thousand in Yisra’el.
9 My heart is towards the lawgivers of Yisra’el, the volunteers among the people. Bless Ayaz!
10 You who ride on white donkeys, you who sit on rich carpets and you who walk along the way, declare it!
11 By the voice of shouters, between the places of drawing water, there they recount the righteous acts of Ayaz, the righteous acts of His leadership in Yisra’el; then the people of Ayaz shall go down to the gates.
12 Wake up, wake up, Deborah! Wake up, wake up, sing a song! Arise, Baraq, lead your captives away, O son of Abino’am!
13 Then He set the remnant to rule the nobles; Ayaz came down for me against the mighty ones.
14 Out of Ephrayim their root is against Amaleq. After you, Binyamin, with your peoples, out of Makir lawgivers came down and out of Zebulun those who handle the scribe’s reed.
15 And the heads of Yissaskar were with Deborah. And as Yissaskar, so was Baraq sent into the valley under his command. Among the divisions of Re’ubah there were great searchings of heart.
16 Why did you remain among the sheepfolds, to hear the bleatings of the flocks? The divisions of Re’ubah have great searchings of heart.
17 “Gil’ad remained beyond the Yardën and why did Dan remain on ships? Asher continued at the seashore and remained by its landing places.
18 Zebulun is a people who risked their lives to the point of death, Naphtali also, on the heights of the field.
19 Sovereigns came, they fought, then the sovereigns of Kena’an fought in Ta’anak, by the waters of Megiddo; they took no spoils of silver.
20 From the heavens they fought; the stars from their courses fought against Sisera.
21 “The wadi of Qishon swept them away, that age-old wadi, the wadi of Qishon. O my being, you have trampled in strength!
22 Then stamped hoof of horses, with the galloping, galloping of his steeds.
23 Curse Meroz,” said a messenger of
ayaz, ‘curse, curse its inhabitants, because they did not come to the help of ayaz, to the help of ayaz among the mighty.’

24Blessed above women is Yāʿēl, the wife of Heber the Qēynite – above women in tents she is blessed.

25He asked for water, she gave milk; she brought out curdled milk in a bowl for nobles.

26She stretched her hand to the tent peg and her right hand to the workmen’s hammer.

Then she pounded Sisera and she smashed his head as she pierced and struck through the side of his head.

27Between her feet he bowed, he fell, he lay still; between her feet he bowed, he fell; where he bowed, there he fell – destroyed.

28Through the window the mother of Sisera looked and cried out through the lattice, ‘Why does his chariot delay to come? Why have the steps of his chariots tarried?’

29The wise ones of her princesses answered her, indeed, she answered herself,

30Do they not find and divide the spoil: a girl or two for each man; a spoil of dyed work for Sisera, a spoil of dyed work embroidered, dyed work richly embroidered for the necks of the looter?’

31So do all Your enemies perish, O ayaz! But let those who love Him be like the sun rising in its might!”

And the land had rest forty years.

6And the children of Yisra’ēl did evil in the eyes of ayaz and ayaz gave them into the hand of Midyan for seven years,

2and the hand of Midyan was strong against Yisra’ēl. And before the faces of the Midyanites the children of Yisra’ēl made for themselves the refuges which are in the mountains and the caves and the strongholds.

3And it came to be, whenever Yisra’ēl had sown, that Midyan would come up and Amalēq and the people of the East would come up against them,

4and encamp against them and destroy the increase of the soil as far as Azzah and leave no food in Yisra’ēl, neither sheep nor ox nor donkey.

5For they came up with their livestock and their tents, coming in as numerous as locusts. And they and their camels were without number. And they came into the land to destroy it.

6Thus Yisra’ēl was brought very low because of Midyan and the children of Yisra’ēl cried out to ayaz.

7And it came to be, when the children of Yisra’ēl cried out to ayaz because of Midyan,

8that ayaz sent a prophet to the children of Yisra’ēl, who said to them, “Thus said ayaz Elohim of Yisra’ēl, ‘I have brought you up from Mitsrayim and I brought you out of the house of bondage,

9and I delivered you out of the hand of the Mitsrites and out of the hand of all your oppressors and drove them out before you and gave you your land.

10And I said to you, “I am ayaz your Elohim, do not fear the mighty ones of the Amorites, in whose land you dwell. And you have not obeyed My voice.”’”

11And the Messenger of ayaz came and sat under the terebinth tree which was in Ophrah, which belonged to Yo’ash the Abi’ezerite, while his son Giḏ’on threshed wheat in the winepress, to hide it from the eyes of the Midyanites.

12And the Messenger of ayaz appeared to him and said to him, “ayaz is with you, you mighty brave one!”

13And Giḏ’on said to Him, “O my master, if ayaz is with us, why has all this come upon us? And where are all His wonders which our fathers related to us, saying, ‘Did not ayaz bring us up from Mitsrayim?’ But now ayaz has left us and given us into the hands of Midyan.”

14And ayaz turned to him and said, “Go in this strength of yours and you
shall save Yisra’el from the hand of the Midyanites. Have I not sent you?”

15 And he said to Him, “O Ayzal, with what do I save Yisra’el? See, my clan is the weakest in Menashe and I am the least in my father’s house.”

16 And Ayzal said to him, “Because I am with you, you shall smite the Midyanites as one man.”

17 And he said to Him, “Please, if I have found favour in Your eyes, then show me a sign that it is You who are speaking with me.

18 “Please do not move away from here, until I come to You and bring out my offering and set it before You.” And He said, “I shall stay until you return.”

19 And Gid’on went in and prepared a young goat and unleavened bread from an ephah of flour. The meat he put in a basket and he put the broth in a pot. And he brought them out to Him, under the terebinth tree and presented it.

20 And the Messenger of Elohim said to him, “Take the meat and the unleavened bread and lay them on this rock and pour out the broth.” And he did so.

21 And the Messenger of Ayzal put forth the end of the staff that was in His hand and touched the meat and the unleavened bread. And fire went up out of the rock and consumed the meat and the unleavened bread. And the Messenger of Ayzal went from his sight.

22 And when Gid’on saw that He was a Messenger of Ayzal, Gid’on said, “Oh Master Ayzal! For I have seen a Messenger of Ayzal face to face.”

23 And Ayzal said to him, “Peace be with you! Do not fear, you do not die.”

24 And Gid’on built an altar there to Ayzal and called it: Ayzal-Shalom. To this day it is still in Ophrah of the Abi’ezrites.

25 And the same night it came to be that Ayzal said to him, “Take the young bull of your father and the second bull of seven years old and you shall throw down the altar of Ba’al that your father has and cut down the Asherah that is beside it.

26 And you shall build an altar to Ayzal your Elohim on top of this rock in an orderly way and shall take the second bull and offer a burnt offering with the wood of the image which you cut down.”

27 And Gid’on took ten men from among his servants and did as Ayzal had said to him. And it came to be, because he feared his father’s household and the men of the city too much to do it by day, that he did it by night.

28 And the men of the city arose early in the morning and saw the altar of Ba’al was broken down and the Asherah that was beside it had been cut down and the second bull was being offered on the altar which was built.

29 And they said to each other, “Who has done this deed?” And when they had inquired and asked, they said, “Gid’on son of Yo’ash has done this deed.”

30 And the men of the city said to Yo’ash, “Bring out your son, so that he dies, for he has broken down the altar of Ba’al and because he has cut down the Asherah that was beside it.”

31 And Yo’ash said to all who stood against him, “You, would you plead for Ba’al? You, would you save him? Let the one who would plead for him be put to death by morning! If he is a mighty one, let him plead for himself, because his altar has been broken down!”

32 So that day he called him Yerubba’al, saying, “Let Ba’al plead against him, because he has broken down his altar.”

33 Now all Midyan and Amaleq and the people of the East, were gathered together. And they passed over and encamped in the Valley of Yizre’el.

34 Then the Spirit of Ayzal came upon Gid’on and he blew the ram’s horn and the Abi’ezrites gathered behind him.

35 And he sent messengers throughout all menashsheh, who also gathered behind him. And he sent messengers to Ashër and to Zebulun and to Naphhtali. And they came up to meet them.

36 And Gid’on said to Elohim, “If You are saving Yisra’el by my hand as You have said,
37 And the number of those who lapped, putting their hand to their mouth, was three hundred men and all the rest of the people bowed down on their knees to drink water.

38 And ʿayāz said to ʿidʾon, “By the three hundred men who lapped I save you and shall give ʿidyan into your hand. Let all the other people go, each to his place.”

39 And the people took food and their ram’s horns in their hands. And he sent away all the rest of ʿisraʾel, each to his tent, but kept those three hundred men. Now the camp of ʿidyan was below him in the valley.

40 And it came to be, on that night, that ʿayāz said to him, “Arise, go down against the camp, for I have given it into your hand.

41 “But if you are afraid to go down, go down, you and ʿurah your servant, to the camp.

42 “And you shall hear what they say and after that let your hands be strengthened. And you shall go down against the camp.” So he went down with ʿurah his servant to the edge of the camp. Now the number of those who lapped, putting their hand to their mouth, was three hundred men and all the rest of the people bowed down on their knees to drink water.

43 And ʿayāz said to ʿidʾon, “The people who are with you are too many for Me to give ʿidyan into their hands, lest ʿisraʾel boast against Me, saying, ‘My own hand has saved me.’

44 And now, proclaim in the hearing of the people, saying, ‘Whoever is afraid and trembling, let him turn back and leave Mount ʿilad.’” And twenty-two thousand of the people turned back, while ten thousand remained.

45 And ʿayāz said to ʿidʾon, “The people are still too many. Bring them down to the water and let Me prove them for you there. And it shall be, that of whom I say to you, ‘This one goes with you,’ let him go with you. And of whomever I say to you, ‘This one does not go with you,’ let him not go.”

46 So he brought the people down to the water. And ʿayāz said to ʿidʾon, “Everyone who laps the water with his tongue, as a dog laps, separate him from everyone who bows down on his knees to drink.”

47 See, I am placing a fleece of wool on the threshing-floor. If there is dew only on the fleece and it is dry on all the ground, then I shall know that You are saving ʿisraʾel by my hand, as You have said.”

48 And it was so and he rose early the next morning and pressed the fleece, and situated himself on the fleece only, but there was dew on all the ground.

49 And ʿayāz did so that night and it was dry on the fleece only, but there was dew on all the ground.

50 And Yerubbaʾal, that is ʿidʾon and all the people who were with him rose up early and encamped by the fountain of Harod, so that the camp of ʿidyan was on the north side of them by the hill of Moreh in the valley.

51 And ʿayāz said to ʿidʾon, “The people who are with you are too many for Me to give ʿidyan into their hands, lest ʿisraʾel boast against Me, saying, ‘My own hand has saved me.’

52 And now, proclaim in the hearing of the people, saying, ‘Whoever is afraid and trembling, let him turn back and leave Mount ʿilad.’” And twenty-two thousand of the people turned back, while ten thousand remained.

53 And ʿayāz said to ʿidʾon, “The people are still too many. Bring them down to the water and let Me prove them for you there. And it shall be, that of whom I say to you, ‘This one goes with you,’ let him go with you. And of whomever I say to you, ‘This one does not go with you,’ let him not go.”

54 So he brought the people down to the water. And ʿayāz said to ʿidʾon, “Everyone who laps the water with his tongue, as a dog laps, separate him from everyone who bows down on his knees to drink.”

55 And the number of those who lapped, putting their hand to their mouth, was three hundred men and all the rest of the people bowed down on their knees to drink water.

56 And ʿayāz said to ʿidʾon, “By the three hundred men who lapped I save you and shall give ʿidyan into your hand. Let all the other people go, each to his place.”

57 And the people took food and their ram’s horns in their hands. And he sent away all the rest of ʿisraʾel, each to his tent, but kept those three hundred men. Now the camp of ʿidyan was below him in the valley.

58 And it came to be, on that night, that ʿayāz said to him, “Arise, go down against the camp, for I have given it into your hand.

59 “But if you are afraid to go down, go down, you and ʿurah your servant, to the camp.

60 “And you shall hear what they say and after that let your hands be strengthened. And you shall go down against the camp.” So he went down with ʿurah his servant to the edge of the camp.

61 And ʿidyan and ʿamalʾeq and all the people of the East, were lying in the valley as many as locusts. And their camels were as numerous as the sand by the seashore.

62 And ʿidʾon came and see, a man was relating a dream to his companion and said, “See I had a dream and see, a loaf of barley bread tumbled into the camp of ʿidyan and it came to a tent and smote it so that it fell and overturned and the tent fell down.”

63 And his companion answered and said, “This is nil else than the sword of ʿidʾon son of Yoʿash, a man of ʿisraʾel. ʿAyāz has given ʿidyan and all the camp into his hand.”

64 And it came to be, when ʿidʾon heard this dream related and its interpretation, that he bowed himself down. And he returned to the camp of ʿisraʾel and said, “Arise, for ʿayāz has given the camp of ʿidyan into your
hand.”

16 And he divided the three hundred men into three companies and he put a ram’s horn into the hands of all of them, with empty jars and torches inside the jars.

17 And he said to them, “Watch me and do likewise. And see, when I come to the edge of the camp do as I do.

18 And I shall blow the ram’s horn, I and all those with me, then you shall also blow the ram’s horns round about all the camp and say, ‘For Ayal and for Gid’ on!’ ”

19 And Gid’on and the hundred men who were with him came to the edge of the camp at the beginning of the middle watch, as they had but newly posted the watch. And they blew the ram’s horns and broke the jars that were in their hands.

20 And the three companies blew the ram’s horns and broke the jars and held the torches in their left hands and the ram’s horns in their right hands for blowing. And they cried, “For Ayal and for Gid’ on!”

21 And each stood in his place, round about the camp. And all the army ran and cried out and fled,

22 and the three hundred blew the ram’s horns and Ayal set the sword of each one against the other throughout the whole camp. And the army fled to Bëyth Shittah, toward Tserérâh, as far as the border of Abêl Meholah, by Tabbath.

23 And the men of Yisra’el were called from Naphtali and from Ashêr and from all menashsheh and pursued Midyan.

24 Then Gid’on sent messengers throughout all the mountains of Ephrayim, saying, “Come down to meet Midyan and capture from them the watering places as far as Bëyth Barah and the Yardën.” So all the men of Ephrayim were called and captured the watering places as far as Bëyth Barah and the Yardên.

25 And they captured two princes of Midyan, Orêb and Ze’êb and slew Orêb at the rock of Orêb and Ze’êb they slew at the winepress of Ze’êb while they pursued Midyan. And they brought the heads of Orêb and Ze’êb to Gid’on beyond the Yardên.

8 And the men of Ephrayim said to him, “What is this you have done to us by not calling us when you went to fight with Midyan?” And they contended with him sharply,

2 and he said to them, “What have I done as compared with you? Are the gleanings of Ephrayim not better than the grape harvest of Abi’ezar?

3 Elohim has given into your hands the princes of Midyan, Orêb and Ze’êb. And what was I able to do as compared with you?” And when he had said that their rage toward him subsided.

4 And Gid’on and the three hundred men who were with him came to the Yardên, passing over, weary yet pursuing.

5 And he said to the men of Sukkoth, “Please give loaves of bread to the people who follow me, for they are weary and I am pursuing Zebah and Tsalmunna, sovereigns of Midyan.”

6 But the leaders of Sukkoth said, “Are the hands of Zebah and Tsalmunna now in your hand, that we should give bread to your army?”

7 And Gid’on said, “Because of this, when Ayal has given Zebah and Tsalmunna into my hand, I shall tear your flesh with the thorns of the wilderness and with briers!”

8 And he went up from there to Penu’el and spoke to them in the same way. And the men of Penu’el answered him as the men of Sukkoth had answered him.

9 So he spoke also to the men of Penu’el, saying, “When I come back in peace I shall break down this tower!”

10 And Zebah and Tsalmunna were at Qarqor and their armies with them, about fifteen thousand men, all who were left of all the army of the people of the East. Now those who had already fallen were one hundred and twenty thousand men who drew the sword.
And Giḏ'ôn went up by the way of those who dwell in tents on the east of Nobah and Yoḡbehah. And he smote the camp while the camp was at ease.

And Zebah and Tsalmunna fled and he pursued them and captured the two sovereigns of Midyan, Zebah and Tsalmunna and shuddered the entire army.

And Giḏ'ôn son of Yo’ash returned from battle, from the Ascent of Heres, and captured a youth of the men of Sukkoth and questioned him. So the youth wrote down for him the leaders of Sukkoth and its elders, seventy-seven men.

And he came to the men of Sukkoth and said, “See: Zebah and Tsalmunna, about whom you taunted me, saying, ‘Are the hands of Zebah and Tsalmunna now in your hand, that we should give bread to your men who are weary?’”

And he took the elders of the city and thorns of the wilderness and briers and with them he taught the men of Sukkoth a lesson.

And he broke down the tower of Penu’ĕl and slew the men of the city.

And he said to Zebah and Tsalmunna, “How were the men whom you killed at Tabor?” So they answered, “They were like you, each one looked like the son of a sovereign.”

And he said, “As my brothers, the sons of my mother. As Ayāl lives, if you had let them live, I would not slay you.”

And he said to Yether his first-born, “Rise, slay them!” But the youth would not draw his sword, for he was afraid, because he was still a youth.

Then Zebah and Tsalmunna said, “Rise yourself and fall on us. For as a man is, so is his might.” So Giḏ’ôn arose and slew Zebah and Tsalmunna and took the crescent ornaments which were on their camels’ necks.

So the men of Yisra’ĕl said to Giḏ’ôn, “Rule over us, both you and your son, also your son’s son, for you have saved us from the hand of Midyan.”

But Giḏ’ôn said to them, “I do not rule over you, nor does my son rule over you. Ayāl does rule over you.”

And Giḏ’ôn said to them, “I have a request to make of you, that each of you give me the ring from his spoil.” For they had rings of gold, because they were Yishma’ĕlites.

And they said, “We shall certainly give them.” And they spread out a garment and each man threw into it the ring from his spoil.

And the weight of the gold rings that he requested was one thousand seven hundred pieces of gold – besides the crescent ornaments and the pendants and purple robes which were on the sovereigns of Midyan and besides the chains that were around their camels’ necks.

And Giḏ’ôn made it into a shoulder garment and set it up in his city, Ophrah. And all Yisra’ĕl went whoring after it there. And it became a snare to Giḏ’ôn and to his house.

Thus Midyan was humbled before the children of Yisra’ĕl and they lifted their heads no more. And the land had rest for forty years in the days of Giḏ’ôn.

And Yerubba’al son of Yo’ash went and dwelt in his own house.

And Giḏ’ôn had seventy sons who were his own offspring, for he had many wives.

And his concubine who was in Shekem also bore him a son and he gave him the name Aḇimelek.

And Giḏ’ôn son of Yo’ash died at a good old age and was buried in the tomb of Yo’ash his father, in Ophrah of the Abi’ezerites.

And it came to be, when Giḏ’ôn was dead, that the children of Yisra’ĕl again went whoring after the Ba’als and made Ba’al-Berith their mighty one.

Thus the children of Yisra’ĕl did not remember Ayāl their Elohim, who had delivered them from the hands of all their enemies round about,

nor did they show kindness to the house of Yerubba’al, Giḏ’ôn, according
And Abimelek son of Yerubba’al went to Shekem, to his mother’s brothers and spoke with them and with all the clan of the house of his mother’s father, saying,

“Please speak in the hearing of all the masters of Shekem, ‘Which is better for you, that seventy men, all the sons of Yerubba’al rule over you, or that one man rule over you?’ And you shall remember that I am your own flesh and bone.”

And his mother’s brothers spoke all these words concerning him in the hearing of all the masters of Shekem. And their heart inclined toward Abimelek, for they said, “He is our brother.”

And they gave him seventy pieces of silver from the house of Ba’al-Berith, with which Abimelek hired worthless and reckless men. And they followed him.

And he went to his father’s house at Ophrah and slew his brothers, the seventy sons of Yerubba’al, on one stone. But Yotham the youngest son of Yerubba’al was left, because he hid himself.

And all the masters of Shekem gathered together and all of Bêyth Millo and they went and made Abimelek sovereign beside the terebinth tree at the post that was in Shekem.

And they informed Yotham and he went and stood on top of Mount Gerizim and lifted his voice and cried out and said to them, “Hear me, you masters of Shekem and let Elohim hear you!”

The trees went forth to anoint a sovereign over them. And they said to the olive tree, ‘Reign over us!’

And the fig tree said to them, ‘Shall I leave my sweetness and my good fruit and go to sway over trees?’

Then the trees said to the vine, ‘Come, reign over us!’

And the vine said to them, ‘Shall I leave my new wine, which rejoices mighty ones and men and go to sway over trees?’

Then all the trees said to the bramble, ‘Come, reign over us!’

And the bramble said to the trees, ‘If in truth you anoint me as sovereign over you, come, take shelter in my shade. But if not, let fire come out of the bramble and devour the cedars of Lebanon!’

And now, if you have acted in truth and integrity in setting up Abimelek to reign and if you have acted well with Yerubba’al and his house and have done to him as his hands did to you—

for my father fought for you and risked his life and delivered you out of the hand of Midyan,

but you have risen up against my father’s house today and slew his seventy sons on one stone and set up Abimelek, the son of his female servant, to reign over the masters of Shekem, because he is your brother—

if then you have acted in truth and integrity with Yerubba’al and with his house this day, then rejoice in Abimelek and let him also rejoice in you.

But if not, let fire come out from Abimelek and devour the masters of Shekem and Bêyth Millo and let fire come out from the masters of Shekem and from Bêyth Millo and devour Abimelek!”

Then Yotham ran away and fled and he went to Be’ër and dwelt there, for fear of Abimelek his brother.

And Abimelek governed Yisra’el three years,

and Elohim sent an evil spirit between Abimelek and the masters of Shekem. And the masters of Shekem acted treacherously against Abimelek,

in order that the violence done to the seventy sons of Yerubba’al might come
and their blood be laid on Abimelek their brother, who slew them and on the masters of Shekem, who strengthened his hands to slay his brothers. 

25 And the masters of Shekem set men in ambush against him on the tops of the mountains and they robbed all who passed over by them along that way. And it was reported to Abimelek. 

26 And Ga'al son of Ebed came with his brothers and passed over to Shekem. And the masters of Shekem put their trust in him, 

27 and went out into the fields and gathered their vineyards and trod out and held a feast. And they went into the house of their mighty one and ate and drank and cursed Abimelek. 

28 And Ga'al son of Ebed said, “Who is Abimelek and who is Shekem, that we should serve him? Is he not the son of Yeruba'AL and is not Zebul his officer? Serve the men of Hamor the father of Shekem! But why should we serve him? 

29 If only this people were under my hand! Then I would remove Abimelek.” And he said to Abimelek, “Increase your army and come out!” 

30 And when Zebul, the governor of the city, heard the words of Ga'al son of Ebed, his displeasure burned. 

31 And he sent messengers to Abimelek by deceit, saying, “See, Ga'al son of Ebed and his brothers have come to Shekem. And see, they are besieging the city against you. 

32 And now, get up by night, you and the people who are with you and lie in wait in the field. 

33 And it shall be, as soon as the sun is up in the morning, then rise early and rush upon the city. And see, when he and the people who are with him come out against you, you shall do to them as your hand finds to do.” 

34 And Abimelek and all the people who were with him rose up by night and laid in wait against Shekem in four companies. 

35 Now Ga'al son of Ebed went out and stood in the entrance to the city gate and Abimelek and the people who were with him rose from lying in wait. 

36 And when Ga'al saw the people, he said to Zebul, “See, people are coming down from the tops of the mountains!” 

But Zebul said to him, “You are seeing the shadows of the mountains like men.” 

37 And Ga'al spoke again and said, “See, people are coming down from the high part of the land and another company is coming from the Diviners’ Terebinth Tree.” 

38 And Zebul said to him, “Now where is your mouth with which you said, ‘Who is Abimelek, that we should serve him?’ Are not these the people whom you despised? I beg you, go out and fight them now.” 

39 So Ga'al went out, leading the masters of Shekem and fought Abimelek. 

40 And Abimelek pursued him and he fled from him. And many fell wounded, up to the entrance of the gate. 

41 And Abimelek stayed at Arumah and Zebul drove out Ga'al and his brothers, so that they would not dwell in Shekem. 

42 And it came to be the next day that the people went out into the field and they informed Abimelek. 

43 And he took his people and divided them into three companies and laid in wait in the field and looked and saw the people coming out of the city. And he rose against them and smote them. 

44 And Abimelek and the company that was with him rushed forward and stood at the entrance of the gate of the city. And the other two companies rushed upon all who were in the fields and smote them. 

45 And Abimelek fought against the city all that day and captured the city and slew the people who were in it. And he broke down the city and sowed it with salt. 

46 And all the masters of the tower of Shekem had heard that and entered the stronghold of the house of Ėl Berith. 

47 And it was reported to Abimelek that all the masters of the tower of Shekem were gathered together. 

48 So Abimelek went up to Mount
Tsalmon, he and all the people who were with him. And Abimelech took an axe in his hand and cut down a branch from the trees and took it and laid it on his shoulder. Then he said to the people who were with him, “What you have seen me do, hurry, do as I have done.”

And all the people likewise cut down each one his own branch and followed Abimelech and put them against the stronghold and set the stronghold on fire above them, so that all the men of the tower of Shechem died, about a thousand men and women.

Abimelech then went to Thēbēts and he encamped against Thēbēts and captured it.

However, there was a strong tower in the city and all the men and women and all the masters of the city fled there and shut themselves in and went up to the top of the tower.

Abimelech came to the tower and fought against it and approached the door of the tower to burn it with fire. But a certain woman dropped an upper millstone on the head of Abimelech and crushed his skull.

He then immediately called the young man, his armour-bearer and said to him, “Draw your sword and kill me, lest men say of me, ‘A woman killed him.’ ” And his young man thrust him through and he died.

And when the men of Yisra’ēl saw that Abimelech was dead, each one went to his own place.

Thus did Elohim repay the evil of Abimelech, which he had done to his father to slay his seventy brothers.

And all the evil of the men of Shechem Elohim turned back on their own heads and the curse of Yotham son of Yerubba’al came on them.

2And he ruled Yisra’ēl twenty-three years. Then he died and was buried in Shamur.

3And after him arose Ya’ir, a Gil’adite and he ruled Yisra’ēl twenty-two years.

4And he had thirty sons who rode on thirty donkeys. And they had thirty towns, which are called Hawoth Yair to this day, which are in the land of Gil’ad.

5And Ya’ir died and was buried in Qamon.

6And the children of Yisra’ēl again did evil in the eyes of Ayal and served the Ba’als and the Ashtoreths and the mighty ones of Aram and the mighty ones of Tsi’don and the mighty ones of Mo’āb and the mighty ones of the children of Ammon and the mighty ones of the Philistines – and forsook Ayal and did not serve Him.

7Therefore the displeasure of Ayal burned against Yisra’ēl. And He sold them into the hands of the Philistines and into the hands of the children of Ammon.

8And they crushed and oppressed the children of Yisra’ēl that year – for eighteen years – all the children of Yisra’ēl who were beyond the Yardēn in the land of the Amorites, in Gil’ad.

9And the children of Ammon passed over the Yardēn to fight against Yahudah and against Binyamin and against the house of Ephrayim, so that Yisra’ēl had great distress.

10And the children of Yisra’ēl cried out to Ayal, “We have sinned against You, because we have both forsaken our Elohim and served the Ba’als!”

11So Ayal said to the children of Yisra’ēl, “Was it not from the Mitsrites and from the Amorites and from the children of Ammon and from the Philistines that I saved you?

12“And the Tsi’donians and Amalq and Ma’ōn oppressed you. And you cried out to Me and I saved you from their hand.

13“But you, you have forsaken Me and served other mighty ones. Therefore I do not save you again.

14Go and cry out to the mighty ones
which you have chosen and let them save you in your time of distress.”

15 And the children of Yisra’ĕl said to Ayaz. “We have sinned! Do to us whatever is good in Your eyes, only deliver us today, please.”

16 So they put away the foreign mighty ones from their midst and served Ayaz. And His being was grieved with the trouble of Yisra’ĕl.

17 Then the children of Ammon were called together and encamped in Gil’ad. And the children of Yisra’ĕl gathered together and encamped in Mitspah.

18 And the people, the heads of Gil’ad, said to each other, “Let the man who is the first to fight against the children of Ammon be head over all the inhabitants of Gil’ad.”

And Yiphtaḥ the Gil’adite was a mighty brave one, but he was the son of a whore. And Gil’ad brought forth Yiphtaḥ.

2 And the wife of Gil’ad bore sons. And when his wife’s sons grew up, they drove Yiphtaḥ out and said to him, “You shall not have an inheritance in the house of our father, for you are the son of another woman.”

3 And Yiphtaḥ fled from his brothers and dwelt in the land of Tob. And worthless men banded together with Yiphtaḥ and went out with him.

4 And it came to be, some time later, that the children of Ammon fought against Yisra’ĕl.

5 And it came to be, when the children of Ammon fought against Yisra’ĕl, that the elders of Gil’ad went to bring Yiphtaḥ out of the land of Tob.

6 And they said to Yiphtaḥ, “Come and you shall be our commander and let us fight against the children of Ammon.”

“But Yiphtaḥ said to the elders of Gil’ad, “Did you not hate me and drive me from my father’s house? Why have you come to Me now when you are in trouble?”

8 And the elders of Gil’ad said to Yiphtaḥ, “That is the reason we have turned to you, that you shall go with us and fight against the children of Ammon and be our head over all the inhabitants of Gil’ad.”

9 And Yiphtaḥ said to the elders of Gil’ad, “If you take me back home to fight against the children of Ammon and Ayaz gives them to me, am I to be your head?”

10 And the elders of Gil’ad said to Yiphtaḥ, “Ayaz is witness between us, if we do not do according to your words.”

11 Then Yiphtaḥ went with the elders of Gil’ad and the people set him over them, as head and commander. And Yiphtaḥ spoke all his words before Ayaz in Mitspah.

12 And Yiphtaḥ sent messengers to the sovereign of the children of Ammon, saying, “What is between you and me, that you have come to fight against me in my land?”

13 And the sovereign of the children of Ammon said to the messengers of Yiphtaḥ, “Because Yisra’ĕl took my land when they came up out of Mitsrayim, from the Amon as far as the Yabboq and to the Yardĕn. And now, give back those lands in peace.”

14 But Yiphtaḥ again sent messengers to the sovereign of the children of Ammon, and said to him, “This is what Yiphtaḥ said, ‘Yisra’ĕl did not take the land of Mo’abh, nor the land of the children of Ammon.

15 For when they came up from Mitsrayim and Yisra’ĕl walked through the wilderness as far as the Sea of Reeds and came to Qaḏesh,

16 then Yisra’ĕl sent messengers to the sovereign of Edom, saying, “Please let me pass over, through your land.” But the sovereign of Edom would not listen. And they also sent to the sovereign of Mo’abh, but he refused, so Yisra’ĕl stayed at Qaḏesh.

18 Then they went through the wilderness and around the land of Edom and the land of Mo’abh and came to the east side of the land of Mo’abh and encamped beyond Arnon. But they did
not enter the border of Mo’ab, for Arnon was the border of Mo’ab.

19 And Yisra’el sent messengers to Sihon sovereign of the Amorites, sovereign of Heshbon and Yisra’el said to him, “Please let us pass over, through your land into our place.”

20 But Sihon did not trust Yisra’el to pass over through his border and Sihon gathered all his people together and they encamped in Yahats and fought against Yisra’el.

21 And Aváz Elohim of Yisra’el gave Sihon and all his people into the hand of Yisra’el and they smote them. So Yisra’el took possession of all the land of the Amorites, the inhabitants of that land.

22 Thus they took possession of all the border of the Amorites, from Arnon to the Yabboq and from the wilderness to the Yarden.

23 And now, Aváz Elohim of Yisra’el has driven out the Amorites from before His people Yisra’el, should you then possess it?

24 Whatever Kemosh your mighty one gives you to possess, do you not possess it? And all that which Aváz our Elohim takes possession of before us, we possess.

25 And now are you any better than Balaq son of Tsippor, sovereign of Mo’ab? Did he ever strive against Yisra’el? Did he ever fight against them?

26 While Yisra’el dwelt in Heshbon and its villages and in Aroër and its villages and in all the cities along the banks of Arnon, for three hundred years, why did you not recover them within that time?

27 So I have not sinned against you, but you are doing me evil by fighting against me. Let Aváz the Judge, judge today between the children of Yisra’el and the children of Ammon.”

28 But the sovereign of the children of Ammon did not listen to the words which Yiphtah sent him.

29 And the Spirit of Aváz came upon Yiphtah and he passed through Gil’ad and Menashsheh and passed through Mitspeh of Gil’ad. And from Mitspeh of Gil’ad he passed on toward the children of Ammon.

30 And Yiphtah made a vow to Aváz and said, “If You give the children of Ammon into my hands,

31 then it shall be that whatever comes out of the doors of my house to meet me, when I return in peace from the children of Ammon, shall belong to Aváz and I shall offer it up as a burnt offering.”

32 Yiphtah then passed on toward the children of Ammon to fight against them and Aváz gave them into his hands.

33 And he smote them from Aroër as far as Minnith, twenty cities and to Abel Keramim, with a very great slaughter. Thus the children of Ammon were humbled before the children of Yisra’el.

34 And Yiphtah came to his house at Mitspeh and saw his daughter coming out to meet him with timbrels and dancing. Now except for her he had neither son nor daughter.

35 And it came to be, when he saw her, that he tore his garments and said, “Oh my daughter! You have brought me very low and you are among those who trouble me! And I, I have given my word to Aváz and I am unable to turn back.”

36 And she said to him, “My father, if you have given your word to Aváz, do to me according to what has gone out of your mouth, because Aváz has taken vengeance for you upon your enemies, the children of Ammon.”

37 And she said to her father, “Let this be done for me: let me alone for two months and let me go and wander on the mountains and bewail my maidenhood, my friends and I.”

38 Then he said, “Go.” And he sent her away for two months.

And she went with her friends and bewailed her maidenhood on the mountains.

39 And it came to be at the end of two months that she returned to her father and he did to her as he had vowed and she knew no man. And it became a statute in Yisra’el
40 And the daughters of Yisra’ĕl went every year for four days to lament the daughter of Yiphtaḥ the Gil’адite.

12 And the men of Ephrayim gathered together and passed over toward Tsaphon and said to Yiphtaḥ, “Why did you pass over to fight against the children of Ammon and did not call us to go with you? We are going to burn your house over you with fire!”

2 And Yiphtaḥ said to them, “My people and I were in a great struggle with the children of Ammon. And when I called you, you did not save me out of their hands.

3 And I saw that you would not save me, then I took my life in my hands and went over against the children of Ammon. And Ayal gave them into my hand. And why have you come up to me today to fight against me?”

4 Yiphtaḥ then gathered together all the men of Gil’ad and fought against Ephrayim. And the men of Gil’ad smote Ephrayim, because they had said, “You Gil’adites are fugitives of Ephrayim in the midst of Ephrayim, in the midst of Menashsheh.”

5 And Gil’ad captured the fords of the Yardĕn that faced Ephrayim. And it came to be, when the fugitives from Ephrayim said, “Let me pass over,” the men of Gil’ad said to him, “You are an Ephrayimites!” If he said, “No,”

6 then they would say to him, “Please say, ‘Shibboleth!’” And he would say, “Sibboleth,” for he was unable to pronounce it right. Then they seized him and slew him at the fords of the Yardĕn. And at that time there fell forty-two thousand Ephrayimites.

7 And Yiphtaḥ ruled Yisra’ĕl six years. And Yiphtaḥ the Gil’adite died and was buried in one of the cities of Gil’ad.

8 And after him, Ibtsan of Bêyth Lĕhem ruled Yisra’ĕl.

9 And he came to have thirty sons and thirty daughters – he sent abroad and brought in thirty daughters for his sons.

10 And he ruled Yisra’ĕl seven years.

11 And Ibtsan died and was buried at Bêyth Lĕhem.

12 And after him Élon the Zebulunite ruled Yisra’ĕl. And he ruled Yisra’ĕl ten years.

13 And Élon the Zebulunite died and was buried at Ayalon in the land of Zebulun.

14 And after him, Abdon son of Hîllĕl the Pirathonite ruled Yisra’ĕl, and he had forty sons and thirty grandsons, who rode on seventy young donkeys.

15 And he ruled Yisra’ĕl eight years.

16 And Abdon son of Hîllĕl the Pirathonite died and was buried in Pirathon in the land of Ephrayim, in the mountains of the Amalĕqites.

13 And again the children of Yisra’ĕl did evil in the eyes of Ayal, so Ayal gave them into the hand of the Philistines for forty years.

2 And there was a certain man from Tsor’ah, of the clan of the Danites, whose name was Manowah. And his wife was barren and had not borne.

3 And a Messenger of Ayal appeared to the woman and said to her, “See now, you are barren and have not borne, but you shall conceive and you shall bear a son.

4 And now, please guard and do not drink wine or strong drink and do not eat any unclean food.

5 For look, you are conceiving and bearing a son. And let no razor come upon his head, for the youth is a Nazirite to Elohim from the womb on. And he shall begin to save Yisra’ĕl out of the hand of the Philistines.”

6 And the woman came and spoke to her husband, saying, “A Man of Elohim came to me and His appearance was like the appearance of a Messenger of Elohim, very awesome. But I did not ask Him where He was from and He did not declare to me His name.

7 And He said to me, ‘See, you are conceiving and bearing a son. And now,
drink no wine or strong drink, nor eat any unclean food, for the youth is a Nazirite to Elohim from the womb to the day of his death.”

8 And Manowah prayed to Ayaz and said, “O Ayaz, please let the Man of Elohim whom You sent come to us again and teach us what to do for the youth who is to be born.”

9 And Elohim listened to the voice of Manowah and the Messenger of Elohim came to the woman again as she was sitting in the field, but Manowah her husband was not with her.

10 And the woman ran hurriedly and informed her husband and said to him, “See, He has appeared to me, the Man who came to me the other day!”

11 And Manowah arose and went after his wife and came to the Man and he said to Him, “Are You the Man who spoke to this woman?” And He said, “I am.”

12 And Manowah said, “Now let Your words come true! What is to be the rule for the youth’s life and his work?”

13 And the Messenger of Ayaz said to Manowah, “Let the woman guard all that I said to her.

14 “Let her not eat any food that comes from the vine, neither let her drink wine or strong drink, or eat any unclean food. Let her guard all that which I have commanded her.”

15 And Manowah said to the Messenger of Ayaz, “Please let us detain You and prepare a young goat for You.”

16 And the Messenger of Ayaz said to Manowah, “Though you detain Me, I do not eat your food. But if you offer a burnt offering, offer it to Ayaz.”

For Manowah did not know He was a Messenger of Ayaz.

17 Then Manowah said to the Messenger of Ayaz, “What is Your name? When Your words come true, then we shall esteem You.”

18 And the Messenger of Ayaz said to him, “Why do you ask My name, since it is wondrous?”

19 And Manowah took the young goat with the grain offering and offered it upon the rock to Ayaz. And He did wondrously while Manowah and his wife looked on.

20 And it came to be, as the flame went up toward the heavens from the altar, that the Messenger of Ayaz went up in the flame of the altar. And Manowah and his wife were watching and they fell on their faces to the ground.

21 And the Messenger of Ayaz did not appear any more to Manowah and his wife. Then Manowah knew that He was a Messenger of Ayaz.

22 And Manowah said to his wife, “We shall certainly die, because we have seen Elohim!”

23 But his wife said to him, “If Ayaz had been pleased to put us to death, He would not have accepted a burnt offering and a grain offering from our hands, nor would He have shown us all this, nor would He have let us hear the like of this!”

24 So the woman bore a son and called his name Shimshon. And the child grew and Ayaz blessed him.

25 And the Spirit of Ayaz began to move him at Mahanæ’ah Dan, between Tsor’ah and Eshta’ol.

14 And Shimshon went down to Timnah and saw a woman in Timnah of the daughters of the Philistines.

2 And he went up and informed his father and mother, saying, “I have seen a woman in Timnah of the daughters of the Philistines. And now, take her for me as a wife.”

3 But his father and mother said to him, “Is there no woman among the daughters of your brothers, or among all my people, that you should take a wife from the uncircumcised Philistines?” And Shimshon said to his father, “Take her for me, for she is pleasing in my eyes.”

4 However, his father and mother did not know that it was of Ayaz, that He was seeking an occasion to move against the Philistines. For at that time the Philistines were ruling over Yisra’el.
Then Shimshon went down to Timnah with his father and mother and came to the vineyards of Timnah and saw a young lion came roaring at him.

And the Spirit of \(\mathcal{H}W\)Y came mightily upon him and he tore it apart as the tearing apart of a young goat, with naught in his hand. But he did not make known to his father or his mother what he had done.

And he went down and spoke to the woman and she pleased Shimshon well.

And when he returned later to take her, he turned aside to look at the carcass of the lion and saw a swarm of bees and honey in the carcass of the lion.

And he took some of it in his hands and went along, eating. And he came to his father and mother and gave them and they ate. But he did not make known to them that he took the honey out of the carcass of the lion.

So his father went down to the woman. And Shimshon gave a feast there, for young men used to do so.

And it came to be, when they saw him, that they brought thirty companions to be with him.

And Shimshon said to them, “Please let me put forth a riddle to you. If you clearly solve and explain it to me within the seven days of the feast, then I shall give you thirty linen garments and thirty changes of garments.” And they said to him, “Put forth your riddle and let us hear it.”

And he said to them, “Out of the eater came forth food and out of the strong came forth sweetness.” And for three days they were unable to explain the riddle.

And it came to be on the seventh day that they said to Shimshon’s wife, “Entice your husband to explain the riddle to us, or else we burn you and your father’s house with fire. Have you invited us in order to take what is ours? Is it not?”

And Shimshon’s wife wept before him and said, “You only hate me and do not love me! You have put forth a riddle to the sons of my people, but you have not explained it to me.” And he said to her, “Look, I have not explained it to my father or my mother and should I explain it to you?”

And she had wept before him the seven days while their feast lasted. And it came to be on the seventh day that he informed her, because she pressed him so much. She then explained the riddle to the sons of her people.

And the men of the city said to him on the seventh day before the sun went down, “What is sweeter than honey? And what is stronger than a lion?” And he said to them, “If you had not ploughed with my heifer, you would not have solved my riddle!”

Then the Spirit of \(\mathcal{H}W\)Y came upon him mightily and he went down to Ashqelon and smote thirty of their men, stripped them and gave the changes of garments to those who had explained the riddle. And his displeasure burned and he went back up to his father’s house.

And Shimshon’s wife was given to his companion, who had been his friend.

And it came to be, after some time, in the days of wheat harvest, that Shimshon visited his wife with a young goat. And he said, “Let me go in to my wife, into her room.” But her father would not permit him to go in.

And her father said, “Indeed, I thought that you hated her intensely; so I gave her to your companion. Is not her younger sister better than she? Please, take her instead.”

And Shimshon said to them, “This time I am blameless regarding the Philistines if I do evil to them!” And Shimshon went and caught three hundred foxes and took torches and turned them tail to tail and put a torch between each pair of tails, and set the torches on fire and sent...
them out into the standing grain of the Philistines and burned up both the shocks and the standing grain, even the vineyards and olive-trees.

6And the Philistines said, “Who did this?” And they answered, “Shimshon, the son-in-law of the Timnite, because he took away his wife and gave her to his companion.” Then the Philistines went up and burned her and her father with fire.

7And Shimshon said to them, “Though you do this, yet I shall take revenge on you and after that I cease.”

8And he smote them hip and thigh, a great slaughter and went down and dwelt in the cleft of the rock of Éytam.

9The Philistines then went up and encamped in Yahuḏa and spread out against Leḥi.

10And the men of Yahuḏa said, “Why have you come up against us?” And they answered, “We have come up to bind Shimshon and to do to him as he has done to us.”

11Then three thousand men of Yahuḏa went down to the cleft of the rock of Éytam and said to Shimshon, “Do you not know that the Philistines are rulers over us? Why have you done this to us?” And he said to them, “As they did to me, so I did to them.”

12And they said to him, “We have come down to bind you, to give you into the hand of the Philistines.” And Shimshon said to them, “Swear to me not to fall on me yourselves.”

13And they spoke to him, saying, “No, but we are certainly going to bind you and shall give you into their hand but certainly not kill you.” So they bound him with two new ropes and brought him up from the rock.

14When he came to Lehi, the Philistines came shouting to meet him. And the Spirit of HWHY came mightily upon him. And the ropes that were on his arms became like flax that is burned with fire and his bonds broke loose from his hands.

15And he found a fresh jawbone of a donkey and put out his hand and took it and smote a thousand men with it.

16And Shimshon said, “With the jawbone of a donkey, one heap, two heaps, with the jawbone of a donkey I have smitten a thousand men!”

17And it came to be, when he had ended speaking, that he threw the jawbone from his hand and called that place Ramath Lehi.

18And he became very thirsty and cried out to Ḥayal and said, “You have given this great deliverance by the hand of Your servant. And now, am I to die of thirst and fall into the hand of the uncircumcised?”

19And Elohim split the hollow place that is in Lehi and water came out and he drank. And his spirit came back and he revived. So he called its name Én Haqqore, which is in Lehi to this day.

20And he ruled Yisra’ĕl twenty years in the days of the Philistines.

16 And Shimshon went to Azzah and saw a woman there, a whore and went in to her –

2the Azzathites saying, “Shimshon has come here!” So they went round and lay in wait for him all night at the gate of the city and kept silent all night, saying, “In the morning, when it is daylight, then we shall kill him.”

3Now Shimshon lay until midnight and rose at midnight and took hold of the doors of the gate of the city and the two gateposts and pulled them up with the bar, put them on his shoulders and took them to the top of the hill that faces Hebron.

4And it came to be afterward that he loved a woman in the wadi Sorĕq, whose name was Delilah.

5And the princes of the Philistines came up to her and said to her, “Entice him and find out where his great strength lies and see by what we might overpower him, then we shall bind him to humble him. And let us give you, each one of us, eleven hundred pieces of silver.”
And Delilah said to Shimshon, “Please reveal to me where your great strength lies and by what you might be bound, to humble you.”

And Shimshon said to her, “If they bind me with seven fresh cords, not yet dried, then I shall be weak and be like any other man.”

The princes of the Philistines then brought her seven fresh cords, not yet dried and she bound him with them,

while those lying in wait stayed with her in the room. And she said to him, “The Philistines are upon you, Shimshon!” But he broke the cords as a strand of yarn breaks when it touches fire. So the secret of his strength remained unknown.

And Delilah said to Shimshon, “Look, you have mocked me and spoken lies to me. Now, please reveal to me by what you might be bound.”

And he said to her, “If they bind me tightly with new ropes that have never been used, then I shall be weak and be like any other man.”

And Delilah took new ropes and bound him with them and said to him, “The Philistines are upon you, Shimshon!” And those lying in wait were sitting in the inner room. But he broke them off his arms like a thread.

So Delilah said to Shimshon, “Until now you have mocked me and spoken lies to me. Now, please reveal to me by what you might be bound.”

And he said to her, “If they bind me tightly with new ropes that have never been used, then I shall be weak and be like any other man.”

And Delilah took new ropes and bound him with them and said to him, “The Philistines are upon you, Shimshon!” And those lying in wait were sitting in the inner room. But he broke them off his arms like a thread.

So Delilah said to Shimshon, “Until now you have mocked me and spoken lies to me, reveal to me how you might be bound.” And he said to her, “If you weave the seven locks of my head with the web.”

Then she fastened it with a pin and said to him, “The Philistines are upon you, Shimshon!” But he awoke from his sleep and pulled out the pin of the loom and the web.

Then she said to him, “How do you say, ‘I love you,’ when your heart is not with me? You have mocked me these three times and have not made known to me where your great strength lies.”

And it came to be, when she pressed him daily with her words and urged him, so that his being was wearied to death,

that he made known to her all his heart and said to her, “No razor has ever come upon my head, for I have been a Nazirite to Elohim from my mother’s womb. If I were shaven, then my strength would leave me and I would become as weak as any other man.”

And Delilah saw that he had made known to her all his heart and she sent and called for the princes of the Philistines, saying, “Come up once more, for he has made known to me all his heart.” So the princes of the Philistines came up to her and brought the money in their hand.

And she made him sleep on her knees and called for a man and shaved off the seven locks of his head. Thus she began to humble him and his strength left him.

And she said, “The Philistines are upon you, Shimshon!” And he awoke from his sleep and said, “Let me go out as before, at other times and shake myself loose!” But he did not know that HWHY had turned aside from him.

So the Philistines took him and put out his eyes and brought him down to Azzah and bound him with bronze shackles. And he became a grinder in the prison.

But the hair of his head began to grow again after it had been shaven.

And the princes of the Philistines gathered to offer a great slaughtering to Daḡon their mighty one and to rejoice. And they said, “Our mighty one has given Shimshon our enemy into our hands!”

And the people saw him and raised their mighty one, for they said, “Our mighty one has given into our hands our enemy, the destroyer of our land, who slew many of us.”

And it came to be, when their hearts were glad, that they said, “Call for Shimshon and let him entertain us.” So they called for Shimshon from the prison and he entertained them. And they made him stand between the columns.

And Shimshon said to the young man who held him by the hand, “Let me alone and let me feel the columns
which support the house, so that I lean on them.”

27 And the house was filled with men and women. And all the princes of the Philistines were there. And about three thousand men and women were on the roof who watched Shimshon entertaining.

28 And Shimshon called to Ayaz, saying, “O Master Ayaz, remember me, I pray! Strengthen me, I pray, only this time, O Elohim and let me avenge myself on the Philistines with vengeance for my two eyes!”

29 And Shimshon took hold of the two middle columns which supported the house and he braced himself against them, one on his right and the other on his left.

30 And Shimshon said, “Let me die with the Philistines!” And he bowed himself mightily and the house fell on the princes and all the people in it. And the dead that he killed at his death were more than he had killed in his life.

31 And his brothers and all his father’s household came down and took him and brought him up and buried him between Tsor’ah and Eshta’ol in the tomb of his father Manowaḥ. And he had ruled Yisra’ĕl twenty years.

17 And there was a man from the hill country of Ephrayim, whose name was Mikahu.

2 And he said to his mother, “The eleven hundred pieces of silver that were taken from you and on which you put a curse, even saying it in my ears. Look, the silver is with me, I took it.” And his mother said, “Blessed of Ayaz be my son!”

3 And he gave back the eleven hundred pieces of silver to his mother and his mother said, “I had truly set-apart the silver from my hand to Ayaz for my son, to make a carved image and a moulded image and now, I give it back to you.”

4 And he gave the silver back to his mother and his mother took two hundred pieces of silver and gave them to the silversmith and he made it into a carved image and a moulded image. And they were in the house of Mikahu.

5 Now the man Mikah had a house of mighty ones and made a shoulder garment and house idols. And he ordained one of his sons, who became his priest.

6 In those days there was no sovereign in Yisra’ĕl – everyone did what was right in his own eyes.

7 And there was a young man from Bêyth Lehem in Yahudah, of the clan of Yahudah. And he was a Lĕwite and he was sojourning there.

8 And the man went out of the city of Bêyth Lehem in Yahudah to sojourn wherever he could find a place. And he came to the mountains of Ephrayim, to the house of Mikah, as he journeyed.

9 And Mikah said to him, “Where do you come from?” And he said to him, “I am a Lĕwite from Bêyth Lehem in Yahudah and I am on my way to find a place to sojourn.”

10 And Mikah said to him, “Dwell with me and be a father and a priest to me and I give you ten pieces of silver per year and a suit of garments and your food.” And the Lĕwite went in.

11 So the Lĕwite agreed to dwell with the man. And the young man became like one of his sons to him.

12 Then Mikah ordained the Lĕwite and the young man became his priest and he was in the house of Mikah.

13 And Mikah said, “Now I know that Ayaz does good to me, since I have a Lĕwite as priest!”

18 In those days there was no sovereign in Yisra’ĕl. And in those days the tribe of the Danites was seeking an inheritance for itself to dwell in, for until that day all their inheritance among the tribes of Yisra’ĕl had not yet fallen to them.
And the children of Dan sent five men of their clan, brave men from Tsor’ah and Eshta’ol, to spy out the land and search it. And they said to them, “Go, search the land,” so they went to the mountains of Ephrayim, to the house of Mikah and spent the night there.

When they were near the house of Mikah, they recognised the voice of the young Lēwite and turned aside and said to him, “Who brought you here? What are you doing in this place and what do you have here?”

And he said to them, “Mikah did such and such for me. And he hired me and I have become his priest.”

And they said to him, “Please inquire of Elohim and we shall know whether the journey on which we are going is prosperous.”

And the priest said to them, “Go in peace. Your journey on which you go is before HWHY.”

Then the five men left and came to Layish and saw the people who were in their midst, how they dwelt safely, according to the ruling of the Tsiḏonians, at rest and unsuspecting. And no one possessing authority in the land was reproaching for any matter. And they were far from the Tsiḏonians and they had no word with anyone.

And the spies came back to their brothers at Tsor’ah and Eshta’ol and their brothers said to them, “What do you say?”

And they said, “Arise and let us go up against them. For we have seen the land and look, it is very good. And you sit still! Do not hesitate to go to enter in to possess the land.

When you go, you are to come to an unsuspecting people and the land is spacious. For Elohim has given it into your hands, a place in which there is no lack of any matter which is on the earth.”

And six hundred men of the clan of the Danites went from there, from Tsor’ah and Eshta’ol, armed for battle.

And they went up and encamped in Qiryath Ye’arim in Yahudah. Therefore they call that place Maḥanēh Dan to this day. See, it is west of Qiryath Ye’arim.

And they passed over from there to the mountains of Ephrayim and came to the house of Mikah.

And the five men who had gone to spy out the land of Layish answered and said to their brothers, “Do you know that there are in these houses a shoulder garment and house idols and a carved image and a moulded image? And now, you know what to do.”

And they turned aside there and came to the house of the young Lēwite man, the house of Mikah and greeted him.

And the six hundred men, armed for battle, who were of the children of Dan, stood by the entrance of the gate.

And the five men who had gone to spy out the land went up and entering there, they took the carved image and the shoulder garment and the house idols and the moulded image, while the priest stood at the entrance of the gate with the six hundred men who were armed for battle.

And these went into Mikah’s house and took the idol and the shoulder garment and the house idols and the moulded image. Then the priest said to them, “What are you doing?”

And they said to him, “Be silent, put your hand over your mouth and come with us and be a father and a priest to us. Is it better for you to be a priest to the household of one man, or that you be a priest to a tribe and a clan in Yisra’ēl?”

And the heart of the priest was glad. And he took the shoulder garment and the house idols and the carved image and took his place among the people.

And they turned and went and put the little ones and the livestock and the valuables in front of them.

They had gone some distance from the house of Mikah, when the men who were in the houses near Mikah’s house gathered together and overtook the children of Dan,

and called out to the children of Dan.
So they turned around and said to Mikah, “What is the matter, that you have gathered such a company?”

And he said, “You have taken away my mighty ones which I made and the priest and you are leaving. Now what more do I have? What is this you say to me, ‘What is the matter?’ ”

And the children of Dan said to him, “Do not let your voice be heard among us, lest men, bitter of being, fall upon you and you lose your life, with the lives of your household!”

And the children of Dan went their way. And when Mikah saw that they were too strong for him, he turned and went back to his house.

Then they took what Mikah had made and the priest who had belonged to him and went to Layish, to a people who were at rest and unsuspecting and smote them with the edge of the sword and burned the city with fire.

And there was no deliverer, because it was far from Tsiḏon and they had no word with anyone. And it was in the valley that belongs to Bĕyth Reḥoḇ. And they rebuilt the city and dwelt there.

And they called the name of the city Dan, after the name of Dan their father, who was born to Yisra’ĕl. But previously the name of the city was Layish.

And the children of Dan set up for themselves the carved image. And Jehonathan son of Gēreshom, son of Menasheh and his sons were priests to the tribe of Dan until the day the land was taken into exile.

And they set up for themselves the carved image of Mikah, which he had made, all the days that the house of Elohim was in Shiloh.

And his concubine committed whoring against him and went away from him to her father’s house at Bĕyth Leḥem in Yahudah and was there four months.

And her husband arose and went after her, to speak to her heart and bring her back, having his servant and a couple of donkeys with him. And she brought him into her father’s house. And the father of the young woman saw him and he was glad to meet him.

And his father-in-law, the young woman’s father, detained him and he dwelt with him three days. And they ate and drank and spent the nights there.

And it came to be on the fourth day that they arose early in the morning. And he prepared to leave, but the young woman’s father said to his son-in-law, “Refresh your heart with a piece of bread and afterward go your way.”

So they sat down and the two of them ate and drank together. And the young woman’s father said to the man, “Please agree to stay all night and let your heart be glad.”

And when the man arose to go, his father-in-law urged him. So he spent the night there again.

And he arose early in the morning on the fifth day to go. But the young woman’s father said, “Please refresh your heart.” So they delayed until afternoon and both of them ate.

And the man arose to go, he and his concubine and his servant. But his father-in-law said to the young woman’s father, said to him, “See, the day is now drawing toward evening. Please spend the night. See, the day is coming to an end. Stay here and let your heart be glad. And you shall rise early tomorrow for your journey and you shall go to your tent.”

But the man would not stay that night. And he arose and left and came to a place opposite Yebus, that is Yerushalayim. And with him were the two saddled donkeys and his concubine with him.

They were near Yebus and the day
was far spent. And the servant said to his master, “Come, please and let us turn aside into this city of the Yeḇusites and spend the night in it.”

12 And his master said to him, “Let us not turn aside here into a city of foreigners, who are not of the children of Yisra’ĕl. But we shall pass over to Gib’ah.”

13 And he said to his servant, “Come, let us draw near to one of these places and spend the night in Gib’ah or in Ramah.”

14 And they passed over and went their way. And the sun went down on them near Gib’ah, which belongs to Binyamin,

15 and they turned off there to go in to spend the night in Gib’ah. So he went in and he sat down in the open square of the city, for no one would take them into his house to spend the night.

16 But see, an old man came in from his work in the field at evening, who also was from the mountains of Ephrayim. And he was sojourning in Gib’ah, whereas the men of the place were Binyamites.

17 And when he lifted up his eyes, he saw the traveller in the open square of the city. And the old man said, “Where are you going and where do you come from?”

18 And he said to him, “We are passing over from Bĕyth Leḥem in Yahuḏah to the other side of the mountains of Ephrayim. I am from there and I went to Bĕyth Leḥem in Yahuḏah and I am going to the House of ayal. But there is no one taking me into his house,

19 yet there is both straw and fodder for our donkeys and bread and wine for myself and for your female servant and for the young man who is with your servant; there is no lack of any matter.”

20 And the old man said, “Peace be with you! However, let all your needs be on me, only do not spend the night in the open square.”

21 And he brought him into his house and gave fodder to the donkeys. And they washed their feet and ate and drank.

22 They were making their hearts glad and see, men of the city, sons of Beliya’al, surrounded the house, beating on the door. And they spoke to the master of the house, the old man, saying, “Bring out the man who came to your house, so that we know Him!”

23 But the man, the master of the house, went out to them and said to them, “No, my brothers! I beg you, do no evil! Since this man has come into my house, do not do this folly.

24 “Look, here is my maiden daughter and the man’s concubine. Let me bring them out now and humble them and do with them what is good in your eyes, but do not do such a foolish matter to this man!”

25 But the men would not listen to him. So the man took his concubine and brought her out to them. And they knew her and rolled themselves on her all night until morning and let her go when the day began to break.

26 And as morning appeared the woman came back and fell down at the door of the man’s house where her master was, til it was light.

27 And her master rose up in the morning and opened the doors of the house and went out to go his way and saw his concubine, fallen at the door of the house with her hands on the threshold.

28 And he said to her, “Rise up and let us go.” But there was no answer. Then he took her on the donkey and the man rose and went to his place,

29 and came into his house and took a knife, then laid hold of his concubine and cut her up limb by limb into twelve pieces and sent her throughout all the borders of Yisra’ĕl.

30 And it came to be that all who saw it said, “There has never been and there has not been seen the like of this, from the day that the children of Yisra’ĕl came up from the land of Mitsrayim until this day. Set your heart on it, take counsel and speak up!”
And all the children of Yisra’ĕl came out, from Dan to Be’ëršeḇaḇ and from the land of Giḇ’āḏ and the congregation assembled as one man before ’Ayāḵ at Mitspah.

And the leaders of all the people, all the tribes of Yisra’ĕl, presented themselves in the assembly of the people of Elohim, four hundred thousand foot soldiers who drew the sword.

And the children of Binyamin heard that the children of Yisra’ĕl had gone up to Mitspah. And the children of Yisra’ĕl said, “Speak up, how did this evil come about?”

And the man, the Lĕwite, husband of the woman who was murdered, answered and said, “My concubine and I went into Giḇ’āh, which belongs to Bḇ’ĕr, and she died.

Then I took my concubine and cut her in pieces and sent her throughout all the land of the inheritance of Yisra’ĕl, because they committed wickedness and folly in Yisra’ĕl.

Look, you are all children of Yisra’ĕl, speak and give your counsel here!”

And all the people rose as one man, saying, “Let not one of us go to his tent, nor any of us turn back to his house.

And now, this is what we do to Giḇ’āh: go against it by lot.

And we shall take ten men out of every hundred throughout all the tribes of Yisra’ĕl and a hundred out of every thousand and a thousand out of every ten thousand, to make food for the people, to prepare for their going to Giḇ’āh in Binyamin, for all the folly they did in Yisra’ĕl.”

And all the men of Yisra’ĕl were gathered against the city, knit together as one man.

And the tribes of Yisra’ĕl sent men through all the tribe of Binyamin, saying, “What is this evil that has come about among you?

And now, give us the men, the sons of Beliya’al who are in Giḇ’āh, so that we put them to death and put away evil from Yisra’ĕl!” But the children of Binyamin would not listen to the voice of their brothers, the children of Yisra’ĕl.

So the children of Binyamin gathered together from their cities to Giḇ’āh, to go to battle against the children of Yisra’ĕl.

And from their cities at that time the children of Binyamin registered twenty-six thousand men who drew the sword, besides the inhabitants of Giḇ’āh, who registered seven hundred chosen men.

Among all this people there were seven hundred chosen men who were left-handed, each one could sling a stone at a hair’s breadth and not miss.

And besides Binyamin, the men of Yisra’ĕl registered four hundred thousand men who drew the sword, all of these were men of battle.

And the children of Yisra’ĕl rose and went up to Bēyth Ėl to ask of Elohim, “Who of us go up first to battle against the children of Binyamin?” And ’Ayāḵ said, “Yahudah first.”

And the children of Yisra’ĕl rose in the morning and encamped against Giḇ’āh.

And the men of Yisra’ĕl went out to battle against Binyamin and the men of Yisra’ĕl put themselves in battle array to fight against them at Giḇ’āh.

And the children of Binyamin came out of Giḇ’āh and on that day cut down to the ground twenty-two thousand men of the Yisra’ĕlites.

But the people, the men of Yisra’ĕl, strengthened themselves and again formed the battle line at the place where they had put themselves in array on the first day.

And the children of Yisra’ĕl went up and wept before ’Ayāḵ until evening and asked of ’Ayāḵ, saying, “Should I again draw near for battle against the children of my brother Binyamin?”
And **AYAL** said, “Go up *against* him.”

34 And the children of Yisra’el drew near to the children of Binyamin on the second day.

35 And Binyamin went out *against* them from Gib’ah on the second day and *cut down* to the ground eighteen thousand more of the children of Yisra’el – **all** these drew the sword.

26 And **all** the children of Yisra’el, even **all** the people, went up and came to Bēyth Ėl and wept and sat there before **AYAL** and fasted that day until evening. And they offered burnt offerings and peace offerings before **AYAL**.

27 And the children of Yisra’el asked of **AYAL** – the ark of the *covenant* of Elohim was there in those days,

28 and Pīnehas son of El’azar, son of Aharon, stood before it in those days – saying, “*Should* I yet again go out to battle *against* the children of my brother Binyamin, or should I cease?” And **AYAL** said, “Go up, for tomorrow I give them into your hand.”

29 And Yisra’el set ambushers **all** around Gib’ah.

30 And the children of Yisra’el went up *against* the children of Binyamin on the third day and put themselves in battle array *against* Gib’ah as at the other times.

31 And the children of Binyamin came out to meet the people – drawn away from the city. And they began to *smite* some of the people, *slaying*, as at the other times, in the highways, of which one went up to Bēyth Ėl and the other to Gib’ah in the field, about thirty men of Yisra’el.

32 And the children of Binyamin said, “They are going to be *smitten* before us, as previously.” *But* the children of Yisra’el said, “*Let us flee* and draw them away from the city to the highways.”

33 And **all** the men of Yisra’el rose from their place and put themselves in battle array at Ba’al Tamar. And the ambush of Yisra’el broke forth from their position at Ma’areh ieḇa. And **ten thousand chosen** men from **all** Yisra’el came *against* Gib’ah and the battle was *fierce*. *But* they *did not know* that calamity was close to them.

35 And **AYAL** smote Binyamin before Yisra’el. **And** the children of Yisra’el *destroyed* twenty-five thousand one hundred men on that day in Binyamin – **all** these drew the sword.

36 And the children of Binyamin *saw* that they were smitten. And the men of Yisra’el had *given* ground to the Binyamites, *because* they trusted in the ambush that they had set *against* Gib’ah,

37 and the ambush hurried and came *against* Gib’ah and the ambush spread out and *smote* the entire city with the edge of the sword.

38 And the *appointed* signal between the men of Yisra’el and the ambush was that they would make a *great* cloud of smoke rise up from the city,

39 then the men of Yisra’el would turn in battle and Binyamin began to *smite* dead about thirty of the men of Yisra’el. For they said, “They are indeed *smitten* before us, as at the *first* battle.”

40 Then the cloud began to rise from the city in a column of smoke and the Binyamites *looked* behind them and *saw* the entire city going up in smoke to the heavens.

41 And when the men of Yisra’el turned back, the men of Binyamin were *troubled*, for they *saw* that calamity was close to them.

42 And they turned their backs before the men of Yisra’el toward the *way* of the wilderness, but the battle overtook them, while those who had *come out* of the cities were destroying them in their midst.

43 They surrounded the Binyamites and pursued them and with ease trampled them down as far as the front of Gib’ah toward the east.

44 And there fell of Binyamin eighteen thousand men – **all** of these were mighty men.

45 And they turned and fled toward the wilderness to the rock of Rimmon. And
they cut down five thousand of them on the highways and followed after them up to Giḏom and smote two thousand of them.

46 All who fell of Binyamin that day were twenty-five thousand men who drew the sword, all of these were mighty men.

47 But six hundred men turned and fled toward the wilderness to the rock of Rimmon and they dwelt at the rock of Rimmon for four months.

48 And the men of Yisra’ĕl turned back against the children of Binyamin and smote them with the edge of the sword from every city, men and beasts, all who were found. And they set fire to all the cities they came to.

21 And the men of Yisra’ĕl had sworn an oath at Mitspah, saying, “Not one of us shall give his daughter to Binyamin as a wife.”

2 So the people came to Bĕyth Ėl and sat there until evening before Elohim and lifted up their voices and wept bitterly,

3 and said, “O ayāz Elohim of Yisra’ĕl, why has this come about in Yisra’ĕl, that today there should be one tribe missing in Yisra’ĕl?”

4 And it came to be on the morrow, that the people rose early and built an altar there and brought burnt offerings and peace offerings.

5 And the children of Yisra’ĕl said, “Who is there among all the tribes of Yisra’ĕl who did not come up with the assembly to ayāz?” For they had made a great oath concerning anyone who had not come up to ayāz at Mitspah, saying, “He shall certainly be put to death.”

6 And the children of Yisra’ĕl were sorry for Binyamin their brother and said, “One tribe is cut off from Yisra’ĕl today.

7 What do we do for wives for those who remain, seeing we have sworn by ayāz not to give them our daughters as wives?”

8 And they said, “Which one of the tribes of Yisra’ĕl did not come up to Mitspah to ayāz?” And see, no one had come to the camp from Yaḇĕsh Gil'ad to the assembly.

9 For when the people called a roll, see, not one of the inhabitants of Yaḇĕsh Gil'ad was there.

10 And the congregation sent out there twelve thousand of their bravest men and commanded them, saying, “Go and you shall smite the inhabitants of Yaḇĕsh Gil'ad with the edge of the sword, even the women and children.

11 “And this is what you do: Put under the ban every male and every woman who has known a man by lying with him.”

12 And they found among the inhabitants of Yaḇĕsh Gil’ad four hundred young maidens who had not known a man. And they brought them to the camp at Shiloh, which is in the land of Kena’an.

13 Then all the congregation sent and spoke to the children of Binyamin who were at the rock of Rimmon and proclaimed peace to them.

14 And Binyamin turned back at that time, and they gave them the women whom they had saved alive of the women of Yaḇĕsh Gil’ad. But even so there were not enough for them.

15 And the people were sorry for Binyamin, because ayāz had made a breach in the tribes of Yisra’ĕl.

16 And the elders of the congregation said, “What do we do for wives for those who remain, since the women have been destroyed out of Binyamin?”

17 They said, “There is an inheritance for the survivors of Binyamin and no tribe is to be destroyed from Yisra’ĕl.

18 But we are unable to give them wives from our daughters, for the children of Yisra’ĕl have sworn an oath, saying, ‘Cursed be the one who gives a wife to Binyamin.’ ”

19 So they said, “See, there is a yearly
festival of Ayal in Shiloh, which is north of Bēyth Ėl, on the east side of the highway that goes up from Bēyth Ėl to Shekem and south of Leḇonah.”

20 And they commanded the children of Binyamin, saying, “Go, lie in wait in the vineyards,

21 and watch. And see, when the daughters of Shiloh come out to perform their dances, then you shall come out from the vineyards and every man catch a wife for himself from the daughters of Shiloh and go to the land of Binyamin.

22 And it shall be, when their fathers or their brothers come to us to complain, that we shall say to them, ‘Favour us with them, because we did not take a wife for any of them in battle, neither have you given them to them, making yourselves guilty of your oath.’ ”

23 And the children of Binyamin did so and took enough wives for their number from those who danced, whom they caught. Then they went and returned to their inheritance and they rebuilt the cities and dwelt in them.

24 And the children of Yisra’ēl went from there at that time, each one to his tribe and clan. And they went from there, each one to his inheritance.

25 In those days there was no sovereign in Yisra’ēl – everyone did what was right in his own eyes.

(See Shophetim 17:6 and Debarim 12:8)
1 And there was a certain man of Ramathayim Tsophim, of the mountains of Ephrayim and his name was Elqanah son of Yeroḥam, son of Elihu, son of Tohu, son of Tsuph, an Ephrayimitite.

2 And he had two wives, the name of one was Hannah and the name of the other Peninnah. And Peninnah had children, but Hannah had no children.

3 Now this man went up from his city year by year to worship and to slaughter to Ėli of hosts in Shiloh. And the two sons of Ėli, Hopnī and Pīnorḥas, the priests of Ėli, were there.

4 And when the day came for Elqanah to make an offering, he gave portions to Peninnah his wife and to all her sons and daughters,

5 but, although he loved Hannah, he gave only one portion to Hannah, because Ėli had shut up her womb.

6 Moreover, her rival also provoked her greatly, to make her irritable, because Ėli had shut up her womb.

7 And so he did, year by year. Whenever she went up to the House of Ėli, she was provoked, so that she wept and did not eat.

8 And her husband Elqanah said to her, “Hannah, why do you weep? Why do you not eat? And why is your heart sad? Am I not better to you than ten sons?”

9 And Hannah rose up after eating and drinking in Shiloh, while Ėli the priest was sitting on the seat by the doorpost of the Hēkal of Ėli.

10 And she was bitter in life and prayed to Ėli and wept greatly.

11 And she made a vow and said, “O Ėli of hosts, if You would indeed look on the affliction of your female servant and remember me and not forget your female servant, but shall give your female servant a male child, then I shall give him to Ėli all the days of his life and let no razor come upon his head.”

12 And it came to be, as she kept on praying before Ėli, that Ėli was watching her mouth.

13 And Hannah spoke in her heart, only her lips moved, but her voice was not heard. So Ėli thought she was drunk.

14 Then Ėli said to her, “How long are you going to be drunk? Put your wine away from you!”

15 And Hannah answered and said, “No, my master, I am a woman pained in spirit. And I have drunk neither wine nor strong drink, but have poured out my being before Ėli.

16 Do not take your female servant for a daughter of Beliya'al, for it is out of my great concern and provocation that I have spoken until now.”

17 Ėli answered and said, “Go in peace and the Elohim of Yisra'ēl give you your petition which you have asked of Him.”

18 And she said, “Let your female servant find favour in your eyes.” And the woman went her way and ate and her face was no more sad.

19 And they rose up early in the morning and worshipped before Ėli and returned and came to their house at Ramah. And Elqanah knew Hannah his wife and Ėli remembered her.

20 And it came to be at the turn of days, that Hannah conceived and bore a son and called his name Shemu’ēl, “Because I have asked Ėli for him.”

21 And the man Elqanah and all his house went up to offer to Ėli the yearly slaughtering and his vow.

22 But Hannah did not go up, for she said to her husband, “When the child is weaned, then I shall take him. And he shall appear before Ėli and remain forever there.”
And her husband Elqanah said to her, “Do what is good in your eyes. Remain until you have weaned him. Only let ayal establish His word.” And the woman remained and nursed her son until she had weaned him.

And when she had weaned him, she took him up with her, with three bulls, one ephah of flour and a skin of wine and brought him to the House of ayal in Shiloh. And the child was young.

And they slaughtered a bull and brought the child to Eli.

And she said, “O my Master! As your being lives, my master, I am the woman who stood by you here, praying to ayal.

I prayed for this youth and ayal has granted me what I asked of Him.

So I have also loaned him to ayal. All the days that he lives he shall be loaned to ayal.” And he worshipped there before ayal.

And Hannah prayed and said, “My heart rejoices in ayal, my horn has been high in ayal. My mouth is opened wide over my enemies, for I have rejoiced in Your deliverance.

There is no one set-apart like ayal, for there is no one besides You and there is no rock like our Elohim.

Do not multiply words so proudly, proudly; let no arrogance come from your mouth, for ayal is an El of knowledge and by Him deeds are weighed.

Bows of the mighty are broken and those who stumble shall be girded with strength.

The satisfied have hired themselves out for bread and the hungry have ceased. Even the barren has borne seven and she who has many children pines away.

ayal puts to death and makes alive, He brings down to the grave and raises up.

ayal makes poor and makes rich, He brings low and lifts up.

He raises the poor from the dust, He lifts the needy from the dunghill, to sit with princes and make them inherit a throne of esteem. For the supports of the earth belong to ayal and He has set the world upon them.

He guards the feet of His kind ones, but the wrong are silent in darkness, for man does not become mighty by power.

Those who oppose ayal are shattered, from the heavens He thunders against them. ayal judges the ends of the earth and gives strength to His sovereign and exalts the horn of His anointed.”

And Elqanah went to his house at Ramah. But the youth served ayal before Eli the priest.

And the sons of Eli were sons of Beliya'al – they did not know ayal.

And the ruling of the priests with the people was that when any man offered a slaughtering, the priest's servant shall come with a three-pronged flesh-hook in his hand while the meat was cooking, and shall thrust it into the basin, kettle, cauldron, or pot. And the priest would take for himself all that the fleshhook brought up. Thus they did in Shiloh to all the Yisra'ĕlites who came there.

Also, before they burned the fat, the priest’s servant would come and say to the man who slaughtered, “Give meat for roasting to the priest, for he does not accept cooked meat from you, but raw.”

And if the man said to him, “Let the fat be burned up first, then take as much as your being desires,” he would then answer him, “No, but give it to me now. And if not, I shall take it by strength.”

And the sin of the young men was very great before ayal, for the men despised the offering of ayal.

But Shemu’ĕl was attending before ayal – a youth, wearing a linen shoulder garment.

And his mother would make him a little robe and bring it to him year by year when she came up with her husband to offer the yearly slaughtering.
And Šemu’ĕl blessed Elqanah and his wife and said, “‘Ayaz give you offspring from this woman for the one she prayed for and gave to Ayaz.’ Then they would go to their own home.

And Ayaz visited Hannah, so that she conceived and bore three sons and two daughters, while the young Shemu’ĕl grew before Ayaz.

And Šeli was very old and had heard all that his sons were doing to all Yisra’ĕl and how they lay with the women who were assembling at the door of the Tent of Meeting.

And he said to them, “Why do you do deeds like these? For I hear of your evil deeds from all the people.

No, my sons! For it is not a good report that I hear: making the people of Yisra’ĕl and how they lay with the women who were assembling at the door of the Tent of Meeting.

And he said to them, “Thus said Ayaz. ‘Did I not clearly reveal Myself to the house of your father when they were in Mitsrayim and also with men.

And a man of Elohim came to Šeli and said to him, “Thus said Ayaz, ‘Did I not clearly reveal Myself to the house of your father when they were in Mitsrayim and growing in stature and was in favour with Ayaz and also with men.

And the young Shemu’ĕl was even to choose him out of all the tribes of Yisra’ĕl to be My priest, to offer upon My altar, to burn incense and to wear a shoulder garment before Me? And did I not give to the house of your father all the offerings of the children of Yisra’ĕl made by fire?

Why do you kick at My slaughtering and My offering which I have commanded in My Dwelling Place and esteem your sons above Me, to make yourselves fat with the best of all the offerings of Yisra’ĕl My people?’

Therefore Ayaz Elohim of Yisra’ĕl declares, ‘I said indeed that your house and the house of your father would walk before Me forever.’ But now Ayaz declares, ‘Far be it from Me, for those who highly esteem Me I highly esteem and those who despise Me are lightly esteemed.

See, the days are coming that I shall cut off your arm and the arm of your father’s house, so that an old man shall not be found in your house.

And you shall see an enemy in My Dwelling Place, despite all the good which Elohim does for Yisra’ĕl and there shall not be an old man in your house forever.

But any of your men whom I do not cut off from My altar is to consume your eyes and grieve your life and all the increase of your house die as men.

And this is the sign to you that comes upon your two sons, upon Hophni and Pinehas: in one day they are going to die, both of them.

And I shall raise up for Myself a trustworthy priest who does according to what is in My heart and in My being. And I shall build him a steadfast house and he shall walk before My anointed forever.

And it shall be that everyone who is left in your house shall come and bow down to him for a piece of silver and a cake of bread and say, “Please, put me in one of the priestly positions to eat a piece of bread.” ’ ”

And the young Shemu’ĕl was serving Ayaz before Šeli. And the Word of Ayaz was rare in those days – no vision breaking forth.

And it came to be in that day, that Šeli was lying down in his place. And his eyes had begun to grow so dim that he was unable to see.

And the lamp of Elohim had not gone out in the Hĕkal of Ayaz where the ark of Elohim was and Shemu’ĕl was lying down to sleep.

And Ayaz called Shemu’ĕl and he answered, “Here I am!”

He then ran to Šeli and said, “Here I am, for you called me.”
But he said, “I did not call—lie down again.” So he went and lay down.

6 And Ayaz again called, “Shemu’êl!” And Shemu’êl arose and went to Eli and said, “Here I am, for you called me.” But he answered, “My son, I did not call—lie down again.”

7 Now Shemu’êl did not yet know Ayaz and the Word of Ayaz was not yet revealed to him.

8 And Ayaz called Shemu’êl again the third time, and he arose and went to Eli and said, “Here I am, for you did call me.” Then Eli understood that Ayaz had called the youth.

9 So Eli said to Shemu’êl, “Go, lie down. And it shall be, if He calls you, say, ‘Speak, Ayaz, for Your servant hears.’” And Shemu’êl went and lay down in his place.

10 And Ayaz came and stood and called as at other times, “Shemu’êl! Shemu’êl!” And Shemu’êl answered, “Speak, for Your servant hears.”

11 Ayaz said to Shemu’êl, “See, I am doing a matter in Yisra’êl at which both ears of everyone who hears it shall tingle.

12 In that day I shall confirm against Éli all that I have spoken concerning his house, from beginning to end.

13 For I have declared to him that I am judging his house forever for the crookedness which he knows, because his sons cursed Elohim and he did not rebuke them.

14 And therefore I have sworn to the house of Éli that the crookedness of the house of Éli shall never be atoned for, by slaughterings or grain offering.”

15 And Shemu’êl lay down until morning and opened the doors of the House of Ayaz. And Shemu’êl was afraid to report the vision to Éli.

16 Then Éli called Shemu’êl and said, “Shemu’êl, my son!” And he answered, “Here I am.”

17 And he said, “What is the word that He spoke to you? Please do not hide it from me. Elohim do so to you and more also, if you hide a word from me of all the words that He spoke to you.”

18 And Shemu’êl reported to him all the words and hid none from him. And he said, “It is Ayaz. Let Him do what is good in His eyes.”

19 And Shemu’êl grew up and Ayaz was with him and did not let any of his words fall to the ground.

20 And all Yisra’êl from Dan to Be’éršsheba knew that Shemu’êl had been established as a prophet of Ayaz.

21 And Ayaz continued to appear in Shiloh, because Ayaz revealed Himself to Shemu’êl in Shiloh by the Word of Ayaz.

4 Thus the word of Shemu’êl was to all Yisra’êl. And Yisra’êl went out to battle against the Philistines and encamped beside Eben Ha’ê’zer, while the Philistines encamped in Aphek.

2 And the Philistines put themselves in battle array against Yisra’êl. And when the battle spread, Yisra’êl was smitten by the Philistines, who killed about four thousand men of the army in the field.

3 And when the people came into the camp, the elders of Yisra’êl said, “Why has Ayaz smitten us today before the Philistines? Let us bring the ark of the covenant of Ayaz from Shiloh to us, so that He comes into our midst and save us from the hand of our enemies.”

4 And the people sent to Shiloh and they brought from there the ark of the covenant of Ayaz of hosts, dwelling between the keru’ûm. And the two sons of Éli, Hophni and Pinehas, were there with the ark of the covenant of Elohim.

5 And when the ark of the covenant of Ayaz came into the camp, all Yisra’êl shouted so loudly that the earth shook.

6 And when the Philistines heard the noise of the shout, they said, “What is the noise of this great shout in the camp of the Hebrews?” And when they knew that the ark of Ayaz had come into the camp,
the Philistines were afraid, for they said, “Elohim has come into the camp!” And they said, “Woe to us! For it has never been like this before.

Woe to us! Who shall deliver us from the hand of these mighty Elohim? These are the Elohim who smote the Mitsrites with all the plagues in the wilderness.

Be strong and be men, you Philistines, that you do not become servants of the Hebrews, as they have been to you. Be men and fight!”

And the Philistines fought and Yisra’ël was smitten and every man fled to his tent. And the slaughter was very great and there fell of Yisra’ël thirty thousand foot soldiers.

And the ark of Elohim was captured and the two sons of Ėli died, Hophni and Pīnehas.

And a man of Binyamin ran from the battle line the same day and came to Shilo with his garments torn and dirt on his head.

And he came in and saw Ėli, sitting on a seat by the wayside watching, for his heart trembled for the ark of Elohim. And the man came into the city and reported it and all the city cried out.

And Ėli heard the noise of the outcry and said, “What is the noise of this uproar?” And the man came hastily and informed Ėli.

Now Ėli was ninety-eight years old and his eyes were so dim that he was unable to see.

And the man said to Ėli, “I am he who came from the battle. And I fled today from the battle line.” And he said, “What was the matter, my son?”

And the messenger answered and said, “Yisra’ël has fled before the Philistines and there has been a great slaughter among the people. And your two sons have died, Hophni and Pīnehas and the ark of Elohim has been captured.”

And it came to be, when he made mention of the ark of Elohim, that Ėli fell off the seat backward by the side of the gate. And his neck was broken and he died, for the man was old and heavy. And he ruled Yisra’ël forty years.

And his daughter-in-law, Pīnehas’ wife, was pregnant, about to bear. And when she heard the news that the ark of Elohim was captured and that her father-in-law and her husband were dead, she bowed herself and gave birth, because her pains came upon her.

And about the time of her death the women who stood by her said to her, “Do not fear, for you have borne a son.” But she did not answer, nor did she set her heart to it.

And she called the child Ikabod, saying, “The esteem has departed from Yisra’ël!” because the ark of Elohim was taken and because of her father-in-law and her husband.

And she said, “The esteem has departed from Yisra’ël, for the ark of Elohim was taken.”

And the Philistines took the ark of Elohim and brought it from Eḇen Ha’ezzer to Ashdod.

And the Philistines took the ark of Elohim and brought it into the house of Da’gon and set it by Da’gon.

And the Ashdodites rose early in the morning and saw Da’gon fallen on its face to the ground before the ark of ay’al. So they took Da’gon and put it in its place again.

And they arose early the next morning and saw Da’gon fallen on its face to the ground before the ark of ay’al and the head of Da’gon and both the palms of its hands cut off, on the threshold, only Da’gon itself was left of it.

That is why, to this day, the priests of Da’gon and all who come into Da’gon’s house do not tread on the threshold of Da’gon in Ashdod.

But the hand of ay’al was heavy on the Ashdodites and He wasted them and smote them with tumours – Ashdoḏ and its borders.

And when the men of Ashdod saw this, they said, “Let not the ark of the
And they answered, “The number of the return to Him?”

Then they sent and gathered to them all the princes of the Philistines and said, “What do we do with the ark of the Elohim of Yisra’ĕl?” And they answered, “Let the ark of the Elohim of Yisra’ĕl be removed to Gath.” And they removed the ark of the Elohim of Yisra’ĕl.

And it came to be, after they removed it, that the hand of Ayaz was against the city with a very great destruction. And He smote the men of the city, from the least to the greatest and tumours broke out on them.

They then sent the ark of Elohim to Eqron. And it came to be, as the ark of Elohim came to Eqron, that the Eqronites cried out, saying, “They have removed the ark of the Elohim of Yisra’ĕl to us, to kill us and our people!”

And they sent and gathered together all the princes of the Philistines and said, “Send away the ark of the Elohim of Yisra’ĕl and let it return to its own place, so that it does not kill us and our people.” For there had come a deadly destruction throughout all the city – the hand of Elohim was very heavy there.

And the men who did not die were smitten with tumours and the cry of the city went up to the heavens.

And the ark of Ayaz was in the field of the Philistines for seven months.

The Philistines called for the priests and diviners, saying, “What do we do with the ark of Ayaz? Let us know with what we should send it to its place.”

And they said, “If you send away the ark of the Elohim of Yisra’ĕl, do not send it empty, but you shall certainly return it to Him with a guilt offering. Then you are going to be healed and it shall be known to you why His hand does not turn aside from you.”

And they answered, “The number of the princes of the Philistines: five golden tumours and five golden rats. For the same plague was on all of you and on your princes.

And you shall make images of your tumours and images of your rats that ruin the land and you shall give esteem to the Elohim of Yisra’ĕl. It could be that He does lift His hand from you, your mighty ones and from your land.

And why do you harden your hearts as the Mitsrites and Pharaoh hardened their hearts? When He had severely dealt with them, did they not send them away and they went?

And now, take and make a new wagon and two milk cows which have never been yoked and hitch the cows to the wagon. And take their calves home, away from them.

And take the ark of Ayaz and put it on the wagon. And put the objects of gold which you are returning to Him as a guilt offering in a chest by its side and send it away and it shall go.

And you shall see, if it goes up the way to its own border, to Bëyth Shemesh, then He has done us this great evil. But if not, then we shall know that His hand has not come against us – an accident it was to us.

And the men did so and took two milk cows and hitched them to the wagon and shut up their calves at home.

And they put the ark of Ayaz on the wagon and the chest with the gold rats and the images of their tumours.

And the cows went straight for the way to Bëyth Shemesh and went along the highway, bellowing as they went and did not turn aside, right or left. And the princes of the Philistines went after them to the border of Bëyth Shemesh.

And they of Bëyth Shemesh were reaping their wheat harvest in the valley. And they lifted their eyes and saw the ark and rejoiced to see it.

The wagon came into the field of Yahusha of Bëyth Shemesh and stood there and there was a great stone. So they split the wood of the wagon and
offered the cows as a burnt offering to Ayaz.

15 And the Lēwites took down the ark of Ayaz and the chest that was with it, in which were the objects of gold and put them on the great stone. And the men of Bēyth Shemesh slaughtered burnt offerings and made offerings the same day to Ayaz.

16 And when the five princes of the Philistines saw it, they returned to Eqrôn the same day.

17 And these are the gold tumours which the Philistines returned as a guilt offering to Ayaz: one for Ashdod, one for Azzah, one for Ashqelon, one for Gath, one for Eqrôn, and the gold rats, by the number of all the cities of the Philistines belonging to the five princes, both walled cities and country villages, even as far as the great meadow on which they placed the ark of Ayaz, remain to this day in the field of Yahusha of Bēyth Shemesh.

18 And He smote among the men of Bēyth Shemesh, for they had looked into the ark of Ayaz. He smote among the people seventy men and the people mourned because Ayaz smote among the people, a great smiting.

19 And the Philistines heard that the children of Yisra’el had gathered together at Mitspah, the princes of the Philistines went up against Yisra’el. And the children of Yisra’el heard of it and were afraid of the Philistines.

20 And the men of Qiryath Ye’arim said to Shemu’el, “Do not cease to cry out to Ayaz our Elohim for us, that He would save us from the hand of the Philistines.”

21 And Shemu’el took a suckling lamb and offered it as a burnt offering, completely, to Ayaz. And Shemu’el cried out to Ayaz for Yisra’el and Ayaz answered him.

7 And the men of Qiryath Ye’arim came and took the ark of Ayaz and brought it into the house of Abinadab on the hill and set-apart El’azar his son to guard the ark of Ayaz.

2 And it came to be, from the day that the ark remained in Qiryath Ye’arim, that the time increased, it came to be twenty years. And all the house of Yisra’el lamented after Ayaz.

3 And Shemu’el spoke to all the house of Yisra’el, saying, “If you return to Ayaz with all your hearts, then put away the foreign mighty ones and Ashtarah from among you and prepare your hearts for Ayaz and serve Him only, so that He delivers you from the hand of the Philistines.”

4 And the children of Yisra’el put away the Ba’als and Ashtarah and served Ayaz only.

5 And Shemu’el said, “Gather all Yisra’el to Mitspah and let me pray to Ayaz for you.”

6 And they gathered to Mitspah and drew water and poured it out before Ayaz. And they fasted that day and said there, “We have sinned against Ayaz.” And Shemu’el rightly ruled the children of Yisra’el at Mitspah.

7 And when the Philistines heard that the children of Yisra’el had gathered together at Mitspah, the princes of the Philistines went up against Yisra’el. And the children of Yisra’el heard of it and were afraid of the Philistines.

8 And the children of Yisra’el said to Shemu’el, “If you would save us from the hand of the Philistines.”

9 And Shemu’el took a stone and set it up between Mitspah and Shên and called its name Eben Ha’ezer, saying, “Thus far Ayaz has helped us.”

10 And it came to be, as Shemu’el offered up the burnt offering, the Philistines drew near to battle against Yisra’el. But Ayaz thundered with a great noise on that day on the Philistines and troubled them and they were smitten before Yisra’el.

11 And the men of Yisra’el went out from Mitspah and pursued the Philistines and drove them back as far as below Bēyth Kar.

12 And Shemu’el took a stone and set it up between Mitspah and Shên and called its name Eben Ha’ezer, saying, “Thus far Ayaz has helped us.”
Yisra’êl. And the hand of Ayâz was against the Philistines all the days of Shemu’êl.

14And the cities which the Philistines had taken from Yisra’êl were returned to Yisra’êl, from Eqron to Gath. Yisra’êl recovered its border from the hands of the Philistines. And there was peace between Yisra’êl and the Amorites.

15And Shemu’êl rightly ruled Yisra’êl all the days of his life,

16and each year he made the rounds of Bêyîl and Gilgal and Mitspah and rightly ruled Yisra’êl in all those places. 17Then he returned to his home in Ramah. From there he rightly ruled Yisra’êl and he built an altar to Ayâz.

8 And it came to be, when Shemu’êl was old, that he made his sons rulers over Yisra’êl.

2And the name of his first-born was Yo’êl and the name of his second, Abiyâh, rulers in Be’êršeḇa.

3But his sons did not walk in his ways and turned aside after own gain and took bribes and twisted right-ruling.

4And all the elders of Yisra’êl gathered together and came to Shemu’êl at Ramah,

5and said to him, “Look, you are old and your sons do not walk in your ways. Now appoint for us a sovereign to rule us like all the nations.”

6But the word was evil in the eyes of Shemu’êl when they said, “Give us a sovereign to rule us.” So Shemu’êl prayed to Ayâz.

7And Ayâz said to Shemu’êl, “Listen to the voice of the people in all that they say to you, for they have not rejected you, but they have rejected Me from reigning over them.

8And now, listen to their voice, but you shall certainly warn them and shall make known to them the ruling of the sovereign who does reign over them.”

10And Shemu’êl spoke all the words of Ayâz to the people who asked him for a sovereign,

11and said, “This is the ruling of the sovereign who does reign over you: He shall take your sons and appoint them for his own chariots and to be his horsemen and they shall run before his chariots,

12and appoint commanders over his thousands and commanders over his fifties, or to plough his ground and reap his harvest, or to make his weapons and equipment for his chariots.

13And your daughters he is going to take to be perfumers and cooks and bakers.

14And the best of your fields and your vineyards and your olive-trees he is going to take and use for his own work.

15And a tenth of your grain and your vintage he is going to take and give it to his officers and servants.

16And your male servants and your female servants and your best young men and your donkeys he is going to take and use for his own work.

17“A tenth of your sheep he is going to take and you are to be his servants.

18And you shall cry out in that day because of your sovereign whom you have chosen for yourselves, but Ayâz is not going to answer you in that day.”

19However, the people refused to listen to the voice of Shemu’êl and said, “No, but let a sovereign be over us.

20Then we shall be, we also, like all the nations, our sovereign shall rule us and go out before us and fight our battles.”

21And Shemu’êl heard all the words of the people and he repeated them in the hearing of Ayâz.

22Ayâz said to Shemu’êl, “Listen to their voice and make them a sovereign.” And Shemu’êl said to the men of Yisra’êl, “Each of you go to his city.”
And there was a man of Binyamin whose name was Qish, son of Aḇi’ĕl, son of Tseror, son of Bekorath, son of Aphiyah, a Binyamite, a mighty man of power.

And he had a son whose name was Sha’ul, young and handsome. And there was not a more handsome man than he among the children of Yisra’ĕl, taller than any of the people by the shoulders and upwards.

And the donkeys of Qish, father of Sha’ul, were lost. And Qish said to his son Sha’ul, “Please take one of the servants with you and arise, go seek the donkeys.”

And he passed through the mountains of Ephrayim and through the land of Shalishah, but they did not find them. Then they passed through the land of Sha’alim, but they were not. Then he passed through the land of the Binyamites, but they did not find them.

They came to the land of Tsuph and Sha’ul said to his servant who was with him, “Come, let us turn back lest my father stops thinking about the donkeys and become worried about us.”

And he said to him, “See, there is a man of Elohim in this city and the man is esteemed. All that he says comes true without fail. Now, let’s go there. It could be that he shows us the way to go.”

And Sha’ul said to his servant, “But look, if we go, what do we bring the man? For the bread in our bags is all gone and there is no present to bring to the man of Elohim. What do we have?”

And the servant answered Sha’ul again and said, “Look, I have here at hand one-fourth of a sheqel of silver. And I shall give that to the man of Elohim and he shall make known to us our way.”

Formerly, in Yisra’ĕl, when a man went to inquire of Elohim, he spoke thus, “Come, let us go to the seer,” for the prophet of today was formerly called a seer.

And Sha’ul said to his servant, “Your word is good. Come, let us go.” And they went to the city where the man of Elohim was.

As they went up the hill to the city, they met some young women going out to draw water and said to them, “Is the seer here?”

And they answered them and said, “He is. Look, ahead of you. Hurry now, for he came to this city today, for the people have an offering on the high place today.

As you come into the city, you are going to find him before he goes up to the high place to eat. For the people do not eat until he comes, for he blesses the slaughtering, afterward they who are invited eat. And now, go up, for you should find him about this time.”

And they went up to the city. They were coming into the midst of the city and saw Shemu’ĕl coming out toward them to go up to the high place.

And Ēḇel had revealed to Shemu’ĕl in his ear the day before Sha’ul came, saying,

“At this time tomorrow I shall send you a man from the land of Binyamin and you shall anoint him leader over My people Yisra’ĕl and he shall save My people from the hand of the Philistines. For I have seen My people, because their cry has come to me.”

And when Shemu’ĕl saw Sha’ul, Ēḇel said to him, “See, the man of whom I spoke to you. Let this one govern My people.”

And Sha’ul drew near to Shemu’ĕl in the gate and said, “Please inform me, where is the house of the seer?”

And Shemu’ĕl answered Sha’ul and said, “I am the seer. Go up before me to the high place, for you shall eat with me today. And tomorrow I shall let you go and make known to you all that is in your heart.

As for your donkeys that were lost three days ago, do not set your heart on them, they have been found. On whom is all the desire of Yisra’ĕl? Is it not on you and on all your father’s house?”
21And Sha’ul answered and said, “Am I not a Binyamite – of the smallest of the tribes of Yisra’ĕl and my clan the least of all the clans of the tribe of Binyamin? Why then do you speak like this to me?”

22And Shemu’ĕl took Sha’ul and his servant and brought them into the hall and gave to them a place at the head of those who were invited and there were about thirty men.

23And Shemu’ĕl said to the cook, “Bring the portion which I gave you, of which I told you to set it aside.”

24And the cook brought out the thigh with its upper part and set it before Sha’ul. And Shemu’ĕl said, “See what was kept back. It was set aside for you. Eat, for it has been kept for you for this appointed time, saying, I have invited the people.” And Sha’ul ate with Shemu’ĕl on that day.

25And they came down from the high place into the city and Shemu’ĕl spoke with Sha’ul on the roof.

26And they rose early. And it came to be about the dawning of the day that Shemu’ĕl called to Sha’ul on the roof, saying, “Rise, so that I send you on your way.” And Sha’ul rose and both of them went outside, he and Shemu’ĕl.

27As they were walking toward the edge of the city, Shemu’ĕl said to Sha’ul, “Say to the servant to go on ahead of us.” And he went on. “But you stand here a moment, so that I let you hear the Word of Elohim.”

10And Shemu’ĕl took a flask of oil and poured it on his head and kissed him and said, “Is it not because YHVH has anointed you leader over His inheritance?

24When you leave me today, you shall find two men by Rahĕl’s tomb in the border of Binyamin at Tseltetsah and they shall say to you, ‘The donkeys which you went to look for have been found. See, your father has left the matters of the donkeys and is worrying about you, saying, ‘What shall I do for my son?’”

33And you shall pass on from there and beyond and shall come to the terebinth tree of Tabor. And three men going up to Elohim at Bêyth Ėl shall find you there, one bearing three young goats, another bearing three loaves of bread and another bearing a skin of wine.

44And they shall greet you and give you two loaves of bread, which you shall accept from their hand.

54After that go to the hill of Elohim where the Philistine watch-post is. And it shall be, when you have come there, that you shall meet a group of prophets coming down from the high place with a stringed instrument and a tambourine and a flute and a lyre before them and they are prophesying.

64And the Spirit of YHVH shall come upon you and you shall prophesy with them and be turned into another man.

74And it shall be, when these signs come to you, do for yourself as your hand finds to do, for Elohim is with you.

84And you shall go down before me to Gilgal. And see, I am coming down to you to slaughter burnt offerings and make peace offerings. Wait seven days, till I come to you, then I shall make known to you what you should do.”

9And it came to be, when he had turned his back to go from Shemu’ĕl, that Elohim gave him another heart. And all those signs came on that day.

10And they came there to the hill and saw a group of prophets, to meet him. And the Spirit of Elohim came upon him and he prophesied in their midst.

11And it came to be, all who knew him formerly looked and saw that he prophesied among the prophets. So the people said to each other, “What is this that has come upon the son of Qish? Is Sha’ul also among the prophets?”

12And a man there answered and said, “And who is their Father?” That is why it became a proverb, “Is Sha’ul also among the prophets?”
And when he stopped prophesying, he went to the high place.

And the uncle of Sha’ul asked him and his servant, “Where did you go?” And he said, “To look for the donkeys. And when we saw that they were no where to be found, we went to Shemu’el.”

And the uncle of Sha’ul said, “Please inform me what Shemu’el said to you.”

And Sha’ul said to his uncle, “He informed us plainly that the donkeys had been found.” But he did not disclose to him about the matter of the reign, what Shemu’el had said.

And Shemu’el called the people together to Ayaz at Mitsphah, and said to the children of Yisra’el, “Thus said Ayaz, the Elohim of Yisra’el, ‘I have brought Yisra’el up out of Mitsrayim and delivered you from the hand of the Mitsrites and from the hand of all of Moses and Aaron.”

And today you have rejected your Elohim, who Himself saved you out of all your evils and your distresses. And you have said to Him, ‘No, but set a sovereign over us!’ And now, present yourselves before Ayaz by your tribes and by your clans.”

And Shemu’el brought near all the tribes of Yisra’el and the tribe of Binyamin was taken.

Then he brought near the tribe of Binyamin, by their clans and the clan of Matri was taken and Sha’ul son of Qish was taken. And when they sought him, he could not be found.

And they asked again of Ayaz, “Has the man come here yet?” And Ayaz answered, “See, he has hidden by the baggage.”

And they ran and brought him from there. And he stood in the midst of the people and he was taller than any of the people, from his shoulders and upwards.

And Shemu’el said to all the people, “Do you see him whom Ayaz has chosen, that there is no one like him among all the people?” And all the people shouted and said,

“Let the sovereign live!”

And Shemu’el declared to the people the rulings of the reign and wrote it in a book and placed it before Ayaz. And Shemu’el sent all the people away, each to his house.

And Sha’ul went to his house too, to Gib’ah. And with him went brave men whose hearts Elohim had touched.

But the sons of Beliya’el said, “What! Does this one save us?” And they despised him and brought him no presents. But he kept silent.

And Nahash the Ammonite came up and camped against Yabesh Gil’ad. And all the men of Yabesh said to Nahash, “Make a covenant with us and we shall serve you.”

Then Nahash the Ammonite answered them, “For this I make a covenant with you, that I dig out all your right eyes and I shall bring reproach on all Yisra’el.”

And the elders of Yabesh said to him, “Leave us alone for seven days, so that we send messengers to all the borders of Yisra’el. And then, if there is no one to save us, we shall come out to you.”

And the messengers came to Gib’ah of Sha’ul and spoke the words in the hearing of the people. And all the people lifted up their voices and wept.

And look, Sha’ul was coming behind the herd from the field. And Sha’ul said, “Why are the people weeping?” And they related to him the words of the men of Yabesh.

And the Spirit of Elohim came upon Sha’ul mightily as he heard these words and his displeasure burned greatly.

And he took a yoke of cattle and cut them in pieces and sent them throughout all the border of Yisra’el by the hands of messengers, saying, “Whoever does not go out with Sha’ul and Shemu’el to battle, let this be done to his cattle.” And the fear of Ayaz fell on the people and they came out as one man.
And he mustered them in Bezech and the children of Yisra’el were three hundred thousand and the men of Yahudah thirty thousand.

And they said to the messengers who came, “Say this to the men of Yabesh Gil’ad, ‘Tomorrow, by the time the sun is hot, you shall have help.’” Then the messengers came and informed the men of Yabesh and they rejoiced.

So the men of Yabesh said, “Tomorrow we come out to you and you shall do to us whatever seems good to you.”

And it came to be, on the next day, that Sha’ul put the people in three companies. And they came into the midst of the camp in the morning watch and smote Ammon until the heat of the day. And it came to be that those left were scattered, so that no two of them were left together.

And the people said to Shemu’el, “Who said, ‘Shall Sha’ul reign over us?’ Bring the men, so that we put them to death.”

But Sha’ul said, “No man is put to death this day, for today Ayaz has wrought deliverance in Yisra’el.”

And Shemu’el said to the people, “Come and let us go to Gilgal and renew the reign there.”

And all the people went to Gilgal and there they set up Sha’ul to reign before Ayaz in Gilgal and there they made slaughterings of peace offerings before Ayaz. And there Sha’ul rejoiced and all the men of Yisra’el, very greatly.

Whose ox have I taken, or whose donkey have I taken, or whom have I oppressed? Whom have I abused, or from whose hand have I received any bribe with which to blind my eyes? — then I restore it to you.”

And they said, “You have not oppressed us or abused us, nor have you taken any bribe from anyone’s hand.”

So he said to them, “Ayaz is witness against you and His anointed is witness today, that you have found naught in my hand.” And they answered, “He is witness.”

And Shemu’el said to the people, “It is Ayaz who appointed Mosheh and Aharon and who brought your fathers up from the land of Mitsrayim.

And now, stand still, so that I judge you before Ayaz concerning all the righteous acts of Ayaz which He did to you and your fathers:

When Ya’aqob had come to Mitsrayim and your fathers cried out to Ayaz, then Ayaz sent Mosheh and Aharon, who brought your fathers out of Mitsrayim and made them dwell in this place.

But they forgot Ayaz their Elohim, so He sold them into the hand of Sisera, commander of the army of Hatsor and into the hand of the Philistines and into the hand of the sovereign of Mo’ab. And they fought against them.

And they cried out to Ayaz and said, ‘We have sinned, because we have forsaken Ayaz and served the Ba’als and the Ashtaroth. And now, deliver us from the hand of our enemies and we serve You.’

And Ayaz sent Yerubba’al, Bedan, Yiphtah and Shemu’el and delivered you out of the hand of your enemies round about and you dwelt in safety.

And when you saw that Nahash sovereign of the children of Ammon came against you, you said to me, ‘No, but let a sovereign reign over us,’ when Ayaz your Elohim was your sovereign.

And now, here is the sovereign
13 Sha’ul was ... years old when he began to reign. And when he had reigned two years over Yisra’ĕl,
2Sha’ul chose for himself three thousand men of Yisra’ĕl. And two thousand were with Sha’ul in Mîkmas
and in the mountains of Bêyth Ėl and a thousand were with Yonathan in Giḇ’ah of Binyamin. And the rest of the people
he sent away, each to his tent.
3And Yonathan smote the watch-post of the Philistines that was in Geḇa and the Philistines heard of it. And Sha’ul
blew the ram’s horn throughout all the land, saying, “Let the Hebrews hear!”
4And all Yisra’ĕl heard the news that Sha’ul had smitten a watch-post of the Philistines and also that Yisra’ĕl had
become a stench to the Philistines. And the people were summoned to Sha’ul at Gilgal.
5And the Philistines gathered to fight Yisra’ĕl, thirty thousand chariots and six thousand horsemen and people as
numerous as the sand on the seashore. And they came up and encamped in Mîkmash, east of Bêyth Awen.
6And the men of Yisra’ĕl saw that they were in trouble, for the people were distressed and the people hid in caves
and in thorny bushes and in rocks and in holes and in pits.
7And some Hebrews passed over the Yardĕn to the land of Gaḏ and Gil’ad. But Sha’ul was still in Gilgal and all the
people followed him, trembling.
8And he waited for seven days, according to the appointment with Shemu’ĕl.
9But Shemu’ĕl did not come to Gilgal and the people were scattered from him.
10And Sha’ul said, “Bring a burnt offering and peace offerings here to me.” And he offered the burnt offering.
11And it came to be, as he had finished offering the burnt offering, look, Shemu’ĕl came. And Sha’ul went out to

25“... if you persist in doing evil, both you and your sovereign are consumed.”
meet him, to bless him.

Then Shemu’ël said, “What have you done?” And Sha’ul said, “Because I saw that the people were scattered from me and that you did not come within the days appointed and that the Philistines gathered at Miḵmash,

so I said, ‘The Philistines are going to come down on me at Gilgal and I have not appeased the face of HWHY. So I felt compelled and offered a burnt offering.’

And Shemu’ël said to Sha’ul, “You have been foolish. You have not guarded the command of HWHY your Elohim, which He commanded you. For now HWHY would have established your reign over Yisra’ĕl forever.

But now, your reign is not going to stand. HWHY shall seek for Himself a man after His own heart, and HWHY shall command him to be leader over His people, because you have not guarded what HWHY commanded you.”

And Shemu’ël arose and went up from Gilgal to Gib’ah of Binyamin. And Sha’ul mustered the people who were present with him, about six hundred men.

And Sha’ul and Yonathan his son and the people who were present with them remained in Gib’ah of Binyamin, while the Philistines camped at Miḵmash.

And from the camp of the Philistines raiders went out in three companies. The one company turned to the way that leads to Ophrah, to the land of Shu’al, and another company turned toward the way of Bëyth Horon and another company turned toward the way of the border that overlooks the Valley of Tsebo’īm toward the wilderness.

Now no blacksmith could be found all the land of Yisra’ĕl, for the Philistines said, “Lest the Hebrews make swords or spears.”

And all Yisra’ĕl went down to Philistines, each one to sharpen his ploughshare and his mattock and his axe and his sickle.

And the charge was a pim for ploughshares and the mattocks and the forks and the axes and to set the points of the goads.

And it came to be, on the day of battle that there was neither sword nor spear found in the hand of any of the people who were with Sha’ul and Yonathan. But they were found with Sha’ul and Yonathan his son.

And the outpost of the Philistines out to the pass of Miḵmash.
passing over to the men – and show ourselves to them.

9 If they say this to us, ‘Wait until we come to you,’ then we shall stand still in our place and not go up to them.

10 But if they say this, ‘Come up to us,’ then we shall go up. For יהוה has given them into our hand and this is the sign to us.”

11 And both of them disclosed themselves to the outpost of the Philistines and the Philistines said, “See, the Hebrews are coming out of the holes where they have hidden.”

12 And the men of the outpost called to Yonathan and his armour-bearer, “Come up to us and let us teach you a lesson.” Then Yonathan said to his armour-bearer, “Come up after me, for יהוה has given them into the hand of ישראל.”

13 And Yonathan climbed up on his hands and knees with his armour-bearer after him. And they fell before Yonathan and his armour-bearer was putting them to death behind him.

14 And that first slaughter which Yonathan and his armour-bearer made was about twenty men, in about half an acre of land.

15 And there was trembling in the camp, in the field and among all the people. The outpost and the raiders also trembled and the ground shook. And it became a trembling of Elohim.

16 And the watchmen of Sha’ul in Gib’ah of Binyamin looked and saw the crowd melting away and they went here and there.

17 And Sha’ul said to the people who were with him, “Please inspect and see who has gone from us.” So they inspected and saw that Yonathan and his armour-bearer were missing.

18 And Sha’ul said to Ahiyah, “Bring the ark of Elohim here.” For the ark of Elohim was with the children of Yisra’ĕl on that day.

19 And it came to be, while Sha’ul talked to the priest, that the noise which was in the camp of the Philistines went on and became great, so Sha’ul said to the priest, “Withdraw your hand.”

20 And Sha’ul was called and all the people who were with him and they went to the battle. And see, every man’s sword was against his neighbour – a very great confusion.

21 And the Hebrews who were with the Philistines before that time, who went up with them into the camp, turned round, they too, to be with Yisra’ĕl, who were with Sha’ul and Yonathan.

22 And all the men of Yisra’ĕl who had hidden in the mountains of Ephrayim, heard that the Philistines fled and they also pursued them in the battle.

23 Thus יהוה saved Yisra’ĕl that day and the battle passed over to Bêyth Awen.

24 And the men of Yisra’ĕl were distressed that day, for Sha’ul had placed the people under oath, saying, “Cursed be the man who eats food until evening, I have taken revenge on my enemies.” Therefore none of the people tasted food.

25 And all the land came into the woods and there was honey on the ground.

26 And the people came into the woods and saw the honey, dripping. But no one put his hand to his mouth, for the people feared the oath.

27 But Yonathan had not heard that his father had taken an oath of the people and he stretched out the end of the rod that was in his hand and dipped it in a honeycomb and put his hand to his mouth. And his eyes lit up.

28 Then one of the people said, “Your father strictly took an oath of the people, saying, ‘Cursed be the man who eats food today.’ ” And the people were weary.

29 And Yonathan said, “My father has troubled the land. Now see how my eyes lit up when I tasted a little of this honey.

30 How much better if the people had well eaten today of the spoil of their enemies which they found! For then, would not the slaughter among the Philistines have been greater?”

31 And they smote the Philistines that day from Mיקמash to Ayalon.
So the people were very weary, and the people pounced on the spoil and took sheep and cattle and calves and slaughtered them on the ground. And the people ate with the blood. And they told Sha’ul, saying, “Look, the people are sinning against Ayaz by eating with the blood!” And he said, “You have acted treacherously. Roll a large stone to me today.”

Sha’ul said, “Scatter among the people and say to them, ‘Each one bring his ox near to me and his sheep and you shall slaughter them here and eat. Do not sin against Ayaz by eating with the blood.’” So every one of the people brought his ox with him that night and slaughtered it there.

And Sha’ul built an altar to Ayaz. It was the first altar he built to Ayaz. And Sha’ul said, “Let us go down after the Philistines by night and plunder them until the morning light and not leave a man of them.” And they said, “Do whatever seems good to you.” But the priest said, “Let us draw near to Elohim here.”

And Sha’ul asked of Elohim, “Should I go down after the Philistines? Do You give them into the hand of Yisra’el?” But He did not answer him that day.

And Sha’ul said, “Come over here, all you chiefs of the people and know and see what this sin was today. For as Ayaz lives, who saves Yisra’el, though it be in Yonathan my son, he shall certainly die.” But not one among all the people answered him.

And he said to all Yisra’el, “You be on one side and my son Yonathan and I be on the other side.” And the people said to Sha’ul, “Do what seems good to you.”

Then Sha’ul said to Ayaz Elohim of Yisra’el, “Give a perfect lot.” And Sha’ul and Yonathan were taken, but the people escaped.

And Sha’ul said, “Cast lots between my son Yonathan and me.” And Yonathan was taken.

Sha’ul then said to Yonathan, “Explain to me what you have done.” And Yonathan explained to him and said, “I only tasted a little honey with the end of the rod that was in my hand. See, let me die!”

And Sha’ul answered, “Elohim do so and more also, for you shall certainly die, Yonathan.”

But the people said to Sha’ul, “Should Yonathan die, who has wrought this great deliverance in Yisra’el? Far be it! As Ayaz lives, let not one hair of his head fall to the ground, for he has wrought with Elohim this day.” Thus the people delivered Yonathan and he did not die.

And Sha’ul returned from pursuing the Philistines and the Philistines went to their own place.

And Sha’ul took the reign over Yisra’el and fought against all his enemies round about, against Mo’ab and against the children of Ammon and against Edom and against the sovereigns of Tsobah and against the Philistines. And wherever he turned, he inflicted punishment.

And he gathered an army and smote the Amaléqites and delivered Yisra’el from the hands of those who plundered them.

And the sons of Sha’ul were Yonathan and Yishwi and Malkishua. And the names of his two daughters were these: the name of the first-born Mérab and the name of the younger Mikal.

The name of Sha’ul’s wife was Ahino’am the daughter of Ahima’ats and the name of the commander of his army was Abnér son of Nër, uncle of Sha’ul.’

And Qish was the father of Sha’ul and Nër the father of Abnér was the son of Abi’el.

And there was fierce fighting against the Philistines all the days of Sha’ul. When Sha’ul saw any mighty man or any brave man, he took him for himself.
“**AYAL** sent me to anoint you sovereign over His people, over Yisra’èl. And now, listen to the voice of the words of **AYAL**.

24“Thus said **AYAL** of hosts, ‘I shall punish Amalèq for what he did to Yisra’èl, how he set himself against him on the way when he came up from Mitsrayim.

25**Now** go and you shall smite Amalèq and put under the ban all that he has and you shall not spare them and put to death from man to woman, from infant to nursing child, from ox to sheep, from camel to donkey.’”

4Then Sha’ul summoned the people and mustered them in Tela’îm, two hundred thousand foot soldiers and ten thousand men of Yahudah.

5And Sha’ul came to a city of Amalèq and lay in wait in the wadi.

6And Sha’ul said to the Qèynites, “Go, turn aside, come down from among the Amalèqites, lest I destroy you with them. For you did show kindness to all the children of Yisra’èl when they came up out of Mitsrayim.” So the Qèynites turned aside from the midst of the Amalèqites.

7And Sha’ul smote the Amalèqites, from Hawai’l all the way to Shùr, which is before Mitsrayim.

8And he caught Ağağ sovereign of the Amalèqites alive and put under the ban all the people with the edge of the sword.

9But Sha’ul and the people spared Ağağ and the best of the sheep and the cattle and the fatlings and the lambs and all that was good and would not put them under the ban. But all goods despised and worthless, that they put under the ban.

10And the Word of **AYAL** came to Shemu’èl, saying,

11“I am grievèd that I have set up Sha’ul as sovereign, for he has turned back from following Me and has not performed My words.” And it displeased Shemu’èl and he cried to **AYAL** all night.

12And Shemu’èl rose early in the morning to meet Sha’ul and it was told to Shemu’èl, saying, “Sha’ul went to Karmèl and see, he set up a monument for himself, then turned and passed over and went down to Gilgal.”

13And Shemu’èl came to Sha’ul and Sha’ul said to him, “**Blessèd** are you of **AYAL**! I have performed the Word of **AYAL**.”

14But Shemu’èl said, “What then is this bleating of the sheep in my ears and the lowing of the cattle which I hear?”

15And Sha’ul said, “They have brought them from Amalèq, because the people spared the best of the sheep and the cattle, to slaughter to **AYAL** your Elohim. And the rest we have put under the ban.”

16And Shemu’èl said to Sha’ul, “Wait and let me declare to you what **AYAL** said to me last night.” And he said to him, “SPEAK.”

17And Shemu’èl said, “Though you were little in your own eyes, were you not head of the tribes of Yisra’èl? And did not **AYAL** anoint you sovereign over Yisra’èl?

18“**AYAL** sent you on the way and said, ‘Go and you shall put under the ban the sinners, the Amalèqites and fight against them until they are consumed.’

19“And why did you not obey the voice of **AYAL**, but swooped down on the spoil and did evil in the eyes of **AYAL**?”

20And Sha’ul said to Shemu’èl, “I did obey the voice of **AYAL** and I went on the way on which **AYAL** sent me and brought back Ağağ sovereign of Amalèq and I put Amalèq under the ban.

21**But** the people took of the spoil, of the sheep and cattle, the best of that which should have been put under the ban, to slaughter to **AYAL** your Elohim in Gilgal.”

22Then Shemu’èl said, “Does **AYAL** delight in burnt offerings and slaughterings, as in obeying the voice of **AYAL**? Look, to obey is better than an offering, to heed is better than the fat of
rams.
23"For rebellion is as the sin of
divination and stubbornness is as
wickedness and idolatry. Because you
have rejected the Word of Ayaz,
He also does reject you as sovereign."
24And Sha’ul said to Shemu’él, “I
have sinned, for I have transgressed the
command of Ayaz and your words,
because I feared the people and listened
to their voice.
25Now, please pardon my sin, return
with me and let me bow myself to
Ayaz.”
26But Shemu’él said to Sha’ul, “I
do not return
with me and I shall bow myself to
Ayaz.”
27And as Shemu’él turned around to go
away, Sha’ul seized the edge of his robe
and it tore.
28And Shemu’él said to him, “Ayaz
has torn the reign of Yisrā’ēl from you
today and has given it to a neighbour of
yours, better than you.
29Moreover, the Eminence of Yisra’ēl
does not lie nor relent. For He is not a
man, that He should relent.”
30Then he said, “I have sinned. But
esteem me now, please, before the
elders of my people and before Yisrā’ēl
and return with me and I shall bow
myself to Ayaz your Elohim.”
31Shemu’él turned back after Sha’ul
and Sha’ul bowed himself to Ayaz.
32And Shemu’él said, “Bring Aḏāḏ sov
reign of the Amalēqites here to me.” So
Aḏāḏ came to him delightedly and Aḏāḏ
said, “Truly, the bitterness of death has
turned aside.”
33And Shemu’él said, “As your sword
bereaved women, let your mother be
bereaved among women too.” Shemu’él
then hewed Aḏāḏ to pieces before
Ayaz in Gilgal.
34And Shemu’él went to Ramah, while
Sha’ul went up to his house at Gib’ah of
Sha’ul.
35And Shemu’él did not see Sha’ul
again until the day of his death, for
Shemu’él mourned for Sha’ul. And
Ayaz was grieved that He had made
Sha’ul to reign over Yisrā’ēl.

And Ayaz said to Shemu’él,
“How long are you going to mourn
for Sha’ul, seeing I have rejected him from
reigning over Yisrā’ēl? Fill your horn
with oil and go, I am sending you to
Yishai the Bēth y Lēhemite. For I have
seen among his sons a sovereign for
Myself.”
2And Shemu’él said, “How would I
go? When Sha’ul hears it, he shall kill
me.” And Ayaz said, “Take a heifer
with you and say, ‘I have come to
slaughter to Ayaz.’
33And you shall invite Yishai to the
slaughtering, then let Me show you what
to do. And you shall anoint for Me the
one I say to you.”
4And Shemu’él did what Ayaz
said and went to Bēth y Lēhem. And
the elders of the town trembled at his
coming and said, “Do you come
in peace?”
5And he said, “In peace. I have come
to slaughter to Ayaz. Set yourselves
apart and you shall come with me to
the slaughtering.” And he set Yishai and
his sons apart and invited them to the
slaughtering.
6And it came to be, when they came,
that he saw Eliyāh and thought, “The
anointed of Ayaz is indeed before
Him.”
7But Ayaz said to Shemu’él, “Do
not look at his appearance or at the
height of his stature, because I have
refused him, for not as man sees, for
man looks at the eyes, but Ayaz looks
at the heart.”
8Then Yishai called Abinadab and
made him pass before Shemu’él and he
said, “Neither has Ayaz chosen
this one.”
9Next Yishai made Shammah pass
by. And he said, “Neither has Ayaz
chosen this one.”
10Yishai made seven of his sons pass
before Shemu’él. And Shemu’él said to
Yishai, “ayaz has not chosen these.”
11 And Shemu’el said to Yishai, “Are these all the young men?” And he said, “There remains yet the youngest and see, he is tending the sheep.” And Shemu’el said to Yishai, “Send and bring him, for we do not turn round til he comes here.”
12 And he sent and brought him in. And he was ruddy, with bright eyes and goodlooking. And ayaz said, “Arise, anoint him, for this is the one!”
13 And Shemu’el took the horn of oil and anointed him in the midst of his brothers. And the Spirit of ayaz came upon Dawi from that day and onwards. And Shemu’el arose and went to Ramah.
14 And the Spirit of ayaz turned aside from Sha’ul and an evil spirit from ayah troubled him.
15 And the servants of Sha’ul said to him, “Look, now, an evil spirit from ayah is troubling you.
16 Please, let our master command your servants who are before you, to seek out a man who is a skilled player on the lyre. It shall be that when the evil spirit from ayah is upon you, that he shall play with his hand and you be well.”
17 And Sha’ul said to his servants, “Please get me a man that plays well and bring him to me.”
18 And one of the servants answered and said, “Look, I have seen a son of Yishai the Bēyth Lehemit, who knows how to play, a brave one and a man of battle and skilled in words and a handsome man. And ayaz is with him.”
19 So Sha’ul sent messengers to Yishai and said, “Send me your son Dawid, who is with the sheep.”
20 And Yishai took a donkey loaded with bread, a skin of wine, a young goat and sent them by his son Dawid to Sha’ul.
21 And Dawid came to Sha’ul and stood before him. And he loved him greatly and he became his armour-bearer.
22 Sha’ul therefore sent to Yishai, saying, “Please let Dawid stand before me for he has found favour in my eyes.”
23 And it came to be, whenever the evil spirit from ayoh was upon Sha’ul, that Dawid would take a lyre and play it with his hand. Then Sha’ul would become refreshed and well and the evil spirit would leave him.

17 And the Philistines had gathered their armies for battle and came together at Sokoh, which belongs to Yahudah and encamped between Sokoh and Aziqah, in Ephes Dammim.
2 And Sha’ul and the men of Yisra’el were gathered and encamped in the Valley of Élah and drew up in battle array to meet the Philistines.
3 And the Philistines stood on a mountain on one side and Yisra’el stood on a mountain on the other side, with the valley between them.
4 Then a champion came out from the camp of the Philistines, named Goliah, from Gath, whose height was six cubits and a span.
5 And a bronze helmet was on his head and he was armed with a scaled armour and the weight of the coat was five thousand shekels of bronze,
6 and bronze shin guards on his legs and a bronze spear between his shoulders.
7 And the wood of his spear was like a weaver’s beam and his iron spearhead weighed six hundred shekels and a shieldbearer went before him.
8 And he stood and shouted to the armies of Yisra’el and said to them, “Why have you come out to line up for battle? Am I not a Philistine and you the servants of Sha’ul? Choose a man for yourselves and let him come down to me.
9 If he is able to fight with me and shall smite me, then we shall be your servants.
But if I overcome him and shall smite him, then you shall be our servants and serve us.”
10 Then the Philistine said, “This day I shall reproach the armies of Yisra’el.
Give me a man and let us fight together.”
11 And Sha’ul and all Yisra’ĕl heard these words of the Philistine and they were broken down and in great fear.
12 Now Dawi was the son of that Ephrathite of Bĕyth Lehem in Yahudah, whose name was Yishai and he had eight sons and in the days of Sha’ul the man was old among men.
13 And the three oldest sons of Yishai went, they had gone to follow Sha’ul to the battle and the names of his three sons who went to the battle were Eliyaḇ the first-born and his second Aḇinadab and the third Shammah.
14 And Dawi was the youngest. And the three oldest followed Sha’ul,
15 but Dawi went and returned from Sha’ul to feed his father’s sheep at Bĕyth Lehem.
16 For forty days the Philistine drew near, morning and evening and took his stand.
17 Then Yishai said to his son Dawi, “Please take to your brothers an ephah of this dried grain and these ten loaves and run to your brothers at the camp.
18 And take these ten cheeses to the commander of the thousand and see how your brothers are and bring back news of them.”
19 For Sha’ul and they and all the men of Yisra’ĕl were in the Valley of Elah, fighting with the Philistines.
20 And Dawi rose up early in the morning and left the sheep with a herdsman and took and went as Yishai had commanded him. And he came to the camp as the army was going out to the fight and they shouted for the battle.
21 And Yisra’ĕl and the Philistines drew up in battle array, army against army.
22 And Dawi left his supplies in the hand of the keeper of the supplies and ran to the army and came and greeted his brothers.
23 And he was speaking with them and saw the champion, the Philistine of Gath, Golyath by name, coming up from the armies of the Philistines. And he spoke according to the same words and Dawi heard.
24 And all the men of Yisra’ĕl, when they saw the man, ran from him and were in great fear.
25 And the men of Yisra’ĕl said, “Have you seen this man who has come up? For he has come up to reproach Yisra’ĕl. And it shall be that the man who smites him, the sovereign is going to enrich him with great riches and give him his daughter and give his father’s house exemption in Yisra’ĕl.”
26 And Dawi said to the men who stood by him, saying, “What shall be done for the man who smites this Philistine and shall take away reproach from Yisra’ĕl? For who is this uncircumcised Philistine, that he should reproach the armies of the living Elohim?”
27 The people answered him according to this word, saying, “This is what is done for the man who smites him.”
28 And Eliyaḇ his oldest brother heard when he spoke to the men. And Eliyaḇ’s displeasure burned against Dawi and he said, “Why did you come down here? And with whom have you left those few sheep in the wilderness? I know your pride and the evil of your heart, for you have come down to see the battle.”
29 And Dawi said, “Now what have I done? Was it not but a word?”
30 And he turned around from him toward another and said the same word. And these people answered him a word like the first word.
31 And when the words which Dawi spoke were heard, they reported them to Sha’ul and he sent for him.
32 And Dawi said to Sha’ul, “Let no man’s heart fail because of him, your servant is going and shall fight with this Philistine.”
33 And Sha’ul said to Dawi, “You are not able to go against this Philistine to fight with him, for you are but a youth and he a man of battle from his youth.”
34 Then Dawi said to Sha’ul, “Your servant has been tending sheep for his father and when a lion or a bear came and took a lamb out of the flock,
35 I went out after it and smote it and
rescued it from its mouth. And when it rose against me, I caught it by its beard and smote it and killed it.

36*Your* servant has smitten both lion and bear. And this uncircumcised Philistine shall be like one of them, seeing he has reproached the armies of the living Elohim.”

37 And Dawi said, “Ayaz, who delivered me from the paw of the lion and from the paw of the bear, He does deliver me from the hand of this Philistine.” And Sha’ul said to Dawi, “Go and Ayaz be with you!”

38 And Sha’ul dressed Dawi with his garments and he put a bronze helmet on his head and put a coat of armour on him.

39 And Dawi girded his sword over his garments and began to go, but he had not tried them. Then Dawi said to Sha’ul, “I am not able to go with these, for I have not tried them.” So Dawi took them off.

40 And he took his staff in his hand and chose for himself five smooth stones from the wadi and put them in a shepherd’s bag, in a pouch which he had made, and there was no sword in his hand. And he drew near to the Philistine.

41 And the Philistine came and began drawing near to Dawi and the man who bore the shield went before him.

42 And when the Philistine looked about and saw Dawi, he despised him, for he was a youth and ruddy and good-looking.

43 And the Philistine said to Dawi, “Am I a dog, that you come to Me with sticks?” And the Philistine cursed Dawi by his mighty ones.

44 And the Philistine said to Dawi, “Come to me and I give your flesh to the birds of the heavens and the beasts of the field!”

45 But Dawi said to the Philistine, “You come to Me with a sword and with a spear and with a javelin. But I come to you in the Name of Ayaz of hosts, the Elohim of the armies of Yisra’êl, whom you have reproached.

46*This day Ayaz shall deliver you into my hand and I shall smite you and take your head from you and give the carcasses of the camp of the Philistines today to the birds of the heavens and the wild beasts of the earth, so that all the earth know that Elohim is for Yisra’êl, and all this assembly know that Ayaz does not save with sword and spear, for the battle belongs to Ayaz and He shall give you into our hands.”

47 And it came to be, when the Philistine arose and came and drew near to meet Dawi, that Dawi hurried and ran toward the army to meet the Philistine.

48 And Dawi put his hand in his bag and took out a stone and slung it and smote the Philistine on his forehead, so that the stone sank into his forehead and he fell on his face to the ground.

49 Thus Dawi prevailed over the Philistine with a sling and a stone and smote the Philistine and killed him and there was no sword in the hand of Dawi.

50 Then Dawi ran and stood over the Philistine and took his sword and drew it out of its sheath and killed him and cut off his head with it. And when the Philistines saw that their champion was dead, they fled.

51 And the men of Yisra’êl and Yahudáh arose and shouted and pursued the Philistines as far as the entrance of the valley and to the gates of Eqron. And the wounded of the Philistines fell along the way to Sha’arayim, even as far as Gath and Eqron.

52 Then the children of Yisra’êl turned back from chasing the Philistines and they plundered their camps.

53 And Dawid took the head of the Philistine and brought it to Yerushalayim, but he put his weapons in his tent.

54 And when Sha’ul saw Dawid going out against the Philistine, he said to Abnêr, the commander of the army, “Abnêr, whose son is this youth?” And Abnêr said, “As your being lives, O sovereign, I do not know.”

55 And the sovereign said, “Ask whose
son this young man is.”
57 And when Dawid returned from the slaughter of the Philistine, Abnèr took him and brought him before Sha’ül with the head of the Philistine in his hand.
58 And Sha’ül said to him, “Whose son are you, young man?” And Dawid said, “The son of your servant Yishai the Bēyth Lehemite.”

18 And it came to be, when he had ended speaking to Sha’ül, that the being of Yehonathan was knit to the being of Dawid and Yehonathan loved him as his own being.
2 And Sha’ül took him that day and would not let him return to his father’s house any more.
3 And Yehonathan and Dawid made a covenant, because he loved him as his own being.
4 And Yehonathan took off the robe that was on him and gave it to Dawid and his garments, even to his sword and his bow and his girdle.
5 And Dawid went out wherever Sha’ül sent him. He acted wisely and Sha’ül set him over the men of battle and it was right in the eyes of all the people and also in the eyes of Sha’ül’s servants.
6 And it came to be, as they came in, as Dawid was returning from smiting the Philistine, that the women came out throughout all the cities of Yisra’ĕl, singing and dancing, to meet Sha’ül the sovereign with tambourines, with joy and with musical instruments.
7 And the women sang as they danced and said, “Sha’ül smote his thousands and Dawid his ten thousands.”
8 And Sha’ül was very wroth and this matter was evil in his eyes and he said, “To Dawid they have given ten thousands and to me they have given thousands. So what more for him, except the reign?”
9 From that day, Sha’ül eyed Dawid.
10 And it came to be on the next day that an evil spirit from Elohim came upon Sha’ül and he prophesied inside the house, while Dawid was playing the lyre with his hand, as usual. And the spear was in the hand of Sha’ül.
11 Then Sha’ül hurled the spear, for he said, “Let me smite Dawid, even to the wall.” But twice Dawid withdrew from his presence.
12 And Sha’ül was afraid of Dawid, because Ayaz was with him, but from Sha’ül He had turned away.
13 Sha’ül therefore removed him from his presence and made him his commander over a thousand. And he went out and came in before the people.
14 And Dawid was acting wisely in all his ways and Ayaz was with him.
15 And Sha’ül saw that he was acting very wisely and was afraid of him.
16 But all Yisra’ĕl and Yahudah loved Dawid, as he went out and came in before them.
17 And Sha’ül said to Dawid, “See my older daughter Mēraḥ! I give her to you as a wife. Only be brave for me and fight the battles of Ayaz.” For Sha’ül thought, “Let not my hand be against him, but let the hand of the Philistines be against him.”
18 And Dawid said to Sha’ül, “Who am I and what is my life or my father’s clan in Yisra’ĕl, that I should be son-in-law to the sovereign?”
19 And it came to be at the time when Mēraḥ, Sha’ül’s daughter, should have been given to Dawid, that she was given to Adri’ĕl the Meholahite as a wife.
20 And Mikal, Sha’ül’s daughter, loved Dawid. And they told Sha’ül and the matter was right in his eyes.
21 And Sha’ül said, “Let me give her to him and let her be a snare to him and the hand of the Philistines be against him.” So Sha’ül said to Dawid a second time, “Become my son-in-law today.”
22 And Sha’ül commanded his servants, “Speak to Dawid gently and say, ‘See, the sovereign has delighted in you and all his servants have loved you. And now, be the sovereign’s son-in-law!’ ”
23 And the servants of Sha’ül spoke those words in the hearing of Dawid. And Dawid said, “Does it seem to you a
small matter to be a sovereign’s son-in-law, seeing I am a poor man and lightly esteemed?”

24 And the servants of Sha’ul told him, saying, “Dawid has spoken according to these words.”

25 And Sha’ul said, “Say to Dawid, ‘The sovereign has no delight in any payment for the bride but one hundred foreskins of the Philistines, to take vengeance on the sovereign’s enemies.’” But Sha’ul intended to have Dawid fall by the hand of the Philistines.

26 And his servants declared these words to Dawid and it pleased Dawid well to become the sovereign’s son-in-law. And the days had not expired,

2and Dawid arose and went, he and his men and smote two hundred men of the Philistines. And Dawid brought their foreskins and they set them before the sovereign, to become the sovereign’s son-in-law. And Sha’ul gave him Mikal his daughter as a wife.

28 And Sha’ul saw and knew that AYAL was with Dawid and Mikal daughter of Sha’ul did love him.

29 So then Sha’ul was still more afraid of Dawid. And Sha’ul came to be an enemy of Dawid all the days.

30 And the princes of the Philistines went out to fight. And it came to be, whenever they went out, that Dawid acted more wisely than all the servants of Sha’ul, so that his name came to be very precious.

4And Yehonathan spoke well of Dawid to Sha’ul his father and said to him, “Let not the sovereign sin against his servant, against Dawid, because he has not sinned against you and because his works have been very good toward you.

5“For he took his life in his hands and smote the Philistine and AYAL wrought a great deliverance for all Yisra’el. You saw it and rejoiced. Why then do you sin against innocent blood, to put Dawid to death without cause?”

6And Sha’ul listened to the voice of Yehonathan and Sha’ul swore, “As AYAL lives, he does not die.”

7Yehonathan then called Dawid and Sha’ul told him all these words. So Yehonathan brought Dawid to Sha’ul and he was in his presence as before.

8And there was fighting again and Dawid went out and fought with the Philistines and smote them, a great smiting and they fled before him.

9And an evil spirit from AYAL came upon Sha’ul as he sat in his house with his spear in his hand. And Dawid was playing the lyre with his hand,

10and Sha’ul sought to smite the spear through Dawid and into the wall, but he slipped away from the presence of Sha’ul, so he smote the spear into the wall. And Dawid fled and escaped that night.

11And Sha’ul sent messengers to Dawid’s house to watch him and to put him to death in the morning. And Mikal, Dawid’s wife, informed him, saying, “If you do not save your life tonight, tomorrow you are put to death.”

12So Mikal let Dawid down through a window and he went and fled and escaped.

13And Mikal took the household idol and laid it in the bed and put a cover of goats’ hair for his head and covered it with a garment.

14And when Sha’ul sent messengers to take Dawid, she said, “He is sick.”

15And Sha’ul sent the messengers back to see Dawid, saying, “Bring him up to me in the bed to put him to death.”
And the messengers came in and saw the household idol in the bed, with a cover of goats' hair for his head.

17 Sha’ul then said to Mīḵāl, “Why have you deceived me like this and sent my enemy away, so that he escaped?” And Mīḵāl answered Sha’ul, “He said to me, ‘Let me go, why should I put you to death?’”

18 Now Dawīd fled and escaped and went to Shemu’ēl at Ramah and told him all that Sha’ul had done to him. And he and Shemu’ēl went and dwelt in Nawith.

19 And it was reported to Sha’ul, saying, “See, Dawīd is in Nawith in Ramah!”

20 And Sha’ul sent messengers to take Dawīd. And they saw the assembly of the prophets prophesying and Shemu’ēl standing as leader over them and the Spirit of Elohim came upon the messengers of Sha’ul and they also prophesied.

21 And when Sha’ul was told, he sent other messengers and they prophesied likewise. So Sha’ul sent messengers again, the third time, and they prophesied also.

22 Then he himself went to Ramah and came to the great well that is at Sēku. And he asked and said, “Where are Shemu’ēl and Dawīd?” And one said, “There in Nawith in Ramah.”

23 So he went there to Nawith in Ramah. And the Spirit of Elohim was upon him too and he went on and prophesied until he came to Nawith in Ramah.

24 And he also stripped off his garments and prophesied before Shemu’ēl and lay down naked all that day and all that night. Therefore they say, “Is Sha’ul also among the prophets?”

20 And Dawīd fled from Nawith in Ramah and went and said to Yehonathan, “What have I done? What is my crookedness and my sin before your father, that he seeks my life?”

2 And Yehonathan said to him, “Far be it! You are not going to die! See, my father does no big matter nor small matter without disclosing it to me. And why should my father hide this matter from me? It is not so!”

3 But Dawīd swore again and said, “Your father knows well that I have found favour in your eyes and he says, ‘Do not let Yehonathan know this, lest he be grieved.’ But truly, as Ayāl lives and as your being lives, there is but a step between me and death.”

4 And Yehonathan said to Dawīd, “Whatever your desire is, I do it for you.”

5 And Dawīd said to Yehonathan, “See, tomorrow is the New Moon and I ought to sit with the sovereign to eat. But let me go and I shall hide in the field until the third day at evening.

6 If your father misses me at all, then you shall say, ‘Dawīd earnestly asked my permission to run over to Bēth Levhem, his city, for a yearly slaughtering is made there for all the clan.’

7 If he says thus, ‘It is well,’ your servant is safe. But if he is very displeased, then know that he has resolved to do evil.

8 And you shall show kindness to your servant, for you have brought your servant into a covenant of Ayāl with you. And if there is crookedness in me, put me to death yourself, for why should you bring me to your Father?”

9 And Yehonathan said, “Far be it from you! For if I knew with certainty that my father has resolved that evil is to come upon you, then would I not make it known to you?”

10 And Dawīd said to Yehonathan, “Who would make it known to me, or what if your father answers you sharply?”

11 And Yehonathan said to Dawīd, “Come and let us go out into the field.” And they both went out into the field.

12 And Yehonathan said to Dawīd, “Ayāl Elohim of Yisra’ēl be witness! When I search out my father sometime tomorrow, or the third day and see if there is good toward Dawīd and I do not send to you or disclose it to you,
so let Ayaz do so and much more to Yehonathan. And if it pleases my father to do you evil, then I shall disclose it to you and send you away and you shall go in peace. And Ayaz be with you as He has been with my father.

But show me the kindness of Ayaz, not only while I still live, so that I do not die,

and do not cut off your kindness from my house forever, no, not when Ayaz has cut off every one of the enemies of Dawi from the face of the earth.”

And Yehonathan made a covenant with the house of Dawi, saying, “Ayaz shall require it at the hand of the enemies of Dawi.”

And Yehonathan again made Dawi swear, because he loved him, for he loved him as he loved his own being.

So Yehonathan said to him, “Tomorrow is the New Moon and you shall be missed, because your seat shall be empty.

And on the third day, go down quickly and you shall come to the place where you hid on the day of the deed and shall remain by the stone Étsel.

And let me shoot three arrows to the side of it as though shooting at a target, and see, I shall send the youth, saying, ‘Go, find the arrows.’ If I expressly say to the youth, ‘Look, the arrows are on this side of you, get them and come,’ then, as Ayaz lives, there is safety for you and no concern.

But if I say thus to the youth, ‘Look, the arrows are beyond you,’ go your way, for Ayaz has sent you away.

And as for the word which you and I have spoken of, see, Ayaz is between you and me forever.’

And Dawi hid in the field. And when the New Moon came, the sovereign sat down by the food to eat.

And the sovereign sat on his seat, as at other times, on a seat by the wall, with Yehonathan standing and Abner sitting by Sha’ul’s side, but the place of Dawi was empty.

But Sha’ul spoke not a word that day, for he thought, “It is an accident; he is not clean, for he has not been cleansed.”

And it came to be the next day, the second day of the month, that Dawi’s place was empty. And Sha’ul said to Yehonathan his son, “Why has the son of Yishai not come to eat, either yesterday or today?”

And Yehonathan answered Sha’ul, “Dawid earnestly asked my permission to go to Béyth Lehem.

And he said, ‘Please let me go, for our clan has a slaughtering in the city and my brother has commanded me to be there. And now, if I have found favour in your eyes, please let me get away and see my brothers.’ That is why he has not come to the sovereign’s table.”

Then the displeasure of Sha’ul burned against Yehonathan and he said to him, “You son of a perverse, rebellious woman! Do I not know that you have chosen the son of Yishai to your own shame and to the shame of your mother’s nakedness?

For as long as the son of Yishai lives on the earth, you shall not be established, you and your reign. And now, send and bring him to me, for he is a son of death.”

And Yehonathan answered Sha’ul his father and said to him, “Why should he be put to death? What has he done?”

At that, Sha’ul hurled a spear at him to smite him. Then Yehonathan knew that his father had resolved to put Dawid to death.

And Yehonathan rose up from the table in the heat of displeasure and ate no food the second day of the month, for he was grieved for Dawid, because his father put him to shame.

And it came to be, in the morning, that Yehonathan went out into the field at the time appointed with Dawid and a small youth was with him.

And he said to the youth, “Now run, find the arrows which I shoot.” As the youth ran, he shot an arrow beyond him.

When the youth came to the place where the arrow was which Yehonathan
had shot, Yehonathan called out after the youth, “Is not the arrow beyond you?” 38 And Yehonathan shouted after the youth, “Make haste, hurry, do not stand still!” And Yehonathan’s youth picked up the arrows and came to his master. 39 But the youth knew not a speck. Only Yehonathan and Dawiḏ knew of the matter.

40 Then Yehonathan gave his weapons to the youth and said to him, “Go, take them to the city.”

41 And as soon as the youth had gone, Dawiḏ rose up from the south side and fell on his face to the ground and bowed three times. And they kissed one another. And they wept together, but Dawiḏ more so.

42 And Yehonathan said to Dawiḏ, “Go in peace, since we have both sworn in the Name of HWHY, saying, ‘HWHY is between you and me and between your seed and my seed, forever.’ ” Then he arose and left and Yehonathan went into the city.

21 And Dawiḏ came to Nob, to Ahimelek the priest. And Ahimelek trembled when he met Dawiḏ and asked him, “Why are you alone and no one is with you?”

2 And Dawiḏ said to Ahimelek the priest, “The sovereign has commanded me a word and said to me, ‘Let no one know whatever of the word about which I send you and which I have commanded you.’ And I have directed my young men to such and such a place. 3 And now, what do you have on hand? Give five loaves into my hand, or whatever is found.”

4 And the priest answered Dawiḏ and said, “There is no ordinary bread on hand, but there is set-apart bread – provided the young men have kept themselves from women.”

5 And Dawiḏ answered the priest and said to him, “Truly, women have been kept from us about three days since I came out. And the vessels of the young men are set-apart and it is an ordinary mission and also, it was set-apart in the vessel today.”

6 Then the priest gave him set-apart bread, for there was no bread there except the showbread which had been taken from before HWHY in order to put hot bread in on the day it is taken away.

7 Now one of the servants of Sha’ul was there that day, detained before HWHY. And his name was Do’ĕḡ, an Edomite, the chief of the herdsmen who belonged to Sha’ul.

8 And Dawiḏ said to Ahimelek, “Is there not here on hand a spear or a sword? For I have brought neither my sword nor my weapons with me, because the matter of the sovereign was urgent.”

9 And the priest said, “The sword of Golyath the Philistine, whom you smote in the Valley of Élah. See, it is wrapped in a garment behind the shoulder garment. If you would take it, take it. For there is none other except this one here.” And Dawiḏ said, “There is none like it, give it to me.”

10 And Dawiḏ rose and fled that day from before Sha’ul and went to Akish the sovereign of Gath.

11 But the servants of Akish said to him, “Is this not Dawiḏ the sovereign of the land? Did they not sing of him to each other in dances, saying, ‘Sha’ul smote his thousands and Dawiḏ his ten thousands’?”

12 And Dawiḏ took these words to heart and was very much afraid of Akish the sovereign of Gath,

13 and changed his behaviour before them and feigned madness in their hands and scratched on the doors of the gate and let his saliva run down on his beard.

14 Then Akish said to his servants, “Look, you see the man is acting like a madman. Why do you bring him to me?

15 “Am I short of madmen, that you have brought this one to act as a madman near me? Should this one come into my house?”
And Dawid went from there and \textbf{escaped} to the cave of Adullam.
And his brothers and \textbf{all} his father’s house \textbf{heard} it and went down to him there.
\textbf{2}And everyone who was in \textbf{distress}, everyone who was in debt and everyone \textbf{bitter} in being gathered to him. So he became head over them and there were about four hundred men with him.
\textbf{3}And Dawid went from there to Mitspeh of Mo’aḇ and said to the sovereign of Mo’aḇ, “Please let my father and mother \textbf{come} here with you, til I \textbf{k}now what \textbf{Elohim} does for me.”
\textbf{4}And he left them with the sovereign of Mo’aḇ and they dwelt with him \textbf{all} the \textbf{time} that Dawid was in the stronghold.
\textbf{5}And the \textbf{prophet} Gad said to Dawid, “\textbf{Do} not remain in the stronghold. Leave and go to the land of Yahudah.” So Dawid left and went into the Hereth woods.
\textbf{6}And Sha’ul \textbf{heard} that Dawid and the men who were with him had been discovered, while Sha’ul was in Gib’ah, sitting under a tamarisk \textbf{tree} in Ramah, with his spear in his \textbf{hand} and \textbf{all} his servants standing about him.
\textbf{7}And Sha’ul said to his servants who were standing around him, “\textbf{Hear} now, you Binyamites! Does the son of Yishai give \textbf{every} one of you fields and vineyards and make you \textbf{all} commanders of thousands and commanders of hundreds?
\textbf{8}“For \textbf{all} of you have \textbf{conspired} \textbf{against} me and there is no one who \textbf{reveals} to me that my son has made a \textbf{covenant} with the son of Yishai. And there is not one of you who is \textbf{grieved} for me or \textbf{reveals} to me that my son has stirred up my servant \textbf{against} me, to \textbf{lie} in wait, as it is this day.”
\textbf{9}And Do’ēg the Edomite, who was set over the servants of Sha’ul, answered and said, “I \textbf{saw} the son of Yishai going to Nob, to Ahimelek son of Ahitub.
\textbf{10}And he \textbf{inquired} of \textbf{Ayal} for him, gave him food and gave him the \textbf{sword} of Golyath the Philistine.”
\textbf{11}And the sovereign \textbf{sent} someone to \textbf{call} Ahimelek the priest, son of Ahitub and \textbf{all} his father’s house, the priests who were in Nob. And they \textbf{all} came to the sovereign,
\textbf{12}and Sha’ul said, “\textbf{Hear} now, son of Ahitub!” And he answered, “Here I am, my master.”
\textbf{13}And Sha’ul said to him, “\textbf{Why} have you \textbf{conspired} \textbf{against} me, you and the son of Yishai, by giving him \textbf{bread} and a \textbf{sword} and have \textbf{inquired} of \textbf{Elohim} for him, to rise \textbf{against} me, to \textbf{lie} in wait, as it is this day?”
\textbf{14}And Ahimelek answered the sovereign and said, “And who among \textbf{all} your servants is so \textbf{trustworthy} as Dawid, who is the sovereign’s son-in-law and has turned aside to your counsel and is esteemed in your house?
\textbf{15}“Have I today begun to \textbf{inquire} of \textbf{Elohim} for him? Far be it from me! \textbf{Let} not the sovereign lay a case \textbf{against} his servant, or \textbf{against} any in the house of my father. For your servant \textbf{knew} not of \textbf{all} this, \textbf{little} or \textbf{much}.”
\textbf{16}And the sovereign said, “\textbf{You} shall certainly \textbf{die}, Ahimelek, you and \textbf{all} your father’s house!”
\textbf{17}The sovereign then said to the guards who stood about him, “\textbf{Turn} and put the priests of \textbf{Ayabal} to death, \textbf{because} their \textbf{hand} also is with Dawid and \textbf{because} they \textbf{knew} when he fled and \textbf{did not} \textbf{reveal} it to me.” \textbf{But} the servants of the sovereign \textbf{would not} lift their hands to \textbf{come} \textbf{against} the priests of \textbf{Ayabal}.
\textbf{18}And the sovereign said to Do’ēg, “\textbf{You} turn and \textbf{come} \textbf{against} the priests!” So Do’ēg the Edomite turned and came \textbf{against} the priests and put to \textbf{death} on that day eighty-five men who wore a linen shoulder garment.
\textbf{19}And he \textbf{smote} Nob, the city of the priests, with the edge of the \textbf{sword}, from men even to women, from children even to nursing infants and oxen and donkeys and sheep, with the edge of the \textbf{sword}.
\textbf{20}And one of the sons of Ahimelek son of Ahitub, named Ebyathar, \textbf{escaped} and fled after Dawid.
\textbf{21}And Ebyathar reported to Dawid that
Sha’ul had slain the priests of Ayaz.

22And Dawid said to Ebyathar, “I knew that day, when Do’eg the Edomite was there, that he would certainly inform Sha’ul. I am accountable for all the lives of your father’s house.

23“Remain with me, do not fear. For he who seeks my life seeks your life, but with me you are safe.”

23 And they informed Dawid, saying, “See, the Philistines are fighting against Qe’ilah and they are plundering the threshing-floors.”

2So Dawid inquired of Ayaz, “Shall I go and smite these Philistines?” And Ayaz said to Dawid, “Go and smite the Philistines and save Qe’ilah.”

3And Dawid’s men said to him, “See, we here in Yahudah are afraid. How much more, then, if we go to Qe’ilah against the armies of the Philistines?”

4And Dawid inquired of Ayaz once again. And Ayaz answered him and said, “Arise, go down to Qe’ilah, for I am giving the Philistines into your hand.”

5So Dawid and his men went to Qe’ilah and fought with the Philistines and he led away their livestock and smote them, a great smiting. Thus Dawid saved the inhabitants of Qe’ilah. And it came to be, when Ebyathar son of Ahimelek fled to Dawid at Qe’ilah, that he went down with a shoulder garment in his hand.

6And Sha’ul was informed that Dawid had gone to Qe’ilah. Then Sha’ul said, “Elohim has estranged him into my hand, for he has shut himself in by entering a town that has gates and bars.”

7And Sha’ul summoned all the people to battle, to go down to Qe’ilah to besiege Dawid and his men.

8And Dawid knew that Sha’ul was plotting evil against him and said to Ebyathar the priest, “Bring the shoulder garment here.”

9And Dawid said, “O Ayaz Elohim of Yisra’el, Your servant has heard for certain that Sha’ul seeks to come to Qe’ilah to destroy the city for my sake.

10“Are the landowners of Qe’ilah going to surrender me into his hand? Is Sha’ul coming down, as Your servant has heard? O Ayaz Elohim of Yisra’el, I pray, let Your servant know.” And Ayaz said, “He is coming down.”

11And Dawid said, “Are the landowners of Qe’ilah going to surrender me and my men into the hand of Sha’ul?” And Ayaz said, “They are going to surrender you.”

12Then Dawid and his men, about six hundred, arose and left Qe’ilah and went wherever they could go. And Sha’ul was informed that Dawid had escaped from Qe’ilah and he ceased to go out.

13And Dawid remained in the wilderness, in strongholds and remained in the hill country in the Wilderness of Ziph. And Sha’ul sought him every day, but Elohim did not give him into his hand.

14And Dawid saw that Sha’ul had come out to seek his life while Dawid was in the Wilderness of Ziph at Horesh.

15And Yehonathan, Sha’ul’s son, arose and went to Dawid at Horesh and strengthened his hand in Elohim.”

16And said to him, “Do not fear, for the hand of Sha’ul my father is not going to find you and you are to reign over Yisra’el and I am to be next to you. Even my father Sha’ul knows that.”

17And they made a covenant before Ayaz. And Dawid remained at Horesh while Yehonathan went to his own house.

18And the Ziphites came up to Sha’ul at Gib’ah, saying, “Is Dawid not hiding with us in strongholds Horesh, in the hill of Hakilah, which is on the south of the wasteland?

19“And now, O sovereign, by all the desire of your being, come down, come down and our part is to surrender him into the sovereign’s hand.”

20And Sha’ul said, “Blessed are you of Ayaz, for you have sympathy with me.

21“Please go, prepare yet further and find out and see the place where his
hide-out is, who has seen him there. For I am told that he is very cunning.

24 So look and learn all about the hiding places where he hides. And you shall come back to me with certainty, then I shall go with you. And it shall be, if he is in the land, that I shall search for him throughout all the clans of Yahudah.”

24 And they rose up and went to Ziph before Sha’ul, while Dawi and his men were in the Wilderness of Ma’on, in the desert plain on the south of the wasteland.

25 And Sha’ul and his men went to seek him and they informed Dawi, so he went down to the rock and remained in the Wilderness of Ma’on. And when Sha’ul heard this, he pursued Dawi in the Wilderness of Ma’on.

26 And Sha’ul went on one side of the mountain and Dawi and his men on the other side of the mountain. And Dawi was hurrying to get away from Sha’ul, for Sha’ul and his men were surrounding Dawi and his men to take them.

27 Then a messenger came to Sha’ul, saying, “Hurry and come, for the Philistines have invaded the land!”

28 So Sha’ul turned back from pursuing Dawi and went against the Philistines. Therefore they called that place Sela Hammahleqoth.

29 And Dawi went up from there and remained in strongholds at En Gedî.

24 And it came to be, when Sha’ul had returned from pursuing the Philistines, that it was reported to him, saying, “See, Dawi is in the Wilderness of En Gedî.”

29 So Sha’ul took three thousand chosen men from all Yisra’èl and went to seek Dawi and his men on the Rocks of the Wild Goats.

3 And he came to the sheepfolds, on the way and there was a cave. And Sha’ul went in to relieve himself. Now Dawi and his men were sitting in the sides of the cave.

4 Dawi’s men said to him, “See, the day of which Ayaz said to you, ‘See, I am giving your enemy into your hand and you shall do to him as it seems good to you!’” And Dawi arose and gently cut off a corner of Sha’ul’s robe.

5 And it came to be afterward that the heart of Dawi smote him because he had cut the robe of Sha’ul.

6 So he said to his men, “Far be it from me, by Ayaz, that I should do this matter to my master, anointed of Ayaz, to stretch out my hand against him, for he is the anointed of Ayaz.”

7 And Dawi dispersed his servants with words and did not allow them to rise against Sha’ul. And Sha’ul rose up from the cave and went on his way.

8 And afterward Dawi arose and went out of the cave and called out to Sha’ul, saying, “My master the sovereign!” And when Sha’ul looked behind him, Dawi bowed with his face to the earth and did obeisance.

9 And Dawi said to Sha’ul, “Why do you listen to the words of men who say, ‘See, Dawi seeks to do you evil’?”

10 “See, this day your eyes have seen that Ayaz gave you today into my hand in the cave and one said to slay you. But my eye pardoned you and I said, ‘I do not stretch out my hand against my master, for he is the anointed of Ayaz.’

11 “And my father, see! Yea, see the corner of your robe in my hand!

For in that I cut off the corner of your robe and did not slay you, know and see that there is neither evil nor rebellion in my hand and I have not sinned against you, while you are hunting my life to take it.

12 “Let Ayaz judge between you and me and let Ayaz revenge me on you, but my hand is not against you.

13 “As the proverb of the ancients says, ‘Wrong comes from the wrongdoer.’ But my hand is not against you.

14 “After whom has the sovereign of Yisra’èl come out? Whom do you
pursue? A dead dog? A flea?

And Shemu’èl died and all Yisra’èl gathered and mourned for him and buried him at his home in Ramah. And Dawid arose and went down into the Wilderness of Paran.

Now there was a man in Ma’on and his work was in Karmel and the man was very great. He had three thousand sheep and a thousand goats. And he came to be shearing his sheep in Karmel.

And the name of the man was Nabal and the name of his wife Abigail. And she was a woman of good understanding and good-looking. But the man was hard and evil in his doings. And he was of Kalèḇ.

And Dawid heard in the wilderness that Nabal was shearing his sheep.

And Dawid sent ten young men and Dawid said to the young men, “Go up to Karmel and you shall come to Naḇal, and greet him in my name,

and say this, ‘Long life and peace to you! And peace to your house and peace to all that you have!

Now, I have heard that you have shearsers. Your shepherds have been with us. We did not put them to shame and not a speck of theirs was missing all the days they were in Karmel.

Ask your young men and let them inform you. So let my young men find favour in your eyes, for we come on a good day. Please give whatever comes to your hand to your servants and to your son Dawid.’ ”

The young men of Dawid came and spoke to Naḇal according to all these words, in the name of Dawid and waited.

But Nabal answered the servants of Dawid and said, “Who is Dawid and who is the son of Yishai? The servants who are running away from their masters, have become many now a days.

And shall I take my bread and my water and my meat that I have slaughtered for my shearsers and give it to men coming from who knows where?”

And the young men of Dawid turned around on their way and went back and came and reported to him all these words.

And Dawid said to his men, “Each one gird on his sword.” So they each girded on his sword and Dawid also girded on his sword. And about four hundred men went with Dawid and two hundred remained with the baggage.

And one of the young men informed Abiġayil, the wife of Naḇal, saying, “See, Dawid have sent messengers from the wilderness to greet our master, but he scoffed at them.

But the men were very good to us and did not put us to shame, nor did we miss any item all the days we
accompanied them, when we were in the fields.

They were a wall to us both by night and day, all the days we were with them tending the sheep.

And now, know and see what you should do, for evil has been resolved against our master and against all his household and he is too much of a son of Beliya’al to speak to.”

Abigail made haste and took two hundred loaves and two skins of wine and five sheep made ready, five measures of roasted grain and one hundred clusters of raisins and two hundred cakes of figs and loaded them on donkeys.

And she said to her servants, “Pass over before me. See, I am coming after you.” But she did not inform her husband Nabal.

And it came to be, as she rode on the donkey, that she went down under cover of the hill and there were Dawid and his men, coming down toward her and she met them.

And Dawid had said, “Only in vain have I protected all that this one has in the wilderness, so that not a speck was missing of all that belongs to him. And he has repaid me evil for good.

Let Elohim do so and more also, to the enemies of Dawid, if I leave one male of all who belong to him by morning light.”

And Abigail saw Dawid and she hastened to come down from the donkey and fell on her face before Dawid and bowed down to the ground,

and fell at his feet and said, “On me, my master, let this be a staggering and do not let this be a staggering and stumbling of heart to my master, that you have shed blood without cause, or that my master has saved himself. And when Ayaz has done good to my master, then remember your female servant.”

And Dawid said to Abigail, “Blessed be Ayaz Elohim of Yisra’el, who sent you to meet me today!

And blessed is your good taste and blessed are you, because you have kept me this day from coming to bloodshed and from avenging myself with my own hand.

Nevertheless, as Ayaz Elohim of Yisra’el lives, who has kept me back from doing evil to you, if you had not hurried and come to meet me, not a male would have been left to Nabal by break of day, for certain.”

And Dawid received from her hand what she had brought him and said to her, “Go up in peace to your house. See, I have listened to your voice and have
accepted your face.”

36 And Aḇīqayyīl went to Nāḇal and he was at a feast in his house, like the feast of a sovereign. And Nāḇal’s heart was glad within him and he was exceedingly drunk. So she told him not a word, little or much, until morning light.

37 And it came to be, in the morning, when the wine had gone from Nāḇal and his wife had told him these matters, that his heart died within him and he became like a stone.

38 And it came to be in about ten days, that Aḇāl smote Nāḇal and he died.

39 And Dawīḏ heard that Nāḇal was dead, and he said, “Blessed be Aḇāl, who has pleaded the cause of my reproach from the hand of Nāḇal and has kept His servant from evil!” Aḇāl has returned the evil of Nāḇal on his own head.” And Dawīḏ sent and spoke to Aḇīqayyīl, to take her as his wife.

40 And when the servants of Dawīḏ had come to Aḇīqayyīl at Kārmel, they spoke to her saying, “Dawīḏ sent us to you, to ask you to become his wife.”

41 And she arose, bowed her face to the earth and said, “Here is your female servant, a servant to wash the feet of the servants of my master.”

42 And Aḇīqayyīl hurried and rose and rode on a donkey, with five of her female attendants. She followed the messengers of Dawīḏ and became his wife.

43 Dawīḏ had also taken Aḥīnō’ām of Yīzrē’ēl and so both of them were his wives.

44 But Sha’ul had given Mikāl his daughter, Dawīḏ’s wife, to Palti son of Lāyish, who was from Gāliliyām.

26 And the Ziphītes came to Sha’ul at Gīḇ’āh, saying, “Is not Dawīḏ hiding himself in the hill of Hakīlah, overlooking the wasteland?”

2 And Sha’ul rose up and went down to the Wilderness of Zīf and with him three thousand chosen men of Yīsra’ēl, to seek Dawīḏ in the Wilderness of Zīf.

3 And Sha’ul encamped in the hill of Hakīlah, overlooking the wilderness, by the way, while Dawīḏ was dwelling in the wilderness and he saw that Sha’ul came after him into the wilderness.

4 And Dawīḏ sent out spies and learned that Sha’ul had indeed come.

5 And Dawīḏ rose up and came to the place where Sha’ul had encamped. And Dawīḏ saw the place where Sha’ul lay and Aḇnēr son of Nēr, the commander of his army. And Sha’ul was lying within the enclosure, with the people encamped all around him.

6 And Dawīḏ spoke up and said to Ahīmelek the Hittite and to Abishay son of Tseru’yāh, brother of Yo’aḇ, saying, “Who does go down with me to Sha’ul in the camp?” And Aḇīqayyīl said, “I, I go down with you.”

7 And Dawīḏ and Abishay came to the people by night and saw Sha’ul lying asleep within the camp, with his spear stuck in the ground by his head and Aḇnēr and the people lay all around him.

8 And Abishay said to Dawīḏ, “Elohim has surrendered your enemy into your hand this day. And now, please, let me smite him at once with the spear, right into the earth and not a second time!”

9 But Dawīḏ said to Abishay, “Do not destroy him, for who shall stretch out his hand against the anointed of Aḇāl and be guiltless?”

10 Dawīḏ also said, “As Aḇāl lives, except Aḇāl does smite him, or his day come that he shall die, or he shall go out to battle and perish,

11 far be it from me, by Aḇāl, that I stretch out my hand against the anointed of Aḇāl. And now, please take the spear and the jug of water that are by his head and let us go.”

12 So Dawīḏ took the spear and the jug of water by Sha’ul’s head and they went away. No man saw it, knew it or awoke, for they were all asleep, because a deep sleep from Aḇāl had fallen on them.

13 Dawīḏ passed over to the other side and stood on the top of a hill far away, a great distance being between them.

14 And Dawīḏ called out to the people
and to Abnêr son of Nêr, saying, “Do you not answer, Abnêr?” And Abnêr answered and said, “Who are you, calling out to the sovereign?”

15 And Dawîd said to Abnêr, “Are you not a man? And who is like you in Yisra’êl? Why then have you not guarded your master the sovereign? For one of the people came in to destroy your master the sovereign.

16a What you have done is not good. As Šemû’êl lives, you are worthy to die, because you have not guarded your master, the anointed of Šemû’êl. Now see where the sovereign’s spear is and the jug of water that was by his head.”

17 And Sha’ul recognised Dawîd’s voice and said, “Is that your voice, my son Dawîd?” And Dawîd said, “It is my voice, my master, O sovereign.”

18 And he said, “Why is this that my master is pursuing his servant? For what have I done, or what evil is in my hand?

19a And now, please, let my master the sovereign hear the words of his servant: If Šemû’êl has moved you against me, let Him accept an offering. But if it is the children of men, then they are cursed before Šemû’êl, for they have driven me out today that I should not join myself to the inheritance of Šemû’êl, saying, ‘Go, serve other mighty ones.’

20a And now, do not let my blood fall to the earth before the face of Šemû’êl. For the sovereign of Yisra’êl has come out to seek a flea, as when one hunts a partridge in the mountains.”

21 And Sha’ul said, “I have sinned. come back, my son Dawîd. For no more am I going to do evil to you, because my life was precious in your eyes today. See, I have acted foolishly and have greatly strayed.”

22 And Dawîd answered and said, “See, the sovereign’s spear! And let one of the young men come over and get it.

23a And let Šemû’êl reward every man for his righteousness and his trustworthiness, for this day Šemû’êl gave you into my hand, but I would not stretch out my hand against the anointed of Šemû’êl.

24a And see, as your life has been valued in my eyes today, so let my life be valued in the eyes of Šemû’êl and let Him deliver me out of all distress.”

25 And Sha’ul said to Dawîd, “Blessed are you, my son Dawîd, achieving much and indeed prevailing!” Then Dawîd went on his way and Sha’ul returned to his place.

27 And Dawîd said in his heart,

“Now I shall perish by the hand of Sha’ul, some day. There is naught better for me than to escape to the land of the Philistines. Then Sha’ul shall give up searching for me any longer in any part of Yisra’êl and I shall escape out of his hand.”

2 So Dawîd rose up and passed over with the six hundred men who were with him to Akîsh son of Ma’ôk, sovereign of Gath.

3 And Dawîd dwelt with Akîsh at Gath, he and his men, each man with his household – Dawîd with his two wives, Ahînô’am the Yizrê’êlitess and Abîgâyil the Karmelitess, Nabal’s widow.

4 And it was reported to Sha’ul that Dawîd had fled to Gath, so he sought him no more.

5 Dawîd said to Akîsh, “If I have now found favour in your eyes, let them give me a place in some town in the country, to dwell there. Why should your servant dwell in the royal city with you?”

6 And Akîsh gave him Tsiqla’äq that day. That is why Tsiqla’äq has belonged to the sovereigns of Yahudah to this day.

7 And the time that Dawîd dwelt in the country of the Philistines came to be a year and four months.

8 And Dawîd and his men went up and raided the Geshurites and the Girzites and the Amalqîtes. For those nations were the inhabitants of the land from of old, as you go to Shur, even as far as the land of Mitsrayim.

9 And when Dawîd had smitten the land, he left neither man nor woman alive, but took away sheep and cattle
And donkeys and camels and garments and returned and came to Akish.

10 And Akish would say, “Where have you made a raid today?” And Dawid would say, “Against the South of Yahudah, or against the South of the Yerahme’élites, or against the South of the Qěynites.”

11 Dawid did not keep alive man nor woman, to bring news to Gath, saying, “Lest they inform against us, saying, ‘Thus Dawid did.’” And this was his practice all the days that he dwelt in the country of the Philistines.

12 And Akish trusted Dawid, saying to himself, “He has indeed made himself a stench to his people in Yisra’ěl and has become my servant forever.”

28 And it came to be in those days that the Philistines gathered their armies for battle, to fight with Yisra’ěl. And Akish said to Dawid, “You know, of course, that you are to go out with me in the army, you and your men.”

2And Dawid said to Akish, “Very well, you shall know what your servant should do.” And Akish said to Dawid, “Very well, I make you one of my chief guardians forever.”

3 And Shemu’ēl had died and all Yisra’ěl had mourned for him and buried him in Ramah, in his own city. And Sha’ul had put away the mediums and the spiritists from the land.

4 And the Philistines were gathered and came and encamped at Shuněm. And Sha’ul gathered all Yisra’ěl and they encamped at Gilboa.

5 And when Sha’ul saw the army of the Philistines, he was afraid and his heart trembled greatly.

6 And Sha’ul inquired of Ayāz, but Ayāz did not answer him, either by dreams or by Urim or by the prophets.

7 Sha’ul then said to his servants, “Find me a woman who is a medium, to go to her and inquire of her.” And his servants said to him, “Look, there is a woman who is a medium at En Dor.”

8 And Sha’ul disguised himself and put on other garments and went, he and two men with him. And they came to the woman by night. And he said, “Please divine for me and bring up for me the one I shall name.”

9 But the woman said to him, “Look, you know what Sha’ul has done, how he has cut off the mediums and the spiritists from the land. Why then do you lay a snare for my life, to put me to death?”

10 And Sha’ul swore to her by Ayāz, saying, “As Ayāz lives, no punishment comes upon you for this matter.”

11 And the woman said, “Whom do I bring up for you?” So he said, “Bring up Shemu’ēl for me.”

12 And when the woman saw Shemu’ēl, she cried out with a loud voice. And the woman spoke to Sha’ul, saying, “Why have you deceived me? You yourself are Sha’ul!”

13 And the sovereign said to her, “Do not be afraid. What did you see?” And the woman said to Sha’ul, “I saw a spirit coming up out of the earth.”

14 And he said to her, “What is his form?” And she said, “An old man is coming up and he is covered with a mantle.” And Sha’ul knew that it was Shemu’ēl and he bowed with his face to the ground and did obeisance.

15 And Shemu’ēl said to Sha’ul, “Why have you disturbed me by bringing me up?” And Sha’ul answered, “I am deeply distressed, for the Philistines are fighting against me and Elohim has turned aside from me and does not answer me any more, neither by prophets nor by dreams. So I have called you, to reveal to me what I should do.”

16 Then Shemu’ēl said, “And why do you ask me, seeing Ayāz has turned aside from you and has become your enemy?”

17“ And Ayāz has done for Himself as He spoke by me. For Ayāz has torn the reign out of your hand and given it to your neighbour, to Dawid.

18 Because you did not obey the voice of Ayāz nor execute His burning wrath upon Amalēq, therefore Ayāz
has done this matter to you today.

19Further, אָזַל also gives Yisra’ĕl with you into the hand of the Philistĕl. And tomorrow you and your sons are with me. אָזַל also gives the army of Yisra’ĕl into the hand of the Philistĕl."

20And immediately Shā’ul fell on the ground, his complete length and greatly feared because of the words of Shemu’ĕl. And there was no strength in him, for he had eaten no food all day or all night.

21And the woman came to Shā’ul and saw that he had been greatly disturbed and said to him, “Your female servant has obeyed your voice and I have put my life in my hands and has listened to the words which you spoke to me.

22And now, please listen to the voice of your female servant too and let me set a piece of bread before you. And eat, so that you have strength when you go on your way.”

23But he refused and said, “I am not going to eat.” But his servants, together with the woman, urged him. And he listened to their voice.

So he rose from the ground and sat on the bed.

24And the woman had a fatted calf in the house and she quickly slaughtered it. And she took flour and kneaded it and baked unleavened bread from it.

25And she brought it before Shā’ul and his servants. And they ate and rose up and went away that night.

And the princes of the Philistines were wroth with him and the princes of the Philistines said to him, “Send the man back, let him return to the place which you have appointed for him and do not let him go down with us to battle, lest in the battle he become our adversary. For with what could he appease his master, if not with the heads of these men?

54Is this not Dawid, of whom they sang to each other in dances, saying, ‘Sha’ul smote his thousands and Dawid his ten thousands’?”

And Akish called Dawid and said to him, “As HWHY lives, you have been straight and your going out and your coming in with me in the army is good in my eyes. For to this day I have not found evil in you since the day of your coming to me. But the princes you are not good.

7And now, return and go in peace and do no evil in the eyes of the princes of the Philistines.”

8And Dawid said to Akish, “But what have I done? And to this day what have you found in your servant as long as I have been with you, that I should not go and fight against the enemies of my master the sovereign?”

9But Akish answered and said to Dawid, “I know that you are as good in my eyes as a messenger of Elohim, but the princes of the Philistines have said, ‘Let him not go up with us to the battle.’

10And now, rise early in the morning with your master’s servants who have come with you. And as soon as you are up early in the morning and have light, then go.”

11And Dawid and his men rose up early to go in the morning, to return to the land of the Philistines and the Philistines went up to Yizre’ĕl.
And it came to be, when Dawi and his men came to Tsiqlaq, on the third day, that the Amalqites had invaded the South and Tsiqlaq and burned it with fire.

And they took captive the women and those who were there, from small to great. They did not kill anyone, but they led them away and went their way.

And Dawi and his men came to the city and saw it burned with fire and their wives and their sons and their daughters had been taken captive.

And Dawi and the people who were with him lifted up their voices and wept, until they had no more power to weep.

And Dawi’s two wives, Ahino’am the Yizr’e-šeliss and Abía-yil the widow of Nabal the Karmelitte, had been taken captive.

And Dawi was greatly distressed, for the people spoke of stoning him, because the being of all the people was grieved, each for his sons and his daughters. But Dawi strengthened himself in יהוה his Elohim.

And Dawi said to Ebyathar the priest, son of Ahimeleq, “Please bring the shoulder garment here to me.” So Ebyathar brought the shoulder garment to Dawi.

And Dawi inquired of יהוה, saying, “Do I pursue this band? Do I overtake them?” And He answered him, “Pursue, for you shall certainly overtake them and certainly rescue.”

So Dawi went with the six hundred men who were with him and came to the wadi Besor, where a halt was made by those who were left behind,

while Dawi pursued, he and four hundred men – for two hundred halted, who were too faint to pass over the wadi Besor.

And they found a man in the field, a Mitsrite and took him to Dawi. And they gave him bread and he ate and they let him drink water,

and gave him a piece of a cake of figs and two clusters of raisins. And when he had eaten, his strength came back to him, for he had not eaten bread nor drunk water for three days and three nights.

And Dawi said to him, “To whom do you belong and where are you from?”

And he said, “I am a young man from Mitsrayim, servant of an Amalqite. And my master left me behind, for I had been sick three days.

“We attacked the south of the Keréthites and against that which belongs to Yahuḏah and upon the south of Kaléḇ and burned Tsiqlaq with fire.”

And Dawi said to him, “Could you bring me down to this marauding band?”

And he said, “Swear to me by Elohim that you neither kill me nor surrender me into the hands of my master, then I bring you down to this marauding band.”

And he brought him down and saw they were spread out over all the land, eating and drinking and dancing, because of all the great spoil which they had taken from the land of the Philistines and from the land of Yahuḏah.

And Dawi smote them from twilight until the evening of the next day. None of them escaped, except four hundred young men who rode on camels and fled.

And Dawi rescued all that the Amalqites had taken. Dawi also rescued his two wives.

And there was none missing to them, whether small or great, whether sons or daughters, or spoil or whatever they had taken from them.

Dawi recovered all.

Besides, Dawi captured all the flocks and herds they had driven before those livestock and they said, “This is Dawi’s spoil.”

And Dawi came to the two hundred men who were too faint to follow Dawi, who had also been left at the wadi Besor. And they went out to meet Dawi and to meet the people who were with him. And when Dawi came near the people, he greeted them.

And all the evil and worthless men of those who went with Dawi answered and said, “Because they did not go with us, we do not give them any of the spoil
that we have rescued, except for every man’s wife and children and let them take them and go.”

23 But Dawid said, “My brothers, do not do so with what אָיָּל has given us, who has protected us and gave into our hand the band that came against us.

24 And who would listen to you in this matter? For as his portion is who goes down to the battle, so is his portion who remains with the baggage, they share alike.”

25 And it came to be, from that day forward, he appointed it for a law and a right-ruling for Yisra’ĕl to this day.

26 And when Dawid came to Tsiqlaḡ, he sent some of the spoil to the elders of Yahudah, to his friends, saying, “Here is a present for you from the spoil of the enemies of אָיָּל,”

27 to those in Bĕyth Ėl and to those in Ramoth of the South and to those in Yattir,

28 and to those in Aro’ĕr and to those in Siphmoth and to those in Eshtemoa,

29 and to those in Rakal and to those in the cities of the Yerahme’ĕlites and to those in the cities of the Qĕynites,

30 and to those in Hormah and to those in Korashan and to those in Athak,

31 and to those in Hebron and to all the places where Dawid had gone up and down, he and his men.

31 And the Philistines were fighting against Yisra’ĕl and the men of Yisra’ĕl fled from before the Philistines and fell slain on Mount Gilboa.

2 And the Philistines followed hard after Sha’ul and his sons. And the Philistines smote Yehonathan and Aḇinaḏab and Malkishua, sons of Sha’ul.

3 And the battle went hard against Sha’ul and the archers hit him, so that he was severely wounded by the archers.

4 And Sha’ul said to his armour-bearer, “Draw your sword and thrust me through with it, lest these uncircumcised men come and thrust me through and roll themselves on me.” But his armour-bearer would not, for he was greatly afraid. So Sha’ul took the sword and fell on it.

5 And when his armour-bearer saw that Sha’ul was dead, he also fell on his sword and died with him.

6 Thus Sha’ul died and three of his sons and his armour-bearer, also all his men, together on that day.

7 And they saw – the men of Yisra’ĕl who were beyond the valley and those who were beyond the Yardĕn – that the men of Yisra’ĕl had fled and that Sha’ul and his sons were dead. So they forsook the cities and fled and the Philistines came and dwelt in them.

8 And the next day it came to be, when the Philistines came to strip the slain, that they found Sha’ul and his three sons fallen on Mount Gilboa.

9 And they cut off his head and stripped off his armour and sent word throughout the land of the Philistines, to announce it in the house of their idols and to the people.

10 And they placed his armour in the house of the Ashtaroth and they fastened his body to the wall of Bĕyth Shan.

11 And the inhabitants of Yaḇĕsh Gil’ad heard what the Philistines had done to Sha’ul,

12 and all the brave men arose and went all night and took the body of Sha’ul and the bodies of his sons from the wall of Bĕyth Shan. And they came to Yaḇĕsh and burned them there.

13 And they took their bones and buried them under the tamarisk tree at Yaḇĕsh and fasted for seven days.
And it came to be after the death of Sha’ul, when Dawi had returned from smiting the Amalĕqites, that Dawi remained two days in Tsiqlaḡ.

And it came to be on the third day, that see, a man came out of the camp from Sha’ul with his garments torn and dust on his head. And it came to be, when he came to Dawi, that he fell to the ground and did obeisance.

And Dawi said to him, “From where do you come?” And he said to him, “I have escaped from the camp of Yisra’ĕl.”

4And Dawi said to him, “What was the matter? Please inform me.” And he said, “The people have fled from the battle and also many of the people have fallen and are dead, and Sha’ul and Yehonathan his son are dead too.”

5And Dawi said to the young man who informed him, “How do you know that Sha’ul and Yehonathan his son are dead?”

6And the young man who informed him said, “By chance I was on Mount Gilboa and saw Sha’ul leaning on his spear. And see, the chariots and horsemen followed hard after him.

7And when he looked behind him, he saw me and called to me and I answered, ‘Here I am.’

8And he said to me, ‘Who are you?’ So I answered him, ‘I am an Amalĕqite.’

9And he said to me, ‘Please stand over me and put me to death, for agony has seized me, but my life is still in me.’

10So I stood beside him and put him to death, for I knew he would not live after he had fallen. And I took the diadem that was on his head and the bracelet that was on his arm and have brought them here to my master.”

11And Dawi took hold of his own garments and tore them and also all the men who were with him.

12And they mourned and wept and fasted until evening for Sha’ul and for Yehonathan his son and for the people of Yisra’ĕl and for the house of Yisra’ĕl, because they had fallen by the sword.

13Then Dawi asked the young man who informed him, “Where are you from?” And he answered, “I am the son of a sojourner, an Amalĕqite.”

14And Dawi said to him, “How was it you were not afraid to stretch out your hand to destroy the anointed of Yisra’ĕl?”

15And Dawi called one of the young men and said, “Draw near and fall on Him!” And he smote him so that he died.

16And Dawi said to him, “Your blood is on your own head, for your own mouth has witnessed against you, saying, ‘I myself have put to death the anointed of Yisra’ĕl.’”

17Then Dawi lamented with this lamentation over Sha’ul and over Yehonathan his son, and he ordered “The Bow” to be taught to the children of Yahudah.

See, it is written in the Book of Yashar:

19“The splendour of Yisra’ĕl Is slain on your high places! How the mighty have fallen!

20Declare it not in Gath, Proclaim it not in the streets of Ashqelon, Lest the daughters of the Philistines rejoice, Lest the daughters of the uncircumcised exult.

21Mountains of Gilboa! No dew or rain be upon you, Nor fields of offerings. For there the shield of the mighty
lay rejected,  
The shield of Sha’ul, not anointed  
with oil.

22“From the blood of the slain,  
From the fat of the mighty,  
The bow of Yehonathan did not turn back,  
And the sword of Sha’ul did not return empty.

23“Sha’ul and Yehonathan were beloved  
And pleasant in their lives,  
And in their death they were not parted.  
They were swifter than eagles,  
They were stronger than lions.

24Daughters of Yisra’ĕl – weep over Sha’ul,  
Who wrapped you in scarlet, with finery;  
Who decked your robes with ornaments of gold.

25“How the mighty have fallen  
In the midst of the battle!  
Yehonathan was slain in your high places.

26I am distressed for you, my brother Yehonathan.  
You have been very pleasant to me.  
Your love to me was wondrous,  
Surpassing the love of women.

27“How the mighty have fallen,  
The weapons of battle perish!”

And it came to be afterwards that Dawid inquired of HWHY, saying, “Do I go up to any of the cities of Yahuḏah?”  
And HWHY said to him, “Go up.” And Dawid said, “Where should I go up?”  
And He said, “To Ḥeḇron.”

2And Dawid went up there, as well as his two wives, Ahino’am the Yizre’ĕlitess and Abigail the widow of Nabal the Karmelite.

3And Dawid brought up the men who were with him, each man with his household and they dwelt in the cities of Hebron.

4And the men of Yahuḏah came and anointed Dawid sovereign over the house of Yahuḏah there. They also reported to Dawid, saying, “The men of Yabĕš Gil’ad are they who buried Sha’ul.”

5Dawid then sent messengers to the men of Yabĕš Gil’ad and said to them, “You are blessed of YAYAL, for you have shown this kindness to your master, to Sha’ul, that you buried him.

6“And now, YAYAL show kindness and truth to you and I am also going to do you good, because you have done this deed.

7“And now, let your hands be strengthened and be brave, for your master Sha’ul is dead, and also the house of Yahuḏah has anointed me sovereign over them.”

8But Abnĕr son of Nĕr, commander of the army of Sha’ul, took Ishbosheth the son of Sha’ul and brought him over to Mahanayim.

9and set him up to reign over Gil’ad and over the Ashĕrites and over Yizre’ĕl and over Ephrayim and over Binyamin and over all Yisra’ĕl.

10Ishbosheth, son of Sha’ul, was forty years old when he began to reign over Yisra’ĕl and he reigned two years. Only the house of Yahuḏah followed Dawid.

11And the time that Dawid was sovereign in Hebron over the house of Yahuḏah was seven years and six months.

12And Abnĕr son of Nĕr and the servants of Ishbosheth son of Sha’ul, went out from Mahanayim to Gib’on.

13And Yo’ab son of Tseruyah and the servants of Dawid, went out and met them by the pool of Gib’on. And they sat down, one on one side of the pool and the other on the other side of the pool.

14And Abnĕr said to Yo’ab, “Let the young men now rise and compete before us.” And Yo’ab said, “Let them rise.”

15And they rose and went over by number, twelve from Binyamin, followers of Ishbosheth son of Sha’ul and twelve from the servants of Dawid.

16And each one grasped his opponent by the head and thrust his sword in his opponent’s side and they fell down
together. So that place was called the Field of Sharp Swords, which is in Gib'on.

17And the battle was fierce that day and Abner and the men of Yisra'el were smitten before the servants of Dawid.

18And there were three sons of Tseruyah there, Yo'ab and Abishai and Asah'el. And Asah’el was light on his feet, as one of the gazelles in the field.

19And Asah’el pursued Abner and in going he did not turn aside to the right or to the left from following Abner.

20And Abner looked behind him and said, “Are you Asah’el?” And he answered, “I am.”

21And Abner said to him, “Turn aside to your right hand or to your left and lay hold on one of the young men and take his armour for yourself.” But Asah’el would not turn aside from following him.

22And Abner again said to Asah’el, “Turn aside from following me. Why should I smite you to the ground? How then could I face your brother Yo’ab?”

23But he refused to turn aside and Abner smote him with the blunt end of the spear in the stomach, so that the spear came out of his back. And he fell down there and died on the spot. And it came to be that as many as came to the place where Asah’el fell down and died, stood still.

24And Yo’ab and Abishai pursued Abner. And the sun was going down and they came to the hill of Ammah, which overlooks Giya by the way to the Wilderness of Gib’on.

25And the children of Binyamin gathered together behind Abner and became a single company and took their stand on top of a hill.

26And Abner called to Yo’ab and said, “Should the sword devour forever? Do you not know that it is bitter in the latter end? And when are you going to say to the people to turn back from pursuing their brothers?”

27And Yo’ab said, “As Elohim lives, if you had not spoken, then all the people would have given up pursuing their brothers only the next morning.”

28Yo’ab then blew a ram’s horn and all the people halted and pursued Yisra’el no further, nor did they fight any more.

29And Abner and his men went on all that night through the desert plain and passed over the Yardên and went through all Bithron. And they came to Mahanayim.

30And Yo’ab turned back from pursuing Abner. And when he had gathered all the people together, there were missing of Dawid’s servants nineteen men and Asah’el.

31But the servants of Dawid had smitten, of Binyamin and Abner’s men, three hundred and sixty men who died.

32And they brought Asah’el and buried him in his father’s tomb, which was in Bêth Lyhem. And Yo’ab and his men went all night and they came to Hebron at daybreak.

3And the fighting between the house of Sha’ul and the house of Dawid was long drawn out. But Dawid grew stronger and stronger and the house of Sha’ul grew weaker and weaker.

2And sons were born to Dawid in Hebron. And his first-born was Amnon by Ahino’am the Yizre’elitess;

3and his second, Kil’ab, by Abigail the widow of Na’bal the Karmelite; and the third, Absha’lom son of Ma’akah, the daughter of Talmai, sovereign of Geshur;

4and the fourth, Adoniyah son of Haggith; and the fifth, Shephatya’h son of Abital;

5and the sixth, Yithre’am, by Dawid’s wife Eglah. These were born to Dawid in Hebron.

6And it came to be, while there was fighting between the house of Sha’ul and the house of Dawid, that Abner was strengthening himself in the house of Sha’ul.

7And Sha’ul had a concubine, whose name was Ritspah, daughter of Ayah. And Ishbosheth said to Abner, “Why have you gone in to my father’s
concubine?"

8 And Abnĕr was very displeased at the words of Ishbosheth and said, “Am I a dog’s head that belongs to Yahuḏah, that I show kindness to the house of Sha’ul your father, to his brothers and to his friends today and have not let you fall into the hand of Dawi, that you charge me today with a sin concerning this woman?

9 "Elohim does so to Abnĕr and more also, if I do not do for Dawi as ayaz has sworn to him:

10 to cause the reign to pass over from the house of Sha’ul and to raise up the throne of Dawi over Yisra’el and over Yahuḏah, from Dan to Be’ĕrsheba.”

11 And he was unable to answer Abnĕr another word, because he feared him.

12 And Abnĕr sent messengers on his behalf to Dawi, saying, “Whose is the land?” saying also, “Make your covenant with me and see, my hand is with you to bring all Yisra’el to you.”

13 And Dawi said, “Good, I make a covenant with you. Only one matter I am asking of you: you do not see my face unless you first bring Mikal, daughter of Sha’ul, when you come to see my face.”

14 Dawi then sent messengers to Ishbosheth son of Sha’ul, saying, “Give me my wife Mikal, to whom I became engaged for a hundred foreskins of the Philistines.”

15 And Ishbosheth sent and took her from her husband, from Palti’el son of Layish.

16 But her husband went with her to Bahurim, going on and weeping behind her. And Abnĕr said to him, “Go, turn back!” And he turned back.

17 And Abnĕr had a word with the elders of Yisra’el, saying, “In time past you were seeking for Dawi to be sovereign over you.

18 And now, do it! For ayaz has spoken of Dawi, saying, ‘By the hand of My servant Dawi, I save My people Yisra’el from the hand of the Philistines and the hand of all their enemies.’ ”

19 And Abnĕr also spoke in the hearing of Binyamin. And Abnĕr also went to speak in the hearing of Dawi in Hebron all that seemed good to Yisra’el and all the house of Binyamin.

20 And Abnĕr and twenty men with him came to Dawi at Hebron. And Dawi made a feast for Abnĕr and the men who were with him.

21 And Abnĕr said to Dawi, “Let me arise and go and gather all Yisra’el to my master the sovereign and let them make a covenant with you and you shall reign over all that your being desires.”

And Dawi sent Abnĕr away and he went in peace.

22 And see, the servants of Dawi and Yo’ab came from a raid and brought much spoil with them. But Abnĕr was not with Dawi in Hebron, for he had sent him away and he had gone in peace.

23 And Yo’ab and all the army that was with him came and they reported to Yo’ab, saying, “Abnĕr son of Nĕr came to the sovereign and he sent him away and he has gone in peace.”

24 And Yo’ab went to the sovereign and said, “What have you done? See, Abnĕr has come to you! Why is it that you sent him away and he has already gone? 25 You know that Abnĕr son of Nĕr came to deceive you, to know your going out and your coming in and to know all that you are doing.”

26 Yo’ab then left Dawi and he sent messengers after Abnĕr, who brought him back from the well of Sirah. But Dawi did not know it.

27 Thus Abnĕr returned to Hebron and Yo’ab took him aside in the gate to speak with him privately and there struck him in the stomach, so that he died for the blood of Asah’el his brother.

28 And when Dawi heard it afterwards, he said, “My reign and I are guiltless before ayaz forever of the blood of Abnĕr son of Nĕr.

29 Let it rest on the head of Yo’ab and on all his father’s house. And let there never fail to be in the house of Yo’ab one who has a discharge or is a leper, who leans on a staff or falls by the sword, or who lacks bread.”
30 So Yo’āb and Abishai his brother slew Abnēr, because he had killed their brother Asah’ēl at Gib’on in the battle.
31 And Dawid said to Yo’āb and to all the people who were with him, “Tear your garments, gird yourselves with sackcloth and mourn for Abnēr.” And Sovereign Dawid followed the coffin.
32 And they buried Abnēr in Hebron. And the sovereign lifted up his voice and wept at the grave of Abnēr and all the people wept.
33 And the sovereign sang a lament over Abnēr and said, “Should Abnēr die as a fool dies?
34 Your hands were not bound nor your feet put into shackles. As one falls before sons of evil, so you fell.” And all the people wept over him again.
35 And all the people came to cause Dawid to eat food while it was still day, but Dawid swore, saying, “Elohim do so to me and more also, if I taste bread or whatever else til the sun goes down!”
36 And all the people took note of it and it was good in their eyes, since whatever the sovereign did was good in the eyes of all the people.
37 And all the people and all Yisra’ēl knew that day that it had not been the sovereign’s intent to kill Abnēr son of Nēr.
38 The sovereign also said to his servants, “Do you not know that a prince and a great one has fallen in Yisra’ēl today?
39 And I am weak today, though anointed sovereign. And these men, the sons of Tseruyah, are too harsh for me. Let YA’AL repay the evil-doer according to his evil.”

4 And the son of Sha’ul heard that Abnēr had died in Hebron and he lost heart and all Yisra’ēl was troubled.
2 And the son of Sha’ul had two men, commanders of bands and the name of one was Ba’anah and the name of the other Rēkāḇ, sons of Rimmon the Be’ērothite, of the children of Binyamin.

For Be’ēroth was also reckoned to Binyamin,
3 because the Be’ērothites fled to Gittayim and have been sojourners there until this day.
4 Now Yehonathan, son of Sha’ul, had a son who was lame in his feet. He was five years old when the news about Sha’ul and Yehonathan came from Yizrē’ēl and his nurse took him up and fled. And it came to be, as she hurried to flee, that he fell and became lame. And his name was Mephibosheth.
5 So the sons of Rimmon the Be’ērothite, Rēkāḇ and Ba’anah, went and came at about the heat of the day to the house of Ishbosheth, who was lying on his bed at noon.
6 And they came into the midst of the house, to fetch wheat and they struck him in the stomach and Rēkāḇ and Ba’anah his brother escaped.
7 Thus they came into the house when he was lying on his bed in his bedroom and they smote him and slew him and beheaded him. And they took his head and went the way of the desert plain all night,
8 and brought the head of Ishbosheth to Dawid at Hebron and said to the sovereign, “See, the head of Ishbosheth, the son of Sha’ul your enemy, who sought your life. So YA’AL has given my master the sovereign vengeance on Sha’ul and his seed this day.”
9 And Dawid answered Rēkāḇ and Ba’anah his brother, sons of Rimmon the Be’ērothite and said to them, “As YA’AL lives, who has redeemed my life out of all distress,
10 when someone reported to me, saying, ‘See, Sha’ul is dead,’ and he was a bearer of good news in his own eyes, I then took hold of him and slew him in Tsiqlaḡ, which was the reward I gave him for his news.
11 “How much more, when wrong men have slain a righteous man in his own house on his bed, should I not now require his blood at your hand and remove you from the earth?”
12 And Dawid commanded his young men and they slew them and cut off their hands and feet and hanged them by the pool in Hebron. And they took the head of Ishbosheth and buried it in the tomb of Abner in Hebron.

5 And all the tribes of Yisra'el came to Dawid at Hebron and spoke, saying, “Look, we are your bone and your flesh.

2 “Formerly, when Sha'ul was sovereign over us, you were the one who led Yisra'el out and brought them in. And Ayaz said to you, ‘Shepherd My people Yisra’el and be ruler over Yisra’el.’”

3 And all the elders of Yisra’el came to the sovereign at Hebron and Sovereign Dawid made a covenant with them at Hebron before Ayaz. And they anointed Dawid sovereign over Yisra’el.

4 Dawid was thirty years old when he began to reign and he reigned forty years.

5 In Hebron he reigned over Yehudah seven years and six months and in Yerushalayim he reigned thirty-three years over all Yisra’el and Yehudah.

6 And the sovereign and his men went to Yerushalayim against the Yebusites, the inhabitants of the land. And they spoke to Dawid, saying, “Except you take away the blind and the lame, you are not going to come in here,” thinking, “Dawid is not going to come in here.”

7 But Dawid captured the stronghold of Tsiyon, the City of Dawid.

8 And Dawid said on that day, “Anyone who smites the Yebusites, let him go by the water-shaft and take the lame and the blind, who are hated by Dawid’s being.” That is why they say, “The blind and the lame do not come into the house.”

9 And Dawid dwelt in the stronghold and called it the City of Dawid. And Dawid built all around from the Millo and inward.

10 And Dawid went on and became great and Ayaz Elohim of hosts was with him.

11 Now Hiram sovereign of Tsor sent messengers to Dawid and cedar trees and carpenters and masons. And they built a house for Dawid.

12 And Dawid knew that Ayaz had established him as sovereign over Yisra’el and that He had exalted His reign, because of His people Yisra’el.

13 And Dawid took more concubines and wives from Yerushalayim, after he had come from Hebron and more sons and daughters were born to Dawid.

14 And these were the names of those born to him in Yerushalayim: Shammua, Shobab, Nathan and Shelomoh,

15 Yibhar, Elishua, Nepheq and Yaphiya,

16 Elishama, Elyada and Eliphelet.

17 And the Philistines heard that they had anointed Dawid sovereign over Yisra’el and all the Philistines went up to search for Dawid, but Dawid heard and went down to the stronghold.

18 And the Philistines came and spread themselves out in the Valley of Repha’im.

19 And Dawid inquired of Ayaz, saying, “Do I go up against the Philistines? Do You give them into my hand?” And Ayaz said to Dawid, “Go up, for I shall certainly give the Philistines into your hand.”

20 And Dawid came to Ba’al Peratsim and Dawid smote them there. And he said, “Ayaz has broken through my enemies before me, like a breakthrough of water.” So he called the name of that place Ba’al Peratsim.

21 And they left their images there and Dawid and his men took them away.

22 And the Philistines again came up and were spread out in the Valley of Repha’im.

23 And when Dawid inquired of Ayaz, He said, “Do not go up, turn around behind them and you shall come upon them in front of the mulberry trees.

24 And it shall be, when you hear the sound of stepping in the tops of the mulberry trees, then act promptly, for then Ayaz shall go out before you to smite the camp of the Philistines.”

25 And Dawid did so, as Ayaz commanded him and smote the
Philistines from Geḇa as far as Gezer.

6 Now Dawiḏ again gathered all the chosen men of Yisra’el, thirty thousand.
2 And Dawiḏ rose up and went with all the people who were with him from Ba’alé Yahuḏah, to bring up from there the ark of Elohim, that is called by the Name, the Name Ayăl of Hosts, who dwells between the kerubim.
3 And they placed the ark of Elohim on a new wagon and brought it from the house of Abinadab, which was on the hill. And Uzzah and Aḥyo, sons of Abinadab, were leading the new wagon.
4 And they brought it from the house of Abinadab, which was on the hill, with the ark of Elohim. And Aḥyo was walking before the ark.
5 And Dawiḏ and all the house of Yisra’el were dancing before Ayăl, with all instruments of fir wood and with lyres and with harps and with tambourines and with sistrons and with cymbals.
6 And when they came to the threshing-floor of Naḵon, Uzzah reached out toward the ark of Elohim and took hold of it, for the oxen stumbled.
7 And the wrath of Ayăl burned against Uzzah and Elohim smote him there for the fault. And he died there by the ark of Elohim.
8 And Dawiḏ was displeased because Ayăl had broken out against Uzzah. And he called the name of the place Perets Uzzah, until this day.
9 And Dawiḏ was afraid of Ayăl on that day and said, “How shall the ark of Ayăl come to me?”
10 And Dawiḏ would not move the ark of Ayăl with him into the City of Dawiḏ, but Dawiḏ turned it aside to the house of Obėd-Edom the Gittite.
11 And the ark of Ayăl remained in the house of Obėd-Edom the Gittite three months and Ayăl blessed Obėd-Edom and all his house.
12 And it was reported to Sovereign Dawiḏ, saying, “Ayăl has blessed the house of Obėd-Edom and all that he has, because of the ark of Elohim.” Dawiḏ then went and brought up the ark of Elohim from the house of Obėd-Edom to the City of Dawiḏ with rejoicing.
13 And it came to be, when those bearing the ark of Ayăl had gone six steps, that he slaughtered bulls and fattened sheep.
14 And Dawiḏ danced before Ayăl with all his might. And Dawiḏ was wearing a linen shoulder garment.
15 Thus Dawiḏ and all the house of Yisra’el brought up the ark of Ayăl with shouting and with the sound of the ram’s horn.
16 And it came to be, when the ark of Ayăl came into the City of Dawiḏ, that Miḵal, daughter of Sha’ul, looked through a window and saw Sovereign Dawiḏ leaping and dancing before Ayăl and she despised him in her heart.
17 So they brought the ark of Ayăl in and set it in its place in the midst of the Tent that Dawiḏ had pitched for it. And Dawiḏ brought burnt offerings before Ayăl and peace offerings.
18 And when Dawiḏ had finished bringing burnt offerings and peace offerings, he blessed the people in the Name of Ayăl of hosts.
19 And he apportioned to all the people, to all the crowd of Yisra’el, from man even to women, to each one a loaf of bread and a measure and a cake of raisins. And all the people left, each one to his house.
20 And Dawiḏ returned to bless his household and Miḵal the daughter of Sha’ul came out to meet Dawiḏ and said, “How esteemed was the sovereign of Yisra’el today, uncovering himself today in the eyes of the female servants of his servants, as one of the foolish ones shamelessly uncovers himself!”
21 So Dawiḏ said to Miḵal, “Before Ayăl, who chose me instead of your father and all his house, to appoint me ruler over the people of Ayăl over Yisra’el, so I danced before Ayăl.
And I shall be even more slight than this and shall be humble in my own eyes. But as for the female servants of whom you have spoken, by them I am esteemed.”

And Mikal the daughter of Sha’ul had no children to the day of her death.

And it came to be when the sovereign was dwelling in his house and ayāl had given him rest from all his enemies all around,

that the sovereign said to Nathan the prophet, “See now, I am dwelling in a house of cedar, but the ark of Elohim dwells within curtains.”

And Nathan said to the sovereign, “Go, do all that is in your heart, for ayāl is with you.”

And it came to be that night that the Word of ayāl came to Nathan, saying,

“Go and say to My servant Dawi, ‘Thus said ayāl, “Would you build a house for Me to dwell in?”

For I have not dwelt in a house since the time that I brought the children of Yisra’el from Mitsrayim, even to this day, but have moved about in a Tent and in a Dwelling Place.

Wherever I have walked with all the children of Yisra’el, have I ever spoken a word to anyone from the tribes of Yisra’el, whom I commanded to shepherd My people Yisra’el, saying, ‘Why have you not built Me a house of cedar?’ ”

And now, say to My servant Dawi, ‘Thus said ayāl of hosts, “I took you from the pasture, from following the flock, to be ruler over My people, over Yisra’el.

And I have been with you wherever you have gone and have cut off all your enemies from before you and have made you a great name, like the name of the great ones who are on the earth.

And I shall appoint a place for My people Yisra’el and shall plant them and they shall dwell in a place of their own and no longer be afraid, neither shall the children of wickedness oppress them again, as at the first, even from the day I appointed rulers over My people Yisra’el and have caused you to rest from all your enemies. And ayāl has declared to you that He would make you a house.

When your days are filled and you rest with your fathers, I shall raise up your seed after you, who comes from your inward parts and shall establish his reign.

He does build a house for My Name and I shall establish the throne of his reign forever.

I am to be his Father and he is My son. If he does perversely, I shall reprove him with the rod of men and with the blows of the sons of men.

But My kindness does not turn aside from him, as I turned it aside from Sha’ul, whom I removed from before you.

And your house and your reign are to be steadfast forever before you – your throne is established forever.”

According to all these words and according to all this vision, so Nathan spoke to Dawid.

And Sovereign Dawi went in and sat before ayāl and he said, “Who am I, O Master ayāl? And what is my house, that You have brought me this far?

And yet this was a small matter in Your eyes, O Master ayāl. And You have also spoken of Your servant’s house for a great while to come. And is this the teaching of man, O Master ayāl?

And what more does Dawi say to You? For You, Master ayāl, know Your servant.

Because of Your word and according to Your own heart, You have done all this greatness, to make it known to Your servant.

You are great indeed, O Master ayāl. For there is none like You and there is no Elohim but You, according to all that we have heard with our ears.

And who is like Your people,
like Yisra’el, the one nation on the earth whom Elohim went to redeem for Himself as a people, to make for Himself a Name and to do for You greatness and awesome deeds for Your land before Your people, whom You redeemed for Yourself from Mitsrayim, from the nations and their mighty ones? 24 And You have established for Yourself Your people Yisra’el as Your own people forever and You, Ayāz, have become their Elohim. 25 And now, O Ayāz Elohim, the word which You have spoken concerning Your servant and concerning his house, establish it forever and do as You have said. 26 And let/permit Your Name be made great forever, saying, ‘Ayāz of hosts is the Elohim over Yisra’el.’ And let the house of Your servant Dawi be established before You. 27 For You, O Ayāz of hosts, the Elohim of Yisra’el, have revealed this to Your servant, saying, ‘I build you a house.’ Therefore Your servant has taken heart to pray this prayer to You. 28 And now, O Master Ayāz, You are Elohim and Your words are true and You have spoken this goodness to Your servant. 29 And now, be pleased to bless the house of Your servant, to be before You, forever. For You, O Master Ayāz, have spoken it and with Your blessing let the house of Your servant be blessed forever.”

8 And after this it came to be that Dawi smote the Philistines and humbled them. And Dawi took the bridle of the mother city out of the hand of the Philistines.

3 Dawi also smote Mo’ab and measured them off with a line, causing them to lie down on the earth. With two lines he measured off those to be put to death and with one complete line those to be kept alive. And the Mo’abites became Dawi’s servants and brought presents.

5 Dawi captured from him one thousand and seven hundred horsemen and twenty thousand foot soldiers. And Dawi destroyed all the chariots, but he left of them a hundred chariots.

6 And the Arameans of Damascus came to help Hadadezer sovereign of Tsobah and Dawi smote twenty-two thousand of the Arameans.

7 Then Dawi put watch-posts in Aram of Damascus. And the Arameans became Dawi’s servants and brought presents.

8 Dawi took the spoils of Hadadezer, sovereign of Tso, from Bērothai, cities of Hadadezer, Sovereign Dawi took very much bronze.

9 And To’i sovereign of Hamath heard that Dawi had smitten all the army of Hadadezer,

10 so To’i sent Yoram his son to Sovereign Dawi, to ask peace of him and bless him, because he had fought against Hadadezer and smote him, for Hadadezer had battles with To’i. And Yoram brought with him objects of silver, gold and of bronze.

11 Sovereign Dawi also set these apart to Ayāz, along with the silver and gold that he had set-apart from all the nations which he had humbled:

12 from Aram and from Mo’ab and from the children of Ammon and from the Philistines and from Amalēq and from the spoil of Hadadezer son of Rehob, sovereign of Tsobah.

13 And Dawi made a name for himself when he returned from smiting eighteen thousand Arameans in the Valley of Salt. And he put watch-posts in Edom. Throughout all Edom he put watch-posts and all the Edomites became Dawi’s servants. And Ayāz saved Dawi wherever he went.

15 And Dawi reigned over all Yisra’el and Dawi was doing right-ruling and
righteousness to all his people.

16 And Yo‘aḇ son of Tseruyah was over the army and Yehoshaphat son of Ahīluḏ was recorder,
17 and Tsadoq son of Ahitub and Ahimelek son of Ebyathar were the priests and Serayah was the scribe,
18 and Benayahu son of Yehoyada was over both the Kerēḥmites and the Peleḵmites and Dawiḏ’s sons were priests.

9 And Dawiḏ said, “Is there still anyone who is left of the house of Sha’ul, that I might show him kindness, because of Yehonathan?”

2 And the house of Sha’ul had a servant whose name was Tsiba. And they had called him to Dawiḏ and the sovereign said to him, “Are you Tsiba?” And he said, “Your servant!”

3 And the sovereign said, “Is there not still someone of the house of Sha’ul, so that I show him the kindness of Elohim?” And Tsiba said to the sovereign, “There is still a son of Yehonathan, lame in his feet.”

4 So the sovereign said to him, “Where is he?” And Tsiba said to the sovereign, “See, he is in the house of Makir son of Ammi’ēl, in Lo Debar.”

5 And Sovereign Dawiḏ sent and brought him out of the house of Makir son of Ammi’ēl, from Lo Debar.

6 And Mephibosheth son of Yehonathan, son of Sha’ul, came to Dawiḏ and fell on his face and did obeisance. And Dawiḏ said, “Mephibosheth!” And he answered, “Here is your servant!”

7 Dawiḏ then said to him, “Do not fear, for I shall certainly show you kindness because of Yehonathan your father and shall return to you all the land of Sha’ul your grandfather and let you eat bread at my table continually.”

8 And he bowed himself and said, “What is your servant, that you should turn to such a dead dog as I?”

9 And the sovereign called Tsiḇa servant of Sha’ul and said to him, “I have given to your master’s son all that belonged to Sha’ul and to all his house.

10 And you and your sons and your servants, shall work the land for him and you shall bring in its yield and your master’s son shall have food to eat. But let Mephibosheth your master’s son eat bread at my table always.” And Tsiba had fifteen sons and twenty servants.

11 And Tsiba said to the sovereign, “According to all that my master the sovereign has commanded his servant, so your servant does.” “As for Mephibosheth,” said the sovereign, “he shall eat at my table as one of the sons of the sovereign.”

12 And Mephibosheth had a young son whose name was Miko. And all who dwelt in the house of Tsiba were servants of Mephibosheth.

13 And Mephibosheth was dwelling in Yerushalayim, for he ate continually at the sovereign’s table. And he was lame in both his feet.

10 After this it came to be that the sovereign of the children of Ammon died and Hanun his son reigned in his place.

2 And Dawiḏ said, “Let me show kindness to Hanun son of Nahash, as his father showed kindness to me.” So Dawiḏ sent by the hand of his servants to comfort him concerning his father. And when Dawiḏ’s servants came into the land of the children of Ammon,

3 the chiefs of the children of Ammon said to Hanun their master, “Is Dawiḏ esteeming your father in your eyes in that he has sent comforters to you? Has Dawiḏ not rather sent his servants to you to search the city and to spy it out and to overthrow it?”

4 So Hanun took Dawiḏ’s servants and shaved off half of their beards and cut off their garments in the middle, as far as their buttocks and sent them away.

5 And they informed Dawiḏ and he sent to meet them, because the men were greatly ashamed. And the sovereign
said, “Wait at Yeriho until your beards have grown and then return.”

6 And when the children of Ammon saw that they had become a stench to Dawid, the children of Ammon sent and hired Arameans of Bêyth Rehob and Arameans of Tsoba, twenty thousand foot soldiers and the sovereign of Ma’akah, one thousand men and men of Toḇ, twelve thousand men.

7 And Dawid heard and sent Yo’ab and the entire army, the mighty men.

8 And the children of Ammon came out and put themselves in battle array at the entrance of the gate. And the Arameans of Tsoba and Rehob and men of Toḇ and Ma’akah were by themselves in the field.

9 And Yo’ab saw that the battle line was against him before and behind and he chose out of all the chosen men of Yisra’ēl and put them in battle array against the Arameans.

10 And the rest of the people he gave under the hand of Abishai his brother and he put them in battle array against the children of Ammon.

11 And he said, “If the Arameans are too strong for me, then you shall help me. But if the children of Ammon are too strong for you, then I shall come and help you.

12 “Be strong and let us show strength for our people and for the cities of our Elohim and let/permit awāz do what is good in His eyes.”

13 And Yo’ab drew near and the people with him, to battle against Aram and they fled before him.

14 And when the children of Ammon saw that the Arameans were fleeing, they also fled before Abishai and went into the city. And Yo’ab returned from the children of Ammon and came to Yerushalayim.

15 And Aram saw that they were smitten before Yisra’ēl and they gathered together,

16 and Haḏaḏezer sent and brought out the Arameans who were beyond the River and they came to Hēlām. And Shobak the commander of the army of Haḏaḏezer went before them.

17 And it was reported to Dawid and he gathered all Yisra’ēl and passed over the Yardēn and came to Hēlām. And Aram set themselves in battle array against Dawid and they fought with him.

18 And Aram fled before Yisra’ēl and Dawid slew seven hundred charioteers and forty thousand horsemen of Aram and he smote Shobak, commander of their army, who died there.

19 And all the sovereigns, the servants of Haḏaḏezer, saw that they were smitten by Yisra’ēl and made peace with Yisra’ēl and served them. And the Arameans were afraid to help the children of Ammon any more.

11 And it came to be at the turn of the year, at the time sovereigns go out to battle, that Dawid sent Yo’ab and his servants with him and all Yisra’ēl and they destroyed the children of Ammon and besieged Rabbah. But Dawid remained at Yerushalayim.

20 And it came to be, at evening time, that Dawid rose up from his bed and walked about on the roof of the sovereign’s house. And from the roof he saw a woman bathing and the woman was very good to look at.

21 And Dawid sent and asked about the woman and one said, “Is this not Bathsheba, the daughter of Eliyam, the wife of Uriyah the Hittite?”

22 And Dawid sent messengers, to fetch her. And she came to him and he lay with her – for she was cleansing herself from her uncleanness – and she returned to her house.

23 And the woman conceived and sent and informed Dawid and said, “I am pregnant.”

24 Then Dawid sent to Yo’ab, “Send Uriyah the Hittite to me.” And Yo’ab sent Uriyah to Dawid.

25 And Uriyah came to him and Dawid asked how Yo’ab was doing and how the people were doing and how the fighting was going.
8 And Dawid said to Uriyah, “Go down to your house and wash your feet.” And Uriyah went out from the sovereign’s house and a gift from the sovereign followed him.

9 But Uriyah lay down at the door of the sovereign’s house with all the servants of his master and did not go down to his house.

10 And they informed Dawid, saying, “Uriyah did not go down to his house,” so Dawid said to Uriyah, “Did you not come from a journey? Why did you not go down to your house?”

11 And Uriyah said to Dawid, “The ark and Yisra’ел and Yahudah are dwelling in booths and my master Yo’aḇ and the servants of my master are encamped in the open fields. And I, should I go to my house to eat and to drink and to lie with my wife? As you live and as your being lives, let me not do this.”

12 And Dawid said to Uriyah, “Remain here today also and tomorrow I let you go.” So Uriyah remained in Yerushalayim, that day and the next.

13 And Dawid called him and he ate and drank before him and he made him drunk. And at evening he went out to lie on his bed with the servants of his master, but he did not go down to his house.

14 And it came to be in the morning that Dawid wrote a letter to Yo’aḇ and sent it by the hand of Uriyah.

15 And he wrote in the letter, saying, “Set Uriyah in the front of the heaviest battle and you shall turn away from him and he shall be smitten and shall die.”

16 And it came to be, as Yo’aḇ watched the city, that he appointed Uriyah to the place where he knew there were brave men.

17 And the men of the city came out and fought with Yo’aḇ. And some of the people of the servants of Dawid fell. And Uriyah the Hittite also died.

18 And Yo’aḇ sent and reported to Dawid all the events of the battle, and commanded the messenger, saying, “When you have finished reporting all the events of the battle to the sovereign,

20 then it shall be, if the sovereign’s wrath rises and he says to you, ‘Why did you go so near to the city when you fought? Did you not know that they would shoot from the wall?’

21 Who smote Abimelek the son of Yerubbesheth? Was it not a woman who threw an upper millstone on him from the wall, so that he died in Thēḇēts? Why did you go near the wall? Then you shall say, ‘Your servant Uriyah the Hittite is also dead.’”

22 And the messenger went and came and reported to Dawid all with which Yo’aḇ had sent him.

23 And the messenger said to Dawid, “The men have been mighty against us and came out to us in the field, but we drove them back as far as the entrance of the gate.

24 And the archers shot from the wall at your servants. And some of the sovereign’s servants are dead, and your servant Uriyah the Hittite is also dead.”

25 And Dawid said to the messenger, “Say to Yo’aḇ, ‘Do not let this matter be evil in your eyes, for the sword devours one as well as another. Strengthen your attack against the city and overthrow it.’ And encourage him.”

26 And the wife of Uriyah heard that Uriyah her husband was dead, and she lamented for her husband.

27 And when her mourning was over, Dawid sent and brought her to his house and she became his wife and bore him a son. But the deed that Dawid had done was evil in the eyes of HWHY.

12 Then HWHY sent Nathan to Dawid. And he came to him and said to him, “There were two men in one city, one rich and the other poor.

20 The rich one had flocks and herds, very many.

22 But the poor one had only one little ewe lamb which he had bought and kept alive. And it grew up with him and with his children together.
It ate of his own food and drank from his own cup and lay in his bosom. And it was like a daughter to him.

4* And a traveller came to the rich man, who refused to take from his own flock and from his own herd to prepare one for the wayfaring man who had come to him, but he took the poor man’s lamb and prepared it for the man who had come to him.”

5 And the wrath of Dawi burned greatly against the man and he said to Nathan, “As Ayaz lives, the man who has done this is a son of death!

6 Also, he has to repay four-fold for the lamb, because he did this deed and because he had no compassion.”

7 Then Nathan said to Dawi, “You are the man! Thus said Ayaz Elohim of Yisra’èl, ‘I anointed you sovereign over Yisra’èl and I delivered you from the hand of Sha’ul.

8 I gave you your master’s house and your master’s wives into your bosom and gave you the house of Yisra’èl and Yahudah. And if that were not enough, I also would have given you much more!

9 Why have you despised the Word of Ayaz to do evil in His eyes? You have killed Uriyah the Hittite with the sword and his wife you took to be your wife and you have killed him with the sword of the children of Ammon.

10 And now, the sword does not turn aside from your house, because you have despised Me and have taken the wife of Uriyah the Hittite to be your wife.’

11 Thus said Ayaz, ‘See, I am raising up evil against you, from your own house and shall take your wives before your eyes and give them to your neighbour and he shall lie with your wives in the sight of this sun.

12 For you did it in secret, but I shall do this deed before all Yisra’èl and before the sun.’ ”

13 And Dawi said to Nathan, “I have sinned against Ayaz.” And Nathan said to Dawi, “Also, Ayaz has put away your sin, you shall not die.

14 “However, because by this deed you have greatly scorned Ayaz, the child also who is born to you shall certainly die.”

15 And Nathan went to his house and Ayaz smote the child that Uriyah’s wife had born to Dawid and he was sick.

16 And Dawi sought Elohim for the child and Dawid fasted and went in and spent all night lying on the ground.

17 So the elders of his house stood up over him, to raise him up from the earth. But he would not, nor did he eat food with them.

18 And on the seventh day it came to be that the child died. And the servants of Dawi were afraid to inform him that the child was dead, for they said, “Look, while the child was still alive, we spoke to him and he would not listen to our voice. And how do we say to him that the child is dead? Then he shall do evil!”

19 And Dawi saw that his servants were whispering and Dawi perceived that the child was dead. Then Dawi said to his servants, “Is the child dead?” And they said, “He is dead.”

20 Dawi then rose up from the ground and washed and anointed himself and changed his garments. And he went into the House of Ayaz and bowed himself, then came to his own house and asked and they set food before him, so he ate.

21 And his servants said to him, “What is this that you have done? You fasted and wept because of the living child, but when the child died, you rose up and ate food.”

22 And he said, “While the child was alive I fasted and wept, for I said, ‘Who knows whether Ayaz shows favour unto me and the child shall live?’

23 “But now he is dead, why should I fast? Am I able to bring him back again? I am going to him, but he does not return to me.”

24 And Dawi comforted Bathsheba his wife and went in to her and lay with her. So she bore a son and he called his name...
And Shelomoh. And Ayaz loved him,
and sent by the hand of Nathan the prophet and called his name Yedideyah, because of Ayaz.

And Yo’ab fought against Rabbah of the children of Ammon and captured the royal city.

And Yo’ab sent messengers to Dawid and said, “I have fought against Rabbah and I have captured the city’s water supply.

And now, gather the rest of the people together and encamp against the city and capture it, lest I capture the city and it be called after my name.”

And Dawid gathered all the people and went to Rabbah and fought against it and captured it.

He took their sovereign’s crown from his head. And its weight was a talent of gold, with precious stones and it was on Dawid’s head. And he brought out the spoil of the city, a very great amount.

And he brought out the people who were in it and set them to the saw and to sharp instruments of iron and to axes of iron and made them pass over to the brick works. And so he did with all the cities of the children of Ammon. And Dawid and all the people returned to Yerushalayim.

And after this it came to be that Abshalom son of Dawid had a lovely sister, whose name was Tamar and Amnon son of Dawid loved her.

And Amnon was distressed, even to become sick, because of his sister Tamar – for she was a maiden – and it was hard in the eyes of Amnon to do whatever to her.

And Amnon had a friend whose name was Yonadab son of Shim’ah, Dawid’s brother. Now Yonadab was a very wise man.

And he said to him, “Why are you, the sovereign’s son, becoming thinner day after day? Explain it to me.” And Amnon said to him, “I love Tamar, my brother Abshalom’s sister.”

And Yonadab said to him, “Lie down on your bed and pretend to be sick and when your father comes to see you, say to him, ‘Please let my sister Tamar come and give me food and make the food before my eyes so that I see it and eat it from her hand.’ ”

So Amnon lay down and pretended to be sick and when the sovereign came to see him, Amnon said to the sovereign, “Please let Tamar my sister come and make a couple of cakes for me before my eyes, so that I eat from her hand.”

And Dawid sent to Tamar, to the house, saying, “Please go to the house of your brother Amnon and make food for him.”

So Tamar went to her brother Amnon’s house, while he was lying down. And she took dough and kneaded it and made cakes before his eyes and baked the cakes.

And she took the pan and turned them out before him, but he refused to eat. And Amnon said, “Make everyone go away from me.” And they all went out from him.

And Amnon said to Tamar, “Bring the food into the bedroom, that I eat from your hand.” And Tamar took the cakes which she had made and brought them to Amnon her brother in the bedroom.

And she brought them to him to eat and he took hold of her and said to her, “Come, lie with me, my sister.”

And she answered him, “No, my brother, do not humble me, for it is not done so in Yisra’el. Do not do this wickedness!

And I, where could I take my shame? And you – you would be like one of the fools in Yisra’el. Do not do this wickedness!

And I, where could I take my shame? And you – you would be like one of the fools in Yisra’el. And now, please speak to the sovereign, for he would not withhold me from you.”

But he would not listen to her voice and being stronger than she, he humbled her and lay with her.

Amnon then hated her exceedingly, so that the hatred with which he hated her was greater than the love with which he had loved her. And Amnon said to her, “Arise, go!”
And she said to him, “No, for this evil of sending me away is worse than the other you have done to me.” But he would not listen to her.

And he called his young man serving him and said, “Now put this one out, away from me and bolt the door behind her.”

And she had on a long coat, for the sovereign’s maiden daughters wore such garments. And his servant put her out and bolted the door behind her.

And Tamar put ashes on her head and tore her long coat that was on her and put her hand on her head and went away crying bitterly.

And Abshalom her brother said to her, “Has Amnon your brother been with you? But now, keep silent, my sister. He is your brother, do not take this matter to heart.” So Tamar remained in the house of her brother Abshalom, but was ruined.

And Sovereign Dawi heard all these reports and he was very wroth.

And Abshalom spoke to his brother Amnon neither good nor evil. For Abshalom hated Amnon, because he had humbled his sister Tamar.

And it came to be, after two years, that Abshalom had sheep-shearers in Ba’al Hatsor, which is beside Ephrayim. So Abshalom invited all the sons of the sovereign.

And Abshalom came to the sovereign and said, “See, your servant has sheep-shearers. Please, let the sovereign and his servants go with your servant.”

But the sovereign said to Abshalom, “No, my son, let us not all go now, lest we be too heavy on you.” And he urged him, but he would not go. And he blessed him.

And Abshalom said, “If not, please let my brother Amnon go with us.” And the sovereign said to him, “Why should he go with you?”

And Abshalom urged him, so he let Amnon and all the sons of the sovereign go with him.

And Abshalom had commanded his servants, saying, “Watch and when the heart of Amnon is glad with wine and I shall say to you, ‘Smite Amnon!’ then kill him. Do not be afraid. Have I not commanded you? Be strong and brave.”

Then the servants of Abshalom did to Amnon as Abshalom had commanded. Then all the sons of the sovereign rose up and each one mounted his mule and fled.

And it came to be, while they were on the way, that news came to Dawi, saying, “Abshalom has smitten all the sons of the sovereign and not one of them is left!”

And the sovereign rose up and tore his garments and lay on the ground and all his servants stood by with their garments torn.

And Yonadab son of Shim’ah, Dawi’s brother, answered and said, “Do not let my master say they have killed all the young men, the sons of the sovereign, for only Amnon is dead. For by the command of Abshalom this has been appointed from the day that he humbled his sister Tamar.

And now, let not my master the sovereign take the matter to his heart, to think that all the sons of the sovereign are dead. For only Amnon is dead.”

And Abshalom fled and the young man who was watching lifted up his eyes and looked and saw many people were coming from the way behind him, on the side of the hill.

Then Yonadab said to the sovereign, “Look, the sons of the sovereign are coming; as your servant said, so it is.”

And it came to be, as soon as he had finished speaking, that look, the sons of the sovereign came and they lifted up their voice and wept. And the sovereign too and all his servants wept very bitterly.

But Abshalom fled and went to Talmai son of Ammihu, sovereign of Geshur. And Dawi mourned for his son all the days.

So Abshalom fled and went to Geshur and was there three years.

Sovereign Dawi then longed to go
14 And Yo’āḇ son of Tseruyah knew that the heart of the sovereign was towards Abshalom.

2And Yo’āḇ sent to Teqowa and brought from there a wise woman and said to her, “Please pretend to be a mourner and put on mourning garments and do not anoint yourself with oil, but act like a woman who has been mourning a long time for the dead.

3Then you shall go to the sovereign and speak to him according to this word.” And Yo’āḇ put the words in her mouth.

4And when the woman of Teqowa spoke to the sovereign, she fell on her face to the ground and did obeisance and said, “Save, O sovereign!”

5And the sovereign said to her, “What is your trouble?” And she answered, “Truly I am a widow, my husband is dead.

6And your female servant had two sons. And the two fought with each other in the field and there was no one to part them, but the one smote the other and killed him.

7And see, the entire clan has risen up against your female servant and said, ‘Give him who smote his brother, so that we put him to death for the life of his brother whom he killed and destroy the heir also.’ Thus they would extinguish my burning coal that is left and leave to my husband neither name nor remnant on the earth.”

8And the sovereign said to the woman, “Go to your house and let me give orders concerning you.”

9And the woman of Teqowa said to the sovereign, “My master, O sovereign, let the crookedness be on me and on my father’s house and the sovereign and his throne be guiltless.”

10And the sovereign said, “Whoever speaks to you, bring him to me and let him no longer touch you.”

11And she said, “Please let the sovereign remember Āyāl your Elohim and the redeemer of blood not destroy any more, lest they destroy my son.” And he said, “As Āyāl lives, not one hair of your son shall fall to the ground.”

12And the woman said, “Please, let your female servant speak a word to my master the sovereign.” And he said, “Speak.”

13And the woman said, “And why have you reasoned like this against the people of Elohim? For in speaking this word the sovereign is as one who is guilty, in that the sovereign does not give his outcast one home again.

14“For we shall certainly die and become like water spilled on the ground, which is not gathered up again. Yet Elohim does not take away a life, but shall devise ways, so that His outcast ones are not cast out from Him.

15“And now I have come to speak this word to my master the sovereign because the people have made me afraid. And your female servant said, ‘Please let me speak to the sovereign, it could be that the sovereign does what his female servant asks, for the sovereign has listened to deliver his female servant from the hand of the man seeking to destroy me and my son together from the inheritance of Elohim.’

16“Then your female servant said, ‘Please let the word of my master the sovereign be comforting, for my master the sovereign is as the messenger of Elohim, in discerning the good and the evil. And Āyāl your Elohim is with you.’ ”

17And the sovereign answered and said to the woman, “Please do not hide from me the matter that I am asking you.” And the woman said, “Please, let my master the sovereign speak.”

18And the sovereign said, “Is the hand of Yo’āḇ with you in all this?” And the woman answered and said, “As your
being lives, my master the sovereign, no one turns to the right or to the left from all that my master the sovereign has spoken. For your servant Yo’āḇ commanded me and he put all these words in the mouth of your female servant.

20:4 Your servant Yo’āḇ has done this to change the appearance of the matter. But my master is wise, according to the wisdom of a messenger of Elohim, to know all that is in the earth.”

21 And the sovereign said to Yo’āḇ, “See now, you shall do this matter. And go, bring back the young man Abshalom.”

22 And Yo’āḇ fell to the ground on his face and did obeisance and blessed the sovereign. And Yo’āḇ said, “Today your servant knows that I have found favour in your eyes, my master, O sovereign, in that the sovereign has done the word of his servant.”

23 And Yo’āḇ rose up and went to Geshur and brought Abshalom to Yerushalayim.

24 And the sovereign said, “Let him return to his own house, but do not let him see my face.” And Abshalom went to his own house and did not see the sovereign’s face.

25 And in all Yisra’ā’el there was no one who was praised as much as Abshalom for his good looks. From the sole of his foot to the crown of his head there was no blemish in him.

26 And when he cut the hair of his head – for it was at every year’s end that he cut it because it was heavy on him – when he cut it, he weighed the hair of his head at two hundred sheqels by the sovereign’s weight.

27 And to Abshalom were born three sons and one daughter whose name was Tamar. She was a woman of fair appearance.

28 And Abshalom dwelt in Yerushalayim, two years and he had not seen the sovereign’s face.

29 Then Abshalom sent for Yo’āḇ, to send him to the sovereign, but he would not come to him. And he sent again the second time, but he would not come.

30 And he said to his servants, “See, Yo’āḇ’s field is near mine and he has barley there. Go and set it on fire.” And Abshalom’s servants set the field on fire.

31 Then Yo’āḇ rose up and came to the house of Abshalom and said to him, “Why have your servants set my field on fire?”

32 And Abshalom said to Yo’āḇ, “Look, I sent to you, saying, ‘Come here, so that I send you to the sovereign, to say, ‘Why have I come from Geshur? It was good for me while I was there.’” And now, let me see the sovereign’s face. And if there is any crookedness in me, then you shall put me to death.”

33 Yo’āḇ then went to the sovereign and informed him. And he called for Abshalom and he came to the sovereign and bowed himself on his face to the ground before the sovereign. Then the sovereign kissed Abshalom.

15 And it came to be after this that Abshalom prepared a chariot and horses for himself and fifty men to run before him.

2 And Abshalom used to rise early and stand beside the way to the gate. And it came to be, whenever anyone who had a complaint came to the sovereign for a right-ruling, that Abshalom would call to him and say, “What city are you from?”

3 Abshalom would say to him, “Look, your matters are good and right, but you have nobody from the sovereign to hear you.”

4 And Abshalom would say, “Oh, that I were made judge in the land and everyone who has any complaint or case would come to me and I shall let right be done to him.”

5 And it came to be, whenever anyone came near him to bow down to him, that he would put out his hand and take him and kiss him.
And Abshalom did this to all Yisra’ĕl who came to the sovereign for right-ruling. And Abshalom stole the hearts of the men of Yisra’ĕl.

And it came to be at the end of four years that Abshalom said to the sovereign, “Please, let me go to Hebron and pay the vow which I vowed to HWHY."

And the sovereign said to Ittai the Gittite, “Why do you go, you also, with us? Turn back and remain with the sovereign, for you are a foreigner and also an exile from your own place.

“Because you came yesterday and should I today make you wander up and down with us, when I am going wherever I am going? Return and take your brothers back. Kindness and truth be with you.”

And Ittai answered the sovereign and said, “As HWHY lives and as my master the sovereign lives, in whatever place my master the sovereign is, whether in death or life, let your servant also be there.”

Therefore Dawid said to Ittai, “Go and pass over.” And Ittai the Gittite and all his men and all the little ones who were with him passed over.

And all the land was weeping with a loud voice and all the people were passing over. And the sovereign himself was passing over the wadi Qidron and all the people were passing over toward the way of the wilderness.

And see, Tsadoq also came and all the Lĕwites with him, bearing the ark of the covenant of Elohim. And they set down the ark of Elohim and Ebyathar went up until all the people completed passing over from the city.

And the sovereign said to Tsadoq, “Take the ark of Elohim back to the city. If I find favour in the eyes of HWHY, then He shall bring me back and show me both it and His dwelling.

But if He says thus, ‘I have not delighted in you,’ here I am, let Him do to me as seems good in His eyes.”

And the sovereign said to Tsadoq the priest, “Are you not a seer? Return to
the city in peace and your two sons with you, Ahima'ats your son and Yehonathan son of Ebyathar.

28a See, I am waiting in the desert plains of the wilderness until word comes from you to inform me.”

29And Tsadoq and Ebyathar took the ark of Elohim back to Yerushalayim and they remained there.

30And Davi went up by the ascent of the Mount of Olives and wept as he went up. And he had his head covered and went barefoot. And all the people who were with him covered their heads and went up, weeping as they went up.

31And Davi was informed, saying, “Ahithophel is among the conspirators with Abshalom.” And Davi said, “O ayal, I pray You, make the counsel of Ahithophel foolish!”

32And it came to be that Davi came to the summit, where he bowed himself before Elohim and saw Hushai the Arkite, coming to meet him with his robe torn and dust on his head.

33And Davi said to him, “If you pass on with me, then you shall become a burden to me,

34but if you return to the city and say to Abshalom, “I am your servant, O sovereign, once a servant of your father, but now I am your servant,” then you shall nullify the counsel of Ahithophel for me.

35a And are not Tsadoq and Ebyathar the priests with you there? And it shall be that every matter you hear from the sovereign’s house, you should report to Tsadoq and Ebyathar the priests.

36a See, there with them are their two sons, Ahima’ats, Tsadoq’s son and Yehonathan, Ebyathar’s son. And by them you shall send me every matter you hear.”

37And Hushai, Davi’s friend, went into the city. And Abshalom came into Yerushalayim.

16 And Davi had passed on a little from the summit and saw Tsi'ba the servant of Mephibosheth, who met him with a couple of saddled donkeys and on them two hundred loaves and one hundred cakes of raisins and one hundred summer fruit and a skin of wine.

2And the sovereign said to Tsi'ba, “Why do you have these?” And Tsi'ba said, “The donkeys are for the sovereign’s household to ride on and the bread and summer fruit for the young men to eat and the wine for the wearied to drink in the wilderness.”

3And the sovereign said, “And where is the son of your Master?” And Tsi'ba said to the sovereign, “See, he remains in Yerushalayim, for he said, ‘Today the house of Yisra’el is going to return the reign of my father to me.’ ”

4And the sovereign said to Tsi'ba, “See, all that belongs to Mephiboseth is yours.” And Tsi'ba said, “I have bowed myself, let me find favour in your eyes, my master, O sovereign!”

5And when Sovereign Davi came to Ba'urim he saw a man from the clan of the house of Sha’ul, whose name was Shim’i son of Gëra, coming from there. He came out, cursing as he came.

6And he threw Davi with stones and all the servants of Sovereign Davi. And all the people and all the mighty men were on his right and on his left.

7And this is what Shim’i said as he cursed, “Get out! Get out! O man of blood and man of Beliya’al!

8a ayal has brought upon you all the blood of the house of Sha’ul, in whose place you have reigned. And ayal has given the reign into the hand of Abshalom your son. And see, you are in your own evil, for you are a man of blood!”

9And Abishai son of Tseruyah said to the sovereign, “Why should this dead dog curse my master the sovereign? Please, let me pass over and take off his head!”

10The sovereign said, “What have I to do with you, you sons of Tseruyah? For let him curse, even because ayal has
said to him, ‘Curse Dawid.’ And who should say, ‘Why did you do that?’ ”

11 And Dawid said to Abishai and all his servants, “See how my son who came from my own body seeks my life and how much more now this Binyamite? Leave him alone and let him curse, for by has spoken to him.

12 If so be, by does look on my affliction and by shall return good to me for his cursing today.”

13 And as Dawid and his men went in the way, Shim‘î walked alongside him on the hillside and cursed as he went and threw stones at him and kicked up dust.

14 And the sovereign and all the people who were with him became weary and they refreshed themselves there.

15 And Abshalom and all the people, the men of Yisra‘el, came to Yerushalayim and Ahithophel was with him.

16 And it came to be, when Hushai the Arkite, the friend of Dawid, had come to Abshalom, that Hushai said to Abshalom, “Let the sovereign live! Let the sovereign live!”

17 And Abshalom said to Hushai, “Is this your kindness to your friend? Why did you not go with your friend?”

18 And Hushai said to Abshalom, “No, I am for the one whom by and this people and all the men of Yisra‘el have chosen and with him I remain.

19 And besides, whom should I serve? Should it not be before his son? As I have served before your father, so I am before you.”

20 And Abshalom said to Ahithophel, “Give your advice. What should we do?”

21 And Ahithophel said to Abshalom, “Go in to your father’s concubines, whom he has left to look after the house. And all Yisra‘el shall hear that you have made yourself a stench to your father. And the hands of all who are with you shall be strong.”

22 So they pitched a tent for Abshalom on the top of the house and Abshalom went in to his father’s concubines before the eyes of all Yisra‘el.

23 Now the advice Ahithophel gave in those days was as if one had inquired at the Word of Elohim. So was all the advice of Ahithophel both to Dawid and to Abshalom.

17 And Ahithophel said to Abshalom, “Please let me choose twelve thousand men and let me arise and pursue Dawid tonight, and come upon him while he is weary and weak. And I shall make him afraid and all the people who are with him shall flee. And I shall smite the sovereign alone,

3 and bring back all the people to you. When all return except the man whom you seek, all the people should be at peace.”

4 And the saying pleased Abshalom and all the elders of Yisra‘el.

5 But Abshalom said, “Now call Hushai the Arkite also and let us hear what he says too.”

6 And Hushai came to Abshalom and Abshalom spoke to him, saying, “Ahithophel has spoken according to this word. Should we do as he says? If not, speak up.”

7 And Hushai said to Abshalom, “The advice that Ahithophel has given is not good at this time.”

8 And Hushai said, “You know your father and his men, that they are mighty men and they are as bitter in being as a bear robbed of her cubs in the field. And your father is a man of battle and would not spend the night with the people.

9 See, by now he is hidden in some pit, or in some place. And it shall be, when some of them fall at the first, that whoever hears it shall say, ‘There has been a slaughter among the people who are following Abshalom.’

10 And even he who is brave, whose heart is like the heart of a lion, would utterly melt. For all Yisra‘el knows that your father is a mighty man and those who are with him are brave men.

11 But I advise: Let all Yisra‘el without fail be gathered to you, from Dan to
2 SHEMU’EL 18

Be’ĕrsheba, as numerous as the sand by the sea and that you yourself go to battle.

12‘And we shall come upon him in some place where he is found and fall on him as the dew falls on the ground. And there shall be left of him and of all the men with him not even one.

13‘And if he withdraws into a city, then all Yisra’ĕl shall bring ropes to that city. And we shall pull it into the wadi, until there is not one small stone found there.”

14Abshalom and all the men of Yisra’ĕl then said, “The advice of Hushai the Arkite is better than the advice of Ahithophel.” For Ayāz had ordained to nullify the good advice of Ahithophel, for the sake of Ayāz bringing evil upon Abshalom.

15Hushai then said to Tsadoq and to Ebyathar the priests, “Ahithophel has advised Abshalom and the elders of Yisra’ĕl such and such, but I have advised so and so.

16‘And now, send hastily and inform Dawid, saying, ‘Do not spend this night in the desert plains of the wilderness, but pass over without fail, lest the sovereign and all the people with him be swallowed up.’ ”

17And Yehonathan and Aḥima’ats were stationed at Ėn Roḡĕl and a female servant would come and inform them and they would go and inform Sovereign Dawid, for they could not be seen entering the city.

18But a youth saw them and informed Abshalom. So the two of them went away at once and came to a man’s house in Bahurim, who had a well in his courtyard and they went down into it.

19And the woman took and spread a covering over the well’s mouth and spread ground grain on it, so the matter was not known.

20And the servants of Abshalom came to the woman at the house and said, “Where are Aḥima’ats and Yehonathan?” And the woman said to them, “They have passed over the stream of water.” And they looked and did not find them and returned to Yerushalayim.

21And it came to be, after they had left, that they came up out of the well and went and informed Sovereign Dawid and said to Dawid, “Arise and pass over the water quickly. For thus Ahithophel has advised against you.”

22And Dawid and all the people who were with him rose up and passed over the Yardĕn. And by morning light not even one remained who had not gone over the Yardĕn.

23And Ahithophel saw that his advice was not followed, so he saddled his donkey and rose up and went home to his house, to his city. Then he gave charge to his house and hanged himself and died. And he was buried in his father’s tomb.

24And Dawid came to Mahanayim. And Abshalom passed over the Yardĕn, he and all the men of Yisra’ĕl with him.

25And Abshalom appointed Amasa over the army instead of Yo’aḇ. Now Amasa was the son of a man whose name was Yithra, an Yisra’ĕlit, who had gone in to Abīgayil the daughter of Nahash, sister of Tseruyah, Yo’aḇ’s mother.

26And Yisra’ĕl and Abshalom encamped in the land of Gil’ad.

27And it came to be, when Dawid had come to Mahanayim, that Shobi son of Nahash from Rabbah of the children of Ammon and Makir son of Ammi’ĕl from Lo Ḫebar and Barzillai the Gil’adite from Roḡĕlim,

28brought beds and basins, eartʰ vessels and wheat, barley and flour and roasted grain and beans, lentils and parched vegetables,

29and honey and curds and sheep and cheese of the herd, for Dawid and the people who were with him to eat. For they said, “The people are hungry and weary and thirsty in the wilderness.”
hundreds over them.

2 And Dawid sent out one third of the people under the hand of Yo’ab and one third under the hand of Abishai son of Tseruyah, Yo’ab’s brother and one third under the hand of Ittai the Gittite. And the sovereign said to the people, “I shall certainly go out with you too.”

3 But the people answered, “Do not go out, for if we flee away, they would not set heart upon us. Even if half of us die, they would not set heart upon us. For now, ten thousand are like us. Therefore, it is better for you to support us from the city.”

4 And the sovereign said to them, “That which is good in your eyes I do.” And the sovereign stood beside the gate and all the people went out by hundreds and by thousands.

5 And the sovereign ordered Yo’ab and Abishai and Ittai, saying, “Be gentle with the young man Abshalom for my sake.” And all the people heard when the sovereign gave all the commanders orders concerning Abshalom.

6 So the people went out into the field to meet Yisra’el. And the battle was in the forest of Ephrayim,

7 and the people of Yisra’el were smitten there before the servants of Dawid. And the slaughter there that day was great – twenty thousand.

8 And the battle there was scattered over the face of all the land and the forest devoured more people that day than the sword devoured.

9 And when Abshalom met the servants of Dawid, Abshalom was riding on a mule and the mule went under the thick branches of a great terebinth tree and his head caught in the terebinth. And he was suspended between the heavens and earth while the mule which was under him passed on.

10 And a certain man saw it and informed Yo’ab and said, “Look, I saw Abshalom hanging in a terebinth tree!”

11 And Yo’ab said to the man who informed him, “Now look, you saw and why did you not smite him to the earth there? Then I would have given you ten pieces of silver and a belt.”

12 But the man answered Yo’ab, “Though I were to receive a thousand pieces of silver in my hand, I would not raise my hand against the son of the sovereign. Because in our hearing the sovereign ordered you and Abishai and Ittai, saying, ‘Take heed, you who go against the youth, against Abshalom!’

13 Otherwise I would have been untrue to my own life. For no matter is hidden from the sovereign and you yourself would have set yourself against me.”

14 And Yo’ab said, “Let me not waste time here with you.” And he took three spears in his hand and thrust them through Abshalom’s heart, while he was still alive in the midst of the terebinth tree.

15 And ten young men who bore Yo’ab’s armour went around and smote Abshalom and put him to death.

16 And Yo’ab blew the ram’s horn and the people returned from pursuing Yisra’el, for Yo’ab had held the people back.

17 And they took Abshalom and threw him into a large pit in the forest and heaped a very large pile of stones over him. And all Yisra’el fled, each one to his tent.

18 And Abshalom in his lifetime had taken and set up a monument for himself, which is in the Sovereign’s Valley. For he said, “I have no son to keep my name in remembrance.” And he called the monument after his own name. And to this day it is called Abshalom’s Monument.

19 And Ahima’ats son of Tsadoq said, “Please let me run and take the news to the sovereign, for Ayaz has avenged him of his enemies.”

20 But Yo’ab said to him, “You are not the man to take the news today, but you shall take the news another day. But today you do not take news, because the sovereign’s son is dead.”

21 And Yo’ab said to the Kushite, “Go, inform the sovereign what you have seen.” And the Kushite bowed himself to
Yo’āb and ran.
22 And Ahima’ats son of Tsadoq said again to Yo’āb, “And whatever might be, please let me also run after the Kushite.” And Yo’āb said, “Why would you run, my son, there is no news to bring you reward.”
23 And whatever might be,” he said, “let me run.” So he said to him, “Run.” And Ahima’ats ran by the way of the plain and passed the Kushite.
24 Now Dawid was sitting between the two gates. And the watchman went up to the roof over the gate, to the wall and lifted his eyes and looked and saw a man, running alone.
25 So the watchman called out and told the sovereign. And the sovereign said, “If he is alone, there is news in his mouth.” And he came nearer and nearer.
26 And the watchman saw another man running and the watchman called out to the gatekeeper and said, “See, a man, running by himself!” And the sovereign said, “This one is also bringing news.”
27 And the watchman said, “I see the running of the first is like the running of Ahima’ats son of Tsadoq.” And the sovereign said, “This is a good man and he comes with good news.”
28 And Ahima’ats called out and said to the sovereign, “Peace!” Then he bowed down with his face to the earth before the sovereign and said, “Blessed be āḇāl your Elohim, who has surrendered the men who raised their hand against my master the sovereign!”
29 And the sovereign said, “Peace to the young man, to Abshalom?” And Ahima’ats answered, “When Yo’āb sent the sovereign’s servant and me your servant, I saw a great crowd, but I did not know why.”
30 And the sovereign said, “Turn aside and stand here.” And he turned aside and stood still.
31 And see, the Kushite came and the Kushite said, “Receive news, my master the sovereign! For āḇāl has avenged you this day of all those who rose against you.”
32 And the sovereign said to the Kushite, “Peace to the young man, to Abshalom?” And the Kushite answered, “Let the enemies of my master the sovereign and all who rise against you for evil, be as that young man is!”
33 And the sovereign was shaken and went up to the room over the gate and wept. And as he went, he said this, “O my son Abshalom! My son, my son Abshalom, if only I had died instead of you! O Abshalom my son, my son!”

19 And it was reported to Yo’āb, “See, the sovereign is weeping and mourning for Abshalom.”
2 So the deliverance that day was turned into mourning for all the people. For the people heard on that day, saying, “The sovereign has been grieved for his son.”
3 And the people stole back into the city that day, as people who are ashamed steal away when they flee in battle.
4 And the sovereign covered his face, and the sovereign cried out with a loud voice, “O my son Abshalom! O Abshalom, my son, my son!”
5 And Yo’āb came into the house to the sovereign and said, “Today you have put to shame all your servants who today have saved your life and the lives of your sons and daughters and the lives of your wives and the lives of your concubines,
6 by loving those who hate you and by hating those who love you. For you have made it clear today that you have neither commanders nor servants, for today I know that if Abshalom had lived and all of us had died today, then it would be right in your eyes.
7 “Now, arise, go out and speak to the heart of your servants, for I swear by āḇāl, if you do not go out, not one passes the night with you. That is worse for you than all the evil that has come upon you from your youth until now.”
8 So the sovereign rose up and sat in the gate. And they told all the people,
saying, “Look, the sovereign is sitting in the gate.” And all the people came before the sovereign. As for Yisra’ĕl, they had fled, each one to his tent.

9And it came to be, that all the people were contending throughout all the tribes of Yisra’ĕl, saying, “The sovereign delivered us from the hand of the enemies, he rescued us from the hand of the Philistines and now he has fled from enemies, he rescued us from the hand of the tribes of Yisra’ĕl, saying, ‘The sovereign were contending throughout the all his house?全国 islamra son of Gaba, a Binyamite, who was from Burim, hastened and came down with the men of Yahu to meet Sovereign Dawi.

17And with him were a thousand men of Binyamin and Tsi’b the servant of the house of Sha’ul and his fifteen sons, and his twenty servants with him. And they rushed over the Yardĕn before the sovereign.

18And they passed over the ford to bring over the sovereign’s household and to do what was good in his eyes. And Shim’i son of Gera fell down before the sovereign when he had passed over the Yardĕn,

19and said to the sovereign, “Do not let my master reckon crookedness to me, neither remember what wrong your servant did on the day that my master the sovereign left Yerushalayim, that the sovereign should take it to heart.

20“For I, your servant, know that I have sinned. And see, I have come today, first of all the house of Yosĕph, to go down to meet my master the sovereign.”

21But Abishai son of Tseruyah answered and said, “Should Shim’i not be put to death for this, because he cursed the anointed of Elohim?”

22And Dawi said, “What have I to do with you, you sons of Tseruyah, that you are to be adversaries to me today? Should any man be put to death in Yisra’ĕl today? For do I not know that I am sovereign over Yisra’ĕl today?”

23So the sovereign said to Shim’i, “You do not die.” And the sovereign swore to him.

24And Mephibosheth son of Sha’ul came down to meet the sovereign. And he had not attended to his feet, nor trimmed his moustache, nor washed his garments, from the day the sovereign went away until the day he came back in peace.

25And it came to be, when he had come to Yerushalayim to meet the sovereign, that the sovereign said to him, “Why did you not go with me, Mephibosheth?”

26And he answered, “My master, O sovereign, my servant deceived me. For your servant said, ‘I am saddling a donkey for myself to ride on it and go to the sovereign,’ because your servant is lame.

27“But he spoke slander against your servant to my master the sovereign, but my master the sovereign is as a messenger of Elohim. Therefore do what is good in your eyes.

28“For all of my father’s house were but dead men before my master the sovereign. Yet you set your servant among those who eat at your own table.
Therefore what **right** have I still to cry out any more to the sovereign?"  

29 Then the sovereign said to him, **"Why do you speak any more of your matters? I have said, ‘You and Tsiba share the land.’"**  

30 And Mephibosheth said to the sovereign, “Rather, let him take it **all**, since my master the sovereign has **come back in peace** to his own house.”  

31 And Barzillai the Gil’adite came down from Ro’gelim and passed over the Yardën with the sovereign, to send him on his **way** over the Yardën.  

32 And Barzillai was a **very** aged man, eighty years old. And he had sustained the sovereign while he was dwelling at Mahanayim, for he was a very rich man.  

33 And the sovereign said to Barzillai, “Pass over with me and I **shall** provide for you with me in Yerushalayim.”  

34 But Barzillai said to the sovereign, “**How many are the days of my life,** that I should go up with the sovereign to **Yerushalayim**?  

35 I am **now** eighty years old. Do I discern between the **good** and **evil**? Does your servant taste what I eat or what I drink? **Do I still hear the voice** of singing men and singing women? **Why** then should your servant be a further **burden** to my master the sovereign?  

36 Your servant would only pass over the Yardên with the sovereign for a short distance. And why should the sovereign **repay** me with such a reward?  

37 Please let your servant **turn back** again to **die** in my own city, **near** the buryingplace of my father and mother. **But** here is your servant Kimham, let him pass over with my master the sovereign and do for him what is **good** in your eyes.”  

38 And the sovereign answered, “Kimham is passing over with me and let me do for him what is **good** in your eyes. **Now whatever** you choose of me, I do for you.”  

39 Then all the people went over the Yardên. And when the sovereign had passed over, the sovereign kissed Barzillai and **blessed** him and he returned to his own place.  

40 And the sovereign passed over to Gilgal and Kimham passed over with him. And **all** the people of Yahuḏah brought the sovereign over and also half the people of Yisra’el.  

41 And **see**, **all** the men of Yisra’el were **coming** to the sovereign! And they said to the sovereign, **“Why** have our brothers, the men of Yahuḏah, **stolen** you away and brought the sovereign and his household and **all** Dawid’s men with him over the Yardên?”  

42 And **all** the men of Yahuḏah answered the men of Yisra’el, **“Because** the sovereign is our relative. And why are you **displeased** over this matter? Have we at all **eaten** at the sovereign’s cost? Or has he **given** us any gift?”  

43 And the men of Yisra’el answered the men of Yahuḏah and said, “We have ten parts in the sovereign and in Dawid too, we have more than you. **Why** then did you **despise** us? Was it not our advice **first** to bring back our sovereign?” But the **words** of the men of Yahuḏah were harsher than the **words** of the men of Yisra’el.  

20 And there came to be a man of Beliya’al, whose name was Sheba son of Bikri, a Binyamite. And he blew a ram’s horn and said, “We have no part in Dawid, nor do we have **inheritance** in the son of Yishai – each one to his tents, O Yisra’el!”  

2 Then **all** the men of Yisra’el deserted Dawid, to **follow** Sheba the son of Bikri. **But** the men of Yahuḏah, from the Yardên as far as Yerushalayim, **clung** to their sovereign.  

3 And Dawid came to his house at Yerushalayim. And the sovereign took the ten women, his concubines whom he had left to look after the house and put them in a **protected** house and supported them, but **did not** go in to them. So they were shut up to the **day of their death**, living in widowhood.
And the sovereign said to Amasa, “Call the men of Yahuḏah for me within three days and be present here yourself.”

And Amasa went to call the men of Yahuḏah. But he delayed longer than the appointed time which Dawiḏ had appointed him.

And Dawiḏ said to Abishai, “Now Sheḇa son of Bikri is going to do us more evil than Abshalom. Take the servants of your master and pursue him, lest he find for himself walled cities and escape us.”

Then the men of Yo’ab went out after him, with the Kerēthites and the Pelēthites and all the mighty men. And they went out of Yerushalayim to pursue Sheḇa son of Bikri.

When they were near the large stone which is in Gib’on, Amasa came before them. And Yo’ab was dressed in battle armour and on it was a girdle with a sword fastened in its sheath at his hips. And as he went forward, it fell out.

And Yo’ab said to Amasa, “Peace, my brother?” And Yo’ab took Amasa by the beard with his right hand to kiss him.

But Amasa was not on guard against the sword in Yo’ab’s hand. And he struck him with it in the stomach and his inward parts poured out on the ground and he did not strike him again and he died. Then Yo’ab and Abishai his brother pursued Sheḇa son of Bikri.

And a man, one of Yo’ab’s men, stood beside him and said, “Whoever is well pleased with Yo’ab and whoever is for Dawiḏ, let him follow Yo’ab!”

And Amasa was rolling in his blood in the middle of the highway. And the man saw that all the people stood still, so he moved Amasa from the highway to the field and threw a garment over him, when he saw that everyone who came upon him halted.

When he was removed from the highway, all the men passed on after Yo’ab to pursue Sheḇa son of Bikri.

And he passed over through all the tribes of Yisra’el to Abêl and to Bêyth Ma’akah and to all the Bĕrites. And they were assembled and went after him too.

And they went and besieged him in Aḇêl of Bêyth Ma’akah and they cast up a siege mound against the city. And it stood in a rampart and all the people who were with Yo’ab battered the wall to throw it down.

Then a wise woman called out from the city, “Listen, listen! Please say to Yo’ab, ‘Come nearby, so that I speak to you.’”

And he came near to her and the woman said, “Are you Yo’ab?” And he answered, “I am.” Then she said to him, “Listen to the words of your female servant.” And he answered, “I am listening.”

Then she spoke, saying, “In former times they often spoke, saying, ‘Let them inquire of Aḇêl,’ and so they ended the matter.

“I am of the peaceable and trustworthy ones in Yisra’el. You seek to destroy a city and a mother in Yisra’el. Why do you swallow up the inheritance of a’yâl?”

And Yo’ab answered and said, “Far be it, far be it from me to swallow up or to destroy!

“That is not the case. But a man from the mountains of Ephrayim, Sheḇa son of Bikri by name, has raised his hand against the sovereign, against Dawiḏ. Hand him over, him alone and I withdraw from the city.” And the woman said to Yo’ab, “Look, his head is going to be thrown to you over the wall.”

So the woman in her wisdom went to all the people. And they cut off the head of Sheḇa son of Bikri and threw it out to Yo’ab. Then he blew a ram’s horn and they dispersed from the city, each one to his tent. And Yo’ab returned to the sovereign at Yerushalayim.

Now Yo’ab was over all the army of Yisra’el and Benayah son of Yeho’yâḏa was over the Kerēthites and the Pelēthites,

and Adoram was over the compulsory labour and Yehoshaphat son of Ahiluḏ was recorder,
21 And there was a scarcity of food in the days of Dawi for three years, year after year. And Dawi sought the face of Ayaz and Ayaz answered, 

"Because of Sha’ul and his bloodthirsty house, because he killed the Gib’onites."

The sovereign therefore called the Gib’onites and spoke to them. Now the Gib’onites were not of the children of Yisra’el, but of the remnant of the Amorites. And the children of Yisra’el had sworn protection to them, but Sha’ul had sought to kill them in his ardour for the children of Yisra’el and Yahuḏah.

So Dawi said to the Gib’onites, “What should I do for you? And with what do I make atonement, so that you bless the inheritance of Ayaz?”

And the Gib’onites said to him, “It is no matter of silver or gold between us and Sha’ul, or his house, neither is it for us to put to death any man in Yisra’el.”

And he said, “Whatever you say I do for you.”

And they said to the sovereign, “The man who consumed us and plotted against us, that we should be destroyed from remaining in all the border of Yisra’el,

let seven men of his sons be given to us and we shall hang them before Ayaz in Gib’ah of Sha’ul, whom Ayaz chose.” And the sovereign said, “I give them.”

But the sovereign spared Mephibosheth son of Yehonathan, son of Sha’ul, because of the oath of Ayaz that was between them, between Dawi and Yehonathan son of Sha’ul.

And the sovereign took the two sons of Ritspah the daughter of Ayah, whom she brought up for Adri’el the son of Barzillai, the Meḥolathite,

and gave them into the hands of the Gib’onites and they hanged them on the hill before Ayaz. So the seven fell together and were put to death in the days of harvest, in the first days, in the beginning of barley harvest.

And Ritspah the daughter of Ayah took sackcloth and spread it for herself on the rock, from the beginning of harvest until the late rains poured on them from the heavens. And she did not allow the birds of the heavens to rest on them by day nor the beasts of the field by night.

And Dawi was informed what Ritspah the daughter of Ayah, the concubine of Sha’ul, had done.

And Dawi went and took the bones of Sha’ul and the bones of Yehonathan his son, from the men of Yaḇĕsh Gil’dah who had stolen them from the street of Bēyth Shan, where the Philistines had hung them up, after the Philistines had struck down Sha’ul in Gilboa.

And he brought up the bones of Sha’ul and the bones of Yehonathan his son from there and they gathered the bones of those who had been hanged, and buried the bones of Sha’ul and Yehonathan his son in the land of Binyamin in Tsela, in the tomb of Qish his father and did all that the sovereign commanded. And after that Elohim heard prayer for the land.

And the Philistines were again fighting against Yisra’el, so Dawi and his servants with him went down and fought against the Philistines. And Dawi was weary,

and Yishbo-Beno – who was one of the sons of the giant, the weight of whose bronze spear was three hundred pieces, who was bearing a new sword – spoke of killing Dawi.

But Abishai son of Tseruyah came to help him and smote the Philistine and killed him. Then Dawi’s men swore to him, saying, “Do not go out with us to battle any more, lest you put out the lamp of Yisra’el.”
And it came to be afterward, that there was a battle again with the Philistines at Gob. Then Sibbeḵai the Hushathite smote Saph, who was one of the sons of the giant.

And there was a battle with the Philistines again at Gob, where Elḥanan son of Ya’arĕy-Oregim the Bēyth Lehemite smote Golyath the Gittite, the shaft of whose spear was like a weaver’s beam.

And there was a battle in Gath again, where there was a man of great height, who had six fingers on each hand and six toes on each foot, twenty-four in number. And he also was descended from the giants.

And he reproached Yisra’ĕl and Yehonathan son of Shim’i, the brother of Dawiḏ, smote him.

These four were born to the giant in Gath and they fell by the hand of Dawiḏ and by the hand of his servants.

Then Dawiḏ spoke to Ayal the words of this song, on the day when Ayal had delivered him from the hand of all his enemies and from the hand of Sha’ul.

And he said, “Ayal is my rock and My stronghold and my deliverer. My Elohim is my rock, I take refuge in Him, My shield and the horn of my deliverance, My high tower and my refuge. My Saviour, You save me from violence. I call on Ayal, the One to be praised, And I am saved from my enemies. For the waves of death surrounded me, Floods of Beliya’al made me afraid, The cords of the grave were all around me; The snares of death were before me. In my distress I called upon Ayal, And to my Elohim I cried.

And from His Hēkal Ayal heard my voice, And my cry was in His ears. And the earth shook and trembled, The foundations of the heavens were troubled, Because Ayal was wroth. Smoke went up from His nostrils, And devouring fire from His mouth; Coals were kindled by it. And Ayal bowed the heavens and came down, And thick darkness was under His feet. And Ayal rode upon a keruḇ and flew, And was seen upon the wings of the wind. And Ayal put darkness around Him as booths, Darkness of waters, thick clouds. From the brightness before Him Coals of fire were kindled. Ayal thundered from the heavens, And the Most High sent forth His voice. And Ayal sent out arrows and scattered them, Lightning and confused them. And the channels of the sea were seen, The foundations of the world were uncovered At the rebuke of Ayal, At the blast of the breath of His nostrils. He sent from above, He took me, He drew me out of many waters. He delivered me from my strong enemy, From those hating me, For they were stronger than I. They confronted me in the day of my calamity, But Ayal was my support. And Ayal brought me out into a large place, He delivered me for He delighted in me. Ayal rewarded me
according to my righteousness;
According to the cleanliness
of my hands He repaid me.
22“For I have guarded
the ways of ayāl,
And have not acted
wrongly against my Elohim.
23“For all His right-rulings
are before me;
As for His laws,
I do not turn from them.
24“And I am perfect before Him,
And I guard myself
from my crookedness.
25“And HWHY repays me
according to my righteousness,
According to my cleanliness
before His eyes.
26“With the kind
You show Yourself kind,
With the perfect one
You show Yourself perfect,
27“With the clean
You show Yourself clean,
And with the crooked
You show Yourself twisted.
28“For You save the humble people,
But Your eyes
are on the haughty to bring them low.
29“For You are my lamp, O ayāl,
And ayāl makes my darkness light.
30“For with You I run against a band,
With my Elohim I leap over a wall.
31“The El – His way is perfect;
The Word of ayāl is proven;
He is a shield to all
who take refuge in Him.
32“For who is El, besides ayāl?
And who is a rock,
besides our Elohim?
33“El is my mighty stronghold,
And He makes my way perfect,
34“Making my feet like the feet of deer,
And sets me on my high places,
35“Teaching my hands for battle,
So that my arms bend a bow of bronze.
36“And You give me the shield
of Your deliverance,
And Your lowliness makes me great.
37“You enlarge my step under me,
So that my feet shall not slip.
38“I pursue my enemies and destroy them,
And I do not turn back
til they are destroyed.
39“And I destroy them and crush them,
So that they do not rise,
And fall under my feet.
40“And You gird me
with strength for battle,
You cause my adversaries to bow
under me.
41“And You make my enemies
turn their backs,
Those hating me and I cut them off.
42“They look but there is no saviour,
Unto ayāl,
but He shall not answer them.
43“And I beat them as dust of the earth,
I beat them small as dirt in the streets.
I spread them out.
44“And You deliver me
from the strivings of my people,
You safeguard me
as the head of the nations;
A people I have not known serve me.
45“Sons of the foreigner submit to me,
As soon as they hear they obey me.
46“Sons of the foreigner fade away and
gird themselves from their strongholds.
47“ayāl lives!
And blessed is my Rock!
And exalted is my Elohim,
The Rock of my deliverance,
48“El who avenges me,
And bringing peoples down under me,
49“And bringing me out from my enemies;
You raise me up above
those rising up against me;
You deliver me
from a man of violence.
50“Therefore I give thanks to You,
O ayāl, among nations,
And I sing praise to Your Name.
51“A tower of deliverance
is He to His sovereign,
And showing kindness to
His anointed,
To Dawi and his seed, forever.”
23 And these are the last words of Dawid, the saying of Dawid son of Yishai, the saying of the man raised up on high, the anointed of the Elohim of Ya'aqob and the sweet singer of Yisra'el:

24The Spirit of ayāz has spoken through me,
And His word is on my tongue.
25The Elohim of Yisra'el said, The Rock of Yisra'el spoke to me, ‘One who rules over man righteously,
44‘Who rules in the fear of Elohim,
Is like the light of the morning when the sun rises,
A morning without clouds, Tender grass from the earth
From sunshine, from rain.’
56For is not my house so with Ŭl? For He has made an everlasting covenant with me,
Ordered in all matters and guarded.
For all my deliverance and all desire, shall He not make it send forth a Branch?
66‘But the worthless are all
as thorns thrust away,
For they are not taken with hands,
76But the man who touches them
Uses iron or the shaft of a spear, And with fire they are burned up in their place.’
8These are the names of the mighty men whom Dawid had: Yosheḇ-Bashebeth the Tāḥkemonite, chief among the officers, he was Adino the Etsnīte, for eight hundred slain at one time.
9And after him was El'azar son of Dodo, the Ahōhite, one of the three mighty men with Dawid when they taunted the Philistines who were gathered there for battle and the men of Yisra'el had gone up.
10He arose and smote the Philistines until his hand was weary, but his hand clung to the sword, so ayāz brought about a great deliverance that day. And the people returned after him only to plunder.

11And after him was Shammah son of Aḏe the Hararite.
And the Philistines had gathered into a company where there was a plot of ground covered with lentils and the people fled from the Philistines.
12But he took his stand in the middle of the field and delivered it and smote the Philistines and ayāz wrought a great deliverance.
13And three of the thirty chief men went down at harvest time and came to Dawid at the cave of Aḏullam, while the army of Philistines encamped in the Valley of Repha'im.
14And Dawid was then in the stronghold, while a watch-post of the Philistines was then in Bēyth Lehem.
15And Dawid longed and said, “Oh that someone would give me a drink of the water from the well of Bēyth Lehem, which is by the gate!”
16And the three mighty men broke through the camp of the Philistines and drew water from the well of Bēyth Lehem that was by the gate and took it and brought it to Dawid. But he would not drink it, but poured it out to ayāz.
17And he said, “Far be it from me, O ayāz, to do this – the blood of the men who went at the risk of their lives!” So he would not drink it. This is what the three mighty men did.
18And Abishai the brother of Yo'ab, son of Tseruyah, was chief of another three. And he lifted his spear against three hundred men whom he slew and had a name among these three.
19Was he not the most esteemed of three? And he became their commander, but he did not come to the first three.
20And Benayahu was the son of Yehoyada, son of a brave man from Qabtse'el, great in deeds. He smote two lion-like men of Mo'ab. And he went down and smote a lion in the midst of a pit on a snowy day.
21And he smote a Mitsrite, an impressive man. And the Mitsrite had a spear in his hand, so he went down to him with a staff, wrested the spear out of
the Mitsrite’s hand and slew him with his own spear.

22 This is what Benayahu son of Yehoyada did and had a name among three mighty men.

23 He was more esteemed than the thirty, but he did not come to the first three. And Dawid set him over his guard.

24 Asah’el the brother of Yo’ab was one of the thirty; Elhanan son of Doço of Bëyth Lehem,

25 Shammah the Harodite, Eliqa the Harodite,

26 Helets the Paltite, Ira son of Iqqēsh the Teqowite,

27 Abi’ezzer the Anathothite, Meḇunna the Hushathite,

28 Tsalon the Aḥōhite, Maharai the Netophathite,

29 Heleḇ son of Ba’anah the Netophathite, Ittai son of Ribai from Gib’ah of the children of Binyamin,

30 Benayahu the Pirathonite, Hiddai the Gilonite,

31 Abi-Albon the Arbathite, Azmaweth the Barhumite,

32 Elyahba the Sha’albonite of the sons of Yashēn, Yehonathan,

33 Shammah the Hararite, Ahym son of Sharrar the Hararite,

34 Eliphelet son of Ahasbai, son of the Ma’akathite, Eliym son of Ahithophel the Gilonite,

35 Hetsrai the Karmelite, Pa’arai the Arbibite,

36 Yoq’al son of Nathan of Tsoḇah, Bani the Gadite,

37 Tsirēq the Ammonite, Naharai the Be’erothite, armour-bearer of Yo’ab son of Tseruyah,

38 Ira the Yithrite, Garēb the Yithrite,

39 and Uriyah the Hittite – thirty-seven in all.

24 And again the displeasure of Ayaz burned against Yisra’el and moved Dawid against them to say, “Go, number Yisra’el and Yahudah.”

And the sovereign said to Yo’ab the commander of the army who was with him, “Go please, throughout all the tribes of Yisra’el, from Dan to Be’ersheba and register the people, so that I know the number of the people.”

3 And Yo’ab said to the sovereign, “Even if Ayaz your Elohim does add to the people a hundredfold more than there are and the eyes of my master the sovereign see it, but why does my master the sovereign delight in this matter?”

4 However, the sovereign’s word prevailed against Yo’ab and against the commanders of the army. And Yo’ab and the commanders of the army went out from the presence of the sovereign to register the people of Yisra’el.

5 And they passed over the Yardēn and camped in Aro’er on the right side of the town which is in the midst of the wadi of Ga’ash and toward Ya’zēr.

6 Then they came to Gil’ad and to the land of Taḥit Hodshi and they came to Dan Ya’an and around to Tsidon.

7 And they came to the stronghold of Tsor and to all the cities of the Hīwītes and the Kena’anites and went out to South Yahudah as far as Be’ersheba.

8 And when they had gone through all the land, they came to Yerushalayim at the end of nine months and twenty days.

9 And Yo’ab gave the number of the registration of the people to the sovereign and there were in Yisra’el eight hundred thousand brave men who drew the sword and the men of Yahudah were five hundred thousand men.

10 And the heart of Dawid smote him after he had numbered the people. And Dawid said to Ayaz, “I have sinned greatly in what I have done. But now, I pray, O Ayaz, take away the crookedness of Your servant, for I have done very foolishly.”

11 And Dawid rose up in the morning and the Word of Ayaz came to the prophet Gad, Dawid’s seer, saying,

12 “Go and you shall speak to Dawid, ‘Thus said Ayaz, “I hold three options before you. Choose one of them and I do it to you.” ’ ”

13 Gad then came to Dawid and informed him. And he said to him,
“Should seven years of scarcity of food come to you in your land? Or would you flee three months before your enemies, while they pursue you? Or should there be three days’ plague in your land? Now know and see what answer I take back to Him who sent me.”

14 And Dawid said to Gad, “I am in great trouble. Please let us fall into the hand of Ayaz, for His compassion is great, but do not let me fall into the hand of man.”

15 And Ayaz sent a plague upon Yisra’ĕl from the morning til the appointed time and from Dan to Be’ĕrsheba seventy thousand men of the people died.

16 And the messenger stretched out His hand over Yerushalayim to destroy it and Ayaz relented concerning the evil and said to the messenger who was destroying the people, “It is enough, now stop Your hand.” And the messenger of Ayaz was by the threshing-floor of Arawnah the Yebusite.

17 And Dawid spoke to Ayaz when he saw the messenger who was smiting the people and said, “See, I have sinned and I have done perversely. But these sheep, what have they done? Let Your hand, I pray, be against me and against my father’s house.”

18 And Gad came that day to Dawid and said to him, “Go up, raise an altar to Ayaz on the threshing-floor of Arawnah the Yebusite.”

19 And Dawid, according to the word of Gad, went up as Ayaz commanded.

20 And Arawnah looked and saw the sovereign and his servants coming toward him. And Arawnah went out and bowed before the sovereign with his face to the ground.

21 And Arawnah said, “Why has my master the sovereign come to his servant?” And Dawid said, “To buy the threshing-floor from you, to build an altar to Ayaz, so that the plague be withdrawn from the people.”

22 And Arawnah said to Dawid, “Let my master the sovereign take and offer that which seems good to him. Here are cattle for burnt offering and threshing implemets and the yokes of the cattle for wood.

23 “All these, O sovereign, Arawnah has given to the sovereign.” And Arawnah said to the sovereign, “Ayaz your Elohim accept you!”

24 And the sovereign said to Arawnah, “No, let me buy it from you for a price, for certain. I am not offering burnt offerings to Ayaz my Elohim without cost.” So Dawid bought the threshing-floor and the cattle for fifty sheqels of silver.

25 And Dawid built an altar to Ayaz there and offered burnt offerings and peace offerings. And Ayaz answered the prayers for the land and the plague was withdrawn from Yisra’ĕl.
And Sovereign Dawiḏ was old, advanced in years. And they covered him with garments, but he could not get warm.

So his servants said to him, “Let them seek for our master the sovereign a young woman, a maiden and she shall stand before the sovereign and be his companion and shall lie in your bosom, so that our master the sovereign gets warm.”

And they sought for a lovely young woman in all the border of Yisra’ĕl and found Abišaḡ the Shunammite and brought her to the sovereign.

And the young woman was very lovely. And she was a companion for the sovereign and served him, but the sovereign did not know her.

And Aḏoniyah son of Haggith exalted himself, saying, “I reign.” And he prepared for himself a chariot and horsemen and fifty men to run before him.

Now his father had not worried him at any time by saying, “Why have you done so?” He was also very good-looking. And he was born after Aḇshalom.

But Tsaḏoq the priest and Benayahu son of Yehoyada and Nathan the prophet and Shim’i and Rĕ’i and the mighty men who belonged to Dawiḏ were not with Aḏoniyahu.

And Aḏoniyahu offered sheep and cattle and fatlings by the stone of Zoḥeleth, which is by Ėn Roḵēl. He also invited all his brothers, the sovereign’s sons and all the men of Yahudah, servants of the sovereign.

But he did not invite Nathan the prophet, or Benayahu, or the mighty men, or Shelomoh his brother.

Nathan then spoke to Bathsheba the mother of Shelomoh, saying, “Have you not heard that Aḏoniyahu son of Haggith has become sovereign and Dawiḏ our master does not know it?

And now, come let me give you advice and deliver your own life and the life of your son Shelomoh.

“Go immediately to Sovereign Dawiḏ and say to him, ‘Did you not, my master, O sovereign, swear to your female servant, saying, “Certainly, your son Shelomoh shall reign after me and he shall sit on my throne”?’ Why then has Aḏoniyahu become sovereign?”

“Look, while you are still speaking there with the sovereign let me come in after you and confirm your words.”

And Bathsheba went into the room to the sovereign. Now the sovereign was very old and Abišaḡ the Shunammite was serving the sovereign.

And Bathsheba bowed and did obeisance to the sovereign. And the sovereign said, “What do you wish?”

And she said to him, “My master, you swore by Elohim your Elohim to your female servant, saying, ‘Certainly, Shelomoh your son shall reign after me and he shall sit on my throne.’”

And now, look! Aḏoniyahu has become sovereign. And now, my master the sovereign, you do not know about it.

And he has offered great numbers of bulls and fatlings and sheep and has invited all the sons of the sovereign and Ebyathar the priest and Yo’aḇ the commander of the army, but he did not invite Shelomoh your servant.

And you my master, O sovereign, the eyes of all Yisra’ĕl are on you, to declare to them who is going to sit on the throne of my master the sovereign after him.
“Otherwise it shall be, when my master the sovereign rests with his fathers, that I and my son Shelomoh shall be considered sinners.”

And see, while she was still speaking with the sovereign, Nathan the prophet also came in.

So they informed the sovereign, saying, “Here is Nathan the prophet.” And when he came in before the sovereign, he bowed down before the sovereign with his face to the ground.

And Nathan said, “My master, O sovereign, have you said, ‘Aḏoniyahu shall reign after me and he shall sit on my throne’?

For he has gone down today and has offered great numbers of bulls and fatlings and sheep and has invited all the sovereign’s sons and the commanders of the army and Ebyathar the priest. And look! They are eating and drinking before him and are saying, ‘Let Sovereign Aḏoniyahu live!’

But he has not invited me, me your servant, nor Tsaḏoq the priest, nor Benayahu son of Yehoyaḏa, nor your servant Shelomoh.

If this matter is from my master the sovereign, then you did not let your servant know who should sit on the throne of my master the sovereign after him.”

And Sovereign Dawi answered and said, “Call Bathsheba to me.” So she came into the sovereign’s presence and stood before the sovereign.

And the sovereign took an oath and said, “As Ayal Elohim of Yisra’el, saying, ‘Certainly, Shelomoh your son shall reign after me and he shall sit on my throne in my place,’ even so I do this day.”

And Bathsheba bowed with her face to the earth and did obeisance to the sovereign and said, “Let my master Sovereign Dawi live forever!”

And Sovereign Dawi said, “Call me Tsadoq the priest and Nathan the prophet and Benayahu son of Yehoyada.” And they came before the sovereign.

And the sovereign said to them, “Take with you the servants of your master and you shall have Shelomoh my son ride on my own mule and take him down to Gihon.

And there Tsadoq the priest and Nathan the prophet shall anoint him sovereign over Yisra’el. And blow the horn and say, ‘Let Sovereign Shelomoh live!’

And you shall come up after him and he shall come and sit on my throne and he shall reign in my place. For I have appointed him to be ruler over Yisra’el and over Yahuḏah.”

And Benayahu son of Yehoyada answered the sovereign and said, “Amën! So says Ayal Elohim of my master the sovereign.

As Ayal has been with my master the sovereign, so let Him be with Shelomoh and make his throne greater than the throne of my master Sovereign Dawi.”

Then Tsadoq the priest and Nathan the prophet and Benayahu son of Yehoyada and the Kerethites and the Pelēthites went down and had Shelomoh ride on Sovereign Dawi’s mule and took him to Gihon.

And Tsadoq the priest took a horn of oil from the Tent and anointed Shelomoh. And they blew the horn and all the people said, “Let Sovereign Shelomoh live!”

And all the people came up after him. And the people played the flutes and rejoiced with great joy, so that the earth was split by their noise!

And Aḏoniyahu and all the guests who were with him heard it as they had finished eating. And Yo’ab heard the sound of the horn and said, “Why is the city in such a noisy uproar?”

And he was still speaking, then see, Yonathan came, son of Ebyathar the priest. And Adoniyahu said to him, “Come in, for you are a brave man and you bring good news.”
And the days of Dawid drew near to die and he commanded Shelomoh his son, saying,

2“'I am going the way of all the earth. And you shall be strong and be a man. And guard the Charge of Elohim: to walk in His ways, to guard His laws, His commands, His right-rulings and His witnesses, as it is written in the Torah of Mosheh, so that you do wisely all that you do and wherever you turn;

so that Ayaz does establish His word which He spoke concerning me, saying, ‘If your sons guard their way, to walk before Me in truth with all their heart and with all their being,’ saying, ‘there is not to cease a man of yours on the throne of Yisra’el.’

And also, you know what Yo’ab son of Tseruyah did to me and what he did to the two commanders of the armies of Yisra’el, to Abner son of Ner and Amasa son of Yether, that he slew them and shed the blood of battle in peace and put the blood of battle on his belt that was around his waist and on his sandals that were on his feet.

So act according to your wisdom and do not let his grey hair go down to the grave in peace.

But show kindness to the sons of Barzillai the Gil’adite and let them be among those who eat at your table, for so they came to me when I fled from Abshalom your brother.

And see, with you is Shim’i son of Gera, the Binyamite from Bahurim, who cursed me with a grievous cursing in the day when I went to Mahanayim. But he came down to meet me at the Yarden and I swore to him by Ayaz, saying, ‘I shall not put you to death with the sword.’

And now, do not leave him unpunished, for you are a wise man and know what you should do to him and shall bring his grey hair down to the grave with blood.'
And Dawid slept with his fathers and was buried in the City of Dawid.

And the days that Dawid reigned over Yisra’el was forty years. He reigned seven years in Hebron and reigned thirty-three years in Yerushalayim.

And Shelomoh sat on the throne of his father Dawid and his reign was firmly established.

And Adoniyahu son of Haggith came to Bathsheba the mother of Shelomoh and she said, “Do you come in peace?” And he said, “Peace.”

And he said, “I have a word for you,” and she said, “Speak.”

And he said, “You know that the reign was mine and all Yisra’el had set their faces toward me, that I should reign. But the reign has been turned around and has become my brother’s, for it was his from Ayaz.

And now, I am making one request of you, do not refuse me.” And she said to him, “Say it.”

And he said, “Please speak to Sovereign Shelomoh – for he would not refuse you – to give me Abishaq the Shunammite as wife.”

And Bathsheba said, “Good, let me speak for you to the sovereign.”

And Bathsheba came to Sovereign Shelomoh, to speak to him for Adoniyahu. And the sovereign rose up to meet her and bowed down to her and sat down on his throne and had a throne set for the sovereign’s mother. So she sat at his right hand.

And she said, “I am making one small request of you, do not refuse me.” And the sovereign said to her, “Ask it, my mother, for I do not refuse you.”

Then she said, “Let Abishaq the Shunammite be given to Adoniyahu your brother as wife.”

And Sovereign Shelomoh answered and said to his mother, “Now why do you ask Abishaq the Shunammite for Adoniyahu? ask for him the reign also – for he is my older brother – for him and for Ebyathar the priest and for Yo’aḇ son of Tseruyah.”

And Sovereign Shelomoh swore by Ayaz, saying, “Elohim does so to me and more also, if Adoniyahu has not spoken this word against his own life!

And now, as Ayaz lives, who established me and set me on the throne of Dawid my father and who has made me a house, as He promised, Adoniyahu shall be put to death today!”

And Sovereign Shelomoh sent by the hand of Benayahu son of Yehoyada and he fell upon him and he died.

Then the sovereign said to Ebyathar the priest, “Go to Anathoth, to your own fields, for you deserve death. But I do not put you to death at this time, because you did bear the ark of the Master Ayaz before my father Dawid and because you were afflicted in all my father was afflicted in.”

So Shelomoh dismissed Ebyathar from being priest to Ayaz, to fill the Word of Ayaz which He spoke concerning the house of Eli at Shiloh.

And news came to Yo’aḇ, for Yo’aḇ had turned aside after Adoniyah, though he did not turn aside after Abshalom. And Yo’aḇ fled to the Tent of Ayaz and took hold of the horns of the altar.

And the report came to Sovereign Shelomoh that Yo’aḇ had fled to the Tent of Ayaz and see, he is by the altar. Then Shelomoh sent Benayahu son of Yehoyada, saying, “Go, fall on him.”

So Benayahu came to the Tent of Ayaz and said to him, “Thus said the sovereign, ‘Come out!’ ” And he said, “No, for here I die.” And Benayahu brought back word to the sovereign, saying, “Thus said Yo’aḇ and thus he answered me.”

And the sovereign said to him, “Do as he has said and fall upon him. And you shall bury him, so that you take away from me and from the house of my father the blood which Yo’aḇ shed without cause.

Thus Ayaz shall return his blood on his head, because he had fallen on two men more righteous and better than he and slew them with the sword, while...
my father Dawi did not know it: Abnãr son of Nãr, commander of the army of Yisra’ãl and Amasa son of Yether, commander of the army of Yahuãdãh.

33“Then Benayahu son of Yehoyada went up and fell upon him and put him to death. And he was buried in his own house in the wilderness.

35And the sovereign put Benayahu son of Yehoyada in his place over the army and the sovereign put Tsaãq the priest in the place of Ebyathar.

36And the sovereign sent and called for Shim’i and said to him, “Build yourself a house in Yerushalayim and dwell there, and do not go out from there anywhere.”

37And it shall be, on the day you go out and pass over the wadi Qidron, know for certain that you shall die – your blood is on your own head.”

38And Shim’i said to the sovereign, “The word is good. As my master the sovereign has said, so your servant does.” So Shim’i dwelt in Yerushalayim many days.

39And it came to be at the end of three years, that two slaves of Shim’i fled to Akish son of Ma’ãkah, sovereign of Gath. And they informed Shim’i, saying, “See, your slaves are in Gath!”

40And Shim’i rose up and saddled his donkey and went to Akish at Gath to look for his slaves. And Shim’i went and brought his slaves from Gath.

41And Shelomoh was told that Shim’i had gone from Yerushalayim to Gath and had come back.

42So the sovereign sent and called for Shim’i and said to him, “Did I not make you swear by Ayãz and warn you, saying, ‘Know for certain that on the day you leave to go anywhere, you shall certainly die’? And you said to me, ‘The word I have heard is good.’

43And why have you not guarded the oath of Ayãz and the command that I gave you?”

44The sovereign also said to Shim’i, “You shall know all the evil that your heart has known, that you did to my father Dawi and Ayãz shall return your evil on your own head.

45But Sovereign Shelomoh is blessed and the throne of Dawi is established before Ayãz forever.”

46So the sovereign ordered Benayahu son of Yehoyada and he went out and fell on him and he died. And the reign was established in the hand of Shelomoh.

3And Shelomoh joined in marriage with Pharaoh sovereign of Mitsrayim, and took the daughter of Pharaoh and brought her to the City of Dawi until he had completed building his own house and the House of Ayãz and the wall all around Yerushalayim.

2Only, the people slaughtered at the high places, for a house for the Name of Ayãz had not been built until those days.

3And Shelomoh loved Ayãz, walking in the laws of his father Dawi, except that he slaughtered and burned incense at the high places.

4And the sovereign went to Gib’on to slaughter there, for that was the great high place. Shelomoh offered a thousand burnt offerings on that altar.

5At Gib’on Ayãz appeared to Shelomoh in a dream by night and Elohim said, “Ask what I should give you.”

6And Shelomoh said, “You have shown great kindness to your servant Dawi my father, as he walked before You in truth and in righteousness and in uprightness of heart with You. And You have guarded for him this great kindness and did give him a son to sit on his throne, as it is this day.

7And now, O Ayãz my Elohim, You have set up Your servant to reign instead of my father Dawi. But I am a little child, I do not know how to go out or to come in.
And Your servant is in the midst of Your people whom You have chosen, a great people, too numerous to be numbered or counted.

“You then give to Your servant an understanding heart to rule Your people, to discern between good and evil? For who is able to rule this great people of Yours?”

And the word was good in the eyes of Elohim, that Shelomoh had asked this.

So Elohim said to him, “Because you have asked this and have not asked long life for yourself, nor have asked riches for yourself, nor have asked the life of your enemies, but have asked for yourself discernment to understand right-ruling,

12I shall do according to your words. See, I shall give you a wise and understanding heart, so that there was none like you before you and none like you shall arise after you.

13And if you walk in My ways, to guard My laws and My commands, as your father Dawi walked, then I shall prolong your days.”

And Shelomoh awoke and see, it was a dream! And he came into Yerushalayim and stood before the ark of the covenant of Elohim and offered up burnt offerings and made peace offerings. And he made a feast for all his servants.

Then two women, whores, came to the sovereign and stood before him.

And one woman said, “O my master, this woman and I dwell in the same house and I gave birth while she was in the house.

And it came to be, the third day after I had given birth, that this woman also gave birth. And we were together. There was no one else with us in the house, only the two of us in the house.

Then this woman’s son died in the night because she lay on him.

And she rose up in the middle of the night and took my son from my side, while your female servant slept and laid him in her bosom and laid her dead child in my bosom.

And I rose up in the morning to nurse my son and saw he was dead. But I looked at him closely in the morning and saw he was not my son whom I had borne.”

And the other woman said, “No! But the living one is my son and the dead one is your son.” And the first woman said, “No! For the dead one is your son and the living one is my son.” And they spoke before the sovereign.

And the sovereign said, “The one says, ‘This is my son, who lives and your son is the dead one,’ while the other says, ‘No! For your son is the dead one and my son is the living one.’ ”

And the sovereign said, “Bring me a sword.” So they brought a sword before the sovereign.

And the sovereign said, “Divide the living child in two and give half to one and half to the other.”

And the woman whose son was living spoke to the sovereign, for she was overcome with compassion for her son. And she said, “O my master, give her the living child and by no means kill Him!” But the other said, “Let him be neither mine nor yours, but divide him.”

And the sovereign answered and said, “Give the first woman the living child and by no means kill him – she is his mother.”

And all Yisra’ ĕl heard of the right-ruling which the sovereign had rendered. And they feared the sovereign, for they saw that the wisdom of Elohim was in him to do right-ruling.

And it came to be that Sovereign Shelomoh was sovereign over all Yisra’ ĕl.

And these were his chief officials: Azaryahu son of Tza’dqoq, the priest; Elihoreph and Ahiyah, sons of Shisha, scribes; Yehoshaphat son of Ahilud, the recorder;
And Benayahu son of Yehoyada, over the army; and Tsadoq and Ebyathar, the priests;
and Azaryahu son of Nathan, over the officers; Zabuḏ son of Nathan, a priest, friend of the sovereign;
and Ahishar, over the household; and Aḏoniram son of Abda, over the compulsory labour.

And Shelomoh had twelve governors over all Yisra’ēl, who provided food for the sovereign and his household – each one made provision for one month of the year –
and these were their names: Ben-Ḥūr, in the mountains of Ephrayim; 1
Ben-Deqer, in Maqats and Sha’albim and Bēyth Shemesh and Élon Bēyth Hanan; 2
Ben-Ḥesed in Arubboth, Sokoh and all the land of Hēpher were his; 3
Ben-Abinadāḇ, all the height of Dor, Taphath the daughter of Shelomoh became his wife; 4
Ba’ana son of Ahilūd, in Ta’anak and Megiddo and all Bēyth She’ān, which is beside Tsarethan below Yizrē’ēl, from Bēyth She’ān to Abēl Meholah, as far as the other side of Yoqne’ām; 5
Ben-Geber, in Ramoth Gil’ād, the towns of Ya’ir son of Menashsheh in Gil’ād were his; the portion of Argob in Bashan, sixty large cities with walls and bronze gate-bars, were his; 6
Ahinadab son of Iddo, in Mahanayim; 7
Aḥima’ātتس in Naphtali; he also took Basemath the daughter of Shelomoh as wife; 8
Ba’anah son of Ḥushai, in Ashēr and in Aloth; 9
Yehoshaphat son of Paruwāḥ, in Yissaskar; 10
Shim’i son of Ḫalah, in Binyamin; 11
Geber son of Uri, in the land of Gil’ad, in the land of Sihon sovereign of the Amorites and of Og sovereign of Bashan and one governor was in the land. 12
Yahuḏah and Yisra’ēl were as numerous as the sand by the sea, eating and drinking and rejoicing.

And Shelomoh was ruling over all reigns from the River to the land of the Philistines, as far as the border of Mitsrayim. They did taskwork and served Shelomoh all the days of his life. 13
And Shelomoh’s food supply for one day was thirty kors of fine flour and sixty kors of meal,
ten fatted cattle and twenty cattle from the pastures and one hundred sheep, besides deer and gazelles and roebucks and fattened fowl.

For he was ruling over all on this side of the River from Tiphsah even to Azzah, over all the sovereigns on this side of the River. And he had peace on all sides round about him. 14
And Yahuḏah and Yisra’ēl dwelt safely, each man under his vine and his fig tree, from Dan as far as Be’ērsheba, all the days of Shelomoh. 15
And Shelomoh had forty thousand stalls of horses for his chariots and twelve thousand horsemen. 16
And these governors, each one in his month, provided food for Sovereign Shelomoh and for all who came to the table of Sovereign Shelomoh. There was no lack in their supply. 17
They also brought barley and straw to the appointed place, for the horses and steeds, each one according to his right-ruling. 18
And Elohim gave Shelomoh exceeding great wisdom and understanding and largeness of heart like the sand on the seashore. 19
And Shelomoh’s wisdom excelled the wisdom of all the men of the East and all the wisdom of Mitsrayim. 20
For he was wiser than all men, than Ėythān the Ezrahite and Hēman and Kalkol and Darda, the sons of Mahol. 21
And his name was in all the nations round about.
And he spoke three thousand proverbs and his songs were one thousand and five. 22
And he spoke of trees, from the cedar tree of Lebanon even to the hyssop that springs out of the wall.
And he spoke of beasts and of birds and of creeping creatures and of fish.

34 And there came from all peoples, from all the sovereigns of the earth who had heard of his wisdom, to hear the wisdom of Shelomoh.

5 And Hiram sovereign of Tsor sent his servants to Shelomoh, because he heard that they had anointed him sovereign in place of his father, for Hiram had always loved Dawid.

2 And Shelomoh sent to Hiram, saying,

3 “You know my father Dawid was unable to build a house for the Name of HWHY his Elohim because of the battles which were all around him, until HWHY put them under the soles of his feet.

4 But now HWHY has given me rest all around, there is neither adversary nor evil incident.

5 And see, I intend to build a house for the Name of HWHY my Elohim, as HWHY spoke to my father Dawid, saying, ‘Your son, whom I set on your throne in your place, he does build the house for My Name.’

6 And now, command that they cut down cedars for me from Lebanon. And let my servants be with your servants and let me pay you wages for your servants according to whatever you say. For you know there is none among us who knows to cut timber like the Tsidonians.”

7 And it came to be, when Hiram heard the words of Shelomoh, that he rejoiced greatly and said, “Blessed be HWHY this day, for He has given Dawid a wise son over this great people!”

8 And Hiram sent to Shelomoh, saying, “I have heard that which you sent me. Let me do all you desire concerning the cedar and cypress logs.

9 “Let my servants bring them down from Lebanon to the sea, then I put them in rafts by sea to the place you direct me. And I shall spread them out there, then you take them up, while you do my desire by giving food for my household.”

10 And Hiram gave Shelomoh cedar and cypress logs – all his desire.

11 And Shelomoh gave Hiram twenty thousand kors of wheat as food for his household and twenty kors of pressed oil. Thus Shelomoh gave to Hiram year by year.

12 And HWHY gave Shelomoh wisdom, as He promised him. And there was peace between Hiram and Shelomoh and the two of them made a covenant.

13 And Sovereign Shelomoh raised up compulsory labour out of all Yisra’ĕl. And the compulsory labour was thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month by courses – they were one month in Lebanon, two months at home. And Adoniram was over the compulsory labour.

15 And Shelomoh had seventy thousand bearing burdens and eighty thousand hewing stone in the mountains,

16 besides three thousand three hundred from the chiefs of Shelomoh’s deputies who were over the work, those ruling over the people who laboured in the work.

17 And the sovereign commanded and they brought large stones, precious stones, to lay the foundation of the House with hewn stones.

18 And Shelomoh’s builders and Hiram’s builders and the men of Gebal did hew and prepared timber and stones to build the House.

6 And it came to be, in the four hundred and eightieth year after the children of Yisra’ĕl had come out of the land of Mitsrayim, in the fourth year of the reign of Shelomoh over Yisra’ĕl, in the month of Ziw, which is the second month, that he began to build the House of HWHY.

2 And the house which Sovereign Shelomoh built for HWHY was sixty cubits long and twenty wide and thirty cubits high.
And the porch at the front of the hēḵal of the House was twenty cubits long, **according** to the breadth of the House and its width ten cubits, from the front of the House.

And he made for the House windows with narrowed frames.

And **against** the wall of the House he built rooms all around, **against** the walls of the House, all around the hēḵal and the Speaking Place. Thus he made side rooms all around.

The lowest side room was five cubits wide and the middle one was six cubits wide and the third one was seven cubits wide; for he made narrow ledges around the outside of the House, so as not to lay hold on the walls of the House.

And the House, when it was being built, was built with finished stone made ready beforehand, so that no hammer or chisel or any iron tool was heard in the House while it was being built.

The doorway for the middle side room was on the right side of the House. And they went up by stairs to the middle side rooms and from the middle to the third.

So he built the House and completed it and he panelled the House with beams and boards of cedar.

And he built the side rooms of the structure against all the House, each five cubits high and they were fastened to the House with cedar beams.

And the Word of ḤWHY came to Shelomoh, saying,

And this House which you are building – if you walk in My laws and do My right-rulings and shall guard all My commands and walk in them, then I shall confirm My word with you, which I spoke to your father Dawi,

And shall dwell in the midst of the children of Yisra’ĕl and not forsake My people Yisra’ĕl.”

So Shelomoh built the House and completed it.

And he built the walls of the House inside with cedar boards, from the floor of the House to the ceiling he panelled them on the inside with wood and covered the floor of the House with planks of cypress.

And he built twenty cubits at the rear of the House, from floor to the walls, with cedar boards. And he built it inside as the Speaking Place, as the Most Set-apart Place.

And the House was forty cubits, it is the hēḵal before it.

And the cedar for the House inside was carved with ornaments and open flowers; all was cedar, not a stone was seen.

And he prepared the Speaking Place in the midst of the House, to place the ark of the covenant of ḤWHY there.

And the front of the Speaking Place was twenty cubits long and twenty cubits high. And he overlaid it with refined gold and overlaid the altar of cedar.

And Shelomoh overlaid the inside of the House with refined gold and made gold chains pass over the front of the Speaking Place and overlaid it with gold.

Thus he overlaid the entire House with gold, until the entire House was completed. And the entire altar that was by the Speaking Place he overlaid with gold.

And inside the Speaking Place he made two keruḇim of olive wood, ten cubits high.

And one wing of the kerub was five cubits and the other wing of the kerub five cubits – ten cubits from the tip of one wing to the tip of the other.

And the other kerub was ten cubits. Both keruḇim were of the same size and shape.

The height of one kerub was ten cubits and so was the other kerub.

And he placed the kerubim in the midst of the inner house. And they stretched out the wings of the kerubim so that the wing of the one touched one wall and the wing of the other kerub touched the other wall. And their wings touched each other in the middle of the
And he overlaid the keruḇim with gold.

29 And he carved all the walls of the House all around, both inside and outside, with carved figures of keruḇim and palm trees and open flowers.

30 And he overlaid the floor of the House with gold, inside and outside.

31 And for the entrance of the Speaking Place he made doors of olive wood: the lintel, doorposts, a fifth.

32 And the two doors were of olive wood. And he carved on them figures of keruḇim and palm trees and open flowers and overlaid them with gold. And he spread the gold on the keruḇim and on the palm trees.

33 And so he made doorposts for the door of the hĕḵal of olive wood – a fourth part.

34 And the two doors were of cypress wood, the two leaves of the one folded and two leaves of the other door folded.

35 And he carved keruḇim and palm trees and open flowers and overlaid them with gold laid smoothly on the carved work.

36 And he built the inner courtyard with three rows of hewn stone and a row of cedar beams.

37 In the fourth year the foundation of the House of HWHY was laid, in the month Ziw.

38 And in the eleventh year, in the month Bul, the eighth month, the house was completed in all its matters and according to all its plans. Thus he built it for seven years.

7 And Shelomoh built his own house for thirteen years and he completed his entire house.

2 And he built the house of the forest of Lebanon. It was one hundred cubits long and fifty cubits wide and thirty cubits high, with four rows of cedar columns and cedar beams on the columns.

3 And it was panelled with cedar above the beams that were on forty-five columns, fifteen to a row.

4 And there were windows with narrowed frames in three rows and window was opposite window, three times.

5 And all the doorways and doorposts had square frames. And window was opposite window, three times.

6 And he made the porch of the columns, fifty cubits long and thirty cubits wide. And the porch was in front of them and the columns and the roof was in front of them.

7 And he made a hall for the throne, the Hall of Right-ruling, where he ruled. And it was panelled with cedar from floor to floor.

8 And the house where he was to dwell, in the other courtyard, within the hall was of like workmanship. And Shelomoh made a house like this hall for Pharaoh’s daughter, whom he had taken.

9 All these were of precious stone hewn to size, sawed with a saw, inside and out, from the foundation to the coping and also on the outside to the great courtyard.

10 And the foundation was of precious stone, large stones, stones of ten cubits and stones of eight cubits.

11 And above were precious stones, hewn to size and cedar wood.

12 So the great courtyard all around had three rows of hewn stones and a row of cedar beams, as was the inner courtyard of the House of HWHY and the porch of the House.

13 And Sovereign Shelomoh sent and brought Hiram from Tsor.

14 He was the son of a widow from the tribe of Naphtali and his father was a man of Tsor, a bronze worker. And he was filled with wisdom and understanding and skill in working with all kinds of bronze work. So he came to Sovereign Shelomoh and did all his work.

15 And he cast two columns of bronze, each one eighteen cubits high and a line of twelve cubits measured the circumference of each.
And he made two capitals of cast bronze, to put on the tops of the columns – the height of one capital was five cubits and the height of the other capital was five cubits –

a lattice network, with wreaths of chainwork, for the capitals which were on top of the columns, seven chains for one capital and seven for the other capital.

And he made the columns and two rows of pomegranates above the network all around to cover the capitals that were on top and so he did for the other capital.

And the capitals that were on top of the columns in the hall were in the shape of lilies, four cubits.

And there were capitals above also on the two columns, by the bulge which was next to the network. And the pomegranates were two hundred, in rows on each of the capitals all around.

And he set up the columns by the porch of the hêḵal. And he set up the column on the right and called its name Yakin and he set up the column on the left and called its name Bo‘az.

And on the top of the columns was lily work. Thus the work of the columns was completed.

And he made the Sea of cast metal, ten cubits from one rim to the other, round all about and five cubits high and a line of thirty cubits measured around it.

And below its rim were ornaments all around, ten to a cubit, all the way around the Sea. The ornaments were cast in two rows when it was cast.

It stood on twelve oxen, three facing north and three facing west and three facing south and three facing east. And the Sea was set upon them and all their back parts were inward.

And it was a handbreadth thick and its rim was shaped like the rim of a cup, like a lily blossom. It held two thousand baths.

And he made ten stands of bronze, each stand was four cubits long and four cubits wide and three cubits high.

And this is how the stands were made: They had side panels and the side panels were between frames, and on the side panels that were between the frames were lions, oxen and keruḇim and a pedestal above on the frame. Below the lions and oxen were wreaths of beaten work.

And each stand had four bronze wheels and axles of bronze and its four feet had supports. Under the basin were cast supports beside each wreath.

And its opening inside the crown at the top was one cubit. And the opening was round, like the work of the pedestal, one and a half cubits. And also on the opening were engravings, but the side panels were square, not round.

And the four wheels were under the side panels and the axles of the wheels were joined to the stand and the height of a wheel was one and a half cubits.

And the wheels were made like chariot wheels. Their axle pins and their rims and their spokes and their hubs were all cast.

And there were four supports at the four corners of each stand, its supports were of the stand itself.

And on the top of the stand, half a cubit in height – round all around. And on the top of the stand, its flanges and its side panels were of the same.

And on the plates of its flanges and on its side panels he engraved keruḇim, lions and palm trees, according to the clear space on each, with wreaths all around.

He made the ten stands like this: all of them were of one mould, one measure and one shape.

And he made ten basins of bronze; each basin contained forty baths and each basin was four cubits, one basin on each of the ten stands.

And he put five stands on the right side of the house and five on the left side of the house and he put the Sea on the right side of the house to the east, facing the south.

And Hiram made the pots and the shovels and the bowls.
And Hiram completed doing all the work that he was to do for Sovereign Shelomoh on the House of ֵאביב:

41 the two columns and the bowl-shaped capitals that were on top of the columns and the two networks covering the two bowl-shaped capitals which were on top of the columns;

42 and the four hundred pomegranates for the two networks, two rows of pomegranates for each network to cover the two bowl-shaped capitals that were on top of the columns;

43 and the ten stands and the ten basins on the stands;

44 and the one Sea and twelve oxen under the Sea;

45 and the pots and the shovels and the bowls. And all these utensils which Hiram made for Sovereign Shelomoh for the House of ֵאביב were of polished bronze.

46 The sovereign had them cast in clay in the district of Yardên between Sukkoth and Tsarethan.

47 And Shelomoh left all the utensils unweighed, because they were many, nor was the weight of the bronze searched out.

48 So Shelomoh made all the utensils for the House of ֵאביב: the altar of gold and the table of gold on which was the showbread;

49 and the lampstands of refined gold, five on the right side and five on the left in front of the Speaking Place, with the flowers and the lamps and the snuffers of gold;

50 and the basins and the snuffers and the bowls and the ladles and the fire holders of refined gold and the hinges of gold, both for the doors of the inner house, the Most Set-apart Place and for the doors of the house of the Hĕkal.

51 Thus all the work which Sovereign Shelomoh had done for the House of ֵאביב was completed. And Shelomoh brought in the set-apart items of his father Dawid: the silver and the gold and the utensils and he put them in the treasuries of the House of ֵאביב.

8 Then Shelomoh assembled the elders of Yisra’ĕl and all the heads of the tribes, the chief fathers of the children of Yisra’ĕl, to Sovereign Shelomoh in Yerushalayim, to bring up the ark of the covenant of ֵאביב from the City of Dawid, which is Tsiyon.

2 And all the men of Yisra’ĕl assembled to Sovereign Shelomoh at the festival in the month of Eythanim, which is the seventh month.

3 And all the elders of Yisra’ĕl came and the priests took up the ark,

4 and brought up the ark of ֵאביב and the Tent of Meeting and all the set-apart utensils that were in the Tent. And the priests and the Lĕwites brought them up,

5 and Sovereign Shelomoh and all the congregation of Yisra’ĕl who had assembled with him, were with him before the ark, slaughtering so many sheep and cattle, that they could not be counted or numbered.

6 And the priests brought in the ark of the covenant of ֵאביב to its place, into the Speaking Place of the House, to the Most Set-apart Place, under the wings of the keruḇim,

7 for the keruḇim spread two wings over the place of the ark and the keruḇim covered over the ark and its poles.

8 And the poles extended so that the ends of the poles were seen from the set-apart place, in front of the Speaking Place, but they were not seen from outside. And they are there to this day.

9 There was naught in the ark, only the two tablets of stone which Mosheh put there at Ḥorĕḇ, where HWHY made a covenant with the children of Yisra’ĕl, when they came out of the land of Mitsrayim.

10 And it came to be, when the priests came out of the Set-apart Place, that the cloud filled the House of ֵܓֵפְיִל, filled the House of ֵ огромн.
And Shelomoh said, “

12 And Shelomoh said, “ẫאז has said He would dwell in the dark cloud.

13 I have indeed built You an exalted house, an established place for You to dwell in forever.”

14 And the sovereign turned around and blessed all the assembly of Yisra’él, while all the assembly of Yisra’él was standing.

15 And he said, “Blessed be ץאז Elohim of Yisra’él, who spoke with His mouth to my father Dawid and with His hand has filled it, saying,

16 Since the day I brought My people Yisra’él out of Mitsrayim, I have chosen no city from any tribe of Yisra’él in which to build a house for My Name to be there, but I chose Dawid to be over My people Yisra’él.”

17 And it was in the heart of my father Dawid to build a house for the Name of ץאז Elohim of Yisra’él.

18 But ץאז said to my father Dawid, “Because it has been in your heart to build a house for My Name, you did well that it was in your heart.

19 Only, you do not build the house, but your son, who is coming from your loins, he does build the house for My Name.’

20 Now ץאז has established His word which He spoke and I have been raised up instead of my father Dawid and sit on the throne of Yisra’él, as ץאז promised and built a house for the Name of ץאז Elohim of Yisra’él,

21 and have appointed there a place for the ark, wherein is the covenant of ץאז which He made with our fathers, when He brought them out of the land of Mitsrayim.”

22 And Shelomoh stood before the altar of ץאז in front of all the assembly of Yisra’él and spread out his hands toward the heavens,

23 and said, “ץאז Elohim of Yisra’él, there is no Elohim in the heavens above or on earth below like You, guarding Your covenant and kindness with Your servants who walk before You with all their heart,

24 who has guarded that which You did promise Your servant Dawid my father. Indeed, You have both spoken with Your mouth and have filled it with Your hand, as it is this day.

25 And now, ץאז Elohim of Yisra’él, guard what You promised Your servant Dawid my father, saying, ‘There is not to cease a man of yours before Me, sitting on the throne of Yisra’él – only, if your sons guard their way, to walk before Me as you have walked before Me.’

26 And now, O Elohim of Yisra’él, please let Your word come true which You have spoken to Your servant Dawid my father.

27 For is it true: Elohim dwells on the earth? See, the heavens and the heavens of the heavens are unable to contain You, how much less this House which I have built!

28 Yet, shall You turn to the prayer of Your servant and his supplication, O ץאז my Elohim and listen to the cry and the prayer which Your servant is praying before You today?

29 For Your eyes to be open toward this House night and day, toward the place of which You said, ‘My Name is there,’ to listen to the prayer which Your servant makes toward this place.

30 Then, shall You hear the supplication of Your servant and of Your people Yisra’él when they pray toward this place, when You hear in Your dwelling place, in the heavens? And shall You hear and forgive?

31 If anyone sins against his neighbour and he has lifted up an oath on him, to cause him to swear and comes and swears before Your altar in this House,

32 then hear in the heavens and act and rightly rule Your servants, declaring the wrongdoer wrong, bringing his way on his head and declaring the righteous right by giving him according to his righteousness.

33 When Your people Yisra’él are smitten before an enemy,
because they have sinned against You and they shall turn back to You and confess Your Name and pray and make supplication to You in this House,

then hear in the heavens and forgive the sin of Your people Yisra’el and bring them back to the land which You gave to their fathers.

When the heavens are shut up and there is no rain because they sin against You, when they pray toward this place and confess Your Name and turn from their sin because You afflict them,

then hear in the heavens and forgive the sin of Your servants, Your people Yisra’el – for You teach them the good way in which they should walk – and shall give rain on Your land which You have given to Your people as an inheritance.

When there is scarcity of food in the land; when there is pestilence, blight, mildew, locusts, grasshoppers; when their enemy distresses them in the land of their cities; any plague, any sickness,

whatever prayer, whatever supplication made by anyone of all Your people Yisra’el, each knowing the plague of his own heart and shall spread out his hands toward this House,

then hear in the heavens, Your dwelling place and forgive and act and render unto everyone according to all his ways, whose heart You know. Because You – You alone – know the hearts of all the sons of men,

So that they fear You all the days that they live in the land which You gave to our fathers.

Also, concerning a foreigner, who is not of Your people Yisra’el, but has come from a far land for Your Name’s sake –

since they hear of Your great Name and Your strong hand and Your outstretched arm – and he shall come and pray toward this House,

Hear in the heavens Your dwelling place and do according to all for which the foreigner calls to You, so that all peoples of the earth know Your Name and fear You, as do Your people Yisra’el and know that this House which I have built is called by Your Name.

When Your people go out to battle against their enemy, in the way that You send them and they shall pray to Avem toward the city which You have chosen and toward the House which I have built for Your Name,

Then shall You hear in the heavens their prayer and their supplication and maintain their cause?

When they sin against You – for there is no one who does not sin – and You become enraged with them and give them to the enemy and they take them captive to the land of the enemy, far or near;

and they shall turn back unto their heart in the land where they have been taken captive and shall turn and make supplication to You in the land of those who took them captive, saying, ‘We have sinned and acted crookedly, we have committed wrong,’

and they shall turn back to You with all their heart and with all their being in the land of their enemies who led them away captive and shall pray to You toward their land which You gave to their fathers, the city which You have chosen and the House which I have built for Your Name,

then shall You hear in the heavens Your dwelling place their prayer and their supplication and maintain their cause,

and forgive Your people who have sinned against You and all their transgressions which they have transgressed against You? And give them compassion before those who took them captive and they shall have compassion on them.

For they are Your people and Your inheritance, whom You brought out of Mitsrayim, out of the iron furnace.

Let Your eyes be open to the supplication of Your servant and the supplication of Your people Yisra’el, to listen to them whenever they call to You.
Thus the sovereign and the children all one hundred and twenty thousand sheep, twenty-two thousand bulls and offerings, which he slaughtered to.

A Damon before this day.”

commands and guard His, as at our in Elohim. He might have made supplication before Elohim, seven days and seven days – fourteen days.

On the eighth day he sent the people away. And they blessed the sovereign and went to their tents rejoicing and glad of heart for all the goodness that had done for His servant Dawi and for Yisra’el His people.

And it came to be, when Shelomoh had finished building the House of Ayal and the house of the sovereign and all the desire of Shelomoh which he was pleased to do,

that Ayal appeared to Shelomoh the second time, as He had appeared to him at Gib’on.

And Ayal said to him, “I have heard your prayer and your supplication that you have made before Me. I have set this house apart which you have built to put My Name there forever and My eyes and My heart shall always be there.

And you, if you walk before Me as your father Dawi walked, in integrity of heart and in uprightness, to do according to all that I have commanded you, if you guard My laws and My right-rulings,

then I shall establish the throne of your reign over Yisra’el forever, as I promised Dawi your father, saying,
‘There is not to cease a man of yours on the throne of Yisra’ĕl.’

64“If you at all turn back, you or your sons, from following Me and do not guard My commands, My laws, which I have set before you, but shall go and serve other mighty ones and bow yourselves to them,

7then I shall cut off Yisra’ĕl from the face of the soil which I have given them and send away from My presence this house which I have set-apart for My Name. And Yisra’ĕl shall be a proverb and a mockery among all the peoples.

8And this house, which has been exalted, everyone who passes by it shall be astonished and hiss and say, ‘Why has AYAL done thus to this land and to this house?’

9Then they shall say, ‘Because they have forsaken AYAL their Elohim, who brought their fathers out of the land of Mitsrayim and they embraced other mighty ones and bowed themselves to them and served them. That is why AYAL has brought all this evil on them.’ ”

10And it came to be, at the end of twenty years, that Shelomoh had built the two houses, the House of AYAL and the house of the sovereign.

11Hiram the sovereign of Tsor had supplied Shelomoh with cedar and cypress and gold, as much as he desired. Then Sovereign Shelomoh gave Hiram twenty cities in the land of Galil.

12And Hiram came from Tsor to see the cities which Shelomoh had given him, but they were not right in his eyes,

13and he said, “What are these cities you have given me, my brother?” And he called them the land of Kabul, as they are to this day.

14And Hiram sent the sovereign one hundred and twenty talents of gold.

15And this is the purpose of the compulsory labour which Sovereign Shelomoh raised, to build the House of AYAL and his own house and Millo and the wall of Yerushalayim and Hatsor and Megiddo and Gezer –

16Pharaoh sovereign of Mitsrayim had gone up and taken Gezer and burned it with fire and had slain the Kena’anites who dwelt in the city and had given it as a payment for the bride to his daughter, Shelomoh’s wife –

17and Shelomoh built Gezer and Lower Bēyth Horon,

18and Ba’alath and Tamar in the wilderness, in the land of Yahudah, and all the storage cities that Shelomoh had and cities for his chariots and cities for his cavalry and whatever Shelomoh desired to build in Yerushalayim and in Lebanon and in all the land of his rule.

19All the people who were left of the Amorites, the Hittites, the Perizzites, the Hiwwites and the Yebusites, who were not of the children of Yisra’ĕl –

20their descendants who were left in the land after them, whom the children of Yisra’ĕl had not been able to destroy completely – from these Shelomoh raised compulsory labour, as it is to this day.

22But Shelomoh did not make slaves of the children of Yisra’ĕl, because they were men of battle and his servants and his rulers and his officers and commanders of his chariots and his cavalry.

23These were the chiefs of the officials who were over the work of Shelomoh: five hundred and fifty, who ruled over the people who did the work.

24But the daughter of Pharaoh came up from the City of Dawid to her house that he built for her. Then he built Millo.

25And three times a year Shelomoh brought burnt offerings and peace offerings on the altar which he had built for AYAL and he burned incense with that which was before AYAL – thus gave completeness to the House.

26And Sovereign Shelomoh built a fleet of ships at Etsyon Geber, which is near Yloth on the shore of the Sea of Reeds, in the land of Edom.

27And Hiram sent his servants with the fleet, seamen who knew the sea, to work with the servants of Shelomoh.
And they went to Ophir and took four hundred and twenty talents of gold from there and brought it to Sovereign Shelomoh.

And the sovereignty of Sheba heard of the report of Shelomoh concerning the Name of ayaz and came to try him with hard questions. And she came to Yerushalayim with a very great company, with camels that bore spices, very much gold and precious stones. And she came to Shelomoh and she spoke with him about all that was in her heart.

And Shelomoh answered all her questions. There was no matter hidden for the sovereign that he did not make known to her.

And the sovereignty of Sheba saw all the wisdom of Shelomoh and the house that he had built, and the food on his table and the seating of his servants and the service of his waiters and their attire and his cupbearers and his burnt offerings which he offered in the House of HWHY and there was no more spirit in her.

Then she said to the sovereign, “The word I heard in my own land about your words and your wisdom was true.

But I did not believe the words until I came and saw with my own eyes. And see, I have not been told the half! Your wisdom and prosperity exceed the report which I heard.

Blessed are your men and blessed are these your servants, who stand continually before you, who are hearing your wisdom!

Blessed be ayaz your Elohim, who delighted in you, to put you on the throne of Yisra’el! Because ayaz has loved Yisra’el forever, therefore He made you sovereign, to do right-ruling and righteousness.”

And she gave the sovereign one hundred and twenty talents of gold and many spices and precious stones. Never again did so many spices come as the sovereignty of Sheba gave to Sovereign Shelomoh.

And also, the ships of Hiram, which brought gold from Ophir, brought almug wood, a great many and precious stones from Ophir.

And the sovereign made steps of the almug wood for the House of ayaz and for the sovereign’s house, also lyres and harps for singers. No such almug wood has come or been seen to this day.

And Sovereign Shelomoh gave the sovereignty of Sheba all she desired, whatever she asked, besides what he gave her according to the hand of Sovereign Shelomoh. And she turned and went to her land, she and her servants.

And the weight of gold that came to Shelomoh yearly was six hundred and sixty-six talents of gold,

besides that from men of travel and the profit from traders and from all the sovereigns of Arabia and from the governors of the land.

And Sovereign Shelomoh made two hundred large shields of beaten gold – six hundred pieces of gold went into each shield;

and three hundred shields of beaten gold – three minas of gold went into each shield. And the sovereign put them in the House of the Forest of Lebanon.

And the sovereign made a great throne of ivory and overlaid it with refined gold.

The throne had six steps and the top of the throne was round at the back and there were armrests on either side of the place of the seat and two lions stood beside the armrests.

And twelve lions were standing there, one on each side of the six steps. The like of it was never made in any reign.

And all the drinking vessels of Sovereign Shelomoh were of gold and all the vessels of the House of the Forest of Lebanon were of refined gold – not of silver, for this was reckoned of little value in the days of Shelomoh.

For the sovereign had ships of Tarshish at sea with the fleet of Hiram.
Once every three years the ships of Tarshish came bringing gold and silver, ivory and apes and baboons.

And Sovereign Shelomoh was greater than any of the sovereigns of the earth in riches and wisdom.

And all the earth sought the presence of Shelomoh to hear his wisdom, which Elohim had put in his heart.

And they were each bringing his present: objects of silver and objects of gold and garments and armour and spices, horses and mules, the matter of a year by year.

And Shelomoh gathered chariots and horsemen and he had one thousand four hundred chariots and twelve thousand horsemen, whom he stationed in the chariot cities and with the sovereign in Yerushalayim.

And the sovereign made silver as common in Yerushalayim as stones and he made cedars as plenty as the sycamores which are in the low country.

And Shelomoh had horses brought out from Mitsrayim and Quĕh; the sovereign’s merchants bought them in Quĕh at a price.

And a chariot came up and went out from Mitsrayim for six hundred pieces of silver and a horse one hundred and fifty. And so, by their hand, they brought them out to all the sovereigns of the Hititites and the sovereigns of Aram.

And it came to be, when Shelomoh was old, that his wives turned away his heart after other mighty ones. And his heart was not perfect with Avaz his Elohim, as was the heart of his father Dawid.

And Shelomoh went after Ashtoreth the mighty one of the Tsidonians and after Milkom the abomination of the Ammonites.

Thus Shelomoh did evil in the eyes of Avaz and did not follow Avaz completely, like his father Dawid.

Then Shelomoh built a high place for Kemosh the abomination of Mo’ab, on the hill that is east of Yerushalayim and for Molek the abomination of the children of Ammon.

And so he did for all his foreign wives, who burned incense and slaughtered to their mighty ones.

Therefore Avaz was enraged with Shelomoh, because his heart had turned away from Avaz Elohim of Yisra’ĕl, who had appeared to him twice, and had commanded him concerning this word, not to go after other mighty ones. But he did not guard what Avaz had commanded.

And Avaz said to Shelomoh, “Because you have done this and have not guarded My covenant and My laws, which I have commanded you, I shall certainly tear the reign away from you and give it to your servant.

“Only, I do not do it in your days, for the sake of your father Dawid. Out of the hand of your son I shall tear it.

“Only, I shall not tear away all the reign but give one tribe to your son for the sake of my servant Dawid and for the sake of Yerushalayim which I have chosen.”

And Avaz raised up an adversary against Shelomoh, Hadad the Edomite. He was of the seed of the sovereign in Edom.

And it came to be when Dawid was in Edom and Yo’ab the commander of the army had gone up to bury the slain, after he had smitten every male in Edom —
16Yo’ab remained there with all Yisra’ĕl for six months, until every male in Edom was cut off—
17that Hadaḏ fled to go to Mitsrayim, he and certain Edomites of his father’s servants with him, while Hadaḏ was still a little child.
18And they arose from Midyan and came to Paran and took men with them from Paran and came to Mitsrayim, to Pharaoh sovereign of Mitsrayim, who gave him a house and ordered food for him and gave him land.
19And Hadaḏ found much favour in the eyes of Pharaoh, so that he gave him as wife the sister of his own wife, the sister of Sovereignness Tahpenĕs.
20And the sister of Tahpenĕs bore him Genuḇath his son, whom Tahpenĕs weaned in Pharaoh’s house. And Genuḇath was in the house of Pharaoh among the sons of Pharaoh.
21And Hadaḏ heard in Mitsrayim that Daviḏ slept with his fathers and that Yo’ab the commander of the army was dead and Hadaḏ said to Pharaoh, “Let me go to my land.”
22And Pharaoh said to him, “But what have you lacked with me, that you are now seeking to go to your own land?” And he answered, “No, but please let me go.”
23And Elohim raised up another adversary against him, Rezon son of Elyaḏa who had fled from his master, Hadaḏezer sovereign of Tsoḇah,
24and gathered men to him and became commander over a raiding band, when Daviḏ slew those of Tsoḇah. And they went to Damascus and dwelt there and reigned in Damascus.
25And he was an adversary of Yisra’ĕl all the days of Shelomoh – besides the trouble that Hadaḏ caused – and he was hostile to Yisra’ĕl and reigned over Aram.
26And a servant of Shelomoh, Yarob’am son of Nebat, an Ephrayimite from Tserĕḏah, whose mother’s name was Tseru’ah, a widow, also lifted up a hand against the sovereign.
27And this is what caused him to lift up a hand against the sovereign: Shelomoh had built Millo, repairing the breaks in the City of Daviḏ his father.
28And the man Yarob’am was a brave man. And Shelomoh, seeing that the young man was doing his work well, made him the officer over all the compulsory labour of the house of Yosĕph.
29And it came to be at that time, when Yarob’am went out of Yerushalayim, that the prophet Ahiyah the Shilonite met him on the way. And he was wearing a new garment and the two were alone in the field.
30And Ahiyah took hold of the new garment that was on him and tore it into twelve pieces,
31and said to Yarob’am, “Take for yourself ten pieces, for thus said Elohim, the Elohim of Yisra’ĕl, ‘See, I am tearing the reign out of the hand of Shelomoh and shall give ten tribes to you,
32but he shall have one tribe for the sake of My servant Daviḏ and for the sake of Yerushalayim, the city which I have chosen out of all the tribes of Yisra’ĕl.
33Because they have forsaken Me and bow themselves to Ashtoreth the mighty one of the Tsidonians, to Kemosh the mighty one of the Mo’abites and to Milkom the mighty one of the children of Ammon and have not walked in My ways – to do what is right in My eyes and My laws and My right-rulings, as did his father Daviḏ.
34But I do not take all the reign out of his hand, because I have made him ruler all the days of his life for the sake of My servant Daviḏ, whom I chose because he guarded My commands and My laws.
35And I shall take the reign out of his son’s hand and give it to you, the ten tribes.
36And to his son I give one tribe, so that My servant Daviḏ shall always have a lamp before Me in Yerushalayim, the city which I have chosen for Myself,
to put My Name there.

37 So I take you and you shall reign over all that your being desires and you shall be sovereign over Yisra’el.

38 And it shall be, if you obey all that I command you and shall walk in My ways and do what is right in My eyes, to guard My laws and My commands, as My servant Dawid did, then I shall be with you and build for you a steadfast house, as I built for Dawid and shall give Yisra’el to you.

39 And because of this I humble the seed of Dawid, but not forever.’”

40 And Shelomoh sought to kill Yaro’am, but Yaro’am rose up and fled to Mitsrayim, to Shishaq sovereign of Mitsrayim and was in Mitsrayim until the death of Shelomoh.

41 And the rest of the acts of Shelomoh, all that he did and his wisdom, are they not written in the book of the acts of Shelomoh?

42 And the days that Shelomoh reigned in Yerushalayim over all Yisra’el was forty years.

43 So Shelomoh slept with his fathers and was buried in the City of Dawi his father and Re’ah’am his son reigned in his place.

And Re’ah’am went to Shekem, for all Yisra’el had gone to Shekem to set him up to reign.

2 And it came to be, when Yaro’am son of Nebat heard this – he was still in Mitsrayim, for he had fled from the presence of Sovereign Shelomoh and had been dwelling in Mitsrayim – that they sent and called him. And Yaro’am and all the assembly of Yisra’el came and spoke to Re’ah’am, saying,

4 “Your father made our yoke hard and now, Lighten the hard service of your father and his heavy yoke which he put on us, then we serve you.”

5 And he said to them, “Go away for three days, then come back to me.” And the people went.

6 Then Sovereign Re’ah’am consulted the elders who stood before his father Shelomoh while he still lived and he said, “What do you advise me to answer these people?”

7 And they spoke to him, saying, “If you are a servant to these people today and shall serve them and shall answer them and speak good words to them, then they shall be your servants all the days.”

8 But he ignored the advice the elders gave him and consulted the young men who had grown up with him, who stood before him.

9 And he said to them, “What advice do you give? How should we answer this people who have spoken to me, saying, ‘Lighten the yoke which your father put on us’?”

10 And the young men who had grown up with him spoke to him, saying, “Say this to this people who have spoken to you, saying, ‘Your father made our yoke heavy, but you make it lighter on us.’ Say this to them, ‘My little finger is thicker than my father’s waist!

11 And now, my father laid a heavy yoke on you, but I add to your yoke; my father flogged you with whips, but I flog you with scourges!’”

12 So Yaro’am and all the people came to Re’ah’am the third day, as the sovereign had spoken, saying, “Come back to me the third day.”

13 But the sovereign answered the people harshly and ignored the advice which the elders had given him,

14 and he spoke to them according to the advice of the young men, saying, “My father made your yoke heavy, but I add to your yoke; my father flogged you with whips, but I, I flog you with scourges!”

15 So the sovereign did not listen to the people, for the turn of events was from ayal, in order to establish His word, which ayal had spoken by Ahiyah the Shilonite to Yaro’am son of Nebat.

16 And all Yisra’el saw that the sovereign did not listen to them. Then the people answered the sovereign,
saying, “What portion do we have in Dawid? And there is no inheritance in the son of Yishai. To your mighty ones, O Yisra’el! Now, see to your own house, O Dawid!” So Yisra’el went to their tents.

But as for the children of Yisra’el who dwelt in the cities of Yahuḏah, Reḥab’am reigned over them.

And when Sovereign Reḥab’am sent Adoram, who was over the compulsory labour, all Yisra’el stoned him with stones and he died. And Sovereign Reḥab’am hastily mounted his chariot to flee to Yerushalayim.

Thus Yisra’el revolted against the house of Dawid this day.

And it came to be when all Yisra’el heard that Yaroḇ’el had come back, they sent for him and called him to the congregation and set him up to reign over all Yisra’el. There was none who followed the house of Dawid, except the tribe of Yahuḏah.

And Reḥab’am came to Yerushalayim and he assembled all the house of Yahuḏah with the tribe of Binyamin, one hundred and eighty thousand chosen brave men, to fight against the house of Yisra’el, to bring back the reign to Reḥab’am son of Shelomoh.

But the Word of Elohim came to Shemayah the man of Elohim, saying,

Speak to Reḥab’am son of Shelomoh, sovereign of Yahuḏah and to all the house of Yahuḏah and Binyamin and to the rest of the people, saying,

Thus said Ayăl, “Do not go up or fight against your brothers the children of Yisra’el. Let every man return to his house, for this matter is from Me.”

So they obeyed the Word of Ayăl and turned back, according to the Word of Ayăl.

And Yaroḇ’el built Sheḵem in the mountains of Ephrayim and dwelt there. And he went out from there and built Penu’el.

And Yaroḇ’el said in his heart, “Now the reign shall return to the house of Dawid.

If these people go up to do slaughterings in the House of Ayăl at Yerushalayim, then the heart of this people shall turn back to their master, Reḥab’am sovereign of Yahuḏah and they shall slay me and go back to Reḥab’am sovereign of Yahuḏah.”

So the sovereign took counsel and made two calves of gold and said to the people, “It is too much for you to go up to Yerushalayim. See, your mighty ones, O Yisra’el, which brought you up from the land of Mitsrayim!”

And he set up one in Bēyth Ėl and the other he put in Dan.

And this matter became a sin, for the people went before the one as far as Dan.

And he made the house of high places and made priests from all sorts of people, who were not of the sons of Lēwi.

And Yaroḇ’el performed a festival on the fifteenth day of the eighth month, like the festival that was in Yahuḏah and he offered on the altar. So he did at Bēyth Ėl, slaughtering to the calves that he had made. And at Bēyth Ėl he appointed the priests of the high places which he had made.

And he made offerings on the altar which he had made at Bēyth Ėl on the fifteenth day of the eighth month, in the month which he had devised in his own heart. And he performed a festival for the children of Yisra’el and offered on the altar and burned incense.

And see, a man of Elohim went from Yahuḏah to Bēyth Ėl by the Word of Ayăl, while Yaroḇ’el was standing by the altar to burn incense.

And he cried out against the altar by the Word of Ayăl and said, “O altar, altar! Thus said Ayăl, ‘See, a son is to be born to the house of Dawid, Yoshiyahu is his name. And on you he shall offer the priests of the high places who burn incense on you and men’s bones be burned on you.’ ”
And he gave a sign the same day, saying, “This is the sign which ayāl has spoken: See, the altar is split apart and the ashes on it is poured out.”

And it came to be when Sovereign Yarob'am heard the saying of the man of Elohim, who cried out against the altar in Bēyth Ėl, that he stretched out his hand from the altar, saying, “Seize Him!” Then his hand, which he stretched out toward him, dried up, so that he was unable to bring it back to him.

And the altar was split apart and the ashes poured out from the altar, according to the sign which the man of Elohim had given by the Word of ayāl.

And the sovereign answered and said to the man of Elohim, “Please appease the face of ayāl your Elohim and pray for me, that my hand might be restored to me.” And the man of Elohim appeased the face of ayāl and the sovereign’s hand was restored to him and became as it was before.

The sovereign then said to the man of Elohim, “Come home with me and refresh yourself and I give you a gift.”

But the man of Elohim said to the sovereign, “If you were to give me half your house, I do not go in with you, nor do I eat bread nor drink water in this place.

So for he commanded me by the Word of ayāl, saying, ‘Do not eat bread, nor drink water, nor return by the same way you came.’ ”

So he went another way and did not return by the way he came to Bēyth Ėl.

And a certain old prophet was dwelling in Bēyth Ėl and his sons came and told him all the works that the man of Elohim had done that day in Bēyth Ėl, the words which he had spoken to the sovereign.

And their father said to them, “Which way did he go?” And his sons had seen which way the man of Elohim went who came from Yahudah.

And he said to his sons, “Saddle the donkey for me.” And they saddled the donkey for him and he rode on it.

And he went after the man of Elohim and found him sitting under a terebinth. And he said to him, “Are you the man of Elohim who came from Yahudah?” And he said, “I am.”

And he said to him, “Come home with me and eat bread.”

And he said, “I am not able to return with you or to go in with you, nor am I to eat bread or drink water with you in this place.

“For word came to me by the Word of ayāl, ‘Do not eat bread nor drink water there, nor return by going the way you came.’ ”

And he said to him, “I too am a prophet like you and a messenger spoke to me by the Word of ayāl, saying, ‘Bring him back with you to your house and let him eat bread and drink water.’ But he lied to him.

So he turned back with him and ate bread in his house and drank water.

And it came to be, as they sat at the table, that the Word of ayāl came to the prophet who had brought him back,

and he cried out to the man of Elohim who came from Yahudah, saying, “Thus said ayāl, ‘Because you have rebelled against the mouth of ayāl and have not guarded the command which ayāl your Elohim commanded you,

and turned back and ate bread and drank water in the place of which He said to you, “Do not eat bread nor drink water,” your body shall not enter the burying-place of your fathers.’ ”

And it came to be, after he had eaten bread and after he had drunk, that he saddled the donkey for him, for the prophet whom he had brought back.

And he went and a lion met him on the way and killed him. And his body was thrown on the way. And the donkey was standing by it and the lion was standing by the body.

And see, men were passing by and saw the body thrown on the way, while
the lion was standing by the body. And they went and reported it in the city where the old prophet dwelt.

26 And the prophet who had brought him back from the way heard it and said, “It is the man of Elohim who rebelled against the mouth of Ayaz and Ayaz gave him to the lion and it tore him apart and killed him, according to the Word of Ayaz which He spoke to him.”

27 And he spoke to his sons, saying, “Saddle the donkey for me.” And they saddled it.

28 So he went and found his body thrown on the way and the donkey and the lion standing by the body. The lion had not eaten the body nor mauled the donkey.

29 And the prophet lifted up the body of the man of Elohim and placed it on the donkey and brought it back. And the old prophet came to the city to mourn and to bury him,

30 and he placed his body in his own tomb. And they lamented over him, saying, “Oh, my brother!”

31 And it came to be, after he had buried him, that he spoke to his sons, saying, “When I am dead, then you shall bury me in the tomb where the man of Elohim is buried. Lay my bones beside his bones.

32 “For the Word which he cried out, by the Word of Ayaz, against the altar in Beyth El and against all the houses of the high places which are in the cities of Shomeron, shall certainly come to be.”

33 After this event Yaroḇ'am did not turn from his evil way, but again he made priests from all sorts of people for the high places. Whoever wished, he ordained, to become one of the priests of the high places.

34 And this matter was the sin of the house of Yaroḇ'am, even to cut it off and destroy it from the face of the earth.

2 And Yaroḇ'am said to his wife, “Please arise and disguise yourself, so they do not know that you are the wife of Yaroḇ'am and go to Shiloh. See, Ahiyah the prophet is there, who spoke to me of becoming sovereign over this people.

33 “And you shall take with you ten loaves and cakes and a jar of honey and go to him. Let him declare to you what becomes of the child.”

4 And Yaroḇ'am’s wife did so and rose up and went to Shiloh and came to the house of Ahiyah. But Ahiyahu was unable to see, for his eyes had set because of his age.

5 And Ayaz had said to Ahiyah, “See, the wife of Yaroḇ'am is coming to ask you a word about her son, for he is sick, Speak to her thus and thus. For it shall be, when she comes in, that she makes herself strange.”

6 And it came to be, when Ahiyahu heard the sound of her footsteps as she came through the door, he said, “Come in, wife of Yaroḇ'am. Why are you making yourself strange? And I have been sent to you with a hard word.

7 Go, say to Yaroḇ'am, ‘Thus said Elohim of Yisra'el, “Because I exalted you from among the people and made you ruler over My people Yisra'el, and tore the reign away from the house of Dawid and gave it to you – and you have not been as My servant Dawid, who guarded My commands and who followed Me with all his heart, to do only what was right in My eyes,

9 but you have done more evil than all who were before you, for you have gone and made for yourself other mighty ones and moulded images to provoke Me and have cast Me behind your back –

10 therefore, see, I am bringing evil to the house of Yaroḇ'am and shall cut off from Yaroḇ'am every male in Yisra'el, whether shut up or left at large and sweep away the remnant of the house of Yaroḇ'am, as one sweeps away dung until it is all gone.
11Those of Yaroḇ'am who die in the city the dogs do eat and those who die in the field the birds of the heavens do eat, for Ayāz has spoken it!"

12And you, arise, go to your house. When your feet enter the city, the child shall die.

13And all Yisra’el shall mourn for him and bury him, for he is the only one of Yaroḇ'am who shall come to the grave, because in him there is found a good report toward Ayāz Elohim of Yisra’el, in the house of Yaroḇ’am.

14And Ayāz shall raise up for Himself a sovereign over Yisra’el who cuts off the house of Yaroḇ’am, this day and even now!

15And Ayāz shall smite Yisra’el, as a reed is shaken in the water and shall pluck Yisra’el from this good soil which He gave to their fathers and shall scatter them beyond the River, because they made their Ashĕrim, provoking Ayāz, and He shall give Yisra’el up, because of the sins of Yaroḇ’am, who sinned and who made Yisra’el sin.”

16And the wife of Yaroḇ’am rose up and went and came to Tirtsah. When she came to the threshold of the house, the child died.

17And they buried him and all Yisra’el lamented for him, according to the Word of Ayāz which He spoke through His servant Ahiyahu the prophet.

18And the rest of the acts of Yaroḇ’am, how he fought and how he reigned, see, they are written in the book of the annals of the sovereigns of Yisra’el.

19And the days that Yaroḇ’am reigned was twenty-two years. So he slept with his fathers and Naḏab his son reigned in his place.

20Meanwhile Rehab’am son of Shelomoh reigned in Yahudah. Rehab’am was fortyone years old when he became sovereign and he reigned seventeen years in Yerushalayim, the city which Ayāz had chosen out of all the tribes of Yisra’el, to put His Name there. And his mother’s name was Na’amah the Ammonitess.

22And Yahudah did evil in the eyes of Ayāz and they provoked Him to jealousy with their sins which they committed, more than all that their fathers had done.

23For they also built for themselves high places and pillars and Ashĕrim on every high hill and under every green tree.

24And there were also cult prostitutes in the land. They did according to all the abominations of the gentiles which Ayāz dispossessed before the children of Yisra’el.

25And it came to be, in the fifth year of Sovereign Rehab’am, that Shishaq sovereign of Mitsrayim came up against Yerushalayim.

26And he took away the treasures of the House of Ayāz and the treasures of the sovereign’s house, he even took away all. And he took away all the shields of gold which Shelomoh had made.

27And Sovereign Rehab’am made shields of bronze to replace them and entrusted them into the hands of the chiefs of the guard, who guarded the entrance of the sovereign’s house.

28And it came to be, whenever the sovereign went into the House of Ayāz, the guards would bring them, then take them back into the guardroom.

29And the rest of the acts of Rehab’am and all that he did, are they not written in the book of the annals of the sovereigns of Yahudah?

30And there was fighting between Rehab’am and Yaroḇ’am all the days.

31So Rehab’am slept with his fathers and was buried with his fathers in the City of Dawid. And the name of his mother was Na’amah the Ammonitess. And Abiyam his son reigned in his place.

15 And in the eighteenth year of Sovereign Yaroḇ’am son of Neḇat, Abiyam became sovereign over Yahudah.

2He reigned three years in
Yerushalayim and his mother’s name was Ma’akah the granddaughter of Abishalom.

3 And he walked in all the sins of his father, which he had done before him and his heart was not perfect to Yahu his Elohim, as was the heart of his father Dawid.

4 But for Dawid’s sake Yahu gave him a lamp in Yerushalayim, to raise up his son after him and by establishing Yerushalayim,

5 for Dawid did what was right in the eyes of Yahu and did not turn aside from all that He commanded him all the days of his life, except in the matter of Uriyah the Hittite.

6 And there was fighting between Rehav’ām and Yaroḇ’ām all the days of his life.

7 And the rest of the acts of Abiyam and all that he did, are they not written in the book of the annals of the sovereigns of Yahuḏah? And there was fighting between Abiyam and Yaroḇ’ām.

8 So Abiyam slept with his fathers and they buried him in the City of Dawid. And Asa his son reigned in his place.

9 And in the twentieth year of Yaroḇ’ām sovereign of Yisra’ēl, Asa became sovereign over Yahuḏah.

10 And he reigned forty-one years in Yerushalayim and his grandmother’s name was Ma’akah the granddaughter of Abishalom.

11 And Asa did what was right in the eyes of Yahu, as his father Dawid had done,

12 and put away the cult prostitutes from the land and removed all the idols that his fathers had made.

13 And he also removed Ma’akah his grandmother from being sovereignty mother, because she had made an abominable image for Ashērah. And Asa cut down her abominable image and burned it by the wadi Qīḏron.

14 But the high places were not removed. However, Asa’s heart was perfect with Yahu all his days.

15 And he brought into the House of Yahu the set-apart items of his father and his own set-apart items: silver and gold and utensils.

16 And there was fighting between Asa and Ba’asha sovereign of Yisra’ēl all their days.

17 And Ba’asha sovereign of Yisra’ēl came up against Yahuḏah and built Ramah, to keep anyone from going out or coming in to Asa sovereign of Yahuḏah.

18 And Asa took all the silver and gold that was left in the treasuries of the House of Yahu and the treasures of the sovereign’s house and gave them into the hand of his servants. And Sovereign Asa sent them to Ben-Haḏad son of Tabrimon, son of Hezyōn, sovereign of Aram, who dwelt in Damascus, saying,

19 “Let there be a covenant between you and me, as there was between my father and your father. Look, I have sent you a present of silver and gold. Come, break your covenant with Ba’asha sovereign of Yisra’ēl, so that he withdraws from me.”

20 And Ben-Haḏad listened to Sovereign Asa and sent the commanders of his armies against the cities of Yisra’ēl and smote Iyon and Dan and Abēl Bēyth Ma’akah and all Kinneroth, with all the land of Naphṭali.

21 And it came to be, when Ba’asha heard it, that he stopped building Ramah and remained in Tīrtsah.

22 Then Sovereign Asa summoned all Yahuḏah – none was exempted – and they took away the stones and timber of Ramah, which Ba’asha had used for building. And with them Sovereign Asa built Geba of Binyamin and Mitspah.

23 And the rest of all the acts of Asa and all his might and all that he did and the cities which he built, are they not written in the book of the annals of the sovereigns of Yahuḏah? But in the time of his old age he was diseased in his feet.

24 So Asa slept with his fathers and was buried with his fathers in the City of Dawid his father. And Yehoshaphat his
son reigned in his place.

25 And Nadāb son of Yarōḇ'ām became sovereign over Yisra'ēl in the second year of Asa sovereign of Yahuḏah and he reigned over Yisra'ēl two years.

26 And he did evil in the eyes of Ayāz and walked in the way of his father and in his sin by which he had made Yisra'ēl sin.

27 Then Ba'āšha son of Ahīyah, of the house of Yissāskar, conspired against him. And Ba'āšha smote him at Gibbethon, which belonged to the Philistines, for Nadāb and all Yisra'ēl had laid siege to Gibbethon.

28 And Ba'āšha killed him in the third year of Asa sovereign of Yahuḏah and reigned in his place.

29 And it came to be, when he became sovereign, that he smote all the house of Yarōḇ'ām. He did not leave to Yarōḇ'ām anyone breathing, until he had destroyed him, according to the Word of Ayāz which He had spoken by His servant Ahīyah the Shilonite,

30 because of the sins of Yarōḇ'ām, which he had sinned and by which he had made Yisra’ēl sin, because of his provocation with which he had provoked Ayāz Elohim of Yisra’ēl.

31 And the rest of the acts of Nadāb and all that he did, are they not written in the book of the annals of the sovereigns of Yisra’ēl?

32 And there was fighting between Asa and Ba’āšha sovereign of Yisra’ēl all their days.

33 In the third year of Asa sovereign of Yahuḏah, Ba’āšha son of Ahīyah became sovereign over all Yisra’ēl in Tīrtsah and reigned twenty-four years.

34 And he did evil in the eyes of Ayāz and walked in the way of Yarōḇ’ām and in his sin by which he had made Yisra’ēl sin.

16 Then the Word of Ayāz came to Yēhu son of Hanāni, against Ba’āšha, saying,

28Because I raised you up out of the dust and made you ruler over My people Yisra’ēl, but you walked in the way of Yarōḇ’ām and made My people Yisra’ēl sin, to provoke Me with their sins,

33see, I am going to sweep away Ba’āšha and his house and shall make your house like the house of Yarōḇ’ām the son of Neḇat.

44Anyone belonging to Ba’āšha who dies in a city the dogs eat and anyone belonging to him who dies in a field the birds of the heavens eat.”

5 And the rest of the acts of Ba’āšha, what he did and his might, are they not written in the book of the annals of the sovereigns of Yisra’ēl?

6 So Ba’āšha slept with his fathers and was buried in Tīrtsah. And his son Ėlah reigned in his place.

7 Moreover, the Word of Ayāz came by the prophet Yēhu son of Hanāni against Ba’āšha and his house, because of all the evil that he did in the eyes of Ayāz in provoking Him with the work of his hands, in being like the house of Yarōḇ’ām and because he smote them.

8 In the twenty-sixth year of Asa sovereign of Yahuḏah, Ėlah son of Ba’āšha began to reign over Yisra’ēl in Tīrtsah, two years.

9 And his servant Zimri, commander of half his chariots, conspired against him as he was in Tīrtsah drinking himself drunk in the house of Artsa, who was over his house in Tīrtsah.

10 Then Zimri came in and smote him and killed him in the twenty-seventh year of Asa sovereign of Yahuḏah and reigned in his place.

11 And it came to be, when he began to reign, as soon as he was seated on his throne, that he smote all the household of Ba’āšha. He did not leave him one male, neither of his relatives nor of his friends.

12 So Zimri destroyed the entire house of Ba’āšha, according to the Word of Ayāz, which He spoke against Ba’āšha by Yēhu the prophet.

13 for all the sins of Ba’āšha and
and the sins of Ėlah his son, by which they had sinned and by which they had made Yisra’ēl sin, in provoking Ēyal Elohim of Yisra’ēl with their worthlessesses.

14 And the rest of the acts of Ėlah and all that he did, are they not written in the book of the annals of the sovereigns of Yisra’ēl?

15 In the twenty-seventh year of Asa sovereign of Yahudah, Zimri reigned seven days in Tirtsah. And the people were encamped against Gibbethon, which belonged to the Philistines.

16 And the people who were encamped heard it said, “Zimri has conspired and also smote the sovereign.” So all Yisra’ēl set up Omri, the commander of the army, to reign over Yisra’ēl that day in the camp.

17 And Omri went up and all Yisra’ēl with him, from Gibbethon and they besieged Tirtsah.

18 And it came to be, when Zimri saw that the city was captured, that he went into a high place of the sovereign’s house and burned the sovereign’s house down upon himself with fire and died, because of the sins which he had sinned in doing evil in the eyes of Ēyal, in walking in the way of Yaroḇ’ām and in his sin which he had committed to make Yisra’ēl sin.

19 And the rest of the acts of Zimri and the conspiracy he made, are they not written in the book of the annals of the sovereigns of Yisra’ēl?

20 Then the people of Yisra’ēl were divided into two parts: half of the people followed Tibnī son of Ginath, to make him reign and half followed Omri.

21 But the people who followed Omri were stronger than the people who followed Tibnī son of Ginath. And Tibnī died and Omri reigned.

22 In the thirty-first year of Asa sovereign of Yahudah, Omri became sovereign over Yisra’ēl and reigned twelve years. He reigned six years in Tirtsah.

23 And he bought the hill of Shomeron from Shemer for two talents of silver and built on the hill and called the name of the city which he built, Shomeron, after the name of Shemer, owner of the hill.

24 And Omri did evil in the eyes of Ēyal and did evil more than all those before him,

25 and walked in all the ways of Yarob’ām son of Nebat and in his sin by which he had made Yisra’ēl sin, provoking Ēyal Elohim of Yisra’ēl with their worthlessesses.

26 And the rest of the acts of Omri which he did and the might that he attained, are they not written in the book of the annals of the sovereigns of Yisra’ēl?

27 So Omri slept with his fathers and was buried in Shomeron. And Aḥāb his son reigned in his place.

28 In the thirty-eighth year of Asa sovereign of Yahudah, Aḥāb son of Omri became sovereign over Yisra’ēl. And Aḥāb son of Omri reigned over Yisra’ēl in Shomeron twenty-two years.

29 And Aḥāb son of Omri did evil in the eyes of Ēyal, more than all those before him.

30 And it came to be, as though it had been a light matter for him to walk in the sins of Yarob’ām son of Nebat, that he took as wife Izeḇel the daughter of Ethan’āl, sovereign of the Tsidoniants. And he went and served Ba’al and bowed himself to it,

31 and raised up an altar for Ba’al in the house of Ba’al, which he had built in Shomeron.

32 And Aḥāb made an Asherah. And Aḥāb did more to provoke Ēyal Elohim of Yisra’ēl than all the sovereigns of Yisra’ēl before him.

33 In his days Hi’ēl of Bēyth Ėl built Yeriho. He laid its foundation at the cost of Abiram his first-born and at the cost of his youngest son Seḡūb he set up its gates, according to the Word of Ēyal, which He had spoken through Yahusha son of Nun.
yourself and your son.

And Ėliyahu the Tishbite, of the inhabitants of Gil'ad, said to Aḥab, “As Ayāl Elohim of Yisra’ēl lives, before whom I stand, there shall be no dew or rain these years, except at my word.”

And the Word of Ayāl came to him, saying,

Go away from here and turn eastward and hide by the wadi Kerith, which flows into the Yadrēn.

And it shall be that you drink from the stream and I shall command the ravens to feed you there.

And he went and did according to the Word of Ayāl, for he went and dwelt by the wadi Kerith, which flows into the Yadrēn.

And the ravens brought him bread and meat in the morning and bread and meat in the evening and he drank from the stream.

And it came to be after a while that the stream dried up, because there had been no rain in the land.

Then the Word of Ayāl came to him, saying,

Rise up, go to Tsarephath, which belongs to Tsiḏon and dwell there. See, I have commanded a widow there to sustain you.

And he rose up and went to Tsarephath and came to the gate of the city and saw a widow there gathering sticks. And he called and said to her, “Please bring me a little water in a vessel to drink.”

And as she was going to get it, he called and said to her, “Please bring me a piece of bread in your hand.”

And she said, “As Ayāl your Elohim lives, I do not have bread, only a handful of flour in a bin and a little oil in a jar. And see, I am gathering a couple of sticks and shall go in and prepare it for myself and my son and we shall eat it and die.”

And Ėliyahu said to her, “Do not fear, go and do as you have said, but make me a small cake from it first and bring it to me. And afterward make some for yourself and your son.

For thus said Ayāl Elohim of Yisra’ēl, ‘The bin of flour shall not be used up, nor the jar of oil run dry, until the day Ayāl sends rain on the earth.’

So she went and did according to the word of Ėliyahu and she and he and her household ate for many days.

The bin of flour was not used up, nor did the jar of oil run dry, according to the Word of Ayāl which He spoke by Ėliyahu.

And after these events it came to be that the son of the woman who owned the house became sick and his sickness was very severe until there was no breath left in him.

And she said to Ėliyahu, “What have I to do with you, O man of Elohim? Have you come to me to bring my crookedness to be remembered and to kill my son?”

And he stretched himself out on the child three times and cried out to Ayāl and said, “O Ayāl my Elohim, I pray, let the life of this child come back to him.”

And Ayāl heard the voice of Ėliyahu and the life of the child came back to him and he lived.

And Ėliyahu took the child and brought him down from the upper room into the house and gave him to his mother. And Ėliyahu said, “See, your son lives!”

And the woman said to Ėliyahu, “Now by this I know that you are a man of Elohim and that the Word of Ayāl in your mouth is truth.”
18 And after many days it came to be that the Word of אָּלָל came to Ėliyahu, in the third year, saying, “Go, present yourself to Aḥāḇ and I give rain on the earth.”

"And thereupon Ėliyahu went to present himself to Aḥāḇ. And the scarcity of food in Shomeron was severe."

3And Aḥāḇ had called Obadyahu, who was over his house. Now Obadyahu feared אָּלָל exceedingly.

4And it came to be, while Izeḇel cut down the prophets of אָּלָל, that Obadyahu had taken one hundred prophets and hidden them, fifty to a cave and had fed them with bread and water.

5And Aḥāḇ had said to Obadyahu, “Go into the land to all the springs of water and to all the wadis, it could be that we find grass to keep the horses and mules alive and not have any livestock cut off.

6And they divided the land between them to pass over it, Aḥāḇ went one way by himself and Obadyahu went another way by himself.

7And as Obadyahu was on his way, then see, Ėliyahu met him. And he recognised him and fell on his face and see, Ėliyahu met him. And he then see, Ėliyahu then went to meet Aḥāḇ and informed him and Aḥāḇ went to meet Ėliyahu.

8And as Obadyahu was on his way, then see, Ėliyahu met him. And he recognised him and fell on his face and said, “Is that you, my master Ėliyahu?”

9And he answered him, “It is I. Go, say to your master, ‘Ēliyahu is here.’”

10And he said, “What have I sinned, that you are giving your servant into the hand of Aḥāḇ, to kill me?

11As אָּלָל your Elohim lives, there is no nation or reign where my master has not sent to look for you. And when they said, ‘He is not here,’ he made the reign or nation swear that they could not find you.

12And now you say, ‘Go, say to your master, “Ēliyahu is here!”’

13And it shall be, as soon as I am gone from you, that the Spirit of אָּלָל takes you away to a place I do not know. And I shall come to report to Aḥāḇ and when he does not find you, he shall kill me. But I your servant have feared אָּלָל from my youth.

14Was it not reported to my master what I did when Izeḇel slew the prophets of אָּלָל, fifty to a cave and fed them with bread and water?

15“And now you say, ‘Go, say to your master, “Ēliyahu is here!”’ Then he shall slay me.”

16And Ėliyahu said, “As אָּלָל of hosts lives, before whom I stand, I shall indeed show myself to him today.”

17Obadyahu then went to meet Aḥāḇ and informed him and Aḥāḇ went to meet Ėliyahu.

18And it came to be, when Aḥāḇ saw Ėliyahu, that Aḥāḇ said to him, “Is that you, O disturber of Yisra’ēl?”

19And he answered, “I have not disturbed Yisra’ēl, but you and your father’s house, in that you have forsaken the commands of אָּלָל and you have followed the Ba’als/Lords.

20And now, send and gather all Yisra’ēl to me on Mount Karmel, the four hundred and fifty prophets of Ba’al and the four hundred prophets of Ashērah, who eat at Izeḇel’s table.”

21Aḥāḇ then sent for all the children of Yisra’ēl and gathered the prophets on Mount Karmel.

22And Ėliyahu came to all the people and said, “How long would you keep hopping between two opinions? If אָּלָל is Elohim, follow Him; and if Ba’al, follow him.” But the people answered him not a word.

23And Ėliyahu said to the people, “I alone am left a prophet of אָּלָל, but the prophets of Ba’al are four hundred and fifty men.

24“Now let them give us two bulls. And let them choose one bull for themselves and cut it in pieces and lay it on the wood, but set no fire. And I, I’ll prepare the other bull and shall lay it on the wood but set no fire.

25And you shall call on the name of your mighty one and I, I call on the Name of אָּלָל. And the elohim who answers by fire, He is elohim.” So all the people answered and said, “The word is good.”
And Elīyahu said to the prophets of Ba’al, “Choose one bull for yourselves and prepare it first, for you are many. And call on the name of your mighty one, but set no fire.”

So they took the bull which was given them and prepared it and called on the name of Ba’al from morning even until noon, saying, “O Ba’al, answer us!” But there was no voice and no one answered. And they and said, “Do it a second time,” and they did it a second time.

Then Elīyahu said to the prophets of Ba’al, “Do it a second time,” and they did it a second time, and said, “Do it a third time,” and they did it a third time.

And the water flowed around the altar and he filled the trench with water too.

And it came to be, at the time of bringing the evening offering, that Elīyahu the prophet came near and said, “AYAL Elohim of Abrahem, Yītšaq and Yisra’el, let it be known today: You are Elohim in Yisra’el and I Your servant, have done all these matters by Your word.

Then the fire of AYAL fell and consumed the burnt offering and the wood and the stones and the dust and it licked up the water that was in the trench.

And all the people saw and fell on their faces and said, “AYAL, He is the Elohim! AYAL, He is the Elohim!”

And Elīyahu said to them, “Seize the prophets of Ba’al! Do not let one of them escape!” So they seized them and Elīyahu brought them down to the wadi Qishon and slaughtered them there.

And Elīyahu said to Aḥab, “Go up, eat and drink, because of the sound of the noise of rain.”

Aḥab went up to eat and to drink and Elīyahu went up to the top of Karmel and he bowed down on the ground and put his face between his knees, and said to his servant, “Please go up, look closely and say, ‘Aḥab, Hitch up and go down before the rain stops you.’”

And in the meantime, it came to be that the heavens became black with clouds and wind and there was a heavy rain, while Aḥab rode and went to Yizre’el.

And the hand of AYAL was on Elīyahu. And he girded up his loins and ran ahead of Aḥab to the entrance of...
Yizre’ēl.

19 And when Aḥāḇ reported to Izeḇel all that Ėliyahu had done, also how he slew all the prophets with the sword,

2̄ İzāḇel sent a messenger to Ėliyahu, saying, “So let the mighty ones do to me and more also, if I do not make your life as the life of one of them by tomorrow about this time.”

3̄ And he feared and rose up and ran for his life and went to Beʾēršēḇah, which belongs to Yahudah and left his servant there.

4̄ But he himself went a day’s journey into the wilderness and came and sat down under a broom tree and prayed that he might die and said, “It is enough! Now, Ayāz, take my life, for I am no better than my fathers!”

5̄ And he lay and slept under a broom tree and see, a messenger touched him and said to him, “Rise, eat.”

6̄ And he looked and saw by his head a cake baked on coals and a jar of water. So he ate and drank and turned and lay down.

7̄ And the messenger of Ayāz came back the second time, and touched him and said, “Rise, eat, for the journey is too much for you.”

8̄ And he rose up and ate and drank and went in the strength of that food forty days and forty nights as far as Ḥōrēḇ, the mountain of Elohim.

9̄ And there he went into a cave and spent the night there. And see, the Word of Ayāz came to him and said to him, “What are you doing here, Ėliyahu?”

10̄ And he said, “I have been very jealous for Ayāz Elohim of hosts, for the children of Yisraʾēl have forsaken Your covenant. They have thrown down Your altars and they have slain Your prophets with the sword and I am left, I alone and they seek my life, to take it.”

11̄ And He said, “Go out and stand on the mountain before Ayāz.” And see, Ayāz passed by and a great and strong wind tearing the mountains and breaking the rocks in pieces before Ayāz – Ayāz was not in the wind. And after the wind an earthquake – Ayāz was not in the earthquake, and after the earthquake a fire – Ayāz was not in the fire and after the fire a still small voice.

12̄ And it came to be, when Ėliyahu heard it, that he wrapped his face in his robe and went out and stood at the cave opening. And see, a voice came to him and said, “What are you doing here, Ėliyahu?”

13̄ And he said, “I have been very jealous for Ayāz Elohim of hosts, for the children of Yisraʾēl have forsaken Your covenant. They have thrown down Your altars and they have slain Your prophets with the sword and I am left, I alone and they seek my life, to take it.”

14̄ And Ayāz said to him, “Go, return on your way to the Wilderness of Damascus. And you shall go in and anoint Hāzaʾēl as sovereign over Aram. And anoint Yēḥu son of Nimshi as sovereign over Yisraʾēl. And anoint Elisha son of Shaphat of Abêl Meḥolah as prophet in your place.

15̄ And it shall be that whoever escapes the sword of Hāzaʾēl, Yēḥu does kill. And whoever escapes from the sword of Yēḥu, Elisha does kill.

16̄ And I shall leave seven thousand in Yisraʾēl, all whose knees have not bowed to Baʾal and every mouth that has not kissed him.”

17̄ And he went from there and found Elisha son of Shaphat, who was ploughing with twelve yoke of oxen before him and he was with the twelfth. And Ėliyahu passed by him and threw his robe on him.

18̄ And he left the oxen and ran after Ėliyahu and said, “Please let me kiss my father and my mother and then I follow you.” And he said to him, “Go, turn back, for what have I done to you?”

19̄ And he turned back from him and took a yoke of oxen and slaughtered them and cooked their flesh, using the implements of the oxen and gave it to
the people and they ate. Then he rose up and followed Ėliyahu and became his servant.

20 And Ben-Hadad the sovereign of Aram gathered all his army and there were thirty-two sovereigns with him, with horses and chariots. And he went up and besieged Shomeron and fought against it.  

And he sent messengers into the city to Aḥa sovereign of Yisra’ēl and said to him, “Thus said Ben-Hadad, ‘Your silver and gold are mine and your wives and children, the best, are mine.’ ”  

And the sovereign of Yisra’ēl answered and said, “As you say, my master, O sovereign, I am yours and all that I have.”  

And the messengers came back and said, “Thus speaks Ben-Hadad, saying, ‘Indeed I have sent to you, saying, “Give me your silver and your gold, your wives and your children,” but about this time tomorrow I shall send my servants to you and they shall search your house and the houses of your servants. And it shall be, that whatever is pleasing in your eyes they shall lay hold of and take it.’ ”  

And the sovereign of Yisra’ēl called all the elders of the land and said, “Please know and see the evil this one is seeking, for he sent to me for my wives and for my silver and for my gold and I did not refuse him.”  

And all the elders and all the people said to him, “Do not listen nor agree.”  

So he said to the messengers of BenHadad, “Say to my master the sovereign, ‘All that you sent for to your servant the first time I shall do, but this I am unable to do.’ ” And the messengers went and brought back word to him.  

And Ben-Hadad sent to him and said, “The mighty ones do so to me and more also, if enough dust is left of Shomeron for a handful for each of the people who follow me.”  

And the sovereign of Yisra’ēl answered and said, “Speak, ‘Him who girds on his armour should not boast like him who lays it down.’ ”  

And it came to be when this word was heard, as he and the sovereigns were drinking in the booths, that he said to his servants, “Set yourselves.” So they set themselves against the city.

And see, a prophet came near to Aḥa sovereign of Yisra’ēl, saying, “Thus said ‘avāz, ‘Have you seen all this great company? See, I am giving it into your hand today and you shall know that I am ‘avāz.’ ”  

And Aḥa said, “By whom?” And he said, “Thus said ‘avāz, ‘By the young rulers of the provinces.’ ” And he said, “Who opens the attack?” Then he answered, “You.”  

And he mustered the young rulers of the provinces and there were two hundred and thirty-two. And after them he mustered all the people, all the children of Yisra’ēl, seven thousand.  

And they went out at noon, while BenHadad and the thirty-two sovereigns helping him were getting drunk in the booths.

And the young rulers of the provinces went out first. And Ben-Hadad sent out and they reported to him, saying, “Men have come out of Shomeron!”  

Then he said, “If they have come out for peace, seize them alive. And if they have come out for battle, seize them alive.”  

So these young rulers of the provinces went out of the city with the army which followed them.

And each smote his man, so the Arameans fled and Yisra’ēl pursued them. And Ben-Hadad the sovereign of Aram escaped on a horse with the horsemen.

And the sovereign of Yisra’ēl went out and smote the horses and chariots and smote the Arameans, a great smiting.
And the prophet came to the sovereign of Yisra’el and said to him, “Go, strengthen yourself. And know and see what you should do, for at the turn of the year the sovereign of Aram is coming up against you.”

And the servants of the sovereign of Aram said to him, “Their mighty ones are mighty ones of the hills. That is why they were not stronger than we. But let us fight against them in the plain – are we not stronger than they?”

Now do this: Take away the sovereigns, each from his position and put officers in their places, and number an army like the army that you have lost, horse for horse and chariot for chariot and let us fight against them in the plain – are we not stronger than they?” And he listened to their voice and did so.

And it came to be, at the turn of the year, that Ben-Haḏad mustered the Arameans and went up to Aphēq to fight against Yisra’el.

And the children of Yisra’el were mustered and were fed and they went against them. And the children of Yisra’el encamped before them like two little flocks of goats, while the Arameans filled the land.

And there came near a man of Elohim and spoke to the sovereign of Yisra’el and said, “Thus said A'yāl, ‘Because’ the Arameans have said, ‘A'yāl is Elohim of the hills, but He is not Elohim of the valleys,’” therefore I shall give all this great company into your hand and you shall know that I am A'yāl.”

And they encamped opposite each other for seven days. And it came to be that on the seventh day the battle was joined. And the children of Yisra’el smote one hundred thousand foot soldiers of the Arameans in one day.

And those that were left fled to Aphēq, into the city and a wall fell on twentyseven thousand of the men who were left. And Ben-Haḏad fled and went into the city, into an inner room.

And his servants said to him, “See now, we have heard that the sovereigns of the house of Yisra’el are kind sovereigns. Please, let us put sackcloth around our waists and ropes around our heads and go out to the sovereign of Yisra’el. It could be that he spares your life.”

So they girded sackcloth on their loins and put ropes around their heads and came to the sovereign of Yisra’el and said, “Your servant Ben-Haḏad said, ‘Please let me live.’” And he said, “Is he still alive? He is my brother.”

And the men divined and they quickly grasped it and said, “Your brother Ben-Haḏad.” And he said, “Go, bring him.” So Ben-Haḏad came out to him and he let him come up on the chariot.

And Ben-Haḏad said to him, “The cities which my father took from your father I return. And set up market-places for yourself in Damascus, as my father did in Shomeron.” And Aḥāḇ said, “I send you away with this covenant.” And he made a covenant with him and sent him away.

And a certain man of the sons of the prophets said to his neighbour by the way, “Smite me, please.” But the man refused to smite him.

Then he said to him, “Because you have not obeyed the voice of A'yāl, see, as soon as you leave me a lion shall smite you.” And when he left him, a lion found him and smote him.

And he found another man and said, “Smite me, please.” So the man smote him, smiting and wounding.

Then the prophet went and waited for the sovereign by the way and disguised himself with ashes on his eyes.

And as the sovereign passed by, he cried out to the sovereign and said, “Your servant went out into the midst of the battle. And a man came over and brought a man to me and said, ‘Guard this man. If he should in any way be missing, your life shall be for his life, or else you shall pay a talent of silver.’
you my vineyard.’ “

But he answered, ‘I do not give it.’

Then he gave another vineyard to Naḥum the Yizre’ēlite and said to him, ‘Give me your vineyard for silver, or if you prefer, I give you another vineyard for it.’ But he answered, ‘I do not give you my vineyard.’”

7So Izeḇel his wife said to him, “Do you now rule over Yisra’ēl? Rise up, eat food and let your heart be glad. Let me give you the vineyard of Yisra’ēl!”

8Then she wrote letters in Aḥab’s name, sealed them with his seal and sent the letters to the elders and the nobles who were dwelling in the city with Naḥum.

9And she wrote in the letters, saying, “Proclaim a fast and seat Naḥum at the head of the people.

10And seat two men, sons of Beliya’al before him to bear witness against him, saying, “You have blasphemed Elohim and the sovereign. Then you shall take him out and stone him to death.”

11And the men of his city, the elders and nobles who were inhabitants of his city, did as Izeḇel had sent to them, as it was written in the letters which she had sent to them.

12They proclaimed a fast and seated Naḥum at the head of the people.

13And the men, sons of Beliya’al, came in and sat before him. And the men of Beliya’al witnessed against him, against Naḥum, in the presence of the people, saying, “Naḥum has blasphemed Elohim and the sovereign!” So they took him outside the city and stoned him with stones and he died.

14And they sent to Izeḇel, saying, “Naḥum has been stoned and is dead.”

15And it came to be, when Izeḇel heard that Naḥum had been stoned and was dead, that Izeḇel said to Aḥab, “Arise, take possession of the vineyard of Naḥum the Yizre’ēlite, which he refused to give you for money, for Naḥum is not alive but dead.”

16And it came to be, when Aḥab heard that Naḥum was dead, that Aḥab rose to go down to take possession of the vineyard of Naḥum the Yizre’ēlite.

17And the Word of Elohim came to Ėliyahu the Tishbite, saying,

18“Rise up, go down to meet Aḥab sovereign of Yisra’ēl, who lives in Shomeron. See, he is in the vineyard of Naḥum, where he has gone down to take
And you shall speak to him, saying, ‘Thus said Ayaz. “Have you murdered and also taken possession?” ’ And you shall speak to him, saying, ‘Thus said Ayaz. “In the place where dogs licked the blood of Naboth, the dogs are going to lick your blood, even yours.” ’ ”

20 And Ahab said to El'iyahu, “Have you found me, O my enemy?” And he answered, “I have found you, because you have sold yourself to do evil in the eyes of Ayaz:

21 See, I am bringing evil on you and shall consume your descendants and cut off from Ahab every male in Yisra’êl, both those shut up and those left at large, and make your house like the house of Yarob'am son of Nebat and like the house of Ba’asha son of Ahiyah, because of the provocation with which you have provoked Me and made Yisra’êl sin.’

22 And also of Izebel Ayaz has spoken, saying, ‘The dogs are going to eat Izebel by the wall of Yizre’êl.’

23 The dogs are going to eat whoever belongs to Ahab and dies in the city and the birds of the heavens are going to eat whoever dies in the field.”

24 Indeed, there never was anyone like Ahab who sold himself to do evil in the eyes of Ayaz, because Izebel his wife stirred him up.

25 And he acted very abominably in following idols, according to all that the Amorites had done, whom Ayaz dispossessed from before the children of Yisra’êl.

26 And it came to be, when Ahab heard those words, that he tore his garments and put sackcloth on his body and fasted and lay in sackcloth and went softly.

27 And the Word of Ayaz came to El'iyahu the Tishbite, saying,

28 See how Ahab has humbled himself before Me? Because he has humbled himself before Me, I do not bring the evil in his days, but in the days of his son I’ll bring the evil on his house.”

22 And they continued three years without fighting between Aram and Yisra’êl.

23 And it came to be, in the third year, that Yehoshaphat sovereign of Yahudah came down to the sovereign of Yisra’êl.

24 And the sovereign of Yisra’êl said to his servants, “Do you know that Ramoth in Gil’ad is ours and we are keeping silent from taking it out of the hand of the sovereign of Aram?”

25 And he said to Yehoshaphat, “Do you go with me to battle at Ramoth Gil’ad?” And Yehoshaphat said to the sovereign of Yisra’êl, “I am as you are, my people as your people, my horses as your horses.”

26 And Yehoshaphat said to the sovereign of Yisra’êl, “Please, first inquire for the Word of Ayaz.”

27 And the sovereign of Yisra’êl gathered the prophets, about four hundred men and said to them, “Do I go against Ramoth Gil’ad to battle, or do I refrain?” And they said, “Go up, for Ayaz does give it into the hand of the sovereign.”

28 And Yehoshaphat said, “Is there not here a prophet of Ayaz besides, that we might inquire of him?”

29 And the sovereign of Yisra’êl said to Yehoshaphat, “There is still one man, Mikayehu son of Yimlah, to inquire of Ayaz by him. But I hate him, because he does not prophesy good concerning me, but evil.” And Yehoshaphat said, “Let not the sovereign say so!”

30 So the sovereign of Yisra’êl called an officer and said, “Bring Mikayehu son of Yimlah at once!”

31 And the sovereign of Yisra’êl and Yehoshaphat sovereign of Yahudah were sitting, each on his throne, dressed in their robes, at a threshing-floor at the entrance of the gate of Shomeron. And all the prophets were prophesying before them.

32 And Tsidqiyah son of Kena’anah had made horns of iron for himself and said, “Thus said Ayaz,
‘With these you push the Arameans until they are destroyed.’”

12 And all the prophets were prophesying so, saying, “Go up to Ramoth Gil’ad and prosper, for אָיָּל shall give it into the hand of the sovereign.”

13 And the messenger who had gone to call Mikayehu spoke to him, saying, “See now, the words of the prophets with one mouth are good towards the sovereign. Please, let your word be like the word of one of them and you shall speak good.”

14 And Mikayehu said, “As אָיָּל lives, whatever אָיָּל says to me, that I speak.”

15 And he came to the sovereign and the sovereign said to him, “Mikayehu, do we go against Ramoth Gil’ad to battle, or do we refrain?” And he answered him, “Go and prosper, for אָיָּל shall give it into the hand of the sovereign!”

16 And the sovereign said to him, “How many times have I made you swear that you do not speak to me, except the truth, in the Name of אָיָּל?”

17 So he said, “I saw all Yisra’el scattered on the mountains as sheep that have no shepherd. And אָיָּל said, ‘These have no master. Let everyone return to his house in peace.’”

18 And the sovereign of Yisra’el said to Yehoshaphat, “Have I not said to you that he would not prophesy good concerning me, but evil?”

19 Then he said, “Therefore hear the Word of אָיָּל: I saw אָיָּל sitting on His throne and all the host of the heavens standing by Him, on His right and on His left.

20 “And אָיָּל said, ‘Who shall entice Ahab to go up and fall at Ramoth Gil’ad?’ And this one said this and another said that.

21 “And a spirit came forward and stood before אָיָּל and said, ‘Let me entice him.’

22 “And אָיָּל said to him, ‘In what way?’ And he said, ‘I shall go out and be a spirit of falsehood in the mouth of all his prophets.’ And He said, ‘Entice him and also prevail. Go out and do so.’

23 “And now, see, אָיָּל has put a spirit of falsehood in the mouth of all these prophets of yours and אָיָּל has spoken evil concerning you.”

24 And Tsidqiyyahu son of Kena’anah came near and smote Mikayehu on the cheek and said, “Where did the spirit of אָיָּל pass over from me to speak to you?”

25 And Mikayehu said, “Look, you shall see on that day when you go into an inner room to hide!”

26 And the sovereign of Yisra’el said, “Take Mikayehu and return him to Amon the governor of the city and to Yo’ash son of the sovereign,

27 and say, ‘Thus said the sovereign, “Put this one in prison and feed him with bread of affliction and water of affliction until I come in peace.”’

28 And Mikayehu said, “If you ever return in peace, אָיָּל has not spoken by me.” And he said, “Hear, all you people!”

29 And the sovereign of Yisra’el and Yehoshaphat the sovereign of Yahu went up to Ramoth Gil’ad.

30 And the sovereign of Yisra’el said to Yehoshaphat, “Let me disguise myself and go into battle, but you put on your robes.” So the sovereign of Yisra’el disguised himself and went into battle.

31 And the sovereign of Aram had commanded the thirty-two commanders of his chariots, saying, “Fight with no one small or great, but only with the sovereign of Yisra’el.”

32 And it came to be, when the commanders of the chariots saw Yehoshaphat, that they said, “Indeed, it is the sovereign of Yisra’el!” So they turned aside to fight against him and Yehoshaphat cried out.

33 And it came to be, when the commanders of the chariots saw that it was not the sovereign of Yisra’el, that they turned back from pursuing him.

34 And a man drew a bow in his simplicity and smote the sovereign of Yisra’el between the joints of his
armour. And he said to the driver of his chariot, “Turn around and take me out of the battle, for I am wounded.”

And the battle increased that day. And the sovereign was propped up in his chariot, facing the Arameans and died at evening and the blood ran out from the wound onto the floor of the chariot.

And as the sun was going down, a shout passed through the camp, saying, “Each to his city and each to his land!”

So the sovereign died and was brought to Shomeron and they buried the sovereign in Shomeron.

And when the chariot was washed at a pool in Shomeron, the dogs licked up his blood, where the whores bathed, according to the Word of HWHY which He had spoken.

And the rest of the acts of Aḥaḇ and all that he did and the ivory house which he built and all the cities that he built, are they not written in the book of the annals of the sovereigns of Yisra’ēl?

So Aḥaḇ slept with his fathers and Aḥazyahu his son reigned in his place.

And Yehoshaphat son of Asa began to reign over Yahuḏah in the fourth year of Aḥaḇ sovereign of Yisra’ēl.

Yehoshaphat was thirty-five years old when he became sovereign and he reigned twenty-five years in Yerushalayim. And his mother’s name was Azubah the daughter of Shilhi.

And he walked in all the ways of his father Asa. He did not turn aside from them, doing what was right in the eyes of AYAL. Only, the high places were not taken away, for the people slaughtered and burned incense on the high places.

And Yehoshaphat made peace with the sovereign of Yisra’ēl.

And the rest of the acts of Yehoshaphat and the might that he showed and how he fought, are they not written in the book of the annals of the sovereigns of Yahuḏah?
1 And Mo’ab revolted against Yisra’ēl after the death of Aḥab.

2 And Ahazyah fell through the lattice of his upper room in Shomeron and was injured and sent messengers and said to them, “Go, inquire of Ba’al-Zebub, the mighty one of Eqron, if I shall recover from this injury.”

3 But a messenger of ăyāz spoke to Ėliyahu the Tishbite, “Rise up, go up to meet the messengers of the sovereign of Shomeron and say to them, ‘Is it because there is no Elohim in Yisra’ēl that you are going to inquire of Ba’al-Zebub, the mighty one of Eqron?’

4 So therefore, thus said ăyāz, ‘You are not going to get out of the bed to which you have gone up, for you shall certainly die.’” And Ėliyahu went.

5 And the messengers returned to him and he said to them, “Why have you come back?”

6 And they said to him, “A man came up to meet us and said to us, ‘Go, return to the sovereign who sent you and say to him, “Thus said ăyāz, ‘Is it because there is no Elohim in Yisra’ēl that you are sending to inquire of Ba’al-Zebub, the mighty one of Eqron? Therefore you are not going to get out of the bed to which you have gone up, for you shall certainly die.’”’ And Ėliyahu went.

7 And he said to them, “What was the man like who came up to meet you and spoke to you these words?”

8 And they answered him, “He was a hairy man and wore a leather girdle around his waist.” And he said, “It is Ėliyahu the Tishbite.”

9 He then sent to him a captain of fifty with his fifty men. And he went up to him and see, he was sitting on the top of a hill. And he spoke to him, “Man of Elohim, the sovereign has said, ‘Come down!’”

10 And Ėliyahu answered and said to the captain of fifty, “And if I am a man of Elohim, let fire come down from the heavens and consume you and your fifty men.” And fire came down from the heavens and consumed him and his fifty.

11 He then sent another captain of fifty with his fifty men to him. And he answered and said to him, “Man of Elohim, this is what the sovereign said, ‘Come down at once!’”

12 And Ėliyahu answered and said to them, “If I am a man of Elohim, let fire come down from the heavens and consume you and your fifty men.” And a fire of Elohim came down from the heavens and consumed him and his fifty.

13 And again he sent a third captain of fifty with his fifty men. And the third captain of fifty went up and came and fell on his knees before Ėliyahu and pleaded with him and said to him, “Man of Elohim, please let my life and the life of these fifty servants of yours be precious in your eyes.

14 See, fire has come down from the heavens and burned up the first two captains of fifties with their fifties. But let my life be precious in your eyes.”

15 And the Messenger of ăyāz said to Ėliyahu, “Go down with him; do not be afraid of him.” So he rose up and went down with him to the sovereign,

16 and spoke to him, “Thus said ăyāz, ‘Because you have sent messengers to inquire of Ba’al-Zebub, the mighty one of Eqron, is it because there is no Elohim in Yisra’ēl to inquire of His word? Therefore you are not going to get out of the bed to which you have gone up, for you shall certainly die.’”

17 And he died, according to the Word of ăyāz which Ėliyahu had spoken. Yehoram reigned in his place, in the second year of Yehoram son of Yehoshaphat sovereign of Yahuḏah,
for he had no son.

And it came to be, when they had passed over, that Ėliyahu said to Elisha, “Ask what I am to do for you, before I am taken away from you!” And Elisha said, “Please let a double portion of your spirit be upon me.”

And he said, “You have made it hard to ask, yet if you see me when I am taken from you, it is yours; but if not, it is not.”

And it came to be, as they continued on and spoke, that see, a chariot of fire with horses of fire which separated the two of them. And Ėliyahu went up by a whirlwind into the heavens.

And Elisha saw it and he cried out, “My father, my father, the chariot of Yisra’ĕl and its horsemen!” And he saw him no more. Then he took hold of his own garments and tore them into two pieces.

And the sons of the prophets who were from Yeriḥo saw him, they said, “The spirit of Ėliyahu rests on Elisha.” And they came to meet him and bowed to the ground before him.

And they said to him, “Look, there are fifty strong men with your servants. Please let them go and search for your master, lest the Spirit of Ėliyahu has taken him up and cast him upon some mountain or into some valley.” And he said, “Send no one.”

But they pressed upon him til he was ashamed and he said, “Send.” So they sent fifty men and they searched for three days but did not find him.

And they returned to him, for he remained in Yeriḥo and he said to them, “Did I not say to you, ‘Do not go’?”

And the men of the city said to Elisha, “Look, the site of this city is good,
as my master sees, but the waters are spoilt and the soil barren.”

20And he said, “Bring me a new bowl and put salt in it.” And they brought it to him.

21And he went out to the source of the water and threw salt in there and said, “Thus said AYAL, ‘I have healed this water – no longer shall death or barrenness come from it.’ ”

22And the waters were healed, to this day, according to the word of Elisha which he spoke.

23And he went up from there to Bêyth Ėl. And as he was going up the way, some youths came from the city and mocked him and said to him, “Go up, baldhead! Go up, baldhead!”

24And he turned around and looked at them and pronounced a curse on them in the Name of AYAL. And two female bears came out of the forest and tore to pieces forty-two of the youths.

25And from there he went to Mount Karmel and from there he returned to Shomeron.

3 And Yehoram son of Aḥaḇ began to reign over Yisra’ĕl at Shomeron in the eighteenth year of Yehoshaphat sovereign of Yahuḏah and reigned twelve years.

2And he did evil in the eyes of AYAL, but not like his father and mother; for he removed the statue of Ba’al which his father had made.

3But he clung to the sins of Yaroḇ’am son of Nebat, who had made Yisra’ĕl sin. He did not turn away from them.

4And Mēysha sovereign of Mo’ab was a sheep-breeder and he paid the sovereign of Yisra’ĕl one hundred thousand lambs and the wool of one hundred thousand rams.

5And it came to be, when Ahab died, that the sovereign of Mo’ab revolted against the sovereign of Yisra’ĕl.

6And Sovereign Yehoram went out of Shomeron at that time and mustered all Yisra’ĕl.

7And he went and sent to Yehoshaphat sovereign of Yahudah, saying, “The sovereign of Mo’ab has revolted against me. Do you go with me to fight against Mo’ab?” And he said, “I go up. I am as you are, my people as your people, my horses as your horses.”

8And he said, “Which way do we go up?” And he said, “By way of the Wilderness of Edom.”

9And the sovereign of Yisra’ĕl went and the sovereign of Yahuḏah and the sovereign of Edom and went round a journey of seven days. And there was no water for the army, nor for the cattle that followed them.

10And the sovereign of Yisra’ĕl said, “What? Has HWHY called these three sovereigns to give them into the hand of Mo’aḇ.”

11And Yehoshaphat said, “Is there no prophet of HWHY here? Then let us inquire of HWHY through him.” One of the servants of the sovereign of Yisra’ĕl then answered and said, “Elisha son of Shaphat is here, who poured water out on the hands of Ėliyahu.”

12And Yehoshaphat said, “The Word of HWHY is with him.” And the sovereign of Yisra’ĕl and Yehoshaphat and the sovereign of Edom went down to him.

13And Elisha said to the sovereign of Yisra’ĕl, “What have I to do with you? Go to the prophets of your father and the prophets of your mother.” And the sovereign of Yisra’ĕl said to him, “No, for AYAL has called these three sovereigns to give them into the hand of Mo’ab.”

14And Elisha said, “As AYAL of hosts lives, before whom I stand, if it were not that I regard the presence of Yehoshaphat sovereign of Yahudah, I would not look at you nor see you.

15“And now, bring me a harpist.” And it came to be, when the harpist played, that the hand of AYAL came upon him.

16And he said, “Thus said AYAL, ‘Make this wadi ditches – ditches.’ ”

17“For thus said AYAL, ‘You are not going to see wind or rain. Yet that wadi
is to be filled with water, so that you, your cattle and your beasts shall drink.' And this shall be but a light matter in the eyes of YHVH and He shall give Mo’ab into your hand.

And you shall smite every walled city and every choice city and shall cut down every good tree and stop up every fountain of water and ruin every good piece of land with stones.”

And it came to be in the morning, when the grain offering was offered, that see, water came by way of Edom and the land was filled with water.

And when all Mo’ab heard that the sovereigns had come up to fight against them, all who were able to bear arms and older were gathered and they stood at the border.

And they rose up early in the morning and the sun was shining on the water. And the Mo’abites saw the water on the other side as red as blood.

And they said, “This is blood. The sovereigns have indeed struck swords and have killed one another. And now, Mo’ab, to the spoil!”

And they came to the camp of Yisra’el and Yisra’el rose up and smote the Mo’abites, so that they fled before them. And they entered their land and smote the Mo’abites.

And they broke down the cities and each man threw a stone on every good piece of land and filled it. And they stopped up all the fountains of water and cut down all the good trees, until only the stones of Qir Haraseth was left. And the slingers went round and smote it.

And when the sovereign of Mo’ab saw that the battle was too strong for him, he took with him seven hundred men who drew swords, to break through to the sovereign of Edom, but they could not.

then took his eldest son who would have reigned in his place and offered him as a burnt offering upon the wall. And there was great wrath against Yisra’el. And they left him and returned to the land.

And a certain woman of the wives of the sons of the prophets cried out to Elisha, saying, “Your servant my husband is dead and you know that your servant feared YHVH. The lender has come to take my two sons to be his slaves.”

And Elisha said to her, “What should I do for you? Inform me, what do you have in the house?” And she said, “Your female servant has none at all in the house except a pot of oil.”

And he said, “Go, borrow vessels from everywhere, from all your neighbours, empty vessels, do not get a few.

And when you have come in, you shall shut the door behind you and your sons. Then pour it into all those vessels and set aside the filled ones.”

So she went from him and shut the door behind her and her sons, who brought the vessels to her and she poured it out.

And it came to be, when the vessels were filled, that she said to her son, “Bring me another vessel.” But he said to her, “There is not another vessel.” And the oil ceased.

So she went and informed the man of Elohim and he said, “Go, sell the oil and pay your debt. And you and your sons live on the rest.”

And it came to be on a day that Elisha went to Shunem, where there was a prominent woman and she urged him to eat some food. And it came to be, as often as he passed by, that he turned in there to eat some food.

And she said to her husband, “Look, I know that this is a set-apart man of Elohim, who passes by us continually.

Please, let us make a small upper room on the wall and let us put a bed for him there and a table and a chair and a lampstand. And it shall be, whenever he comes to us, let him turn in there.”

And it came to be on a day that he came there and he turned in to the upper room and lay down there.
And he said to Gehazi his servant, “Call this Shunammite woman.” So he called her and she stood before him.

And he said to him, “Please say to her, ‘Look, you have gone to all this trouble for us. What is there to be done for you? Should I speak on your behalf to the sovereign or to the commander of the army?’ ” And she answered, “I am dwelling among my own people.”

And he said, “What then is to be done for her?” And Gehazi answered, “Well, she has no son and her husband is old.”

And he said, “Call her.” So he called her and she stood in the doorway.

And he said, “About this time next year you shall embrace a son.” And she said, “No, my master, man of Elohim, do not lie to your female servant!”

And the woman conceived and bore a son when the appointed time had come, of which Elisha had spoken to her.

And the child grew. And it came to be on a day that he went out to his father, to the reapers,

and he said to his father, “My head, my head!” And he said to a servant, “Take him to his mother.”

So he took him and brought him to his mother and he sat on her knees till noon and died.

And she went up and laid him on the bed of the man of Elohim and shut the door on him and went out.

And she called to her husband and said, “Please send me one of the young men and one of the donkeys, so that I hurry to the man of Elohim and return.”

And the woman conceived and bore a son when the appointed time had come, of which Elisha had spoken to her.

And the child grew. And it came to be on a day that he went out to his father, to the reapers,

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And she went up and laid him on the bed of the man of Elohim and shut the door on him and went out.

And she called to her husband and said, “Please send me one of the young men and one of the donkeys, so that I hurry to the man of Elohim and return.”

And the woman conceived and bore a son when the appointed time had come, of which Elisha had spoken to her.

And the child grew. And it came to be on a day that he went out to his father, to the reapers,
38 And Elisha returned to Gilgal. And the scarcity of food was in the land and the sons of the prophets were sitting before him. And he said to his servant, “Put on the large pot and cook stew for the sons of the prophets.”

39 And one went out to the field to gather plants and found a wild vine and gathered wild cucumbers from it, filling the skirt of his garment and came and sliced them into the pot of stew, though they did not know what they were.

40 They then served it to the men to eat. And it came to be, as they were eating the stew, that they cried out and said, “O man of Elohim, there is death in the pot!” And they were unable to eat it.

41 And he said, “Then bring some flour.” And he put it into the pot and said, “Serve it to the people to eat.” And there was no evil matter in the pot.

42 Now a man came from Ba’al Shalishah and brought the man of Elohim bread of the first-fruits, twenty loaves of barley bread and newly ripened grain in his knapsack. And he said, “Give it to the people to eat. For thus said Ayaz, ‘Eat and have some left over.’”

43 And his servant said, “What? Do I set this before one hundred men?” And he said, “Give it to the people to eat. For thus said Ayaz, ‘Eat and have some left over.’”

44 And he set it before them and they ate and had some left over, according to the Word of Ayaz.

5 And Na’amán, commander of the army of the sovereign of Aram, was a great man in the eyes of his master and highly respected, because by him Ayaz had given deliverance to Aram. And he was a brave man, but leprous.

2 And the Arameans had gone out on raids and had brought back captive a young girl from the land of Yisra’el and she served the wife of Na’amán.

3 And she said to her mistress, “If only my master were with the prophet who is in Shomeron! Then he would recover him of his leprosy.”

4 And Na’amán went in and reported to his master, saying, “Thus and thus spoke the girl who is from the land of Yisra’el.”

5 And the sovereign of Aram said, “Go, enter and let me send a letter to the sovereign of Yisra’el.” And he went and took with him ten talents of silver and six thousand pieces of gold and ten changes of garments.

6 And he brought the letter to the sovereign of Yisra’el, which said, “And now, when this letter comes to you, see I have sent Na’amán my servant to you, so that you shall recover him of his leprosy.”

7 And it came to be, when the sovereign of Yisra’el read the letter, that he tore his garments and said, “Am I Elohim, to kill and keep alive, that this man sends a man to me to recover him of his leprosy? For consider now and see how he is seeking an occasion with me!”

8 And it came to be, when Elisha the man of Elohim heard that the sovereign of Yisra’el had torn his garments, that he sent to the sovereign, saying, “Why have you torn your garments? Please let him come to me, so that he knows that there is a prophet in Yisra’el.”

9 So Na’amán came with his horses and chariot and he stood at the entrance of the house of Elisha.

10 And Elisha sent a messenger to him, saying, “Go and you shall wash seven times in the Yardên, that your flesh might be restored to you and be clean.”

11 But Na’amán became wroth and went away and said, “See, I said to myself, ‘He would certainly come out to me and stand and call on the Name of Ayaz his Elohim and wave his hand over the place and recover the leprosy.’

12 “Are not the Abanah and the Pharpar, the rivers of Damascus, better than all the waters of Yisra’el? Could I not wash in them and be clean?” And he turned and went away in a rage.

13 And his servants came near and spoke to him and said, “My father, if the prophet had spoken to you a great matter, would you not have done it?”
How much more then, when he says to you, ‘Wash and be clean’?

14 Then he went down and dipped seven times in the Yardên, according to the Word of the man of Elohim. And his flesh was restored like the flesh of a little child and he was clean.

15 And he returned to the man of Elohim, he and all his company and came and stood before him and said, “See, now I know that there is no Elohim in all the earth, except in Yisra’ĕl. And now, please take a gift from your servant.”

16 But he said, “As HWHY lives, before whom I stand, I do not accept it.” And he pressed on him to accept it, but he refused.

17 Then Na’aman said, “If not, please let your servant be given two mule-loads of earth, for no longer is your servant going to make a burnt offering and slaughtering to other mighty ones, but to HWHY.

18 HWHY grant forgiveness to your servant in this matter: when my master goes into the house of Rimmon to worship there and he leans on my hand and I bow down in the house of Rimmon, when I bow down in the house of Rimmon, HWHY, please grant forgiveness to your servant in this matter.”

19 Then he said to him, “Go in peace.” And when he had gone from him some distance,

20 But Gĕhazi, the servant of Elisha the man of Elohim, said to himself, “Look, my master has spared Na’aman this Aramean, while not receiving from his hands what he brought. But as HWHY lives, I shall run after him and take whatever from him.”

21 And Gĕhazi pursued Na’aman. And when Na’aman saw him running after him, he came down from the chariot to meet him and said, “Is there peace?”

22 And he said, “Peace. My master has sent me, saying, ‘Look, even now two young men of the sons of the prophets have come to Me from the mountains of Ephrayim. Please give them a talent of silver and two changes of garments.’”

23 And Na’aman said, “Please accept two talents.” And he urged him and bound two talents of silver in two bags, with two changes of garments and handed them to two of his servants. And they bare them ahead of him.

24 And when he came to the high place, he took them from their hand and stored them away in the house and let the men go and they went.

25 And he went in and stood before his master and Elisha said to him, “Where did you go, Gĕhazi?” And he said, “Your servant did not go anywhere.”

26 But he said to him, “Did not my heart go with you when the man turned back from his chariot to meet you? Is it time to accept silver and to accept garments and olive-trees and vineyards and sheep and cattle and male and female servants?

27 So let the leprosy of Na’aman cling to you and your descendants forever.” And he went out from him as leprous as snow.

6 And the sons of the prophets said to Elisha, “See, the place where we dwell with you is too small for us.

22 Please, let us go to the Yardên and let every man take a log from there and let us make there a place to dwell.” And he answered, “Go.”

3 Then the one said, “Please undertake to go with your servants.” And he answered, “I shall go.”

4 And he went with them and they came to the Yardên and they cut down trees.

5 And it came to be, as one was cutting down a tree, that the iron axe head fell into the water. And he cried out and said, “Oh my master, for it was borrowed!”

6 And the man of Elohim said, “Where did it fall?” And he showed him the place. And he cut off a stick and threw it in there and made the iron float.

7 And he said, “Pick it up.” And he reached out his hand and took it.
And the sovereign of Aram was fighting against Yisra’ĕl and took counsel with his servants, saying, “My camp is in such and such a place.”

And the man of Elohim sent to the sovereign of Yisra’ĕl, saying, “Be on guard, do not pass this place, for the Arameans are coming down there.”

The sovereign of Yisra’ĕl then sent to the place of which the man of Elohim had spoken to him and warned him, so that he was on his guard there, not once and not twice.

And this greatly troubled the heart of the sovereign of Aram. And he called his servants and said to them, “Declare to me! Who of us is for the sovereign of Yisra’ĕl?”

And one of his servants said, “None, my master, O sovereign, for Elisha, the prophet who is in Yisra’ĕl, declares to the sovereign of Yisra’ĕl the words that you speak in your bedroom.”

And he said, “Go and see where he is, so that I send and get him.” And it was reported to him, saying, “See, he is in Dothan.”

And he sent horses and chariots and a great army there and they came by night and surrounded the city.

And the servant of the man of Elohim rose early and went out and saw an army, surrounding the city with horses and chariots. And his servant said to him, “Oh, my Master! What do we do?”

And he answered, “Do not fear, for those who are with us are more than those who are with them.”

And Elisha prayed and said, “Ayāl, I pray, open his eyes and let him see.” And Ayāl opened the eyes of the young man and he looked and saw the mountain covered with horses and chariots of fire all around Elisha.

And when they came down to him, Elisha prayed to Ayāl and said, “Strike this nation with blindness, I pray.” And He struck them with blindness according to the word of Elisha.

And Elisha said to them, “This is not the way, nor is this the city. Follow me and let me bring you to the man whom you seek.” But he led them to Shomeron.

And it came to be, when they had come to Shomeron, that Elisha said, “Ayāl, open the eyes of these men so that they see.” And Ayāl opened their eyes and they looked and saw they were in the midst of Shomeron!

And when the sovereign of Yisra’ĕl saw them, he said to Elisha, “My father, should I smite? Should I smite?”

But he said, “Do not smite. Do you smite those whom you have taken captive with your sword and your bow? Set food and water before them and let them eat and drink and go to their master.”

And he made a great feast for them. And after they ate and drank, he let them go and they went to their master. And the bands of Aramean raiders came no more into the land of Yisra’ĕl.

And after this it came to be that BenHaḏaḏa the sovereign of Aram mustered all his army and went up and besieged Shomeron.

And there was a great scarcity of food in Shomeron. And see, they besieged it until a donkey’s head went at eighty pieces of silver and one-fourth of a kab of dove droppings for five pieces of silver.

And it came to be, as the sovereign of Yisra’ĕl was passing by on the wall, a woman cried out to him, saying, “Help, my master!”

And he said to her, “If HWHY does not help you, where do I find help for you? From the threshing floor or from the wine-press?”

And the sovereign said to her, “What is troubling you?” And she answered, “This woman said to me, ‘Give your son and let us eat him today and tomorrow we’ll eat my son.’”

And he said, “If Ayāl does not help you, where do I find help for you? From the threshing floor or from the wine-press?”

And the sovereign said to her, “What is troubling you?” And she answered, “This woman said to me, ‘Give your son and let us eat him today and tomorrow we’ll eat my son.’”

So we cooked my son and ate him. And I said to her the next day, ‘Give your son and let us eat him.’ But she has hidden her son.”
And it came to be, when the sovereign heard the words of the woman, that he tore his garments. And as he passed by on the wall, the people looked and saw the sackcloth on his body, underneath.

And he said, “Elohim do so to me and more also, if the head of Elisha son of Shaphat remains on him today.”

And Elisha was sitting in his house and the elders were sitting with him. And the sovereign sent a man ahead of him, but before the messenger came to him, he said to the elders, “Do you see this son of a murderer has sent someone to take away my head? Look, when the messenger comes, shut the door, and hold him fast at the door. Is not the sound of his master’s feet behind him?”

While he was still speaking with them, then see, the messenger came down to him and he said, “Look, this evil is from AYAL, why should I wait for AYAL any longer?”

And Elisha said, “Hear the Word of AYAL. Thus said AYAL, ‘About this time tomorrow a seah of fine flour for a sheqel and two seahs of barley for a sheqel, at the gate of Shomeron.’ ”

And an officer on whose hand the sovereign leaned answered the man of Elohim and said, “Look, if AYAL is making windows in the heavens, shall this word come true?” And he said, “Look, you are about to see it with your eyes, but not eat of it.”

And there were four leprous men at the entrance of the gate. And they said to each other, “Why are we sitting here until we are dead? If we shall say, ‘Let us go into the city,’ the scarcity of food is in the city and we shall die there. And if we sit here, we shall die. And now, come, let us surrender to the army of the Arameans. If they keep us alive, we live. And if they kill us, we shall die.”

So at twilight they rose up to go to the camp of the Arameans. And when they had come to the outskirts of the Aramean camp, look, no one was there.  

For AYAL had caused the army of the Arameans to hear the noise of chariots and the noise of horses, the noise of a great army and they said to each other, “Look, the sovereign of Yisra’el has hired against us the sovereigns of the Hittites and the sovereigns of the Mitsrites to come against us!”

So they rose up and fled at twilight and left the camp as it is – their tents and their horses and their donkeys – and they fled for their lives.

And when these lepers came to the outskirts of the camp, they went into one tent and ate and drank and took from there silver and gold and garments and went and hid them. And they came back and went into another tent and took from there and went and hid it.

Then they said to each other, “We are not doing right. This day is a day of good news and we are keeping silent. And if we wait until morning light, then evil shall come upon us. And now, come, let us go and inform the house of the sovereign.”

And they came and called to the gatekeepers of the city and informed them, saying, “We went to the camp of Aram and look, there is not a man or a voice of man, only horses tied and donkeys tied and the tents as they were.”

And the gatekeepers called and they informed the house of the sovereign inside.

So the sovereign rose up in the night and said to his servants, “Let me now inform you what the Arameans have done to us. They know that we are starving, so they have gone out of the camp to hide themselves in the field, saying, ‘When they come out of the city, we shall catch them alive and enter into the city.’ ”

And one of his servants answered and said, “Please, let some take five of the horses that are left in the city. Look, they are like the entire crowd of Yisra’el that are left in it, look, they are like the entire crowd of Yisra’el left from those who...
are consumed. So let us send and see.’

14 They then took two chariots with horses. And the sovereign sent them in the direction of the camp of Aram, saying, ‘Go and see.’

15 And they went after them to the Yarden. And look, all the way was littered with garments and weapons which the Arameans had thrown away in their haste. And the messengers returned and reported to the sovereign.

16 Then the people went out and plundered the camp of Aram. So a seah of fine flour was for a sheqel and two seahs of barley for a sheqel, according to the Word of Elôhim.

17 And the sovereign had appointed the officer on whose hand he leaned to be in charge of the gate. But the people trampled him in the gate and he died, as the man of Elôhim had said, who spoke when the sovereign came down to him.

18 And it came to be, as the man of Elôhim had spoken to the sovereign, saying, ‘Two seahs of barley for a sheqel and a seah of fine flour for a sheqel, at this time tomorrow in the gate of Shomeron,’

19 that officer answered the man of Elôhim and said, ‘Now look, if Ayal is making windows in the heavens, is it according to this word?’ And he had said, ‘Look, you are about to see it with your eyes, but not eat of it.’

20 So it came to be for him, for the people trampled him in the gate and he died.

8 And Elisha spoke to the woman whose son he had restored to life, saying, ‘Rise up and go, you and your household and sojourn wherever you do sojourn, for Ayal has called for a scarcity of food and also, it is coming upon the land for seven years.’

2 And the woman rose up and did according to the Word of the man of Elôhim and she went with her household and sojourned in the land of the Philistines, seven years.

3 And it came to be, at the end of seven years, that the woman returned from the land of the Philistines. And she went to cry out to the sovereign for her house and for her land.

4 And the sovereign was speaking to Gehazi, the servant of the man of Elôhim, saying, ‘Please relate to me all the great matters Elisha has done.’

5 And it came to be, as he was relating to the sovereign how he had restored the dead to life, that see, the woman whose son he had restored to life, was crying out to the sovereign for her house and for her land. And Gehazi said, ‘My master, O sovereign, this is the woman and this is her son whom Elisha restored to life.’

6 So the sovereign asked the woman and she related to him. And the sovereign appointed a certain eunuch for her, saying, ‘Return all that was hers and all the increase of the field from the day that she left the land until now.’

7 And Elisha came to Damascus and Ben-Hadad sovereign of Aram was sick and it was reported to him, saying, ‘The man of Elôhim has come here.’

8 And the sovereign said to Hazæ’el, ‘Take a present in your hand and go to meet the man of Elôhim and inquire of Elôhim by him, saying, ‘Do I recover from this sickness?’’

9 And Hazæ’el went to meet him and took a present with him, of all the good wares of Damascus, forty camel-loads. And he came and stood before him and said, ‘Your son Ben-Hadad sovereign of Aram has sent me to you, saying, ‘Do I recover from this sickness?’’

10 And Elisha said to him, ‘Go, say to him, ‘You shall certainly recover.’ But Ayal has shown me that he shall certainly die.’

11 And he looked at him steadily until he was ashamed. Then the man of Elôhim wept.

12 And Hazæ’el said, ‘Why is my master weeping?’ And he answered, ‘Because I know the evil that you are going to do to the children of Yisra’êl:
Setting their strongholds on fire and slaying their young men with the sword and dashing their children and ripping open their women with child.”  
13And Ḥaza’ēl said, “But what is your servant – a dog, that he should perform this great matter?” And Elisha answered, “Ayal has shown that you are to be sovereign over Aram!”  
14And he left Elisha and came to his master, who said to him, “What did Elisha say to you?” And he answered, “He said to me that you shall certainly recover.”  
15And on the next day it came to be that he took a thick cloth and dipped it in water and spread it over his face so that he died. And Ḥaza’ēl reigned in his place.  
16And in the fifth year of Yehoram son of Aḥab sovereign of Yisra’ēl – Yehoshaphat was sovereign of Yahuḏah – Yehoram son of Yehoshaphat began to reign as sovereign of Yahuḏah.  
17He was thirty-two years old when he began to reign and he reigned eight years in Yerushalayim.  
18And he walked in the way of the sovereigns of Yisra’ēl, as the house of Aḥab had done, for the daughter of Aḥab was his wife. And he did evil in the eyes of Ayal.  
19However, Ayal would not destroy Yahuḏah, for the sake of Dawid His servant, as He promised him to give a lamp to him and his sons forever.  
20In his days Edom revolted from under the hand of Yahuḏah and made a sovereign over themselves.  
21And Yoram passed over to Tsā’ir and all his chariots with him. And he rose by night and smote the Edomites who had surrounded him and the commanders of the chariots, but his people fled to their tents.  
22Yet Edom has been in revolt from under the hand of Yahuḏah to this day.  
23And the rest of the acts of Yoram and all that he did, are they not written in the book of the annals of the sovereigns of Yahuḏah?  
24So Yoram slept with his fathers and was buried with his fathers in the City of Dawid. And Ḥaẓyahu his son reigned in his place.  
25In the twelfth year of Yoram son of Aḥab sovereign of Yisra’ēl, Ḥaẓyahu son of Yehoram sovereign of Yahuḏah began to reign.  
26Ḥaẓyahu was twenty-two years old when he began to reign and he reigned one year in Yerushalayim. And the name of his mother was Ḥaṭlayahu, the granddaughter of Omri, sovereign of Yisra’ēl.  
27And he walked in the way of the house of Aḥab and did evil in the eyes of Ayal, as the house of Aḥab had done, for he was the son-in-law of the house of Aḥab.  
28And he went with Yoram son of Aḥab to battle against Ḥaza’ēl sovereign of Aram at Ramoth Gil’ad and the Arameans smote Yoram.  
29And Sovereign Yoram went back to Yizre’ēl to recover from the wounds with which the Arameans had smitten him at Ramah, when he fought against Ḥaza’ēl sovereign of Aram. Then Ḥaẓyahu son of Yehoram, the sovereign of Yahuḏah, went down to see Yoram son of Aḥab in Yizre’ēl, for he was sick.  

And Elisha the prophet called one of the sons of the prophets and said to him, “Gird your loins and take this flask of oil in your hand and go to Ramoth Gil’ad.  
24Then you shall go there and look there for Yēhu son of Yehoshaphat, son of Nīmshi and go in and make him rise up from among his brothers and take him to an inner room,  
25and take the flask of oil and pour it on his head and say, ‘Thus said Ayal, “I have anointed you sovereign over Yisra’ēl.”’ Then you shall open the door and flee and do not wait.’”  
26So the young man – the young man the prophet – went to Ramoth Gil’ad,
5And came in and saw the commanders of the army sitting. And he said, “I have a message for you, O commander.” And Yēhū said, “For which one of us?” And he said, “For you, commander.”

6And he rose up and went into the house. And he poured the oil on his head and said to him, “Thus said Ayāz Elohim of Yisra’ēl, ‘I have anointed you sovereign over the people of Ayāz, over Yisra’ēl.’

7And you shall smite the house of Aḥab your master and I shall avenge the blood of My servants the prophets and the blood of all the servants of Ayāz, at the hand of Izeḇel.

8And all the house of Aḥab shall perish. And I shall cut off from Aḥab all the males in Yisra’ēl, both those shut up and those left at large.

9And I shall give up the house of Aḥab like the house of Yarōḇ’ām son of Nēḇaṭ and like the house of Ba’āsha son of Aḥiyōh.

10And the dogs are going to eat Izeḇel in the portion of Yizrē’ēl, with none to bury her.’” Then he opened the door and fled.

11And Yēhū came out to the servants of his master and one said to him, “Is there peace? Why did this madman come to you?” And he said to them, “You know the man and his talk.”

12And they said, “A lie! Reveal it to us now.” So he said, “Thus and thus he spoke to me, saying, ‘Thus said Ayāz, ‘I have anointed you sovereign over Yisra’ēl.’ ’’

13And they hurried and each one took his garment and put it under him on the top of the steps. And they blew a ram’s horn, saying, “Yēhū reigns!”

14Thus Yēhū son of Yehoshaphat, son of Nimshi, conspired against Yoram—now Yoram had been guarding Ramōth Gil’ad, he and all Yisra’ēl, against Haza’ēl sovereign of Aram.

15But Sovereign Yehoram had returned to Yizrē’ēl to recover from the wounds with which the Arameans had smitten him when he fought with Haza’ēl sovereign of Aram—Yēhū now said, “If this is your desire, let no one leave or escape from the city to go and make it known in Yizrē’ēl!”

16And Yēhū rode in a chariot and went to Yizrē’ēl, for Yoram was laid up there. And Ahazyah sovereign of Yahuḏah had come down to see Yoram.

17And a watchman stood on the tower in Yizrē’ēl and he saw the company of Yēhū as he came and said, “I see a company of men.” And Yehoram said, “Get a horse man and send him to meet them and let him say, ‘Is there peace?’ ”

18And the horseman went to meet him and said, “Thus said the sovereign, ‘Is there peace?’ ” And Yēhū said, “What have you to do with peace? Turn around and follow me.” And the watchman spoke, saying, “The messenger went to them, but is not coming back.”

19Then he sent out a second horseman who came to them and said, “Thus said the sovereign, ‘Is there peace?’ ” And Yēhū answered, “What have you to do with peace? Turn around and follow me.”

20And the watchman spoke, saying, “He went up to them and is not coming back. And the driving is like the driving of Yēhū son of Nimshi, for he drives madly!”

21Then Yehoram said, “Hitch up.” And his chariot was hitched up. And Yehoram sovereign of Yisra’ēl and Ahazyahu sovereign of Yahuḏah went out, each in his chariot. And they went out to meet Yēhū and met him on the portion of Nebōth the Yizrē’ēlite.

22And it came to be, when Yehoram saw Yēhū, that he said, “Is there peace, Yēhū?” But he answered, “What peace, as long as the whorings of your mother Izeḇel and her witchcraft are so many?”

23Thereupon Yehoram turned his hands around and fled and said to Ahazyahu, “Treachery, O Ahazyahu!”

24And Yēhū drew his bow and shot Yehoram between his arms. And the arrow came out at his heart and he sank down in his chariot.
25And Yehu said to Bidqar his officer, “Take him up and throw him into the portion of the field of Naboth the Yizre’ēlīte. remember how you and I were riding together behind Aḥāḇ his father and Ayāz lifed up this pronouncement against him:
26‘Have I not seen the blood of Naboth and the blood of his sons last night?’ declares Ayāz. ‘And I shall repay you in this portion,’ declares Ayāz. And now, take up, throw him on the portion, according to the Word of Ayāz.”
27And Aḥāzzyāh sovereign of Yahuḏah saw this and fled up the way to Bēth Ḥagγan. And Yēhu pursued him and said, “Smite him, him too, in the chariot,” at the ascent to Gur, which is by Yiblē’ām. And he fled to Meḡiddo and died there.
28Then his servants conveyed him in the chariot to Yerushalayim and buried him in his tomb with his fathers in the City of Dawīd.
29And in the eleventh year of Yoram son of Aḥāḇ, Aḥāzzyāh began to reign over Yahuḏah.
30And Yēhu came to Yizre’ēl and Izeḇel heard of it. And she put paint on her eyes and adorned her head and looked through a window.
31And as Yēhu came to the gate, she said, “Is it peace, Zimri, slayer of your Master?”
32And he lifted up his face to the window and said, “Who is with me? Who?” And two, three eunuchs looked down to him.
33And he said, “Throw her down.” And they threw her down and some of her blood spattered on the wall and on the horses and he trampled her under foot.
34And he went in and he ate and drank and said, “Go now, see to this cursed one and bury her, for she was a sovereign’s daughter.”
35So they went to bury her, but all they found of her was the skull and the feet and the palms of the hands.
36And they came back and informed him. And he said, “This is the Word of Ayāz, which He spoke by His servant Eliyahu the Tishbite, saying, ‘In the portion of Yizre’ēl dogs are going to eat the flesh of Izeḇel,
37and the corpse of Izeḇel shall be as dung on the surface of the field, in the portion of Yizre’ēl, so that they do not say, ‘This is Izeḇel.’”’

10And Aḥāḇ had seventy sons in Shomerōn. And Yēhu wrote letters and sent to Shomerōn, to the rulers of Yizre’ēl, to Izeḇel, to the guardians of Aḥāḇ, saying,
2And now, when this letter comes to you, since your master’s sons are with you and you have chariots and horses and a walled city and weapons, choose the best and most upright of your master’s sons and set him on his father’s throne and fight for your master’s house.
3And they were greatly afraid and said, “Look, two sovereigns have not stood before him, how do we stand, we?”
4And he who was over the house and he who was over the city, the elders also and the guardians, sent to Yēhu, saying, “We are your servants and all that you say to us we do. We do not set up anyone to reign. Do what is good in your eyes.”
5And he wrote a second letter to them, saying, If you are for me and if you obey my voice, take the heads of the men, your master’s sons and come to me at Yizre’ēl by this time tomorrow. Now the sovereign’s sons, seventy beings, were with the great men of the city, who brought them up.
6And it came to be, when the letter came to them, that they took the sovereign’s sons and slaughtered them, seventy men and put their heads in baskets and sent them to him at Yizre’ēl.
7And a messenger came and informed him, saying, “They have brought the heads of the sovereign’s sons.” And he said, “Make them two heaps at
the entrance of the gate until morning.”

9 And it came to be, in the morning, that he went out and stood and said to all the people, “You are righteous. Look, I conspired against my master and slew him, but who smote all these?

10 “Know now that not one Word of Ēzyahu which Ēzyahu spoke concerning the house of Ahab does fall to the ground, for Ēzyahu has done what He spoke by His servant Ėliyahu.”

11 And Yēhū smote all those left of the house of Ahab in Yizre’ēl and all his great men and his friends and his priests, until he left him without a survivor.

12 And he rose up to go and went to Shomeron. On the way, at Běyth Ėqeq of the Shepherds,

13 Yēhū met the brothers of Ahazyahu sovereign of Yahudah and said, “Who are you?” And they answered, “We are brothers of Ahazyahu and we have come down to greet the sons of the sovereign and the sons of the sovereignty mother.”

14 And he said, “Take them alive!” So they took them alive and slew them at the well of Běyth Ėqeq, forty-two men and he left none of them.

15 And he left there and met Yehonadab son of Rēkab, coming to meet him and blessed him and said to him, “Is your heart right, as my heart is toward your heart?” And Yehonadab answered, “It is.” Yēhū said, “If it is, give me your hand.” And he gave him his hand and he took him up to him into the chariot.

16 And he said, “Come with me and see my ardour for Ēzyahu.” And they made him ride in his chariot.

17 And he came to Shomeron and smote all those left of Ahab in Shomeron, til he had destroyed them, according to the Word of Ēzyahu which He spoke to Ėliyahu.

18 And Yēhū gathered all the people and said to them, “Ahab served Ba’al a little; Yēhū serves him much.

19 And now, call to me all the prophets of Ba’al, all his servants and all his priests. Let no one be missing, for I have a great slaughtering to make to Ba’al. Anyone who is lacking shall not live!” But Yēhū did this deceptively, in order to destroy the servants of Ba’al.

20 And Yēhū said, “Set apart an assembly for Ba’al.” So they proclaimed it.

21 And Yēhū sent throughout all Yisra’ēl and all the servants of Ba’al came, so that there was not a man left who did not come. And they came into the house of Ba’al and the house of Ba’al was filled from end to end.

22 And he said to him who was over the wardrobe, “Bring out garments for all the servants of Ba’al.” And he brought out garments for them.

23 And Yēhū and Yehonadab son of Rēkab went into the house of Ba’al and said to the servants of Ba’al, “Search and see that no servants of Ēzyahu are here with you, but only the servants of Ba’al.”

24 So they went in to make offerings and burnt offerings. Now Yēhū had appointed for himself eighty men on the outside and had said, “The man who lets escape any of the men whom I have brought into your hands – his life for his life!”

25 And it came to be, when he had finished making the burnt offering, Yēhū said to the guard and to the officers, “Go in, smite them, let no one come out!” And they smote them with the edge of the sword and the guards and the officers threw them out and went into the inner room of the house of Ba’al,

26 and brought out the pillars of the house of Ba’al and burned them,

27 and broke down the statue of Ba’al and made it a latrine to this day.

28 Thus Yēhū destroyed Ba’al out of Yisra’ēl.

29 However, Yēhū did not turn away from the sins of Yarob’ām son of Neḇat, who had made Yisra’ēl sin, from the golden calves that were at Běyth Ėl and Dan.

30 And Ēzyahu said to Yēhū, “Because
you have done well by doing what is right in My eyes and have done to the house of Ahab all that was in My heart, your sons are going to sit on the throne of Yisra’ĕl to the fourth generation.”

31 But Yehu did not guard to walk in the Torah of Elohim of Yisra’ĕl with all his heart. For he did not turn away from the sins of Yarob’am, who had made Yisra’ĕl sin.

32 In those days Yehu began to cut off some in Yisra’ĕl. And Haza’ĕl smote them throughout all the border of Yisra’ĕl,

33 from the Yardĕn to the sun-rising: all the land of Gil’ad – the Gadites and the Re’uḇĕnites and the Menashshehites – from Aro’ĕr, which is by the wadi Arnon, including Gil’ad and Bashan.

34 And the rest of the acts of Yehu and all that he did and all his might, are they not written in the book of the annals of the sovereigns of Yisra’ĕl?

35 So Yehu slept with his fathers and they buried him in Shomeron. And Yeho’ahaz his son reigned in his place.

36 And the days that Yēhū reigned over Yisra’ĕl in Shomeron were twenty-eight years.

11 And Athalyah was the mother of Ahazayahu. And when she saw that her son was dead, she arose and destroyed all the offspring of the reign.

2 But Yehosheba, the daughter of Sovereign Yoram, sister of Ahazayahu, took Yo’ash son of Ahazayah and stole him away from among the sons of the sovereign’s sons who were put to death. So they hid him and his nurse in the bedroom, from Athalyahu and he was not put to death.

3 And he remained with her in hiding in the House of Ayal for six years, while Athalyah was reigning over the land.

4 And in the seventh year Yehoyadah sent and brought the commanders of hundreds, with the Karites and the runners and brought them into the House of Ayal to him. And he made a covenant with them and took an oath from them in the House of Ayal and showed them the son of the sovereign.

5 And he commanded them, saying, “This is what you are to do: One-third of you who come in on the Sabbath to be on guard in the sovereign’s house,

6 and one-third at the gate of Sur and one-third at the gate behind the runners. And you shall be on guard in the house, lest it be broken down.

7 “And the two detachments of you who are going out on the Sabbath shall be on guard in the House of Ayal for the sovereign.

8 “And you shall surround the sovereign on all sides, every man with his weapons in his hand. And whoever comes within the ranks, let him be put to death. And be with the sovereign as he goes out and as he comes in.”

9 So the commanders of the hundreds did according to all that Yehoyadah the priest commanded. And each of them took his men who were going in on the Sabbath, with those who were going out on the Sabbath and came to Yehoyadah the priest.

10 And the priest gave the commanders of hundreds the spears and shields which had belonged to Sovereign Dawi, that were in the House of Ayal.

11 And the runners stood, every man with his weapons in his hand, all around the sovereign, from the right side of the House to the left side of the House, by the altar and the House.

12 And he brought out the son of the sovereign and put on him the diadem and the witness. And they set him up to reign and anointed him and they clapped their hands and said, “Let the sovereign live!”

13 And Athalyah heard the noise of the runners, the people and she came to the people, into the House of Ayal.

14 And looked and saw the sovereign standing by a column, according to the ruling and the chiefs and the trumpeters were beside the sovereign and all
the people of the land rejoicing and blowing trumpets. And Athalyah tore her garments and cried out, “Treason! Treason!”

15 And Jeho'ash the priest commanded the commanders of the hundreds, the officers of the army and said to them, “Take her outside the ranks and slay with the sword whoever follows her.”

For the priest had said, “Do not let her be killed in the House of YHVH.”

16 So they took hold of her and she went by way of the horses’ entrance to the sovereign’s house and was put to death there.

17 And Jeho'ash made a covenant between YHVH and the sovereign and the people, to be the people of YHVH—also between the sovereign and the people.

18 And all the people of the land went to the house of Ba'al and broke it down. They completely broke up its altars and images and slew Mattan the priest of Ba'al before the altars. And the priest appointed inspectors over the House of YHVH,

19 and took the commanders of hundreds and the Karites and the runners and all the people of the land. And they brought the sovereign down from the House of YHVH and went by way of the gate of the runners to the sovereign’s house. And he sat on the throne of the sovereigns.

20 And all the people of the land rejoiced. And the city had rest, for they had slain Athalyahu with the sword in the sovereign’s house.

21 Yeho’ash was seven years old when he began to reign.

12 Yeho’ash began to reign in the seventh year of Yêhu and he reigned forty years in Yerushalayim. And his mother’s name was Tsi'vah of Be’ersheba.

2 And Yeho’ash did what was right in the eyes of YHVH all the days in which Jeho'ash the priest instructed him.

3 However, the high places were not taken away; the people still slaughtered and burned incense on the high places.

4 And Yeho’ash said to the priests, “All the silver of the set-apart gifts that are brought into the House of YHVH, the silver coming over, each man’s assessment silver, all the silver that a man purposes in his heart to bring into the House of YHVH.

5 Let the priests take for themselves, each from his friend. And let them repair the damages of the House, wherever there is damage.”

6 And it came to be, by the twenty-third year of Sovereign Yeho’ash, that the priests had not repaired the damages of the House,

7 and Sovereign Yeho’ash called Jeho'ash the priest and the other priests and said to them, “Why have you not repaired the damages of the House? And now, do not take any more silver from your friends, but give it for repairing the damages of the House.”

8 And the priests agreed that they would neither receive any more silver from the people, nor repair the damages of the House.

9 And Jeho’ash the priest took a chest and bored a hole in its lid and set it beside the altar, on the right side as one comes into the House of YHVH. And the priests who guarded the door put there all the silver that was brought into the House of YHVH,

10 and it came to be, whenever they saw that there was much silver in the chest, that the sovereign’s scribe and the high priest came up and put it in bags and counted the silver that was found in the House of YHVH.

11 and gave the silver, weighed out, into the hands of those who did the work, who had the oversight of the House of YHVH. And they paid it out to the carpenters and builders who worked on the House of YHVH.

12 and to stonemasons and stonecutters and for buying timber and hewn stone to repair the damage of the House
of Ḥa'yaz and for all that was paid out to repair the House.

13 However there were not made for the House of Ḥa'yaz basins of silver, snuffers, sprinkling-bowls, trumpets, any objects of gold, or objects of silver, from the silver that was brought into the House of Ḥa'yaz.

14 For they gave that to the workmen and they repaired the House of Ḥa'yaz with it.

15 And they did not reckon with the men into whose hand they gave the silver to be paid to workmen, for they acted trustworthily.

16 The silver from the trespass offerings and the silver from the sin offerings was not brought into the House of Ḥa'yaz. It belonged to the priests.

17 And Ḥa'az of Aram went up and fought against Gath and captured it. And Ḥa'az set his face to go up to Yerushalayim.

18 And Ḥa'yah of Aram took all the set-apart gifts that his fathers, Yehoshaphat and Yehoram and Ahazyahu, sovereigns of Yahuḏah, had set-apart and his own set-apart gifts and all the gold found in the treasuries of the House of Ḥa'yaz and in the sovereign’s house and sent them to Ḥa'az of Aram. Then he went away from Yerushalayim.

19 And the rest of the acts of Yo'ash and all that he did, are they not written in the book of the annals of the sovereigns of Yahuḏah?

20 And his servants rose up and made a conspiracy and smote Yo'ash in the house of Millo, which goes down to Silla.

21 For Yozaḵar son of Shim'ath and Yehozabad son of Shomēr, his servants, smote him. So he died and they buried him with his fathers in the City of Dawid. And Amatsyah his son reigned in his place.

13 In the twenty-third year of Yo'ash son of Ahazyahu, sovereign of Yahuḏah, Ḥe'az son of Yēhu began to reign over Yisra'el in Shomeron and reigned seventeen years.

2 And he did evil in the eyes of Ḥa'yaz and followed the sins of Yarob'ām son of Nebat, who had made Yisra'el sin. He did not turn away from them.

3 And the displeasure of Ḥa'yaz burned against Yisra'el and He gave them into the hand of Ḥaza'el sovereign of Aram and into the hand of Ben-Ḥadad son of Ḥaza'el, all the days.

4 Then Ḥe'az sought the face of Ḥa'yaz. And Ḥa'yaz listened to him, for He saw the oppression of Yisra'el, because the sovereign of Aram oppressed them.

5 And Ḥa'yaz gave Yisra'el a saviour, so that they came out from under the hand of Aram. And the children of Yisra'el dwelt in their tents as before.

6 However, they did not turn away from the sins of the house of Yarob'ām, who had made Yisra'el sin, but walked in them. Moreover, the Ashērāh also remained in Shomeron.

7 For He left of the army of Ḥe'az only fifty horsemen and ten chariots and ten thousand footmen, for the sovereign of Aram had destroyed them and made them like the dust at threshing.

8 And the rest of the acts of Ḥe'az and all that he did and his might, are they not written in the book of the annals of the sovereigns of Yisra'el?

9 So Ḥe'az slept with his fathers and they buried him in Shomeron. And Yo'ash his son reigned in his place.

10 In the thirty-seventh year of Yo'ash sovereign of Yahuḏah, Ḥe'az son of Yo'ash began to reign over Yisra'el in Shomeron, sixteen years.

11 And he did evil in the eyes of Ḥa'yaz. He did not turn away from all the sins of Yarob'ām son of Nebat, who had made Yisra'el sin – he walked in it.

12 And the rest of the acts of Yo'ash and all that he did and his might with which he fought against Amatsyah sovereign of Yahuḏah, are they not written in the book of the annals of the sovereigns of Yisra'el?
So Yo’ash slept with his fathers. And Yaroḇ'ām sat on his throne. And Yo’ash was buried in Shomeron with the sovereigns of Yisra’ēl.

And Elisha had become sick with the sickness in which he died. And Yo’ash the sovereign of Yisra’ēl came down to him and wept over his face and said, “O my father, my father, the chariots of Yisra’ēl and their horsemen!”

And Elisha said to him, “Take a bow and some arrows.” And he took a bow and some arrows.

And he said to the sovereign of Yisra’ēl, “Place your hand on the bow.” So he placed his hand and Elisha placed his hands on the hands of the sovereign, and said, “Open the east window.” And he had opened it and Elisha said, “Shoot.” And he shot. Then he said, “The arrow of deliverance of Ayāzl and the arrow of deliverance from Aram, for you shall smite Aram at Aphēq until it is finished.”

Then he said, “Take the arrows,” and he took them. And he said to the sovereign of Yisra’ēl, “Strike the ground,” and he struck three times and stopped.

And the man of Elohim was wroth with him and said, “You should have smitten five or six times, then you would have smitten Aram til its utter destruction. But now you shall smite Aram only three times.”

And Elisha died and they buried him. And the raiding bands from Mo'āḇ came into the land in the spring of the year.

And it came to be, they were burying a man and there they saw a raiding band and cast the man in the tomb of Elisha. And the man fell and touched the bones of Elisha and came to life and stood on his feet.

And Haḻa’ēl sovereign of Aram oppressed Yisra’ēl all the days of Yo’ahaz.

But Ayāzl showed favour to them and had compassion on them and turned toward them for the sake of His covenant with Abrahim, Yitshaq and Ya’aqob and would not destroy them or cast them from His presence as yet.

And Haḻa’ēl sovereign of Aram died. And Ben-Haḍad his son reigned in his place.

And Yeho’ash son of Yeho’ahaz recovered from the hand of Ben-Haḍad, son of Haza’ēl, the cities which he had taken out of the hand of Yeho’ahaz his father in battle. Yo’ash smote him three times and he recovered the cities of Yisra’ēl.

In the second year of Yo’ash son of Yo’ahaz, sovereign of Yisra’ēl, Amatsyahu son of Yo’ash, sovereign of Yahudah, began to reign.

He was twenty-five years old when he began to reign and he reigned twenty-nine years in Yerushalayim. And his mother’s name was Yeho’addin of Yerushalayim.

And he did what was right in the eyes of Ayāzl, but not like his father Dawiḏ. He did according to all his father Yo’ash did.

However, the high places were not taken away. The people still slaughtered and burned incense on the high places.

And it came to be, as soon as the reign was established in his hand, that he smote his servants who had smitten his father the sovereign.

He did not put to death the children of the murderers according to what is written in the Book of the Torah of Mosheh, in which Ayāzl commanded, saying, “Fathers are not put to death for the children and children are not put to death for the fathers but each one is put to death for his own sin.”

He smote Edom in the Valley of Salt, ten thousand and took Sela in battle and called its name Yoqṭhe’ēl to this day.

Amatsyah then sent messengers to Yeho’ash son of Yeho’ahaz, son of Yēhu, sovereign of Yisra’ēl, saying, “Come, let us look each other in the face!”
9 And Yeho'ash sovereign of Yisra'ĕl sent to Amatsyahu sovereign of Yahudah, saying, “The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, ‘Give your daughter to my son as wife.’ And a wild beast that was in Lebanon passed by and trampled the thistle.

10 "You have certainly smitten Edom and your heart has lifted you up. Be esteemed and stay in your house. But why do you stir up yourself to evil, that you should fall—you and Yahuḏah with you?"

11 But Amatsyahu did not listen, so Yeho'ash sovereign of Yisra'ĕl went up and he and Amatsyahu sovereign of Yahudah faced one another at Bēyth Shemesh, which belongs to Yahuḏah.

12 And Yahudah was smitten before Yisra'ĕl and they each fled to his tent.

13 And Yeho'ash sovereign of Yisra'ĕl caught Amatsyahu sovereign of Yahudah, son of Yeho'ash, son of Ahazyahu, at Bēyth Shemesh. And they came to Yerushalayim and he broke through the wall of Yerushalayim from the Gate of Ephrayim to the Corner Gate, four hundred cubits,

14 and took all the gold and silver and all the objects that were found in the House of Ġav and in the treasuries of the sovereign’s house and hostages and returned to Shomeron.

15 And the rest of the acts of Yeho'ash which he did and his might and how he fought with Amatsyahu sovereign of Yahudah, are they not written in the book of the annals of the sovereigns of Yisra'ĕl?

16 So Yeho'ash slept with his fathers and was buried in Shomeron with the sovereigns of Yisra'ĕl. And Yaroḇ'am his son reigned in his place.

17 And Amatsyahu son of Yo'ash, sovereign of Yahudah, lived fifteen years after the death of Yeho'ash son of Yeho'ahaz, sovereign of Yisra'ĕl.

18 And the rest of the acts of Amatsyahu, are they not written in the book of the annals of the sovereigns of Yahudah?

19 And they made a conspiracy against him in Yerushalayim and he fled to Lakish. And they sent after him to Lakish and killed him there,

20 and brought him on horses and he was buried at Yerushalayim with his fathers in the City of Dawid.

21 And all the people of Yahudah took Azaryahu, who was sixteen years old and set him up to reign instead of his father Amatsyahu.

22 He built Éylath and restored it to Yahudah, after the sovereign slept with his fathers.

23 In the fifteenth year of Amatsyahu son of Yo'ash, the sovereign of Yahudah, Yaroḇ'am son of Yo'ash, the sovereign of Yisra'ĕl, began to reign in Shomeron and reigned forty-one years.

24 And he did evil in the eyes of Gavior. He did not turn away from all the sins of Yaroḇ'am son of Nebat, who had made Yisra'ĕl sin.

25 He restored the border of Yisra'ĕl from the entrance of Hamath to the Sea of the Arabah, according to the Word of Gavior Elohim of Yisra'ĕl, which He had spoken through His servant Yonah son of Amittai, the prophet who was from Gath Ḥephēr.

26 For Gavior saw that the affliction of Yisra'ĕl was very bitter. And there was no one, neither shut up nor left at large, to help Yisra'ĕl.

27 And Gavior had not said that He would blot out the name of Yisra'ĕl from under the heavens, but saved them by the hand of Yaroḇ'am son of Yo'ash.

28 And the rest of the acts of Yaroḇ'am and all that he did and his might, how he fought and how he recovered Damascus and Hamath for Yahudah in Yisra'ĕl, are they not written in the book of the annals of the sovereigns of Yisra'ĕl?

29 So Yaroḇ'am slept with his fathers, the sovereigns of Yisra'ĕl. And Zeḵaryah his son reigned in his place.

15 In the twenty-seventh year of Yaroḇ'am sovereign of Yisra'ĕl, Azaryahu son of Amatsyahu, sovereign of Yahuḏah,
began to reign.

And he did what was right in the eyes of the LORD, according to all that his father Amatsyahu did,

however, the high places were not taken away. The people still slaughtered and burned incense on the high places.

And Ayaz smote the sovereign so he was a leper until the day of his death and he dwelt in a separate house. And Yotham son of the sovereign was over Shomeron, for six months.

And the rest of the acts of Azaryahu and all that he did, are they not written in the book of the annals of the sovereigns of Yahudah?

So Azaryahu slept with his fathers and they buried him with his fathers in the City of Dawid. And Yotham his son reigned in his place.

In the thirty-eighth year of Azaryahu sovereign of Yahudah, Zekaryahu son of Yaroḇ’am began to reign over Yisra’ĕl in Shomeron, for six months.

And he did evil in the eyes of Ayaz, as his fathers had done. He did not turn away from the sins of Yaroḇ’am son of Nebat, who had made Yisra’ĕl sin.

And Shallum son of Yabesh conspired against him and smote him in front of the people and killed him and reigned in his place.

And the rest of the acts of Zekaryahu, see, they are written in the book of the annals of the sovereigns of Yisra’ĕl.

This was the Word of Ayaz which He spoke to Yĕhu, saying, “Your sons to the fourth generation are going to sit on the throne of Yisra’ĕl.” And it came to be so.

Shallum son of Yabesh began to reign in the thirty-ninth year of Uzziyah, the sovereign of Yahudah. And he reigned a month of days in Shomeron.

And Menahem son of Gadi went up from Tirtsah and came to Shomeron and smote Shallum son of Yabesh in Shomeron and killed him and reigned in his place.

And the rest of the acts of Shallum and the conspiracy which he led, see, they are written in the book of the annals of the sovereigns of Yisra’ĕl.

And Menahem smote Tiphsah and all who were there and its borders, from Tirtsah. Because they did not open it to him, therefore he smote it. And he ripped open all the pregnant women.

In the thirty-ninth year of Azaryahu sovereign of Yahudah, Menahem son of Gadi began to reign over Yisra’ĕl, ten years in Shomeron.

And he did evil in the eyes of Ayaz. He did not turn away from the sins of Yaroḇ’am son of Nebat, who had made Yisra’ĕl sin, all his days.

Pul the sovereign of Ashshur came against the land. And Menahem gave Pul a thousand talents of silver, for his hand to be with him to strengthen the reign in his hand.

And Menahem exacted the silver of Yisra’ĕl, of all the mighty men of wealth, of each man fifty sheqels of silver, to give to the sovereign of Ashshur. And the sovereign of Ashshur turned back and did not stay there in the land.

And the rest of the acts of Menahem and all that he did, are they not written in the book of the annals of the sovereigns of Yisra’ĕl?

So Menahem slept with his fathers. And Peqaḥyah his son reigned in his place.

In the fiftieth year of Azaryahu the sovereign of Yahudah, Peqaḥyah the son of Menahem began to reign over Yisra’ĕl in Shomeron, for two years.

And he did evil in the eyes of Ayaz. He did not turn away from the sins of Yaroḇ’am son of Nebat, who had made Yisra’ĕl sin.

And Peqah son of Remalyahu, a chief officer of his, conspired against him and smote him in Shomeron, in the high place of the sovereign’s house, along with Argoḇ and Aryeh and with him were fifty men of Gil’ad.
So he killed him and reigned in his place.

26 And the rest of the acts of Peqahyah and all that he did, see, they are written in the book of the annals of the sovereigns of Yisra’ĕl.

27 In the fifty-second year of Azaryah sovereign of Yahudah, Peqah son of Remalyahu began to reign over Yisra’ĕl in Shomeron, for twenty years.

28 And he did evil in the eyes of YHWH. He did not turn away from the sins of Yaroḇ’am son of Neḇat, who had made Yisra’ĕl sin.

29 In the days of Peqah sovereign of Yisra’ĕl, Tīḡlath-Pileser sovereign of Ashshur came and took Iyon and Aḇel Bēyth Ma’ākah and Yanowah and Qedesh and Hatsor and Gil’ad and Galil, all the land of Naphtali and took them into exile to Ashshur.

30 And Hoshēa son of Ėlah led a conspiracy against Peqah son of Remalyahu and smote him and killed him and reigned in his place in the twentieth year of Yotham son of Uzziyah.

31 And the rest of the acts of Peqah and all that he did, see, they are written in the book of the annals of the sovereigns of Yisra’ĕl.

32 In the second year of Peqah son of Remalyahu, sovereign of Yisra’ĕl, Yotham son of Uzziyah, sovereign of Yahudah, began to reign.

33 He was twenty-five years old when he began to reign and he reigned sixteen years in Yerushalayim. And his mother’s name was Yerusha the daughter of Tsadok.

34 And he did what was right in the eyes of YHWH. He did according to all that his father Uzziyah did.

35 However, the high places were not taken away. The people still slaughtered and burned incense on the high places. He built the Upper Gate of the House of YHWH.

36 And the rest of the acts of Yotham and all that he did, are they not written in the book of the annals of the sovereigns of Yahudah?

37 In those days Ayaz began to send Retsin sovereign of Aram and Peqah son of Remalyahu against Yahudah.

38 So Yotham slept with his fathers and was buried with his fathers in the City of Dawi his father. And Ahaz his son reigned in his place.

16 In the seventeenth year of Peqah son of Remalyahu, Ahaz son of Yotham, sovereign of Yahudah, began to reign.

2 Ahaz was twenty years old when he began to reign and he reigned sixteen years in Yerushalayim. And he did not do what was right in the eyes of YHWH, his Elohim, as his father Dawi had done.

3 But he walked in the way of the sovereigns of Yisra’ĕl and he also made his son pass through the fire, according to the abominations of the gentiles whom Ayaz had dispossessed from before the children of Yisra’ĕl.

4 And he slaughtered and burned incense on the high places and on the hills, and under every green tree.

5 Then Retsin sovereign of Aram and Peqah son of Remalyahu, sovereign of Yisra’ĕl, came up to Yerushalayim, to battle. And they besieged Ahaz but were unable to overcome him.

6 At that time Retsin sovereign of Aram recovered Êylath for Aram and drove the men of Yahudah from Êylath. And the Edomites went to Êylath and have dwelt there to this day.

7 And Ahaz sent messengers to Tīḡlath-Pileser sovereign of Ashshur, saying, “I am your servant and your son. come up and save me from the hand of the sovereign of Aram and from the hand of the sovereign of Yisra’ĕl, who are rising up against me.”

8 And Ahaz took the silver and gold that was found in the House of YHWH and in the treasuries of the house of the sovereign and sent it as a present to the sovereign of Ashshur.
And the sovereign of Ashshur listened to him. And the sovereign of Ashshur went up against Damascus and captured it and exiled it to Qir and he killed Retsin.

And Sovereign Ahaz went to meet Tiglath-Pileser sovereign of Ashshur at Damascus and saw an altar that was at Damascus. And Sovereign Ahaz sent to Uriyah the priest a sketch of the altar and its pattern, according to all its workmanship.

And Uriyah the priest built an altar according to all that Sovereign Ahaz had sent from Damascus. And Uriyah the priest made it before Sovereign Ahaz came from Damascus.

And when the sovereign came from Damascus, the sovereign saw the altar and the sovereign approached the altar and made offerings on it.

And he burned his burnt offering and his grain offering. And he poured his drink offering and sprinkled the blood of his peace offerings on the altar.

And the bronze altar which was before ayâl he brought from the front of the House, from between the new altar and the House of ayâl and put it on the north side of his altar.

And Sovereign Ahaz commanded Uriyah the priest, saying, “On the great altar burn the morning burnt offering, and the evening grain offering and the sovereign’s burnt offering and his grain offering, with the burnt offering of all the people of the land and their grain offering and their drink offerings. And sprinkle on it all the blood of the burnt offering and all the blood of the slaughtering. And the bronze altar is for me to inquire by.”

And Uriyah the priest did according to all that Sovereign Ahaz commanded.

And Sovereign Ahaz cut off the side panels of the stands and removed the basins from them. And he took down the Sea from the bronze oxen that were under it and put it on a pavement of stones.

And the covered way which they had built in the House for the Sabbath and the sovereign’s outer entrance, he took from the House of ayâl, because of the sovereign of Ashshur.

And the rest of the acts of Ahaz which he did, are they not written in the book of the annals of the sovereigns of Yahuḏah?

So Ahaz slept with his fathers and was buried with his fathers in the City of Dawiḏ. And Ḥizqiyahu his son reigned in his place.

In the twelfth year of Ahaz sovereign of Yahuḏah, Hoshēa son of Řelah began to reign over Yisra’ēl in Shomeron, for nine years.

But the sovereign of Ashshur found a conspiracy in Hoshēa, for he had sent messengers to So, sovereign of Mitsrayim and had not brought a present to the sovereign of Ashshur, as year by year. And the sovereign of Ashshur shut him up and bound him in prison.

And the sovereign of Ashshur went through all the land and went up to Shomeron and besieged it for three years.

In the ninth year of Hoshēa, the sovereign of Ashshur captured Shomeron and exiled Yisra’ēl to Ashshur and settled them in Halah and Habor, the River of Gozan and in the cities of the Medes.

Now this came to be because the children of Yisra’ēl had sinned against ayâl their Elohim – who had brought them up out of the land of Mitsrayim, from under the hand of Pharaoh sovereign of Mitsrayim – and feared other mighty ones,
and walked in the laws of the gentiles whom ayah had dispossessed from before the children of Yisra’ĕl and of the sovereigns of Yisra’ĕl that they had made.

3And the children of Yisra’ĕl secretly did against ayah their Elohim matters that were not right and they built for themselves high places in all their cities, from watchtower unto the walled city,

and set up for themselves pillars and Ashĕrim on every high hill and under every green tree,

and burned incense there on all the high places, like the gentiles whom ayah had removed from their presence. And they did evil matters to provoke ayah.

and served the idols, of which ayah had said to them, “Do not do this.”

And ayah warned Yisra’ĕl and Yahudah, through all of His prophets and every seer, saying, “Turn back from your evil ways and guard My commands and My laws, according to all the Torah which I commanded your fathers and which I sent to you by My servants the prophets.”

But they did not listen and hardened their necks, like the necks of their fathers, who did not put their trust in ayah their Elohim,

and rejected His laws and His covenant that He had made with their fathers and His witnesses which He had witnessed against them and went after worthlessness and became worthless and after the gentiles who were all around them, of whom ayah had commanded them not to do like them.

And they left all the commands of ayah their Elohim and made for themselves a moulded image, two calves and made an Ashĕrah and bowed themselves to all the host of the heavens and served Ba’al,

and caused their sons and daughters to pass through the fire and practised divination and sorcery and sold themselves to do evil in the eyes of ayah, to provoke Him.

So ayah was very enraged with Yisra’ĕl and removed them from His presence – none was left but the tribe of Yahudah alone.

Yahudah, also, did not guard the commands of ayah their Elohim, but walked in the laws of Yisra’ĕl which they made.

And ayah rejected all the seed of Yisra’ĕl and afflicted them and gave them into the hand of plunderers, until He had cast them out from His presence.

For He tore Yisra’ĕl from the house of Dawi and they made Yaroḇ’am son of Neḇat sovereign. And Yaroḇ’am drove Yisra’ĕl from following ayah and made them commit a great sin.

And the children of Yisra’ĕl walked in all the sins of Yaroḇ’am which he did. They did not turn away from them, until ayah removed Yisra’ĕl from His presence, as He spoke by all His servants the prophets. So Yisra’ĕl was exiled from their land to Ashshur, as it is to this day.

And the sovereign of Ashshur brought people from Babel and from Kuthah and from Awwa and from Hamath and Sepharwayim and placed them in the cities of Shomeron instead of the children of Yisra’ĕl. And they took possession of Shomeron and dwelt in its cities.

And it came to be, at the beginning of their dwelling there, that they did not fear ayah and ayah sent lions among them, which kept on slaughtering among them.

And they spoke to the sovereign of Ashshur, saying, “The nations whom you have removed and placed in the cities of Shomeron do not know the right-ruling of the Elohim of the land. And He has sent lions among them and see, they are slaughtering among them because they do not know the right-ruling of the Elohim of the land.”

And the sovereign of Ashshur commanded, saying, “Send one of the priests whom you exiled from there,
to go there. Let him go and dwell there and let him teach them the right-ruling of the Elohim of the land.”

And one of the priests whom they had exiled from Shomeron came and dwelt in Bêyth Èl and taught them how to fear Ayâl.

But every nation was making mighty ones of its own and put them in the houses of the high places which the Shomeronites had made, every nation in the cities where they dwelt.

And the men of Babel made Sukkoth Beno and the men of Kuth made Nērgal and the men of Hamath made Ashima,

and the Awwites made Nîbhaz and Tartaq. And the Sepharwites burned their children in fire to Adrammelek and Anammelek, the mighty ones of Sepharim.

They also feared Ayâl and from every class they made for themselves priests of the high places, who offered for them in the house of the high places. They were fearing Ayâl and they were serving their own mighty ones, according to the ruling of the nations from among whom they had been exiled.

To this day they are doing according to the former rulings: they are not fearing Ayâl, nor do they follow their laws or their right-rulings, or the Torah and command which Ayâl had commanded the children of Ya‘aqoḇ, whose name He made Yisra‘el,

with whom Ayâl had made a covenant and commanded them, saying, “Do not fear other mighty ones, nor bow down to them nor serve them nor slaughter to them; but Ayâl, who brought you up from the land of Mitsrayim with great power and with an outstretched arm, Him you shall fear and to Him you shall bow yourselves and to Him you shall slaughter.

And guard to do forever the laws and the right-rulings and the Torah and the command which He wrote for you. And do not fear other mighty ones.

And do not forget the covenant that I have made with you and do not fear other mighty ones.

But fear Ayâl your Elohim, so that He delivers you from the hand of all your enemies.”

And they did not obey, but did according to their former ruling.

So these nations were fearing Ayâl and served their carved images, both their children and their children’s children. As their fathers did, they are doing to this day.

And it came to be in the third year of Hoshèa son of Èlah, sovereign of Yisra‘el, that Hizqiyañ son of Aḥaz, sovereign of Yahudah, began to reign.

He was twenty-five years old when he began to reign and he reigned twenty-nine years in Yerushalayim. And his mother’s name was Aḇi, daughter of Zekaryah.

And he did what was right in the eyes of Ayâl, according to all that his father Dawid did.

He took away the high places and broke the pillars and cut down the Ashèrah and broke in pieces the bronze serpent which Mosheh had made, for until those days the children of Yisra‘el burned incense to it and called it Nehushtan.

He put his trust in Ayâl Elohim of Yisra‘el and after him was none like him among all the sovereigns of Yahudah, nor who were before him, and he clung to Ayâl. He did not turn away from following Him, but guarded His commands, which Ayâl had commanded Mosheh.

And Ayâl was with him – wherever he went he acted wisely. And he rebelled against the sovereign of Ashshur and did not serve him.

He smote the Philistines, as far as Azzah and its borders – from watchtower unto the walled city.

And it came to be in the fourth year of Sovereign Ḥizqiyañu,
which was the seventh year of Hoshēa
son of Ėlah, sovereign of Yisra’ĕl, that
Shalmaneser sovereign of Ashshur came
up against Shomeron and besieged it,
and they captured it at the end
of three years. In the sixth year of
Hizqiyah, that is the ninth year of
Hoshēa sovereign of Yisra’ĕl, Shomeron
was captured.

11And the sovereign of Ashshur exiled
Yisra’ĕl to Ashshur and placed them in
Halah and Habor, the River of Gozan
and in the cities of the Medes,

12because they did not obey the
voice of ̄AYĂL their Elohim, but
transgressed His covenant – all that
Mosheh the servant of ̄AYĂL had
commanded. And they did not obey nor
do them.

13And in the fourteenth year of
Sovereign Hizqiyahu, Sānḥēriḇ
sovereign of Ashshur came up against
all the walled cities of Yahuḏah and
captured them.

14And Hizqiyah sovereign of Yahuḏah
sent to the sovereign of Ashshur at
Lakish, saying, “I have done wrong, turn
away from me. I shall bear whatever
you impose on me.” And the sovereign
of Ashshur imposed upon Hizqiyah, the
sovereign of Yahuḏah, three hundred
talents of silver and thirty talents of gold.

15And Hizqiyah gave him all the silver
that was found in the House of ̄AYĂL
and in the treasuries of the sovereign’s
house.

16At that time Hizqiyah cut off the
doors of the Hēkal of ̄AYĂL and the
doorposts which Hizqiyah sovereign of
Yahuḏah had overlaid and gave it to the
sovereign of Ashshur.

17And the sovereign of Ashshur sent the
Tartan and the Rabsaris and the
Rabshaqēh from Lakish, with a
great army against Yerushalayim, to
Sovereign Hizqiyahu. And they went up
and came to Yerushalayim. And when
they had come up, they came and stood
by the channel of the upper pool, which
was on the highway to the Launderer’s
Field.

18And they called to the sovereign. And
Elyaqim son of Hīlqiyahu, who was over
the household and Sheḇnah the scribe
and Yoʾah son of Asaph, the recorder,
came out to them.

19And the Rabshaqēh said to them,
“Please say to Hizqiyahu, ‘Thus said the
great sovereign, the sovereign of
Ashshur, “What is this trust in which
you have trusted?’

20“Have I spoken of having counsel
and strength for battle, but they are only
words of the lips! And in whom do you
trust, that you rebel against me?

21“Now look! You have put your
trust in the staff of this crushed reed,
Mitsrayim, on which if a man leans, it
shall go into his hand and pierce it. So
is Pharaoh sovereign of Mitsrayim to all
who trust in him.

22“But when you say to me, ‘We
trust in ̄AYĂL our Elohim,’ is it not He
whose high places and whose
altars Hizqiyahu has taken away and
said to Yahuḏah and Yerushalayim,
‘Bow yourselves before this altar in
Yerushalayim?’ ”

23“And now, I urge you, give a pledge
to my master the sovereign of Ashshur,
then I give you two thousand horses, if
you are able to put riders on them!

24“And how do you turn back the face
of one commander of the least of my
master’s servants and trust in Mitsrayim
for chariots and horsemen?

25“Have I now come up without
̄AYĂL against this place to destroy it?
̄AYĂL said to me, ‘Go up against this
land and you shall destroy it.’ ”

26Then said Elyaqim son of Hīlqiyahu
and Sheḇnah and Yoʾah to the
Rabshaqēh, “Please speak to your
servants in Aramaic, for we understand
it. And do not speak to us in the
language of Yahuḏah, in the ears
of the people on the wall.”

27And the Rabshaqēh said to them,
“Has my master sent me to your master
and to you to speak these words and not
to the men sitting on the wall to eat
their own dung and drink their own urine,
with you?”
And the Rabshaqēh stood and called out with a loud voice in the language of Yahudah and spoke and said, “Hear the word of the great sovereign, the sovereign of Ashshur!

Thus said the sovereign, ‘Do not let Hizqiyyahu deceive you, for he is unable to deliver you out of your hand, and do not let Hizqiyyahu make you trust in ʼĂyāz, saying, ‘ʼĂyāz shall certainly deliver us and this city is not given into the hand of the sovereign of Ashshur.’

Do not listen to Hizqiyyahu, for thus said the sovereign of Ashshur, ‘Make peace with me by a present and come out to me and let each of you eat from his own vine and each from his own fig tree and each of you drink the waters of his own cistern, until I come. Then I shall take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of olive-trees and honey and live and not die. But do not listen to Hizqiyyahu, when he misleads you, saying, “ʼĂyāz shall deliver us.”

Has any of the mighty ones of the nations at all delivered its land from the hand of the sovereign of Ashshur?

Where are the mighty ones of Hamath and Arpaḏ? Where are the mighty ones of Sepharwayim and Hēna and Iwwah? Did they deliver Shomeron from my hand?

Who among all the mighty ones of the lands have delivered their land out of my hand, that ʼĂyāz should deliver Yerushalayim from my hand?’

But the people were silent and did not answer him a word, for the command of the sovereign was, “Do not answer him.”

And Elyaqim son of Hilqiyyah, who was over the household and Shebnah the scribe and Yo’ah son of Asaph, the recorder, came to Hizqiyyahu with their garments torn and they reported to him the words of the Rabshaqēh.

And it came to be, when Sovereign Hizqiyyahu heard it, that he tore his garments and covered himself with sackcloth and went into the House of ʼĂyāz.

And sent Elyaqim, who was over the household and Shebnah the scribe and the elders of the priests, covering themselves with sackcloth, to Yeshayahu the prophet, son of Amots.

And they said to him, “Thus said Hizqiyyahu, ‘This day is a day of distress and rebuke and scorn, for the children have come to birth but there is no power to bring forth.

It could be that ʼĂyāz your Elohim does hear all the words of the Rabshaqēh, whom his master the sovereign of Ashshur has sent to reproach the living Elohim and shall rebuke the words which ʼĂyāz your Elohim has heard. So lift up your prayer for the remnant that is left.’”

And the servants of Sovereign Hizqiyyahu came to Yeshayahu,

and Yeshayahu said to them, “Say this to your master, ‘Thus said ʼĂyāz, “Do not be afraid of the words which you have heard, with which the servants of the sovereign of Ashshur have reviled Me.

‘See, I am putting a spirit upon him and he shall hear a report and return to his own land. And I shall cause him to fall by the sword in his land.’”

And the Rabshaqēh returned and found the sovereign of Ashshur fighting against Libnah, for he had heard that he had left Lakish.

And when the sovereign heard concerning Tirhaqah sovereign of Kush, “See, he has come out to fight against you,” he again sent messengers to Hizqiyyahu, saying,

“Speak to Hizqiyyahu sovereign of Yahudah, saying, ‘Do not let your Elohim in whom you trust deceive you, saying, “Yerushalayim is not given into the hand of the sovereign of Ashshur.”
And are you going to be delivered? 

11 Have the mighty ones of the nations delivered those whom my fathers have destroyed: Gozan and Haran and Retseph and the sons of Eden who were in Telassar?  

12 Where is the sovereign of Hamath and the sovereign of Arpad and the sovereign of the city of Sepharwayim, Hena and Iwwah?’”  

13 And Hizqiyahu received the letters from the hand of the messengers and read them and went up to the House of Ayaz and spread it before Ayaz.  

14 And Hizqiyahu prayed before Ayaz and said, “O Ayaz Elohim of Yisra’el, the One who dwells between the kerubim, You are Elohim, You alone, of all the reigns of the earth. You have made the heavens and earth.  

15 Truly, Ayaz, the sovereigns of Ashshur have laid waste the nations and their lands, and have put their mighty ones into the fire, for they were not mighty ones, but the work of men’s hands, wood and stone and destroyed them.  

16 And now, O Ayaz our Elohim, I pray, save us from his hand, so that all the reigns of the earth know that You are Ayaz Elohim, You alone.”  

17 Then Yeshayahu son of Amots sent to Hizqiyahu, saying, “Thus said Ayaz Elohim of Yisra’el, ‘I have heard that which you have prayed to Me against Sanhērib sovereign of Ashshur.”  

18 This is the word which Ayaz has spoken concerning him, ‘The maiden, the daughter of Tsiyon, has despised you, mocked you; the daughter of Yerushalayim has shaken her head behind you!  

19 Whom have you reproached and reviled? Against whom have you raised a voice and lifted up your eyes on high? Against the Set-apart One of Yisra’el!”  

20 Therefore thus said Ayaz concerning the sovereign of Ashshur, ‘He does not come into this city, nor does he shoot an arrow there, nor does he come before it with shield, nor does he build a siege mound against it.  

21 “By the way that he came, by the same he turns back. And he does not come into this city,” declares Ayaz.
34 And I shall defend this city, to save it for My own sake and for the sake of Dawid My servant.’ ”

35 And it came to be in that night that the messenger of Ayaz went out and smote in the camp of Ashshur one hundred and eighty-five thousand. And they rose up early in the morning and saw all of the dead bodies.

36 And Sanhērīb sovereign of Ashshur broke camp and went away and turned back and remained in Ninewēh.

37 And it came to be, as he was bowing himself in the house of Nisroḵ his mighty one, that his sons Aḏrāmmelek and Shar’etser smote him with the sword and they escaped into the land of Ararat. And his son Esarḥaddon reigned in his place.

20 In those days Hizqiyyahu was sick unto death. And Yeshayahu the prophet, son of Amots, went to him and said to him, “Thus said Ayaz, ‘Set your house in order, for you are going to die and not live.’ ”

2 And he turned his face toward the wall and prayed to Ayaz, saying,

3“I pray to You, O Ayaz, remember how I have walked before You in truth and with a perfect heart and have done what was good in Your eyes.” And Hizqiyyahu wept bitterly.

4 And it came to be, before Yeshayahu had gone out into the middle court, that the Word of Ayaz came to him, saying,

5“Return and say to Hizqiyyahu the leader of My people, ‘Thus said Ayaz, the Elohim of Dawid your father, ‘I have heard your prayer, I have seen your tears. See, I am going to heal you. On the third day go up to the House of Ayaz.’ ”

6“I shall add to your days fifteen years and deliver you and this city from the hand of the sovereign of Ashshur and shall defend this city for My own sake and the sake of Dawid My servant.’ ”

7 And Yeshayahu said, “Take a cake of figs.” And they took and laid it on the boil and he recovered.

8 And Hizqiyyahu said to Yeshayahu, “What is the sign that Ayaz does heal me and that I shall go up to the House of Ayaz the third day?”

9 And Yeshayahu said, “This is the sign for you from Ayaz, that Ayaz does the word which He has spoken: shall the shadow go forward ten degrees or go backward ten degrees?”

10 And Hizqiyyahu said, “It would be easy for the shadow to go down ten degrees; no, but let the shadow go backward ten degrees.”

11 And Yeshayahu the prophet cried out to Ayaz and He brought the shadow ten degrees backward, by which it had gone down on the sundial of Ahaz.

12 At that time Berodāk-Balaḏan son of Balaḏan, sovereign of Babel, sent letters and a present to Hizqiyyahu, for he heard that Hizqiyyahu had been sick.

13 And Hizqiyyahu listened to them and showed them all his treasure house, the silver and the gold and the spices and the precious ointment and all his armoury and all that was found among his treasures. There was not an object in his house or in all his rule that Hizqiyyahu did not show them.

14 And Yeshayahu the prophet came to Sovereign Hizqiyyahu and said to him, “What did these men say and from where did they come to you?” And Hizqiyyahu said, “They came from a distant land, from Babel.”

15 And he said, “What have they seen in your house?” And Hizqiyyahu answered, “They saw all that is in my house; there is not an object among my treasures that I did not show them.”

16 And Yeshayahu said to Hizqiyyahu, “Hear the Word of Ayaz:

17“See, the days are coming when all that is in your house and what your fathers have treasured up until this day, shall be brought to Babel – no object is to be left,” said Ayaz.

18 And they are going to take away some of your sons who are to be born to you, whom you bring forth and they shall be eunuchs in the palace of the
sovereign of Babel.’ ”

19 And Hizqiyahu said to Yeshayahu, “The Word of Hashem which you have spoken is good!” And he said, “Is it not so, if peace and truth are to be in my days?”

20 And the rest of the acts of Hizqiyahu and all his might and how he made a pool and a channel and brought water into the city, are they not written in the book of the annals of the sovereigns of Yehudah?

21 So Hizqiyahu slept with his fathers. And Menashsheh his son reigned in his place.

21 Menashsheh was twelve years old when he began to reign and he reigned fifty-five years in Yerushalayim. And his mother’s name was Heptsibah.

2And he did evil in the eyes of Hashem, according to the abominations of the gentiles whom Hashem dispossessed before the children of Yisra’el.

3For he turned and built the high places which Hizqiyahu his father had destroyed and raised up altars for Ba’al and made an Asherah, as Ahab sovereign of Yisra’el had done and he bowed himself to all the host of the heavens and served them.

4And he built altars in the House of Hashem, of which Hashem had said, “In Yerushalayim I put My Name.”

5And he built altars for all the host of the heavens in the two courtyards of the House of Hashem.

6And he made his son pass through the fire and practised magic and used divination and consulted spiritists and mediums. He did much evil in the eyes of Hashem, to provoke Him.

7And he placed a carved image of Asherah that he had made in the House of which Hashem had said to Dawid and to Shelomoh his son, “In this house and in Yerushalayim, which I have chosen out of all the tribes of Yisra’el, I put My Name forever, 8and no more shall I cause the feet of Yisra’el to move from the soil which I gave their fathers – only if they guard to do according to all that I have commanded them and according to all the Torah that My servant Mosheh commanded them.”

9But they did not obey and Menashsheh led them astray to do more evil than the gentiles whom Hashem had destroyed before the children of Yisra’el.

10And Hashem spoke by His servants the prophets, saying,

11“Because Menashsheh sovereign of Yahuḏah has done these abominations, having done more evil than all the Amorites who were before him and also made Yahuḏah sin with his idols,

12therefore thus said Hashem Elohim of Yisra’el, ‘See, I am bringing such evil upon Yerushalayim and Yahuḏah that both ears of those who hear of it shall tingle.

13And I shall stretch over Yerushalayim the measuring line of Shomeron and the plummet of the house of Ahab and shall wipe Yerushalayim as one wipes a dish, wiping it and turning it upside down.

14And I shall forsake the remnant of My inheritance and give them into the hand of their enemies. And they shall be for a prey and for a plunder to all their enemies,

15because they have done evil in My eyes and have provoked Me since the day their fathers came out of Mitsrayim, even to this day.’ ”

16And also, Menashsheh shed very much innocent blood, until he had filled Yerushalayim from one end to another, besides his sin with which he made Yahuḏah sin, in doing evil in the eyes of Hashem.

17And the rest of the acts of Menashsheh and all that he did and the sin that he committed, are they not written in the book of the annals of the sovereigns of Yahuḏah?

18So Menashsheh slept with his fathers and was buried in the garden of his own house, in the garden of Uzza. And his son Amon reigned in his place.
Amon was twenty-two years old when he began to reign and he reigned two years in Yerushalayim. And the name of his mother was Meshullemeth the daughter of Haruts of Yotebah.

And he did evil in the eyes of YHVH, as his father Menashsheh had done, and walked in all the ways that his father had walked and served the idols that his father had served and bowed himself to them, and forsook YHVH Elohim of his fathers and did not walk in the way of YHVH.

And the servants of Amon conspired against him and killed the sovereign in his own house.

But the people of the land smote all those who had conspired against Sovereign Amon and the people of the land set up his son Yoshiyahu to reign in his place.

And the rest of the acts of Amon which he did, are they not written in the book of the annals of the sovereigns of Yehudah?

And he was buried in his tomb in the garden of Uzza. And his son Yoshiyahu reigned in his place.

Yoshiyahu was eight years old when he began to reign and he reigned thirty-one years in Yerushalayim. And his mother’s name was Yediḏah the daughter of Adayah of Botsqath.

And he did what was right in the eyes of YHVH and walked in all the ways of his father Dawiḏ and did not turn aside, right or left.

And it came to be, in the eighteenth year of Sovereign Yoshiyahu, that the sovereign sent Shaphan the scribe, son of Atsalyahu, son of Meshullam, to the House of YHVH, saying,

Go up to Hilqiyyahu the high priest and let him weigh the silver which has been brought into the House of YHVH, which the doorkeepers have gathered from the people.

And let them give it into the hand of those doing the work, who are the overseers in the House of YHVH. And let them give it to those who are in the House of YHVH doing the work, to repair the damages of the house, to carpenters and to builders and to stonemasons and to buy timber and hewn stone to repair the house.

“However, let not the silver given into their hand be reckoned with them, for they are acting trustworthily.”

And Hilqiyyahu the high priest said to Shaphan the scribe, “I have found the Book of the Torah in the House of YHVH.” And Hilqiyyahu gave the book to Shaphan and he read it.

And Shaphan the scribe came to the sovereign and brought word to the sovereign again, saying, “Your servants have gathered the silver that was found in the house and have given it into the hand of those who do the work, who oversee the House of YHVH.”

And Shaphan the scribe informed the sovereign, saying, “Hilqiyyahu the priest has given me a book.” And Shaphan read it before the sovereign.

And it came to be, when the sovereign heard the words of the Book of the Torah, that he tore his garments, and the sovereign commanded Hilqiyyahu the priest and Ahiqam son of Shaphan and Akbor son of Mikayah and Shaphan the scribe and Asayah a servant of the sovereign, saying,

Go, inquire of YHVH for me, for the people and for all Yehudah, concerning the words of this book that has been found. For great is the wrath of YHVH that is kindled against us, because our fathers have not obeyed the words of this book, to do according to all that is written concerning us.”

Then Hilqiyyahu the priest and Ahiqam and Akbor and Shaphan and Asayah went to Huldah the prophetess, the wife of Shallum son of Tiqwah, son of Harhas, keeper of the wardrobe. Now she was dwelling in Yerushalayim in the Second Quarter. And they spoke with her.

And she said to them, “Thus said
And Elohim of Yisra’el, ‘Say to the man who sent you to Me,
16Thus said Ayaz, ‘I am bringing evil on this place and on its inhabitants, all the words of the book which the sovereign of Yahudah has read,
17because they have forsaken Me and burned incense to other mighty ones to provoke Me with all the works of their hands. And so My wrath shall be kindled against this place and not be quenched.’ ‘
18And to the sovereign of Yahudah, who sent you to inquire of Ayaz, say this to him, ‘Thus said Ayaz Elohim of Yisra’el, “As for the words which you have heard,
19because your heart was tender and you humbled yourself before Ayaz when you heard what I spoke against this place and against its inhabitants, that they would become a ruin and a curse and did tore your garments and wept before Me, I also have heard,” declares Ayaz.
20Therefore, see, I am gathering you to your fathers and you shall be gathered to your grave in peace, so that your eyes do not see all the evil I am bringing on this place.” ’ ’ And they brought word to the sovereign.

23And the sovereign sent and they gathered all the elders of Yahudah and Yerushalayim to him.
2And the sovereign went up to the House of Ayaz with all the men of Yahudah and all the inhabitants of Yerushalayim with him and the priests and the prophets and all the people, both small and great. And he read in their hearing all the words of the Book of the Covenant which had been found in the House of Ayaz.
3And the sovereign stood by the column and made a covenant before Ayaz, to follow Ayaz and to guard His commands and His witnesses and His laws, with all his heart and all his being, to establish the words of this covenant that were written in this book. And all the people stood to the covenant.
4Then the sovereign commanded Hilqiyyahu the high priest and the priests of the second order and the doorkeepers, to bring out of the Hēkal of Ayaz all the objects that were made for Ba’al and for Asherah and for all the host of the heavens. And he burned them outside Yerushalayim in the fields of Qidron and took their ashes to Bēyth Ėl.
5And he put down the black-robed priests whom the sovereigns of Yahudah had appointed to burn incense on the high places in the cities of Yahudah and in the places all around Yerushalayim and those who burned incense to Ba’al, to the sun, the moon, the constellations and to all the host of the heavens.
6And he brought out the Asherah from the House of Ayaz, to the wadi Qidron outside Yerushalayim and burned it at the wadi Qidron and ground it to ashes and threw its ashes on the graves of the sons of the people.
7And he broke down the houses of the male cult prostitutes that were in the House of Ayaz, where the women wove tapestries for the Asherah.
8And he brought all the priests from the cities of Yahudah and defiled the high places where the priests had burned incense, from Geba to Be’ersheba and broke down the high places at the gates which were at the entrance of the Gate of Yahusha the governor of the city, which were to the left of the city gate.
9However, the priests of the high places did not come up to the altar of Ayaz in Yerushalayim, but they ate unleavened bread among their brothers.
10And he defiled Topheth, which is in the Valley of the Son of Himnom, so that no man could make his son or his daughter pass through the fire to Molek.
11And he did away with the horses that the sovereigns of Yahudah had given to the sun, at the entrance to the House of Ayaz, by the room of Nathan-Melek the eunuch, that were in the court. And
he burned the chariots of the sun with fire.

And the altars that were on the roof of the upper room of Ahaz, which the sovereigns of Yahuḏaḥ had made and the altars which Menashsheh had made in the two courtyards of the House of Ayāl, the sovereign broke down and rushed from there and threw their dust into the wadi Qidrōn.

And the sovereign defiled the high places that were before Yerushalayim, which were on the right hand of the Mountain of destruction, which Shelomōh sovereign of Yisra’ēl had built for Ashtoreth the abomination of the Tsidonians and for Kēmosh the abomination of the Mo’ābites and for Milḵom the abomination of the children of Ammon.

And he broke in pieces the pillars and cut down the Ashērimon and filled their places with the bones of men.

And also the altar that was at Bēyth Ŗel and the high place which Yaroḇ’ām son of Nebat made, by which he made Yisra’ēl sin, both that altar and the high place he broke down. And he burned the high place and ground it to dust and burned the Ashērimon.

Then Yoshiyahu turned and saw the tombs that were there on the mountain. And he sent and took the bones out of the tombs and burned them on the altar and defiled it according to the Word of Ayāl which the man of Elohim proclaimed, who proclaimed these words.

And he said, “What tombstone is this that I see?” And the men of the city said, “It is the tomb of the man of Elohim who came from Yahuḏah and proclaimed these matters which you have done against the altar of Bēyth Ŗel.”

And he said, “Let him alone, let no one move his bones.”

So they left his bones alone, with the bones of the prophet who came from Shomeron.

And Yoshiyahu also took away all the houses of the high places that were in the cities of Shomeron, which the sovereigns of Yisra’ēl had made to provoke. And he did to them according to the deeds he did in Bēyth Ŗel.

And he slaughtered all the priests of the high places who were there, on the altars and burned men’s bones on them and went back to Yerushalayim.

And the sovereign commanded all the people, saying, “Prepare the Passover to Ayāl your Elohim, as it is written in this Book of the Covenant.”

For such a Passover had not been prepared since the days of the rulers who ruled Yisra’ēl, nor in all the days of the sovereigns of Yisra’ēl and the sovereigns of Yahuḏaḥ,

but in the eighteenth year of Sovereign Yoshiyahu this Passover was prepared before Ayāl in Yerushalayim.

And also, Yoshiyahu put away those who consulted mediums and spiritists and the household mighty ones and idols and all the abominations that were seen in the land of Yahuḏaḥ and in Yerushalayim, in order to establish the words of the Torah which were written in the book that Hiliqiyahu the priest found in the House of Ayāl.

And before him there was no sovereign like him, who turned back to Ayāl with all his heart and with all his being and with all his might, according to all the Torah of Mosheh; and after him none rose up like him.

However, Ayāl did not turn from the fierceness of His great wrath, with which His wrath burned against Yahuḏaḥ, because of all the provocations with which Menashsheh had provoked Him.

And Ayāl said, “Even Yahuḏaḥ I shall remove from My presence, as I have removed Yisra’ēl and I shall reject this city Yerushalayim which I have chosen and the House of which I said, ‘My Name is there.’”

And the rest of the acts of Yoshiyahu and all that he did, are they not written
in the book of the annals of the sovereigns of Yahudah?

29 In his days Pharaoh Neko sovereign of Mitsrayim went up against the sovereign of Ashshur, to the River Euphrates. And Sovereign Yoshiyahu went out to him and he killed him at Meqiddo when he saw him.

30 And his servants conveyed his body in a chariot from Meqiddo and brought him to Yerushalayim and buried him in his own tomb. And the people of the land took Yeho’ahaz son of Yoshiyahu and anointed him and set him up to reign in his father’s place.

31 Yeho’ahaz was twenty-three years old when he began to reign and he reigned eleven years in Yerushalayim. And his mother’s name was Hamutal the daughter of Yirmeyahu of Libnah.

32 And he did evil in the eyes of Yahweh, according to all that his fathers did.

33 And Pharaoh Neko imprisoned him at Riblah in the land of Hamath, to keep him from reigning in Yerushalayim. And he imposed on the land a fine of one hundred talents of silver and a talent of gold.

34 And Pharaoh Neko set up Elyaqim son of Yoshiyahu to reign in place of his father Yoshiyahu and changed his name to Yeho’az. And Pharaoh took Yeho’ahaz and went to Mitsrayim and he died there.

35 And Yeho’az came upon Yahu, to remove it, according to the Word of Yahweh, which He had spoken by His servants the prophets.

36 Yeho’az was twenty-three years old when he began to reign and he reigned eleven years in Yerushalayim. And his mother’s name was Zebidah the daughter of Pedayah of Rumah.

37 And he did evil in the eyes of Yahweh, according to all that his fathers did.

24 In his days Nebukadnetstsar sovereign of Babel came up and Yehoyaqim became his servant for three years. And he turned and rebelled against him.

39 And Ayaz sent against him raiding bands of Chaldeans and raiding bands of Aram and raiding bands of Mo’ab and raiding bands of the children of Ammon.

40 And he sent them against Yahu to destroy it, according to the Word of Ayaz which He had spoken by His servants the prophets.

41 Only at the command of Ayaz this came upon Yahu, to remove them from His presence, because of the sins of Menashsheh, according to all that he did,

42 and also because of the innocent blood that he shed. For he filled Yerushalayim with innocent blood, which Ayaz would not forgive.

43 And the rest of the acts of Yehoyaqim and all that he did, are they not written in the book of the annals of the sovereigns of Yahu?

44 So Yeho’az slept with his fathers. And Yeho’yakin his son reigned in his place.

45 And the sovereign of Mitsrayim did not come out of his land again, for the sovereign of Babel had taken all that belonged to the sovereign of Mitsrayim from the wadi of Mitsrayim to the River Euphrates.

46 Yeho’akin was eighteen years old when he began to reign and he reigned in Yerushalayim three months. And his mother’s name was Nehushhta the daughter of Elnathan of Yerushalayim.

47 And he did evil in the eyes of Ayaz, according to all that his father did.

48 At that time the servants of Nebukadnetstsar sovereign of Babel came up against Yerushalayim and the city was besieged.

49 And Nebukadnetstsar sovereign of Babel came against the city, as his servants were besieging it.

50 And Yeho’akin sovereign of Yahudah and his mother and his servants and his heads and his eunuchs went out to the
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sovereign of Babel. And the sovereign of Babel, in the eighth year of his reign, took him prisoner.

13 And he took from there all the treasures of the House of AYAL and the treasures of the sovereign’s house and he cut in pieces all the objects of gold which Shelomoh sovereign of Yisra’el had made in the Hěkal of AYAL, as AYAL had said.

14 And he exiled all Yerushalayim and all the officers and all the mighty brave men – ten thousand exiles – and all the craftsmen and smiths. None remained except the poorest people of the land.

15 And he exiled Yehoyakin to Babel. And the sovereign’s mother and the sovereign’s wives and his eunuchs and the leading men of the land he exiled from Yerushalayim to Babel.

16 And all the mighty brave men, seven thousand and craftsmen and smiths, one thousand, all who were strong and fit for battle, these the sovereign of Babel brought to Babel into exile.

17 And the sovereign of Babel set up Mattanyah, Yehoyakin’s uncle, to reign in his place and changed his name to Tsidqiyyahu.

18 Tsidqiyyahu was twenty-one years old when he began to reign and he reigned eleven years in Yerushalayim. And his mother’s name was Hamutal the daughter of Yirmeyahu of Libnah.

19 And he did evil in the eyes of AYAL, according to all that Yehoyaqim did.

20 For this took place in Yerushalayim and Yahudah because of the displeasure of AYAL, until He had cast them out from His presence. And Tsidqiyyahu rebelled against the sovereign of Babel.

25 And it came to be in the ninth year of his reign, in the tenth month, on the tenth of the month, that Nebukadnetstsar sovereign of Babel and all his army came against Yerushalayim and encamped against it and they built a siege wall against it all around.

2 And the city was besieged until the
eleventh year of Sovereign Tsidqiyyahu. By the ninth of the month the scarcity of food had become so severe in the city that there was no food for the people of the land.

4 Then the city wall was breached and all the men of battle fled at night by way of the gate between two walls, which was by the sovereign’s garden, even though the Chaldeans were still encamped all around against the city. And the sovereign went by way of the desert plain.

5 And the army of the Chaldeans pursued the sovereign and overtook him in the desert plains of Yeriho and all his army was scattered from him.

6 And they seized the sovereign and brought him up to the sovereign of Babel at Riblah and they pronounced sentence on him.

7 And they slaughtered the sons of Tsidqiyyahu before his eyes and put out the eyes of Tsidqiyyahu and bound him with bronze shackles and took him to Babel.

8 And in the fifth month, on the seventh of the month, which was the nineteenth year of Sovereign Nebukadnetsar sovereign of Babel, Nebuzaradan the chief of the guard, a servant of the sovereign of Babel, came to Yerushalayim.

9 And he burned the House of AYAL and the house of the sovereign and all the houses of Yerushalayim – even every great house he burned with fire.

10 And all the army of the Chaldeans who were with the chief of the guard broke down the walls of Yerushalayim all around.

11 And Nebuzaradan the chief of the guard took into exile the rest of the people who were left in the city and the deserters who deserted to the sovereign of Babel, with the rest of the multitude.

12 But the chief of the guard left some of the poor of the land as vinedressers and farmers.

13 And the bronze columns that were in the House of AYAL and the stands and the bronze Sea that were in the House of
Ayaz, the Chaldeans broke in pieces and took their bronze away to Babel.

14 And they took the pots and the shovels and the snuffers and the ladles and all the bronze utensils the priests used in the service.

15 And the chief of the guard took the fire holders and the basins which were of solid gold and solid silver.

16 The bronze of all these utensils was beyond measure — the two columns, the one Sea and the stands, which Shelomoh had made for the House of Ayaz.

17 The height of one column was eighteen cubits and the capital on it was of bronze. And the height of the capital was three cubits and the network and pomegranates all around the capital were all of bronze. And the second column was the same, with a network.

18 And the chief of the guard took Serayah the chief priest and Tsephanyahu the second priest and the three doorkeepers.

19 And out of the city he took a certain eunuch who was appointed over the men of battle and five men of those who saw the sovereign’s face, who were found in the city and the chief scribe of the army who mustered the people of the land and sixty men of the people of the land who were found in the city.

20 And Nebuzaaradân, chief of the guard, took them and made them go to the sovereign of Babel at Riblah.

21 And the sovereign of Babel smote them and put them to death at Riblah in the land of Hamath. So he exiled Yahudah from its own land.

22 And he appointed Ge’dalyahu son of Ahiqam, son of Shaphan, over the people who were left in the land of Yahudah, whom Nebuqadnettsar sovereign of Babel had left.

23 And all the commanders of the armies, they and their men, heard that the sovereign of Babel had appointed Ge’dalyahu. And they came to Gedalyahu at Mitspah, even Yishma’el son of Nethanyah and Yohanan son of Qareah and Serayah son of Tanhumeth the Netophathite and Ya’azanyahu the son of a Ma’akathite, they and their men.

24 And Ge’dalyahu swore to them and their men and said to them, “Do not be afraid of the servants of the Chaldeans. Dwell in the land and serve the sovereign of Babel and let it be well with you.”

25 And in the seventh month it came to be that Yishma’el son of Nethanyah, son of Elishama, of the seed of the reign, came with ten men and smote Ge’dalyahu that he died and the Yahudim and the Chaldeans who were with him at Mitspah.

26 And all the people rose up, small and great and the commanders of the armies and went to Mitsrayim, for they were afraid of the Chaldeans.

27 And it came to be in the thirty-seventh year of the exile of Yehoyakin sovereign of Yahudah, in the twelfth month, on the twenty-seventh of the month, that EwilMero’dak sovereign of Babel, in the year that he began to reign, released Yehoyakin sovereign of Yahudah from prison,

28 and spoke kindly to him and set his throne above the throne of the sovereigns who were with him in Babel, and changed his prison garments. And he ate bread continually before the sovereign all the days of his life.

30 And as his allowance, a continual allowance was given to him from the sovereign, a quota for each day, all the days of his life.
1 The vision of Yeshayahu son of Amots, which he saw concerning Yahudah and Yerushalayim in the days of Uzziyahu, Yotham, Ahaz, Hizqiyahu – sovereigns of Yahudah.

2 Hear, O heavens and listen, O earth! For HWHY has spoken, “I have reared and brought up children, but they have transgressed against Me.

3 An ox knows its owner and a donkey its master’s crib – Yisra’ĕl does not know, My people have not understood.”

4 Alas, sinning nation, a people loaded with crookedness, a seed of evil-doers, sons acting corruptly! They have forsaken HWHY, they have provoked the Set-apart One of Yisra’ĕl, they went backward.

5 Why should you be beaten any more? You continue in apostasy! All the head is sick and all the heart faints.

6 From the sole of the foot, to the head, there is no soundness in it – wounds and bruises and open sores; they have not been closed or bound up, or soothed with ointment.

7 Your land is laid waste, your cities are burned with fire, strangers devour your land in your presence. And it is laid waste, as overthrown by strangers.

8 And the daughter of Tsiyon is left as a booth in a vineyard, as a hut in a garden of cucumbers, as a besieged city.

9 Unless HWHY of hosts had left to us a small remnant, we would have become like Seḏom, we would have been made like Amorah.

10 Hear the Word of HWHY, you rulers of Seḏom; give ear to the Torah of our Elohim, you people of Amorah!

11 “Of what use to Me are your many slaughterings?” declares HWHY. “I have had enough of burnt offerings of rams and the fat of fed beasts. I do not delight in the blood of bulls, or of lambs or goats.

12 When you come to appear before Me, who has required this from your hand, to trample My courtyards?

13 “Stop bringing futile offerings, incense, it is an abomination to Me. New Moons, Sabbaths, the calling of meetings – I am unable to bear unrighteousness and assembly.

14 “My being hates your New Moons and your appointed times, they are a trouble to Me, I am weary of bearing them.

15 “And when you spread out your hands, I hide My eyes from you; even though you make many prayers, I do not hear. Your hands have become filled with blood.

16 Wash yourselves, make yourselves clean; put away the evil of your doings from before My eyes. Stop doing evil!

17 “Learn to do good! Seek right-ruling, reprove the oppressor, defend the fatherless, plead for the widow.

18 “Come now and let us reason together,” says HWHY. “Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool.

19 “If you submit and obey, you shall eat the good of the land;

20 but if you refuse and rebel, you shall be devoured by the sword,” for the mouth of HWHY has spoken.

21 How the steadfast city has become a whore! I have filled it with right-ruling; righteousness lodged in it, but now murderers.

22 Your silver has become dross, your wine is mixed with water.

23 Your rulers are stubborn and companions of thieves. Everyone loves bribes and runs after rewards. They do not defend the fatherless, nor does the
cause of the widow reach them.

24Therefore the Master declares, 'Ayâl of hosts, the Elohim of Yisra’êl, “Ah, I shall be eased of My adversaries and I shall be avenged of My enemies.

25c And I shall turn My hand against you and shall refine your dross as with lye and shall remove all your alloy.

26c And I shall give back your judges as at the first and your counsellors as at the beginning. After this you shall be called the city of righteousness, a steadfast city.”

27Tsiyon shall be redeemed with right-ruling and her returning ones with righteousness.

28And the destruction of transgressors and of sinners is together and those who forsake ‘Ayâl shall be consumed.

29c For they shall be ashamed of the terebinth trees which you have desired. And you shall be embarrassed because of the gardens which you have chosen.

30c For you shall be as a terebinth whose leaf fades and as a garden that has no water.

31c The strong shall be for tow and his work for a spark. And both shall burn together, with no one to extinguish.

2The word that Yeshayahu the son of Amots saw concerning Yahuḏah and Yerushalayim:

2c And it shall be in the latter days that the mountain of the House of ‘Ayâl is established on the top of the mountains and shall be exalted above the hills. And all nations shall flow to it.

3And many peoples shall come and say, “Come and let’s go up to the mountain of ‘Ayâl, to the House of the Elohim of Ya’aqob and let Him teach us His ways and let’s walk in His paths, for out of Tsiyon comes forth the Torah and the Word of ‘Ayâl from Yerushalayim.”

4And He shall judge between the nations and shall reprove many peoples. And they shall beat their swords into ploughshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither teach battle any more.

5O house of Ya’aqob, come and let us walk in the light of ‘Ayâl.

6For You have forsaken Your people, the house of Ya’aqob, because they have been filled from the East and practise magic like the Philistines and they are pleased with the children of foreigners.

7And their land is filled with silver and gold and there is no end to their treasures. And their land is filled with horses and there is no end to their chariots.

8And their land is filled with idols; they bow themselves to the work of their own hands, to what their own fingers have made.

9And the lowly bows down and the high is humbled; therefore you do not forgive them.

10c Enter into the rock and hide in the dust, because of the fear of ‘Ayâl and the splendour of His excellency.

11c The lofty looks of man shall be humbled, the pride of men shall be bowed down and ‘Ayâl alone shall be exalted in that day.

12c For ‘Ayâl of hosts has a day against all that is proud and lofty, against all that is lifted up, so that it is brought low; and against all the cedars of Lebanon that are high and lifted up and against all the oaks of Bashan;

13c and against all the high mountains and against all the hills that are lifted up;

14c and against every lofty tower and against every strong wall;

15c and against all the ships of Tarshish and against all the desirable craft.

16c And the loftiness of man shall be bowed down and the pride of men shall be brought low. And ‘Ayâl alone shall be exalted in that day,

18c and the idols completely pass away.

19c And they shall go into the holes of the rocks and into the caves of the earth, from dread of ‘Ayâl and the splendour of His excellency, when He arises to shake the earth mightily.
In that day man shall throw away his idols of silver and his idols of gold, which they made, each for himself to worship, to the moles and bats,

to go into the clefts of the rocks and into the crags of the rugged rocks, because of the fear of YHWH and the splendour of His excellency, when He arises to shake the earth mightily.

Cease from man, whose breath is in his nostrils, for in what is he to be reckoned upon?

For look, the Master, of hosts, is turning aside from Yerushalayim and from Yahudah the stock and the store, all the supply of bread and all the supply of water;

the mighty man and the man of battle, the judge and the prophet and the diviner and the elder;

the commander of fifty and the highly respected man and the counsellor and the skilled craftsman and the clever enchanter.

And I shall make youths their heads and children shall rule over them.

The people shall exert pressure, man on man, man on his neighbour; the young rise up against the older and the lightly esteemed against the highly esteemed.

When a man takes hold of his brother in the house of his father, by the garment and say, “Come, be a chief over us and let this ruin be under your hand,”

he shall swear in that day, saying, “I am not a healer, for in my house is neither bread nor garment; do not make me a chief of the people.”

For Yerushalayim has stumbled and Yahudah has fallen, because their tongue and their doings are against YHWH to provoke the eyes of His esteem.

The look on their faces witnesses against them and they declare their sin as Sedom; they do not hide it. Woe to their being! For they have brought evil upon themselves.
4 And in that day seven women shall take hold of one man, saying, “We shall eat our own food and wear our own clothes; only let us be called by your name, to take away our reproach.”

2 In that day the Branch of Ayal shall be splendid and esteemed. And the fruit of the earth shall be excellent and comely for the escaped ones of Yisra’él.

3 And it shall be that he who is left in Tsiyon and he who remains in Yerushalayim is called set-apart, everyone who is written among the living in Yerushalayim.

4 When Ayal has washed away the filth of the daughters of Tsiyon and rinsed away the blood of Yerushalayim from her midst, by the spirit of judgment and by the spirit of burning, then Ayal shall create above every dwelling place of Mount Tsiyon and above her assemblies, a cloud and smoke by day and the shining of a flaming fire by night, for over all the esteem shall be a covering;

6 and a booth for shade in the daytime from the heat, for a place of refuge and for a shelter from storm and rain.

5 Please let me sing to the One I love, a song for my loved One regarding His vineyard: my loved One has a vineyard on a fertile hill.

2 And He dug it up and cleared it of stones and planted it with the choicest vine and built a watchtower in its midst and also made a winepress in it. And He waited for the yielding of grapes, but it yielded rotten ones.

3 And now, O inhabitant of Yerushalayim and man of Yahudah, please judge between Me and My vineyard.

4 What more could have been done to My vineyard that I have not done in it? Why, when I waited for the yielding of grapes, did it yield rotten ones?

5 Now, please permit Me to inform you what I am doing to My vineyard: To take away its hedge and it shall be burned; to break down its wall and it shall be trampled down;

6 and I lay it waste; it is not pruned or dug and thornbushes and weeds shall come up; and I command the clouds not to rain on it.”

7 For the vineyard of Ayal of hosts is the house of Yisra’él and the man of Yahudah is His pleasant plant. He looked for right-ruling, but see, oppression; for righteousness, but see, weeping.

8 Woe to those who join house to house, who add field to field, until there is no room and you are made to dwell alone in the midst of the land!

9 In my hearing Ayal of hosts said, “Truly, many houses shall be a waste – big and fine ones, without inhabitant.

10 For ten acres of vineyard yield one bath and a homer of seed yields one ēphah.”

11 Woe to those who rise early in the morning pursuing strong drink, who stay up late at night – wine inflames them!

12 And the lyre and the harp, the tambourine and flute and wine are in their feasts; but they do not regard the deeds of Ayal, nor see the work of His hands.

13 Therefore my people have gone into exile, because they have no knowledge. And their esteemed men are starved and their crowd dried up with thirst.

14 So the grave has made itself wide and opened its mouth beyond measure. Their splendour and their crowd and their uproar and he who is exulting within her, shall go down into it.

15 And man is bowed down and mortal man humbled and the eyes of the proud are humbled.

16 But Ayal of hosts is exalted in judgment and the set-apart El is set-apart in righteousness.

17 And the lambs shall feed in their pasture and strangers shall eat in the waste places of the fat ones.
Woe to those who draw crookedness with cords of falsehood and sin as with wagon ropes,
who are saying, “Let Him hurry! Let Him hasten His work, so that we see it! And let the counsel of the Set-apart One of Yisra’ĕl draw near and come so that we know.”
Woe to those who call evil good and good evil; who put darkness for light and light for darkness; who put bitter for sweet and sweet for bitter!
Woe to those who are wise in their own eyes, and clever in their own sight!
Woe to the mighty to drink wine and brave men to mix strong drink,
who declare right the wrong for a bribe and the righteousness of the righteous they turn aside from Him!
Therefore, as a tongue of fire devours the stubble and the flame consumes the chaff, their root is as rottenness and their blossom goes up like dust – because they have rejected the Torah of YHVH of hosts and despised the Word of the Set-apart One of Yisra’ĕl.
Therefore the displeasure of YHVH has burned against His people and He stretches out His hand against them and smites them and the mountains tremble. And their carcass is as filth in the midst of the streets. With all this His displeasure has not turned back and His hand is still stretched out!
And He shall lift up a banner to the nations from afar and shall whistle to them from the end of the earth. And see, they come with speed, swiftly!
Not one of them is weary or stumbling, not one slumbers or sleeps. Not a belt shall be loosened on their loins, nor the thong of their sandals be broken.
Their arrows are sharp and all their bows bent; their horses’ hooves shall seem like flint and their wheels like a whirlwind.
Their roar is like that of a lion, they roar like young lions. And they growl and seize prey and slip away, with no one to rescue.
And in that day they shall growl over it as with the growling of the sea. And one shall look at the earth and see, darkness and distress! And light shall be darkened by the clouds.

In the year that Sovereign Uzziyahu died, I saw YHVH sitting on a throne, high and lifted up and the train of His robe filled the Hêkal.
Above it stood seraphim. Each one had six wings: with two he covered his face, with two he covered his feet and with two he flew.
And one cried to another and said, “Set-apart, set-apart, set-apart is YHVH of hosts; all the earth is filled with His esteem!”
And the posts of the door were shaken by the voice of him who cried out and the house was filled with smoke.
And I said, “Woe to me, for I am undone! Because I am a man of unclean lips and I dwell in the midst of a people of unclean lips – for my eyes have seen the Sovereign, YHVH of hosts.”
And one of the seraphim flew to me, having in his hand a live coal which he had taken with the tongs from the altar.
And he touched my mouth with it and said, “See, this has touched your lips; your crookedness is taken away and your sin is covered.”
And I heard the voice of YHVH, saying, “Whom do I send and who would go for Us?” And I said, “Here am I! Send me.”
And He said, “Go and you shall say to this people, ‘Hearing, you hear, but do not understand; and seeing, you see, but do not know.’
Make the heart of this people fat and their ears heavy and shut their eyes; lest they see with their eyes and hear with their ears and understand with their heart and shall turn and be healed.”
Then I said, “YHVH, until when?” And He answered, “Until the cities are
laid waste and without inhabitant and the houses are without a man and the land is laid waste, a ruin,

and ărâz has removed men far away and the forsaken places be many in the midst of the land.

But still, there is a tenth part in it and it shall again be for a burning, like a terebinth tree and like an oak, whose stump remains when it is cut down. The set-apart seed is its stump!"

7 And it came to be in the days of Aḥaz son of Yotham, son of Uzziyahu, sovereign of Yahudah, that Retsin sovereign of Aram and Peqāh son of Remalyahu, sovereign of Yisra’ēl, went up to Yerushalayim to fight against it, but could not prevail against it.

And it was reported to the house of Dawid, saying, “Aram has set up camp in Ephrayim.” And his heart and the heart of his people were moved as the trees of the forest are moved with the wind.

And ărâz said to Yeshayahu, “Go out now to meet Aḥaz, you and She’ar-Yashuḇ your son, at the end of the channel of the upper pool, on the highway of the Launderer’s Field, and say to him, ‘Take heed and be calm; do not fear or be faint-hearted for these two stubs of smoking fire brands, for the fierce displeasure of Retsin and Aram and the son of Remalyahu.”

Because Aram, Ephrayim and the son of Remalyahu have plotted evil against you, saying,

Let us go up against Yahudah and tear it apart and break it open for ourselves and set a sovereign over them, the son of Tabe’ēl.”

Thus said the Master ărâz, “It is not going to stand, nor shall it take place.

For the head of Aram is Damascus and the head of Damascus is Retsin. And within sixty-five years Ephrayim is to be broken as a people.

And the head of Ephrayim is Shomeron and the head of Shomeron is the son of Remalyahu. If you do not believe, you are not steadfast.”’

And ărâz spoke again to Aḥaz, saying,

Ask a sign for yourself from ărâz your Elohim; make deep the request or make it high.”

But Aḥaz said, “I do not ask nor try ărâz!”

And he said, “Hear now, O house of Dawid! Is it not enough that you weary men, that you weary my Elohim also?

Therefore ărâz Himself gives you a sign: Look, the maiden conceives and gives birth to a Son and shall call His Name Immanu’ēl.

He eats curds and honey when He knows to refuse evil and choose the good.

For before the Child knows to refuse evil and choose the good, the land that you dread is to be forsaken by both her sovereigns.

He brings on you and your people and your father’s house days that have not come since the day that Ephrayim turned away from Yahudah – the sovereign of Ashshur.”

And it shall be in that day that ărâz whistles for the fly that is in the farthest part of the rivers of Mitsrayim and for the bee that is in the land of Ashshur.

And they shall come and all of them shall rest in the steep ravines and in the clefts of the rocks and on all weeds and in all pastures.

In that day ărâz shall shave with a razor hired beyond the River – with the sovereign of Ashshur – the head and the hair of the legs and also remove the beard.

And it shall be in that day that a man keeps alive a young cow and two sheep.

And it shall be, that he shall eat curds because of the plenty milk he gets, for everyone left in the land shall eat curds.

And it shall be in that day, every place where there were a thousand vines worth a thousand sheqels of silver,
let it be for thornbushes and weeds.  
24 With arrows and bows one shall go there, because all the land shall be thornbushes and weeds.  
25 And to all the hills which were tiled with the hoe, you do not go for fear of thornbushes and weeds; but it shall be for sending oxen to and a place for sheep to roam.

8 And Ḥash-Baz said to me, “Take a large tablet and write on it with a man’s pen concerning Mahēr-Shalal-Ḥash-Baz.

24 And let Me take reliable witnesses to record, Uriyah the priest and Zekaryahu son of Yeberēkyaḥu.”

3 And I went to the prophetess and she conceived and bore a son. And Ḥash-Baz said to me, “Call his name Mahēr-Shalal-ḤashBaz;

4 for before the child knows to cry ‘My father’ and ‘My mother,’ the riches of Damascus and the spoil of Shomeron is taken away before the sovereign of Ashshur.”

5 And Ḥash-Baz spoke to me again,

6 In as much as these people refused the waters of Shiloah that flow softly and rejoice in Retsin and in Remalyahu’s son;

7 now therefore, see, Ḥash-Baz brings up over them the waters of the River, strong and mighty – the sovereign of Ashshur and all his esteem. And he shall come up over all his channels and go over all his banks.

8 And he shall pass through Yahuḏah, he shall overflow and pass over, reaching up to the neck. And the stretching out of his wings shall fill the breadth of Your land, O Immanu-ēl.

9 Be shattered, O you peoples and be broken in pieces! Give ear, all you from the far places of the earth. Gird yourselves, but be broken in pieces; gird yourselves, but be broken in pieces.

10 “Take counsel and it comes to ruin; speak a word and it does not stand, for El is with us.”

11 For Ḥash-Baz spoke thus to me with a strong hand and instructed me that I should not walk in the way of this people, saying,

12 “Do not say, ‘A conspiracy,’ concerning all that this people call a conspiracy, nor be afraid of their threats, nor be troubled.

13 Ḥōl of hosts, Him you shall set-apart. Let Him be your fear and let Him be your dread.

14 And He shall be for a set-apart place, but a stone of stumbling and a rock that makes for falling to both the houses of Yisra’ēl, as a trap and a snare to the inhabitants of Yerushalayim.

15 “And many among them shall stumble and fall and be broken and snared and taken.”

16 Bind up the witness and seal the Torah among my taught ones.

17 And I shall wait on Ḥash-Baz, who hides His face from the house of Ya’aqob. And I shall look for Him.

18 Look, I and the children whom Ḥash-Baz has given me – for signs and wonders in Yisra’ēl from Ḥash-Baz of hosts, who dwells in Mount Tsiyōn.

19 And when they say to you, “Seek those who are mediums and wizards, who whisper and mutter,” should not a people seek their Elohim? Should they seek the dead on behalf of the living?

20 To the Torah and to the witness! If they do not speak according to this Word, it is because they have no daybreak.

21 And they shall pass through it hard pressed and hungry. And it shall be, when they are hungry, that they shall be wroth and curse their sovereign and their Elohim, looking upward.

22 And they shall look to the earth and see distress and darkness, gloom of hard times and be driven into thick darkness.

9 But there is no gloom upon her who is distressed, as when at first He humbled the land of Zebulun and the land of Naphtali and afterward more heavily oppressed her, by the way of the sea, beyond the Yardēn,
in Galil of the nations.
2The people who were walking in darkness have seen a great light; upon those who dwell in the land of the shadow of death a light has shone.
3You shall increase the nation; You shall make its joy great. They shall rejoice before You, as in the joy of harvest, as men rejoice when they divide the spoil.
4For You shall break the yoke of his burden and the staff of his shoulder, the rod of his oppressor, as in the day of Midyan.
5For every boot of one trampling in tumult and coat rolled in blood, shall be used for burning and fuel of fire.
6For a Child shall be born unto us, a Son shall be given unto us and the rule is on His shoulder. And His Name is called Wonder, Counsellor, Strong El, Father of Continuity, Prince of Peace.
7Of the increase of His rule and peace there is no end, upon the throne of Dawid and over His reign, to establish it and sustain it with right-ruling and with righteousness from now on, even forever. The ardour of El of hosts does this.
8El sent a word against Ya’aqob and it has fallen on Yisra’el.
9And the people shall know, all of them, Ephrayim and the inhabitant of Shomeron, who say in pride and greatness of heart:
10The bricks have fallen down, but we rebuild with hewn stones; the sycamores are cut down, but we replace them with cedars.”
11And El set up the adversaries of Retsin against him and stirred up his enemies,
12the Arameans before and the Philistines behind. And they devour Yisra’el with an open mouth. With all this El displeasure has not turned back and His hand is still stretched out.
13And the people have not turned back to Him who smites them nor have they sought El of hosts.
14And El cuts off head and tail from Yisra’el, palm branch and reed in one day.
15Elder and highly respected, he is the head; the prophet who teaches falsehood, he is the tail.
16For the leaders of this people lead them astray and those who are guided by them are swallowed up.
17Therefore El does not rejoice over their young men and has no compassion on their fatherless and widows; for everyone is defiled and evil and every mouth speaks foolishness. With all this El displeasure has not turned back and His hand is still stretched out.
18For wrongness burns as the fire; it consumes thornbushes and weeds and sets the bushes of the forest ablaze and they roll up like rising smoke.
19The land shall be burned up by the wrath of El of hosts and the people be as fuel for the fire. A man shall not spare his brother,
20and cut down on the right hand, but shall be hungry; and he devours on the left hand, but shall not be satisfied; each one devouring the flesh of his own arm:
21Menashsheh Ephrayim and Ephrayim Menashsheh; together they are against Yahudah. With all this El displeasure has not turned back and His hand is still stretched out.
10 Woe to those making unrighteous laws and writers who have prescribed toil,
2to keep the needy back from right-ruling and to take what is right from the poor of My people, that widows become their prey and orphans their plunder.
3What shall you do in the day of visitation and in the ruin which comes from afar? To whom would you run for help? And where would you leave your wealth?
4Without Me they shall bow down among the prisoners and fall among the slain.” With all this El displeasure has
not turned back and His hand is still stretched out.

54 Woe to Ashshur, the rod of My displeasure and the staff in whose hand is My displeasure.

64 Against a defiled nation I send him and against the people of My wrath I command him to seize the spoil, to take the prey and to tread them down like the mud of the streets.

74 But he does not intend so, nor does his heart think so, for it is in his heart to destroy, and cut off not a few nations.

84 For he says, ‘Are not my princes sovereigns?

94 Is not Kalno like Karkemish? Is not Hamath like Arpad? Is not Shomeron like Damascus?

10 As my hand has found the reigns of the idols, whose carved images excelled those of Yerushalayim and Shomeron, as I have done to Shomeron and her idols, do I not do also to Yerushalayim and her idols?’

124 And it shall be, when Ayāl has performed all His work on Mount Tsiyon and on Yerushalayim, that I shall punish the fruit of the greatness of the heart of the sovereign of Ashshur and the boasting of his haughty looks.

134 For he has said, ‘By the power of my hand and by my wisdom I have done it, for I have been clever. I remove the boundaries of the people and have robbed their treasuries. I put down the inhabitants like a strong one.

144 And my hand finds the riches of the people like a nest. And I have gathered all the earth like forsaken eggs are gathered. And there was no one who moved his wing nor opened his mouth with even a peep.’

15 Would the axe boast itself over him who chops with it, or the saw exalt itself over him who saws with it? As a rod waving those who lift it up! As a staff lifting up that which is not wood!

16 Therefore the Master, Ayāl of hosts, sends leanness among his fat ones. And under his esteem he kindles a burning like the burning of a fire.

17 And the Light of Yisra’el shall be for a fire and his Set-apart One shall be for a flame. And it shall burn and devour his weeds and his thornbushes in one day.

18 and consume the esteem of his forest and of his fertile field, both life and flesh. And they shall be as when a sick man wastes away,

19 and the remaining trees of his forest shall be so few in number that a child records them.

20 And in that day it shall be that the remnant of Yisra’el and those who have escaped of the house of Ya’aqob, never again lean upon him who defeated them, but shall lean upon Ayāl, the Set-apart One of Yisra’el, in truth.

21 A remnant shall return, the remnant of Ya’aqob, to the Mighty Êl.

22 For though your people, O Yisra’el, be as the sand of the sea, yet a remnant of them shall return – a decisive end, overflowing with righteousness.

23 For the Master Ayāl of hosts is making a complete end, as decided, in the midst of all the earth.

24 Therefore thus said the Master Ayāl of hosts, ‘My people, who dwell in Tsiyon, be not afraid of Ashshur, who beats you with a rod and lifts up his staff against you, in the way of Mitsrayim.

25 “For yet a little while and the displeasure shall be completed and My displeasure be to their destruction.”

26 And Ayāl of hosts stirs up a lash for him as the smiting of Midyan at the rock of Orêb. And as His rod was on the sea, so shall He lift it up in the way of Mitsrayim.

27 And in that day it shall be that his burden is removed from your shoulder and his yoke from your neck and the yoke shall be destroyed because of the anointing oil.

28 He has come upon Ayath, he has passed Miğron. At Míkmash he stored his supplies.

29 They have gone through the pass, they have taken up lodging at Geba. Ramah is afraid, Gib’ah of Shau’l has fled.
Lift up your voice, O daughter of Galliym! Listen, Layishah – O poor Anathoth!

Maḏmēnah has fled, the inhabitants of Gēḇim sought refuge.

Yet he remains at Nob that day; he shakes his fist at the mountain of the daughter of Tsiyon, the hill of Yerushalayim.

Look, the Master, 'Ayāl of hosts, is lopping off a branch with an awesome crash and the tall ones are cut down and the lofty ones are laid low.

And He shall cut down the thickets of the forest with iron and Lebanon shall fall as a mighty one!

And a Rod shall come forth from the stump of Yishai and a Sprout from his roots shall bear fruit.

The Spirit of 'Ayāl shall rest upon Him – the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of 'Ayāl,

and shall make Him breathe in the fear of 'Ayāl. And He shall not judge by the sight of His eyes, nor decide by the hearing of His ears.

But with righteousness He shall judge the poor and shall decide with straightness for the meek ones of the earth and shall smite the earth with the rod of His mouth and slay the wrong with the breath of His lips.

And righteousness shall be the girdle of His loins and trustworthiness the girdle of His waist.

And a wolf shall dwell with the lamb and a leopard lie down with the young goat and the calf and the young lion and the fatling together and a little child leads them.

And cow and bear shall feed, their young ones lie down together and a lion eat straw like an ox.

And the nursing child shall play by the cobra’s hole and the weaned child shall put his hand in the adder’s den.

They do no evil nor destroy in all My set-apart mountain, for the earth shall be filled with the knowledge of 'Ayāl as the waters cover the sea.

And in that day there shall be a Root of Yishai, standing as a banner to the people. Unto Him the gentiles shall seek and His rest shall be esteem.

And it shall be in that day that 'Ayāl sets His hand again a second time to recover the remnant of His people who are left, from Ashshur, from Mitsrayim, from Pathros, from Kush, from Ţylam, from Shin’ar, from Hamath and from the islands of the sea.

This has not been filled yet but this prophesy, the redemption of His people (Yisra’el), is spoken about repeatedly in every prophetic book.

And He shall raise a banner for the nations and gather the outcasts of Yisra’el and assemble the dispersed of Yahuḏah from the four corners of the earth.

And the envy of Ephrayim shall turn aside and the adversaries of Yahuḏah be cut off. Ephrayim shall not envy Yahuḏah and Yahuḏah not trouble Ephrayim.

But they shall fly down upon the shoulder of the Philistines toward the west; together they plunder the people of the east, their hand stretching forth on Edom and Mo’aḇ and the children of Ammon shall be subject to them.

And 'Ayāl shall put under the ban the tongue of the Sea of Mitsrayim and He shall wave His hand over the River with the might of His Spirit and shall smite it in the seven streams and shall cause men to tread it in sandals.

And there shall be a highway for the remnant of His people, those left from Ashshur, as it was for Yisra’el in the day when he came up from the land of Mitsrayim.

And in that day you shall say, “I thank You 'Ayāl, though You were enraged with me, Your displeasure has turned back and You have comforted me.

See, Ŭl is my deliverance, I trust and am not afraid.
For Yah, áyal, is my strength and my song and He has become my deliverance.’”

And you shall draw water with joy from the fountains of deliverance.

And in that day you shall say, “Praise áyal, call upon His Name; make known His deeds among the peoples, make mention that His Name is exalted.

Sing to HWHY, For He has done excellently; this is known in all the earth.

Cry aloud and shout, O inhabitant of Tsiyon, for great is the Set-apart One of Yisra’ĕl in your midst!”

The message concerning Babel which Yeshayahu son of Amots saw.

Lift up a banner on the high mountain, raise your voice to them; wave your hand, let them enter the gates of the nobles.

I have commanded My set-apart ones; I have also called My mighty men for My displeasure, My proud exulting ones.”

The noise of an uproar in the mountains, like that of many people! A noise of uproar of the reigns of gentiles gathered together! áyal of hosts is gathering an army for battle.

They are coming from a distant land, from the end of the heavens, even áyal and His weapons of displeasure, to destroy all the earth.

Howl, for the day of áyal is near! It comes as a destruction from the Almighty.

Therefore all hands go limp, every man’s heart melts,

and they shall be afraid. Pangs and sorrows take hold of them, they are in pain as a woman in labour; they are amazed at one another, their faces aflame!

See, the day of áyal is coming, fierce, with wrath and heat of displeasure, to lay the earth waste and destroy its sinners from it.

For the stars of the heavens and their constellations do not give off their light. The sun shall be dark at its rising and the moon not send out its light.

And I shall punish the world for its evil and the wrong for their crookedness and shall put an end to the arrogance of the proud and lay low the pride of the ruthless.

I shall make mortal man scarcer than fine gold and mankind scarcer than the gold of Ophir.

So I shall make the heavens tremble and the earth shall shake from her place, in the wrath of áyal of hosts and in the day of the heat of His displeasure.

And it shall be as the hunted gazelle and as a sheep that no man takes up – every man turns to his own people and everyone flees to his own land.

Whoever is found is thrust through, and everyone taken falls by the sword.

And their children are dashed to pieces before their eyes, their houses plundered and their wives ravished.

See, I am stirring up the Medes against them, who do not regard silver and as for gold, they do not delight in it.

And bows dash the young to pieces and they have no compassion on the fruit of the womb, their eye spare no children.

And Babel, the splendour of reigns, the comeliness of the Chaldeans’ pride, shall be as when Elohim overthrew Sedom and Amorah.

She shall never be inhabited, nor be settled from generation to generation; nor shall the Arabian pitch tents there, nor shepherds rest their flocks there.

But wild beasts of the desert shall lie there and their houses shall be filled with owls. And ostriches shall dwell there and wild goats frolic there.

And hyenas shall cry in their citadels and jackals in their pleasant palaces. And her time is near to come and her days are not drawn out.”

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Because _Ayaz_ has compassion on Ya'aqob and shall again choose Yisra’el and give them rest in their own land. And the strangers shall join them and they shall cling to the house of Ya'aqob.

And peoples shall take them and bring them to their own place. And the house of Yisra’el shall possess them for servants and female servants in the land of _Ayaz_. And they shall make captives of their captors and rule over their oppressors.

And it shall be, in the day _Ayaz_ gives you rest from your sorrow and from your trouble and the hard service in which you were made to serve,

that you shall take up this proverb against the sovereign of Babel and say, “How the oppressor has ceased, the gold gatherer ceased!

_Ayaz_ has broken the staff of the wrong, the sceptre of the rulers,

he who smote the people in wrath with ceaseless blows, he who ruled the gentiles in displeasure, is persecuted and no one restrains.

All the earth is at rest and at peace, they shall break forth into singing.

Even the cypress trees rejoice over you and the cedars of Lebanon, saying, ‘Since you were cut down, no woodcutter has come up against us.’

The grave from beneath is excited about you, to meet you at your coming; it stirs up the dead for you, all the chief ones of the earth; it has raised up from their thrones all the sovereigns of the gentiles.

All of them respond and say to you, ‘Have you also become as weak as we? Have you become like us?’

Your arrogance has been brought down to the grave and the sound of your stringed instruments; the maggot is spread under you and worms cover you.

How you have fallen from the heavens, O Hêlêl, son of the morning! You have been cut down to the ground, you who laid low the gentiles!

For you have said in your heart, ‘Let me go up to the heavens, let me raise my throne above the stars of El and let me sit in the mount of meeting on the sides of the north;

let me go up above the heights of the clouds, let me be like the Most High.’

But you are brought down to the grave, to the sides of the Pit.

Those who see you stare at you and ponder over you, saying, ‘Is this the man who made the earth tremble, who shook reigns,

who made the world as a wilderness and destroyed its cities, who would not open the house of his prisoners?’

All the sovereigns of the gentiles, all of them, were laid in esteem, everyone in his own house;

but you have been thrown from your grave like an abominable branch, like the garment of those who are slain, thrust through with a sword, who go down to the stones of the pit, like a trampled corpse.

You are not joined with them in burial, for you have destroyed your land and slain your people. Let the seed of evil-doers never be mentioned.

Prepare his children for slaughter, because of the crookedness of their fathers, lest they rise up and possess the land and fill the face of the world with cities.”

“I shall rise up against them,” declares _Ayaz_ of hosts, “and shall cut off from Babel the name, remnant, offspring and descendant,” declares _Ayaz_.

And I shall make it a possession for the porcupine and marshes of muddy water; and shall sweep it with the broom of destruction,” declares _Ayaz_ of hosts.

_Ayaz_ of hosts has sworn, saying, “Truly, as I have planned, so shall it be; and as I have purposed, so it stands:

To break Ashshur in My land and tread him down on My mountains. And his yoke shall be removed from them and his burden removed from their
shoulders.

26“This is the counsel that is counselled for all the earth and this is the hand that is stretched out over all the nations.

27“For ayal of hosts has counselled and who annuls it? And His hand that is stretched out, who turns it back?”

28This is the message which came in the year that Sovereign Ahaz died:

29**Do not rejoice, all** you of Philistia, that the rod that smote you is broken; for out of the serpent’s roots comes forth an adder and its offspring is a fiery flying serpent.

30And the first-born of the poor shall feed and the needy lie down in safety. And I shall kill your roots with scarcity of food and it shall slay your remnant.

31**Howl, O gate! Cry, O city! Melt away, all** you of Philistia! For smoke shall come from the north and there is no stranger in his ranks.”

32And what does one answer the messengers of a nation? “That ayal has founded Tsiyon and the poor of His people take refuge in it.”

**15** The message concerning Mo’ab. Because in the night Ar of Mo’ab was laid waste, was silenced! Because in the night Qir of Mo’ab was laid waste, was silenced!

2He has gone up to the house and Dibon, to the high places to weep. Mo’ab is wailing over Nebo and over Mëydeba; on all their heads is baldness and every beard is cut off.

3In their streets they shall put on sackcloth; on the tops of their houses and in their streets everyone wails, weeping bitterly.

4And Heshbon and El’alëh cry out, their voice shall be heard as far as Yahats. Therefore the armed ones of Mo’ab shout; his being shall tremble within him.

5My own heart is toward Mo’ab; her fugitives cry unto Tso’ar, like a three-year old heifer. For by the ascent of Luhith they go up with weeping;

for in the way of Horonayim they raise a cry of destruction.

6For the waters of Nimrim are wastes, for the green grass has withered away; the grass fails, there is no greenness.

7Therefore the wealth, acquired and stored up, they take away to the wadi of the Willows.

8For the cry has gone all around the borders of Mo’ab, its wailing to Eglayim and its wailing to Be’er Elim.

9“**For the waters of Dimon shall be** filled with blood; for I shall bring more upon Dimon, lions upon him who escapes from Mo’ab and on the remnant of the land.”

16 Send a lamb to the ruler of the land, from Sela to the wilderness, to the mountain of the daughter of Tsiyon.

2And it shall be, like a wandering bird, a nest thrown out, so are the daughters of Mo’ab at the fords of Arnon.

3**Bring counsel, execute judgment;** make your shadow like the night in the middle of the day; hide the outcasts, do not betray him who escapes.

4**“Let My outcasts dwell with you, O Mo’ab; be a shelter to them from the face of the ravager.** For the oppressor has met his end, destruction has ceased, those trampling down have perished from the land.

5**“And in kindness the throne shall be established. And One shall sit on it in truth, in the Tent of Dawi’d, judging and seeking right-ruling and speeding righteousness.”**

6We have heard of the pride of Mo’ab – very proud – of his pride, his arrogance and his rage. His boastings are not true.

7So Mo’ab wails for Mo’ab; everyone wails. For the raisin-cakes of Qir Hareseth they moan. They are utterly smitten.

8For the fields of Heshbon languish – the vine of Sibmah. The masters of the gentiles have broken down its choice
plants, which have reached to Ya’zēr and wandered through the wilderness. Her branches are stretched out, they are gone over the sea.

9 Therefore I bewail the vine of Sibmah, with the weeping of Ya’zēr. I water you with my tears, O Heshbon and El’alēh, for acclamation have fallen over your summer fruit and your harvest.

10 Gladness is taken away and joy from the orchard; in the vineyards there is no singing, nor shouting; No treaders tread out wine in their presses; I have made their acclamation cease.

11 Therefore my inward parts sound like a lyre for Mo’āb and my inner being for Qir Heres.

12 And it shall be, when it is seen that Mo’āb has wearied herself on the high place, that she shall come to her set-apart place to pray, but not be able.

13 This is the word which Ḥayāl has spoken concerning Mo’āb since that time.

14 But now Ḥayāl has spoken, saying, “Within three years, as the years of a hired man, the esteem of Mo’āb is to be despised with all its great throng and the remnant be few, small and weak.”

17 The message concerning Damascus. “See, Damascus ceases to be a city and shall become a heap of ruins.

2a The cities of Aro’ēr are forsaken, they are for flocks which shall lie down, with no one to frighten.

3a And the stronghold shall cease from Ephrayim and the reign from Damascus and the remnant of Aram be as the esteem of the sons of Yisra’ēl,” declares Ḥayāl of hosts.

4a And in that day it shall be that the esteem of Ya’aqōb wanes and the fatness of his flesh grows lean.

5a And it shall be as when the harvester gathers the grain and reaps the heads with his arm. And it shall be as he who gathers heads of grain in the Valley of Repha’īm.

6a And gleaning grapes shall be left in it, like the shaking of an olive tree, two or three olives at the top of the uppermost branch, four or five in its most fruit-bearing branches,” declares Ḥayāl Elohim of Yisra’ēl.

7 In that day man shall look to his Maker and his eyes turn to the Set-apart One of Yisra’ēl.

8 And he shall not look to the altars, the work of his hands; and he shall not see that which his own fingers made nor the Ashērīm nor the sun-pillars.

9 In that day his strong cities become like a forsaken forest and an uppermost branch, which they left because of the children of Yisra’ēl. And it shall become a ruin.

10 Because you have forgotten the Elohim of your deliverance and have not remembered the Rock of your stronghold, therefore you shall plant pleasant plants and set out foreign seedlings,

11 by day make your plant to grow and in the morning make your seed to flourish – but the harvest is a heap in the day of grief and incurable pain.

12 Woe to the uproar of many people who make a noise like the roar of the seas and to the rushing of nations that make a rushing like the rushing of mighty waters – nations rushing like the rushing of many waters. But He shall rebuke them and they shall flee far away and be chased like the chaff of the mountains before the wind, like whirling dust before the whirlwind.

14 At eventide, look! Alarm! Before morning, it is no more. This is the portion of those who plunder us and the lot of those who rob us.

18 Woe to the land shadowed with whirring wings, which is beyond the rivers of Kush,

2 which sends envoys by sea, even in vessels of reed on the waters, saying, “Go, swift messengers, to a nation tall and smooth-skinned, to a people dreaded from their beginning onward, a nation
mighty and trampling, whose land the rivers divide."

3 All inhabitants of the world and you that dwell on the earth: When a banner is lifted up on the mountains, look! And when a ram’s horn is blown, hear!

4 For thus Ayal said to me, “I am still and I watch in My dwelling place like dazzling heat in sunshine, like a cloud of dew in the heat of harvest.”

5 For before harvest, when the bud is perfect and the sour grape is ripening in the flower, then He shall cut off the twigs with pruning hooks and shall cut down and take away the spreading branches.

6 They are left together for the mountain birds of prey and for the beasts of the earth. And the birds of prey shall summer on them and all the beasts of the earth winter on them.

7 In that time a present shall be brought to Ayal of hosts from a people tall and smooth-skinned and from a people awesome from their beginning onward – a nation mighty and trampling, whose land the rivers have divided – to the place of the Name of Ayal of hosts, to Mount Tsiyon.

19 The message concerning Mitsrayim. See, Ayal is riding on a swift cloud and He shall come into Mitsrayim. And the idols of Mitsrayim shall tremble at His presence and the heart of Mitsrayim melt in its midst.

2a And I shall stir up Mitsrites against Mitsrites and they shall fight, each one against his brother and each one against his neighbour, city against city, reign against reign.

3a And the spirit of Mitsrayim shall vanish within them and I destroy their counsel. And they shall seek the idols and the mutterers, the mediums and the sorcerers.

4a And I shall deliver the Mitsrites into the hand of a cruel master and a fierce sovereign to rule over them,” declares the Master, Ayal of hosts.

5 And waters shall fail from the sea and the river wasted and dried up.

6 And the rivers shall stink and the streams shall be weak and dried up. Reeds and rushes shall wither.

7 Bare places by the River, by the mouth of the River and every sown field by the River shall wither. It shall be driven away and be no more.

8 And the fishermen shall lament and all those who cast hooks into the River shall mourn and they who spread nets on the waters shall pine away.

9 And those who work in fine flax and those who weave fine fabric shall become ashamed.

10 And its foundations shall be crushed, all the wage workers grieved in being.

11 The princes of Tso’an are only fools; the counsel of Pharaoh’s wise ones have become senseless. How do you say to Pharaoh, “I am the son of the wise, the son of ancient sovereigns?”

12 Where are they? Where are your wise men? Let them show you and let them know what Ayal of hosts has counselled against Mitsrayim.

13 The princes of Tso’an have become fools, the princes of Noph are deceived. They, the corner-stone of her tribes, have led Mitsrayim astray.

14 Ayal has mixed a perverse spirit in her midst. And they have led Mitsrayim astray in all her work, as a drunken stray in his vomit.

15 And there is no work for Mitsrayim, by either head or tail, palm branch or bulrush.

16 In that day Mitsrayim shall become like women and tremble and fear because of the waving of the hand of Ayal of hosts which He waves over it.

17 And the land of Yahudah shall be a fear to Mitsrayim, everyone who mentions it fears for himself, because of the counsel of Ayal of hosts which He has counselled against it.

18 In that day five cities in the land of Mitsrayim shall speak the language of Kenan and swear by Ayal of hosts, one is called the City of destruction.
In that day an altar to **Ayaz shall be** in the midst of the land of Mitsrayim and a standing column to **Ayaz** at its border.

And it **shall be** for a sign and for a witness to **Ayaz** of hosts in the land of Mitsrayim. When they cry to **Ayaz** because of the oppressors, **He sends** them a Saviour and an **Elohim** and **shall deliver** them.

And **Ayaz shall be** known to Mitsrayim and the Mitsrites **shall know** **Ayaz** in that day and make slaughtering and meal offering and **shall make** a vow to **Ayaz** and pay it.

**Ayaz** shall smite Mitsrayim, **smite** it and **heal** it. And they **shall turn** to **Ayaz** and **He shall hear** them and **heal** them.

In that day there **shall be** a highway from Mitsrayim to Ashshur and Ashshur **shall come** into Mitsrayim and Mitsrayim into Ashshur and Mitsrayim **shall serve** with Ashshur.

**Ayaz** shall be one of three with Mitsrayim and Ashshur, even a **blessing** in the midst of the earth, whom **Ayaz** of hosts shall **bless**, saying, “**Blessed** is Mitsrayim **My people** and Ashshur the **work of My hands** and Yisra’ĕl **My inheritance**.”

In the year that Tartan came to Ashdod, when Sargon the sovereign of Ashshur **sent** him and he fought against Ashdod and took it,

at that **same time** **Ayaz** spoke by means of Yeshayahu son of Amots, saying, “Go and remove the sackcloth from your body and take your sandals off your feet.” And he did so, walking naked and barefoot.

And **Ayaz** said, “As **My** servant Yeshayahu has walked naked and barefoot three years for a **sign** and a **wonder** against Mitsrayim and Kush,

so does the sovereign of Ashshur lead away the captives of Mitsrayim and the exiles of Kush, young and old, naked and barefoot, with their buttocks uncovered – the **shame** of Mitsrayim.

And they **shall be** **Mitsrayim**. And they **shall be** **ashamed** of Kush, their expectation and of Mitsrayim, their boast.

And the inhabitant of this coastland **shall** say in that day, ‘See, such is our expectation, wherever we **flee** for help to be **delivered** from the sovereign of Ashshur. And how do we escape?’”

The message concerning the Wilderness of the Sea. As whirlwinds in the South sweep on, so it **comes** from the wilderness, from an **awesome** land.

A **distressing vision** is **revealed** to me: the **treacherous** betrays and the ravager ravages. Go up, O Ėylam! Besiege, O Media! All the groaning I bring to an **end**.

Therefore my loins are filled with anguish; pangs have **seized** me, like the pangs of a woman in labour. I was **distressed** when I **heard** it; I was **troubled** when I **saw** it.

**My heart reeled**, **horror overwhelmed** me; the night for which I longed **He turned into fear** for me.

**Prepare** the table, spread the mat, eat and drink. Arise, you princes, **anoint** the shield!

**For Ayaz** has said this to me, “Go, set a **watchman**, let him **declare** what he sees.”

And he **saw** a chariot with a pair of horsemen, a chariot of donkeys and a chariot of camels and he **listened attentively, very attentively**.

Then he cried, “A lion, O **Ayaz**! I **stand** continually on the watchtower in the daytime and I have sat at my post every night.

And **see** this, a chariot of men **coming** with a pair of horsemen!” And he spoke up and said, “**Babel** is **fallen**, is **fallen**! And **all the carved images of her mighty ones** **He has broken** to the ground.”

Oh, my threshing and the grain of my floor! That which I have **heard** from **Ayaz** of hosts, the **Elohim** of Yisra’ĕl,
I have declared to you.

11The message concerning Dumah. He calls to me out of Sē‘ir, “Watchman, how much of the night is passed? Watchman, how much of the night has passed?”

12The watchman said, “Morning came and also the night. If you inquire, inquire. Come again!”

13The message concerning Arabia. In the forest in Arabia you stay, O you travelling companies of Dedanites.

14You who dwell in the land of Tēma, bring water to him who is thirsty, meet the fugitive with bread.

15For they fled from the swords, from the drawn sword, from the bent bow and from the stress of battle.

16For thus Ḥayyāl has said to me, “Within a year, according to the year of a hired man, all the esteem of Qēdar shall come to an end,

17and the rest of the number of archers, the mighty men of the people of Qēdar, shall be few. For Ḥayyāl Elohim of Yisra’ēl has spoken.”

22The message concerning the Valley of Vision. What troubles you now, that you have all gone up to the house-tops,

2you who are filled with turmoils, a noisy city, a city of revelry? Your slain are not slain with the sword, nor the dead in battle.

3All your rulers have fled together; without a bow they were taken captive. All who are found in you are bound together, who have fled from afar.

4Therefore I said, “Look away from me, let me weep bitterly. Do not try to comfort me because of the ravaging of the daughter of my people.”

5For it is a day of uproar and treading down and perplexity by the Master Ḥayyāl of hosts in the Valley of Vision – breaking down of a wall and of crying to the mountain.

6And Ḥyrum bore the quiver with chariots of men and horsemen and Qir bared the shield.

7And it shall be that your choicest valleys shall be filled with chariots and the horsemen shall take up positions at the gate.

8Then Ḥe removed the covering of Yahudah. And you looked in that day to the weapons of the House of the Forest.

9And you saw the breaches of the city of Dawid, that it was great. And you gathered together the waters of the lower pool.

10And you counted the houses of Yerushalayim and the houses you broke down to strengthen the wall.

11And you dug a ditch between the two walls for the water of the old pool. But you have not looked to its Maker, nor have you seen Him who fashioned it long ago.

12And in that day the Master Ḥayyāl of hosts called for weeping and for mourning, for baldness and for girding with sackcloth.

13Then see! Joy and gladness, slaying oxen and killing sheep, eating meat and drinking wine, “Let us eat and drink, for tomorrow we die!”

14And it was revealed in my hearing by Ḥayyāl of hosts, “For this crookedness shall certainly not be pardoned until you die,” said the Master Ḥayyāl of hosts.

15Thus said the Master Ḥayyāl of hosts, “Go, come to this steward, to Shebnah, who is over the house and say,

16What have you here and whom have you here, that you have hewn a tomb here, as he who hews himself a tomb on high, cutting out a resting place for himself in a rock?

17See, Ḥayyāl is hurling you away, O man and is firmly grasping you,

18rolling you up tightly like a ball, into a wide land. There you are to die and there your esteemed chariots are to be the shame of your master’s house.

19And I shall drive you from your office and you shall be ousted from your position.

20And it shall be in that day, that I shall call My servant Elyaqim son of Hilqiyyahu.
21 And I shall put your robe on him and strengthen him with your girdle and give your authority into his hand. And he shall be a father to the inhabitants of Yerushalayim and to the house of Yahudah.

22 And I shall place the key of the house of Dawid on his shoulder. And he shall open and no one shuts; and shall shut and no one opens.

23 And I shall fasten him like a peg in a steadfast place and he shall become a throne of esteem to his father’s house.

24 And they shall hang on him all the weight of his father’s house, the offspring and the offshoots, all vessels of small quantity, from the cups to all the jars.

25 In that day, declares HWHY of hosts, the peg that is fastened in the steadfast place shall be removed and be cut down and fall and the burden that was on it shall be cut off. For HWHY has spoken.

23 The message concerning Tsor. Howl, you ships of Tarshish! For it has been destroyed, without house, without harbour. From the land of Kittim it has been revealed to them.

2 Be silent, you inhabitants of the coastland, you merchants of Tsidon, who passed over the sea, they filled you.

3 And on great waters the grain of Shihor, the harvest of the River, was her increase. And she was a market-place for the nations.

4 Be ashamed, O Tsidon, for the sea has spoken, the stronghold of the sea, saying, “I have not laboured, nor brought forth children; neither have I reared young men, brought up maidens.”

5 Like the report of Mitsrayim, they too are grieved at the report of Tsor.

6 Pass over to Tarshish; wail, you inhabitants of the coastland!

7 Is this your city of revelry, whose antiquity is from days of old, whose feet carried her far off to sojourn?

8 Who has counselled this against Tsor, the crowning city, whose merchants are chiefs, whose traders are the esteemed of the earth?

9 Ayal of hosts has counselled it, to defile the pride of all splendour and to shame all the esteemed of the earth.

10 Overflow through your land like the River, O daughter of Tarshish; there is no more strength.

11 He has stretched out His hand over the sea, He shook the reigns; Ayal has given a command against Kena’an to destroy its strongholds.

12 And He said, “Never again shall you exult, O you oppressed maiden daughter of Tsidon. Arise, pass over to Kittim, even there you shall find no rest.”

13 See the land of the Chaldeans – this people did not exist. Ashshur founded it for wild beasts of the desert. They set up their siege-towers, they demolished her palaces and made her a ruin.

14 Howl, you ships of Tarshish, for your stronghold is laid waste!

15 And in that day it shall be that Tsor is forgotten seventy years, according to the days of one sovereign. At the end of seventy years it shall be to Tsor as in the song of the whore:

16 “Take a lyre, go about the city, you forgotten whore; make sweet playing, sing many songs, so that you might be remembered.”

17 And at the end of seventy years it shall be that Ayal visits Tsor. And she shall return to her hire and commit whoring with all the reigns of the earth on the face of the soil.

18 And her goods and her hire shall be set-apart for Ayal, not treasured nor laid up, for her gain is for those who dwell before Ayal, to eat sufficiently and for a choice covering.

24 See Ayal is making the earth empty and making it waste and shall overturn its surface and shall scatter abroad its inhabitants.
2 And it shall be – as with the people so with the priest, as with the servant so with his master, as with the female servant so with her mistress, as with the buyer so with the seller, as with the lender so with the borrower, as with the creditor so with the debtor;

3 the earth is completely emptied and utterly plundered, for *Ayaz* has spoken this word.

4 The earth shall mourn and wither, the world shall languish and wither, the haughty people of the earth shall languish.

5 For the earth has been defiled under its inhabitants, because they have transgressed the Torot, changed the law, broken the everlasting covenant.

6 Therefore a curse shall consume the earth and those who dwell in it be punished. Therefore the inhabitants of the earth shall be burned and few men shall be left.

7 The new wine shall fail, the vine shall languish, all those glad at heart shall sigh.

8 The joy of the tambourine shall cease, the noise of those who rejoice shall end, the joy of the lyre shall cease.

9 No more do they drink wine with a song, strong drink is bitter to those who drink it.

10 The deserted city shall be broken down, every house shall be shut, no one enters.

11 There is a crying for wine in the streets; all joy shall be darkened, the gladness of the earth shall be gone.

12 The city is left in ruins and the gate is stricken with destruction.

13 For thus it is to be in the midst of the earth among the peoples, like the shaking of an olive tree, like the gleaning of grapes when the grape harvest is done.

14 They lift up their voice, they sing of the excellency of *Ayaz*, they shall cry aloud from the sea.

15 Therefore praise *Ayaz* in the east, the Name of *Ayaz* Elohim of Yisra’el in the coastlands of the sea.

16 From the ends of the earth we shall hear songs, “Splendour to the righteous One!” But I say, “I waste away, I waste away! Woe to me! The treacherous betray, with treachery the treacherous betray.”

17 Fear and the pit and the snare are upon you, O inhabitant of the earth.

18 And it shall be that he who flees from the noise of the fear falls into the pit and he who comes up from the midst of the pit is caught in the snare. For the windows from on high shall be opened and the foundations of the earth be shaken.

19 The earth shall be utterly broken, the earth shall be completely shattered, the earth shall be fiercely shaken.

20 The earth shall stagger like a drunkard. And it shall totter like a hut and its transgression shall be heavy upon it and it shall fall and not rise again.

21 And in that day it shall be that *Ayaz* punishes on high the host of exalted ones and on the earth the sovereigns of the earth.

22 And they shall be gathered together, as prisoners are gathered in the pit and shall be shut up in the prison and be punished after many days.

23 And the moon shall blush and the sun shall be ashamed, for *Ayaz* of hosts shall reign on Mount Tsiyon and in Yerushalayim, and before His elders, in esteem!

25 O *Ayaz* You are my Elohim. I exalt You, I praise Your Name, for You shall do a wonder – counsels of long ago, trustworthiness, truth.

2 For You shall make a city a heap, a walled city a ruin, a palace of foreigners to be a city no more – never to be rebuilt.

3 Therefore a strong people praise You, the city of the ruthless nations fear You.

4 For You shall be a refuge to the poor,
a refuge to the needy in his distress, a shelter from the storm, a shade from the heat. For the spirit of the ruthless is like a storm against a wall.

5You subdue the noise of foreigners, as heat in a dry place; as heat in the shadow of a cloud, the singing of the ruthless is subdued.

6And in this mountain AYAZ of hosts shall make for all people a feast of choice pieces, a feast of old wines, of choice pieces with marrow, of old wines, well-refined.

7And He shall swallow up on this mountain the surface of the covering which covers all people and the veil which is spread over all nations.

8He shall swallow up death forever and the Master AYAZ shall wipe away tears from all faces and take away the reproach of His people from all the earth. For AYAZ has spoken.

9And it shall be said in that day, “See, this is our Elohim. We have waited for Him and He saves us. This is AYAZ, we have waited for Him, let us be glad and rejoice in His deliverance.”

10For the hand of AYAZ rests on this mountain and Mo‘ab is trodden down under Him, as straw is trodden down in the water of a dunghill.

11And He shall spread out His hands in their midst as he who swims spreads out his hands to swim and He shall bring down their pride together, with the skill of His hands.

12And the high stronghold of your walls He shall bring down, lay it low, levelled to the ground, down to the dust.

26 In that day this song is sung in the land of Yahudah, “We have a strong city – He sets up deliverance, walls and ramparts.

24Open the gates, let the righteous nation which guards the truth enter in.

3vThe one steadfast of mind You guard in perfect peace, for he trusts in You.

4vTrust in AYAZ forever, for in Yah, AYAZ, is a rock of ages.

5vFor He shall bring down those who dwell on high. He lays the exalted city low, He lays it low to the earth, He brings it down to the dust.

6v“A foot tramples it down – feet of the poor, footsteps of the needy.”

7The path of the righteous is uprightness; O upright One, You weigh the course of the righteous.

8Also, in the path of Your right-rulings, O AYAZ, we have waited for You; the longing of our being is for Your Name and for the remembrance of You.

9My being longs for You in the night, also, my spirit within me seeks You earnestly. For when Your right-rulings are in the earth, the inhabitants of the world shall learn righteousness.

10The wrong finds favour, yet he shall not learn righteousness; in the land of straight-forwardness he acts perversely and does not see the excellency of AYAZ.

11O AYAZ, Your hand is high, they do not see. They see the ardour of the people and are ashamed; also, let the fire for Your adversaries consume them.

12O AYAZ, You establish peace for us, for You have also done all our works in us.

13O AYAZ our Elohim, other masters besides You have had rule over us; only in You do we make mention of Your Name.

14The dead do not live; the departed spirits do not rise. Therefore You have visited and destroyed them and made all their remembrance to perish.

15You shall increase the nation, O AYAZ. You shall increase the nation; You are esteemed; You shall expand all the borders of the land.

16O AYAZ, in distress they shall visit You, they shall pour out a prayer when Your disciplining is upon them.

17As a woman with child and about to give birth writhes and cries out in her
pain, so shall we be before Your face, O 

18We have conceived, we writhed in pain; we have given birth to wind. We have not accomplished deliverance in the earth, nor have the inhabitants of the world fallen.

19Let Your dead live, together with my dead body, let them arise. Awake and sing, you who dwell in dust; for Your dew is a dew of light and let the earth give birth to the departed spirits.

20Go, my people, enter your rooms and shut your doors behind you; hide yourself, as it were, for a little while, until the displeasure is past.

21For look, HWHY is coming out of His place to punish the inhabitants of the earth for their crookedness. And the earth shall disclose her blood and no longer cover her slain.

In that day 

His severe sword, great and strong, punishes Liwiathan the fleeing serpent, Liwiathan that twisted serpent. And He shall slay the monster that is in the sea.

2In that day sing to her, “A vineyard of red wine!

3I, HWHY, do guard it, I water it every moment; lest any hurt it, I guard it night and day.

4Wrath is not in Me. Who would set thornbushes and weeds against Me in battle? I would go through them, I would burn them together.

5Or let him take hold of My strength and make peace with Me. Let him make peace with Me!”

6Those who come He causes to take root in Ya’aqob, Yisra’el shall blossom and bud. And they shall fill the face of the world with fruit.

7Has He smitten him as He smote those who were smiting him?

Or were they slain as those they had slaughtered?

8In measure, by sending her away, You contended with her. He shall take away by His rough wind in the day of the east wind.

9Therefore by this the crookedness of Ya’aqob is covered. And this is all the fruit of taking away his sin: when he makes all the stones of the altar like chalkstones that are beaten to dust – Ashèrim and sunpillars rise no more.

10For the city of defence is lonely, a home forsaken and left like a wilderness – there the calf feeds and there it lies down and shall consume its branches.

11When its twigs are dry, they are broken off, women come and set them on fire. For it is a people of no understanding, therefore He who made them has no compassion on them and He who formed them shows them no favour.

12And in that day it shall be that 

AYAZL threshes, from the channel of the River to the wadi of Mitsrayim and you shall be gathered one by one, O children of Yisra’el.

13And in that day it shall be that a great horn is blown and those who were perishing in the land of Ashshur and the outcasts in the land of Mitsrayim shall come and shall worship HWHY on the set-apart mountain, in Yerushalayim.

28 Woe to the proud crown of the drunkards of Ephrayim and to the fading flower of its splendid comeliness that is on the head of the fertile valley, to those who are overcome with wine!

2See, AYAZL has one who is mighty and strong, like a downpour of hail and a destroying storm, like a flood of mighty waters overflowing, who casts down to the earth with the hand.

3The proud crown of the drunkards of Ephrayim, is trampled under foot;

4and the fading flower of its splendid comeliness that is on the head of the fertile valley, like the first fruit before the summer, which, when one sees it, he eats it up while it is still in his hand.
In that day *ayz* of hosts is for a crown of splendour and a head-dress of comeliness to the remnant of His people,

*ayz* and a spirit of right-ruling to him who sits in right-ruling and strength to those who turn back the battle at the gate.

And these too have gone astray through wine and through strong drink wandered about. Priest and prophet have gone astray through strong drink, they are swallowed up by wine, they wander about through strong drink, they go astray in vision, they stumble in right-ruling.

For all tables shall be covered with vomit, no place without filth.

Whom would He teach knowledge? And whom would He make to understand the message? Those weaned from milk, those taken from the breasts!

For it is: command upon command, command upon command, line upon line, line upon line, here a little, there a little.

With a jabbering lip and a foreign tongue He speaks to this people,

to whom He said, “This is the rest, give rest to the weary,” and, “This is the refreshing.” But they would not hear.

But the Word of *ayz* was to them, “Command upon command, command upon command, line upon line, line upon line, here a little, there a little,” so that they go and shall stumble backward and be broken and snared and taken captive.

Therefore hear the Word of *ayz*, you men of scorn, who rule this people who are in Yerushalayim,

because you have said, “We have made a covenant with death and with the grave we have effected a vision. When the overflowing scourge passes through, it does not come to us, for we have made lying our refuge and under falsehood we have hidden ourselves.”

Therefore thus said the Master *ayz*, “See, I am laying in Tsiyon a stone for a foundation, a tried stone,
a precious corner-stone, a settled foundation. He who trusts shall not hasten away.

And I shall make right-ruling the measuring line and righteousness the plummet. And the hail shall sweep away the refuge of lying and the waters overflow the hiding place.

And your covenant with death shall be annulled and your vision with the grave not stand. When an overflowing scourge passes through, then you shall be trampled down by it.

As often as it passes through it shall take you, for it shall pass through every morning and by day and by night. And it shall be only trembling to understand the message.”

For the bed shall be too short for a man to stretch out on and the covering shall be too narrow to wrap himself in it.

For *ayz* rises up as at Mount Peratsim and He is wroth as at the Valley of Gilʽon, to do His work, His strange work and to do His deed, His strange deed.

And now, do not be scoffers, lest your bonds be made strong. For I have heard from the Master *ayz* of hosts, a destruction decreed upon all the earth.

Give ear and hear my voice, listen and hear my Word.

Does the ploughman keep ploughing all day to sow? Does he keep turning his soil and breaking the clods?

When he has levelled its surface, does he not sow the caraway and scatter the cummin, plant the wheat in rows, the barley in the appointed place and the spelt in its place?

For He instructs him for right-ruling, his Elohim teaches him.

For caraway is not threshed with a threshing sledge, nor is a wagon wheel rolled over cummin, but caraway is beaten out with a stick and cummin with a rod.

Grain is crushed, so one does not go on threshing it forever, nor break it with his wagon wheel, nor crush it with his
And He has covered your heads, the seers.
11And the entire vision is to you like the words of a book that is sealed, which men give to one who knows books, saying, “Read this, please.” And he said, “I am unable, for it is sealed.”
12And the book is given to one who does not know books, saying, “Read this, please.” And he said, “I have not known books.”
13And אָוָא says, “Because this people has drawn near with its mouth and with its lips they have esteemed Me and it has kept its heart far from Me and their fear of Me has become a command of men that is taught!
14Therefore, see, I am again doing a marvellous work among this people, a marvellous work and a wonder. And the wisdom of their wise men shall perish and the understanding of their clever men shall be hidden.”
15Woe to those who seek deep to hide their counsel far from אָוָא and their works are in the dark; they say, “Who sees us?” and, “Who knows us?”
16How perverse of you! Should the potter be reckoned as the clay? Should what is made say of its Maker, “He did not make me”? And what is formed say of Him who formed it, “He did not understand”?
17Is it not yet a little while and Lebanon shall be turned into garden land and garden land be reckoned as a forest?
18And in that day the deaf shall hear the words of the book and the eyes of the blind shall see out of gloom and out of darkness.
19And the meek ones shall increase their joy in אָוָא and the poor among men rejoice in the Set-apart One of Yisra’el.
20For the ruthless one is brought to naught, the scorners is consumed and all who watch for evil shall be cut off,
21those who make a man to sin in word and lay a snare for him who reproves in the gate and turn aside the righteous with empty reasoning.

29 Woe to Ari’el, to Ari’el, the city where Dawid dwelt! Add year to year, let festivals come around.
2And I shall distress Ari’el and there shall be mourning and sorrow and it shall be to Me as Ari’el.
3And I shall encamp against you all around, I shall lay siege against you with a mound and I shall raise siege-works against you.
4And you shall be brought low and speak out of the ground and your speech shall be low, out of the dust. And your voice shall be like a medium’s, out of the ground and your speech whisper out of the dust.
5But the crowd of those strange to you shall be like fine dust and the crowd of the ruthless ones as chaff blowing away. And it shall be in an instant, suddenly!”
6You shall be visited by אָוָא of hosts with thunder and earthquake and great noise, with whirlwind and storm and flame of devouring fire.
7Then the crowd of all the gentiles who fight against Ari’el, even all who fight against her and her stronghold and distress her, shall be as a dream of a night vision.
8And it shall be as when a hungry man dreams and see, he eats; but he awakes and his being is empty; or as when a thirsty man dreams and see, he drinks; but he awakes and see, he is faint and his being is longing. Thus shall the crowd of all the gentiles be who fight against Mount Tsiyon.
9Pause and wonder! blind yourselves and be blind! They are drunk, but not with wine; they stagger, but not with strong drink.
10For אָוָא has poured out on you the spirit of deep sleep and has closed your eyes, the prophets.
Therefore thus said יהוה, who ransomed Abraham, concerning the house of יאָקֹב, “יהוה is no longer put to shame, no longer does his face grow pale.

For when he sees his children, the work of My hands, in his midst, they shall set-apart My Name and set-apart the set-apart One of יאָקֹב and fear the אלהים of יסראֶל.

And those who went astray in spirit shall come to understanding and the grumblers accept instruction.”

30 "Woe to the stubborn children," declares יהוה, “to make counsel, but not from Me and to devise plans, but not of My Spirit, in order to add sin to sin;

who are setting out to go down to Mitsrayim and have not asked My mouth, to be strengthened in the strength of_Pharaoh and to seek refuge in the shadow of Mitsrayim!

And the strength of_Pharaoh shall become your shame and the refuge in the shadow of Mitsrayim your confusion.

For his princes were at Tso’an and his messengers came to Hanes.

They were all ashamed of a people who do not profit them, not for help or profit, but a shame and also a reproach.

The message concerning the beasts of the South. Through a land of trouble and distress, from which came the lioness and lion, the adder and fiery flying serpent, they convey their riches on the backs of young donkeys and their treasures on the humps of camels, to an unprofitable people,
even Mitsrayim, whose help is vain and empty. Therefore I have called her RahabHêm-Shebeth.

And go, write it before them on a tablet and inscribe it on a scroll, that it is for a latter day, a witness forever:

that this is a rebellious people, lying children, children who refuse to hear the תורה of יהוה,

who say to the seers, “Do not see,” and to the prophets, “Do not prophesy to us what is right. Speak to us what is smooth, prophesy deceit.

“Turn aside from the way, swerve from the path, cause the Set-apart One of יסראֶל to cease from before us.”

Therefore thus said the Set-apart One of יסראֶל, “Because you despise this word and trust in oppression and perverseness and rely on them,

therefore this crookedness is to you like a breach ready to fall, a bulge in a high wall, whose breaking comes suddenly, swiftly."

And He shall break it like the breaking of the potter's vessel, which is broken in pieces, without sparing, so that there is not found among its fragments a sherd to take fire from the hearth, or to take water from the cistern.

For thus said the Master יהוה, the set-apart One of יסראֶל, “In returning and rest you are saved, in stillness and trust is your strength.” But you would not,

and you said, “No, for we flee upon horses,” therefore you flee! And, “We ride on swift horses,” therefore those who pursue you are swift!

One thousand flee at the rebuke of one; at the rebuke of five you shall flee until you are left as a pole on top of a mountain and as a sign on a hill.

And therefore תהלים shall wait, to show you favour. And therefore He shall be exalted, to have compassion on you.

For תהלים is an אלהים of right-ruling. blessed are all those who wait for Him.

For the people shall dwell in Tsiyon at Yerushalayim, you shall weep no more. He shall show much favour to you at the sound of your cry; when He hears, He shall answer you.

Though תהלים gave you bread of adversity and water of affliction, your Teacher shall no longer be hidden. But your eyes shall see your Teacher,

and your ears hear a word behind you, saying,

“This is the Way, walk in it,” whenever you turn to the right,
or whenever you turn to the left.
22 And you shall defile the covering of your graven images of silver and the plating of your moulded images of gold. You shall throw them away as a menstrual cloth and say to them, “Be gone!”
23 And He shall give the rain for your seed with which you sow the ground and bread of the increase of the earth. And it shall be fat and rich, your cattle grazing in an enlarged pasture in that day,
24 and the oxen and the young donkeys that work the ground eat seasoned fodder winnowed with shovel and fan.
25 And on every high mountain and on every high hill there shall be rivers and streams of waters, in the day of great slaughter, when the towers fall.
26 And the light of the moon shall be as the light of the sun and the light of the sun be sevenfold, as the light of seven days, in the day that Ayal binds up the breach of His people and heals the wound of His blows.
27 See, the Name of Ayal is coming from afar, burning with His wrath and heavy smoke. His lips shall be filled with rage and His tongue be as a devouring fire;
28 and His breath shall be as an overflowing stream, which reaches up to the neck, to sift the nations with a sieve of falsehood and a misleading bridle on the jaws of the peoples.
29 Let the song be to you as in a night set-apart for a festival and gladness of heart as he who is going with a flute, to come into the mountain of Ayal, to the Rock of Yisra’êl.
30 And Ayal shall cause His excellent voice to be heard and show the coming down of His arm, with raging wrath and the flame of a consuming fire, with scattering, downpour and hailstones.
31 For through the voice of Ayal Ashshur is broken down, with a rod He smites.
32 And every passage of the ordained staff which Ayal lays on him, shall be with tambourines and lyres, when He shall fight with it, battling with a brandishing arm.
33 For Topheth was ordained of old, even for the sovereign it has been prepared. He has made it deep and large, its fire pit with much wood; the breath of Ayal, as a stream of burning sulphur, is burning in it!

31 Woe to those who go down to Mitsrayim for help and rely on horses, who trust in chariots because they are many and in horsemen because they are very strong, but who do not look to the Set-apart One of Yisra’êl, nor seek Ayal!
2 And He also is wise and has brought evil and has not turned aside His words. And He shall rise up against the house of evil-doers and against the help of workers of wickedness.
3 And the Mitsrites are men and not Êl. And their horses are flesh and not spirit. And when Ayal stretches out His hand, both he who helps shall stumble and he who is helped shall fall. And they shall all fall, together.
4 For this is what Ayal has said to me, “As a lion roars and a young lion over his prey, though a band of shepherds is called out against him, he is not afraid of their voice nor disturbed by their noise, so Ayal of hosts shall come down to fight upon Mount Tsiyon and upon its hill.
5 “Like hovering birds, so does Ayal of hosts protect Yerushalayim — protecting and delivering, passing over and rescuing.”
6 Turn back to Him from whom the children of Yisra’êl have deeply fallen away.
7 For in that day, let each man reject his idols of silver and his idols of gold, which your own hands have made for yourselves, as a sin.
8 “And Ashshur shall fall by a sword not of man and a sword not of mankind shall devour him. But he shall flee from the sword and his young men shall become slave labour,
and his strength pass away because of fear and his commanders shall be afraid of the banner,” declares יִהְיָה, whose light is in Tsiyon and whose furnace is in Yerushalayim.

32 See, a sovereign shall reign in righteousness and rulers rule in right-ruling.

2And each one shall be as a hiding place from the wind and a shelter from the downpour, as rivers of water in a dry place, as the shadow of a great rock in a weary land.

3And the eyes of those who see are not dim and the ears of those who hear listen.

4And the heart of the rash understand knowledge and the tongue of the stammerers hurries to speak plainly.

5A fool is no longer called noble, nor the scoundrel said to be respectable; 6for a fool speaks folly and his heart works wickedness: to practise filthiness and to speak against יִהְיָה that which misleads, to starve the being of the hungry and to withhold the drink from the thirsty.

7And the methods of the scoundrel are evil – he has devised wicked plans to destroy the poor with words of falsehood, even when the needy pleads for right-ruling.

8But the generous one devises what is generous and by generous deeds he rises up.

9Rise up, you women who are at ease, hear my voice; rise up you complacent daughters, listen to my speech.

10In little more than a year you shall be troubled, you complacent women; for the grape harvest shall fail, the ingathering shall not come.

11Tremble, you women who are at ease; be troubled, you complacent ones; strip yourselves, make yourselves bare and gird sackcloth on your waists.

12Lament upon the breasts for the pleasant fields, for the fruit-bearing vine.

13Weeds and thornbushes come up over the ground of My people, indeed, over all the houses of joy, the city of revelry; for the palace is abandoned, the crowded city deserted. Hill and watchtower serve as caves forever, a joy of wild donkeys, a pasture of flocks; until the Spirit is poured upon us from on high and the wilderness shall become garden-land and the garden-land be reckoned as a forest.

16Then right-ruling shall dwell in the wilderness and righteousness remain in the garden-land.

17The work of righteousness shall be peace and the service of righteousness be rest and safety forever.

18And My people shall dwell in a home of peace and in safe dwellings and in undisturbed resting places, even when hail shall fall, felling the forest and the city be brought low in humiliation.

20Blessed are you who sow beside all waters, who send out the foot of the ox and the donkey.

33 Woe to you ravager, while you have not been ravaged and you treacherous, while they have not betrayed you! When you have ceased ravaging, you shall be ravaged. And when you stop betraying, they shall betray you.

2O יִהְיָה, show us favour, for we have waited for You. Be their arm every morning, our deliverance also in time of distress.

3At the noise of the rumbling the people shall flee. When You lift Yourself up, the gentiles shall be scattered.

4And Your plunder shall be gathered like the gathering of the caterpillar; as locusts rush about, they rush upon them.

5יִהְיָה is exalted, for He dwells on high; He has filled Tsiyon with right-ruling and righteousness.

6And He shall be the trustworthiness of your times, a wealth of deliverance, wisdom and knowledge.
The fear of **AYAL** – that is His treasure.

8See, their brave ones shall cry outside, the messengers of peace weep bitterly.

9The highways shall be deserted, the wayfaring man shall have ceased. He has broken the covenant, he has despised the cities, he respected no man.

9The earth shall mourn and languish, Lebanon shall be ashamed. Sharon shall wither like a desert and Bashan and Karmel be shaking.

10aNow I rise up,” declares **AYAL**.

“Now I am exalted, now I am lifted up.

11aYou conceive chaff, you bring forth stubble, your spirit devours you like fire.

12aAnd peoples shall be like the burnings of lime, like thorns cut up they are burned in the fire.

13aYou who are afar off, hear what I shall do; and you who are near, know My might.”

14Sinners in Tsiyon shall be afraid; trembling shall grip the defiled ones, “Who of us shall dwell with devouring fire? Who of us shall dwell with everlasting burnings?”

15He who walks righteously and speaks what is straight, he who rejects the gain of oppressions, who keeps his hands from accepting bribes, who stops his ears from hearing of bloodshed and shuts his eyes from seeing evil –

16he shall inherit the heights; strongholds of rocks be his refuge. His bread shall be given him, his water be steadfast.

17Your eyes shall see the Sovereign in His comeliness, see a land that is far off.

18Your heart ponders fear, “Where is the scribe? Where is he who weighs? Where is he who counts the towers?”

19No longer shall you see a fierce people, a people of too deep a lip to hear, of a jabbering tongue no one understands.

20See Tsiyon, the city of our appointed time; your eyes shall see Yerushalayim, an undisturbed home, a tent not taken down. Its stakes are never removed, nor any of its cords broken.

21But there, great is **AYAL** for us; a place of broad rivers, streams, in which no boat with oars sails, nor big ships pass by –

22for **AYAL** is our Judge, **AYAL** is our Lawgiver, **AYAL** is our Sovereign, He saves us –

23your ropes shall be slack, they do not strengthen their mast, they shall not spread the sail. Then the prey of great plunder shall be divided, the lame shall take the prey.

24Neither shall the inhabitant say, “I am sick.” The people who dwell in it is forgiven their crookedness!

34 Come near you gentiles, to hear. And listen, you people! Let the earth hear and all that is in it, the world and all its offspring.

2For the displeasure of **AYAL** is against all the gentiles, and His wrath against all their divisions. He shall put them under the ban, He shall give them over to the slaughter,

3and their slain be thrown out and their stench rise from their corpses. And mountains shall be melted with their blood.

4And all the host of the heavens shall rot away. And the heavens shall be rolled up like a scroll and all their host fade like a leaf fading on the vine and like the fading one of a fig tree.

5“For My sword shall be drenched in the heavens. Look, it comes down on Edom and on the people of My curse, for judgment.

6“The sword of **AYAL** shall be filled with blood, it shall be made overflowing with fatness and with the blood of lambs and goats, with the fat of the kidneys of rams. For **AYAL** has a slaughtering in Botsrah and a great slaughter in the land of Edom.

7“And wild oxen shall come down with them and young bulls with bulls. And their land shall be drenched with blood and their dust made fat with fatness.”
8 For it is the day of the vengeance of 
the year of recompense for the cause of Tsiyon.
9 And its streams shall be turned into tar and its dust into sulphur and its land shall become burning tar,
10 that is not quenched night or day, its smoke going up forever. From generation to generation it lies waste, no one passes through it forever and ever,
11 so that the pelican and the porcupine possess it, also the owl and the raven dwell in it. And He shall stretch out over it the line of formlessness and stones of emptiness.
12 Its caves, with no one in them, is called a reign, but all its rulers have vanished.
13 And thorns shall come up in its palaces, nettles and brambles in its strongholds. And it shall be a home for jackals, a courtyard for ostriches.
14 And the wild beasts of the desert shall also meet with the jackals and the shaggy goat call to its companion. The night creature shall also settle there and shall find for herself a place of rest.
15 The arrow snake shall nest there and lay eggs and hatch and gather them under her shadow. There too the vultures shall gather, each with its mate.
16 Search from the book of Ayaz and read: not one of these shall be missing, not one shall be without a mate, for He has commanded my mouth. And His Spirit shall gather them.
17 And He shall cast the lot for them and His hand shall divide it among them with a measuring line – they possess it forever, from generation to generation they dwell in it.

36 And it came to be in the fourteenth year of Sovereign Hizqiyahu that Sanhêrib sovereign of Ashshur came up against all the walled cities of Yahudah and took them.
2 And the sovereign of Ashshur sent the Rabshaqêh with a great army from Lakish to Sovereign Hizqiyahu at Yerushalayim. And he stood by the channel of the upper pool, on the highway to the Launderer’s Field.
3 And there came to him Elyaqim son of Hilqiyahu, who was over the household and Shebnah the scribe and Yo’âh son of Asaph, the recorder.
4 The Rabshaqêh then said to them, “Please say to Hizqiyahu, ‘Thus said
the great sovereign, the sovereign of Ashshur, “What trust is this in which you trust?
5*I say: You speak of having counsel and strength for battle, but they are vain words. Now in whom do you trust, that you have rebelled against me?
6*Look! You are trusting in the staff of this broken reed, Mitsrayim, on which if a man leans, it shall go into his hand and pierce it. So is Pharaoh the sovereign of Mitsrayim to all who trust in him.
7*But if you say to me, ‘We trust in Avyž, our Elohim,’ is it not He whose high places and whose altars Hizqiyahu has taken away and has said to Yahudah and to Yerushalayim, ‘Bow yourselves before this altar’?
8*And how do you refuse one officer of the least of my master’s servants and put your trust in Mitsrayim for chariots of the least of my master’s servants and put riders on them!
9*And now, I urge you, please give a pledge to my master the sovereign of Ashshur and I give you two thousand horses, if you are able on your part to put riders on them!
10*And now, have I come up without Avyž against this land to destroy it? Avyž said to me, ‘Go up against this land and destroy it.’ ”
11*And Elyaqim, Shebnah and Yo’aḥ said to the Rabshaqēh, “Please speak to your servants in Aramaic, for we understand it. And do not speak to us in the language of Yahudah in the hearing of the people who are on the wall.”
12*But the Rabshaqēh said, “Has my master sent me to your master and to you to speak these words and not to the men who sit on the wall, to eat their own dung and drink their own urine with you?”
13*And the Rabshaqēh stood and called out with a loud voice in the language of Yahudah and said, “Hear the words of the great sovereign, the sovereign of Ashshur!
14*Thus said the sovereign, ‘Do not let Hizqiyahu deceive you, for he is unable to deliver you,
15*and do not let Hizqiyahu make you trust in Avyž, saying, ‘Avyž shall certainly deliver us, this city is not given into the hand of the sovereign of Ashshur.’”
16*Do not listen to Hizqiyahu, for thus said the sovereign of Ashshur, ‘Make peace with me by a present and come out to me. And let each of you eat from his own vine and each from his own fig tree and each of you drink the waters of his own cistern,
17*until I come. Then I shall take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards.
18*Beware lest Hizqiyahu mislead you, saying, “Avyž shall deliver us.” Has any one of the mighty ones of the nations delivered its land from the hand of the sovereign of Ashshur?
19*Where are the mighty ones of Hamath and Arpad? Where are the mighty ones of Sepharwayim? And when have they delivered Shomeron from my hand?
20*Who among all the mighty ones of these lands have delivered their land from my hand, that Avyž should deliver Yerushalayim from my hand?’ ”
21*But they were silent and answered him not a word, for the command of the sovereign was, “Do not answer him.”
22*And Elyaqim son of Hilqiyahu, who was over the household, Shebnah the scribe and Yo’aḥ son of Asaph, the recorder, came to Hizqiyahu with their garments torn and they reported to him the words of the Rabshaqēh.

37*And it came to be, when Sovereign Hizqiyahu heard it, that he tore his clothes and covered himself with sackcloth and went into the House of Avyž.
2*And sent Elyaqim, who was over the household and Shebnah the scribe and the elders of the priests, covering themselves with sackcloth,
to Yeshayahu the *prophet*, the son of Amots.

3And they said to him, “Thus said Hizqiyyahu, ‘This day is a *day of distress* and *rebuke* and *scorn*, for the children have *come to* birth, but there is no strength to bring forth.

4And Hizqiyyahu received the letter from the *hand* of the messengers and *read* it. And Hizqiyyahu went up to the House of *ayzal* and spread it before *ayzal*.

5And Hizqiyyahu prayed to *ayzal*, “*O ayzal* of hosts, *Elohim* of Yisra’el, the One who dwells between the keruḇim, *You* are *Elohim, You alone*, of all the reigns of the earth. *You* have made the heavens and earth.

6And Yeshayahu said to them, “Say this to your master, ‘Thus said *ayzal*, “*Do not be afraid* of the *words* which you have *heard*, with which the servants of the sovereign of Ashshur have *reviled* Me.”

7“*See*, I am putting a spirit in him and he *shall hear* a report and *return* to his own land. And I *shall cause* him to *fall* by the *sword* in his own land.”’ ”

8And the Rabshaqēh returned and *found* the sovereign of Ashshur fighting *against* Libnah, for he had *heard* that he had left Lakish.

9And he *heard* concerning Tirhaqah sovereign of Kush, “He has *come out to fight* with you.” And when he *heard* it, he *sent* messengers to Hizqiyyahu, saying,

10“*Speak* to Hizqiyyahu the sovereign of Yahudah, saying, ‘*Do not let your Elohim in whom you trust deceive* you, saying, ‘Yerushalayim is not given into the *hand* of the sovereign of Ashshur.’”

11“*See*, you have *heard* what the sovereigns of Ashshur have done to all lands by putting them under the *ban*. And are you going to be *delivered*?

12Have the *mighty ones* of the nations *delivered* those whom my fathers have *destroyed*, Gozan and Haran and Retseph and the sons of Eden who were in Telassar?

13Where is the sovereign of Ḥamath and the sovereign of Arpad and the sovereign of the city of Sepharwayim, Hēna and Iwwah?”

14And Hizqiyyahu prayed to *ayzal*, “*O ayzal* of hosts, *Elohim* of Yisra’el, the One who dwells between the keruḇim, *You* are *Elohim, You alone*, of all the reigns of the earth. *You* have made the heavens and earth.

15“*Incline Your ear, O ayzal* and *hear. open Your eyes, O ayzal* and *see*. And *hear all the words* of Sanḥērīḇ, who has *sent to reproach* the living *Elohim*.

16“*Truly, ayzal*, the sovereigns of Ashshur have laid *waste all* the lands and their land,

17and have put their *mighty ones* into the *fire*, for they were not *mighty ones*, but the *work* of men’s hands, *wood* and stone. And they *destroyed* them.

18And now, *O ayzal* our *Elohim*, *save us from his hand*, so that all the reigns of the earth *know* that *You* are *ayzal, You alone*.”

19Then Yeshayahu son of Amots *sent* to Hizqiyyahu, saying, “Thus said *ayzal* Elohim of Yisra’el, ‘*Because* you have prayed to *Me against* Sanḥērīḇ sovereign of Ashshur,

20this is the *word* which *ayzal* has *spoken* concerning him, “The maiden, the daughter of Tsiyon, has *despised* you; *mocked* you; the daughter of Yerushalayim has *shaken* her head behind you!”

21“*Whom* have you *reproached* and *reviled*? And *against whom* have you *raised* your *voice* and lifted up your eyes in *pride*? *Against the Set-apart One* of Yisra’el!

22By the *hand* of your servants you have *reproached* *ayzal* and said, ‘*With my many chariots I have come* up to the height of the mountains, to the limits of Lebanon. And I *cut down* its tall cedars..."
and its choice cypress trees and enter its farthest height, its thickest forest.

25'I have dug and drunk water and with the soles of my feet I have dried up all the streams of defence.'

26'Have you not heard long ago how I made it, from days of old, that I formed it? Now I have brought it about, that you should be for crushing walled cities into heaps of ruins.

27'And their inhabitants were powerless, they were overthrown and put to shame. They were as the grass of the field and as the green plant, as the grass on the housetops and as grain blighted before it is grown.

28-29'But I know your sitting down, your going out, your coming in and your rage against Me.

29'Because your rage against Me and your pride have come up to My ears, I shall put My hook in your nose and My bridle in your lips and I shall turn you back by the way which you came.

30'And this shall be the sign for you: This year you eat such as grows of itself and in the third year sow and reap, plant vineyards and eat the fruit of them.

31'And the remnant who have escaped of the house of Yahudah shall again take root downward and bear fruit upward.

32'For out of Yerushalayim comes forth a remnant and those who escape from Mount Tsiyon – the ardour of ăyăz of hosts does this.

33'Therefore thus said ăyăz concerning the sovereign of Ashshur, 'He does not come into this city, nor does he shoot an arrow there, nor does he come before it with shield, nor does he build a siege mound against it.

34'By the way that he came, by the same he turns back. And into this city he does not come,' declares ăyăz.

35'And I shall defend this city, to save it for My own sake and for the sake of My servant Dawid.'"

36'And a messenger of ăyăz went out and killed in the camp of Ashshur one hundred and eighty-five thousand. And they arose early in the morning and saw all of them, dead bodies.

37'And Sanhērib the sovereign of Ashshur broke camp and went away and turned back and remained at Ninewēh.

38'And it came to be, as he was bowing himself in the house of Nisroḵ his mighty one, that his sons Adrammelek and Shar’ēter smote him with the sword and escaped into the land of Ararat. And his son Esarhaddōn reigned in his place.

38 In those days Hizqiyyahu was sick and near death. And Yeshayahu the prophet, the son of Amots, came to him and said to him, ‘Thus said ăyăz, ‘Set your house in order, for you are going to die and not live.’ ’

2'And Hizqiyyahu turned his face toward the wall and prayed to ăyăz,

3'and said, “I pray, O ăyăz, please remember how I have walked before You in truth and with a perfect heart and have done what is good in Your eyes.” And Hizqiyyahu wept bitterly.

4'And the Word of ăyăz came to Yeshayahu, saying,

5‘Go and say to Hizqiyyahu, ‘Thus said ăyăz, the Elohim of Dawid your father, “I have heard your prayer, I have seen your tears. See, I am adding fifteen years to your days.

6‘And out of the hand of the sovereign of Ashshur I shall deliver you and this city and protect this city.”’

7‘And this is the sign to you from ăyăz, that ăyăz does this word which He has spoken:

8‘See, I am bringing the shadow on the sundial, which has gone down with the sun on the sundial of Ahaz, ten degrees backward.” And the sun returned ten degrees on the dial by which it had gone down.

9‘This is the writing of Hizqiyyahu sovereign of Yahudah, when he had been sick and had recovered from his sickness:

10‘I said, “Am I to go into the gates of the grave in the prime of my life? shall I be deprived of the rest of my years?”
I said, “I shall not see Yah – Yah in the land of the living! I shall no longer look on man with the inhabitants of the world!

My dwelling is plucked up, taken from me like a shepherd’s tent. I have cut off my life like a weaver; He cuts me off from the loom. From day to night You make an end of me.

I soothed myself until morning. Like a lion, so He shatters all my bones. From day to night You make an end of me.

Like a swallow or a thrush, so I chattered; I moaned like a dove; my eyes look weakly on high. O ayaz, I am oppressed, undertake for me!

What do I say? For He has spoken to me and He Himself has acted. Softly I go, all my years, because of the bitterness of my being.

O ayaz, by these do men live and my spirit finds life in all of them. Restore me and make me live.

See, for peace I had what was bitter, bitter. But You have lovingly delivered my being from the pit of corruption, for You have cast all my sins behind Your back.

For the grave does not thank You, nor death praise You; those who go down to the pit do not watch for Your truth.

The living, the living – he is praising You, as I do this day. A father makes known Your truth to his children.

ayaz, come to save me! And let us sing my songs with stringed instruments all the days of our life in the House of ayaz.”

For Yeshayahu had said, “Let them take a cake of figs and apply it on the boil, so that he lives.”

And Hizqiyahu asked, “What is the sign that I go up to the House of ayaz?”

At that time Merodak-Baladan son of Baladan, sovereign of Babel, sent letters and a present to Hizqiyahu, for he heard that he had been sick and had recovered.

And Hizqiyahu was pleased with them and showed them the house of his treasures, the silver and gold, the spices and precious ointment and all his armoury and all that was found among his treasures. There was not an object in his house or in all his rule that Hizqiyahu did not show them.

And Yeshayahu the prophet went to Sovereign Hizqiyahu and said to him, “What did these men say and from where did they come to you?” And Hizqiyahu said, “They came to me from a distant land, from Babel.”

And he said, “What have they seen in your house?” And Hizqiyahu said, “They have seen all that is in my house; there is not an object among my treasures that I did not show them.”

So Yeshayahu said to Hizqiyahu, “Hear the Word of ayaz of hosts:

See, the days are coming when all that is in your house and what your fathers have stored up until this day, shall be taken away to Babel; not a matter shall be left,” declares ayaz.

And they shall take some of your sons who are born to you, whom you bring forth. And they shall be eunuchs in the palace of the sovereign of Babel.”

And Hizqiyahu said to Yeshayahu, “The Word of ayaz which you have spoken is good!” And he said, “Because there is peace and truth in my days.”

Comfort, comfort My people!” says your Elohim.

Speak to the heart of Yerushalayim and cry out to her, that her hard service is completed, that her crookedness is pardoned, that she has received from the hand of ayaz double for all her sins.”

The voice of one crying in the wilderness, “Prepare the way of ayaz; make straight in the desert a highway for our Elohim.

Let every valley be raised and every mountain and hill made low.
And the steep ground shall become level and the rough places smooth.

5a And the esteem of אָיָל בָּאָה will be revealed and all flesh together shall see it. The mouth of אָיָל has spoken."

6The voice said, “Cry out!” and he said, “What do I cry?” “All flesh is grass and all its loveliness is like the flower of the field.

7Grass shall wither, the flower shall fade, when the Spirit of אָיָל has blown on it! Truly the people is grass!

8Grass shall wither, the flower shall fade but the Word of our Elohim stands forever.”

9You who bring the besorah to Tsiyon, get up into the high mountain. You who bring the besorah to Yerushalayim, lift up your voice with strength, lift it up, be not afraid. Say to the cities of Yahudah, “See your Elohim!”

10See, the Master אָיָל comes with a strong hand and His arm rules for Him. See, His reward is with Him and His recompense before Him.

11He feeds His flock like a shepherd, He gathers the lambs with His arm and carries them in His bosom, gently leading those who are with young.

12Who has measured the waters in the hollow of his hand and measured the heavens with a span and contained the dust of the earth in a balance and weighed the mountains in scales and the hills in a balance?

13Who has meted out the Spirit of אָיָל, or as His counsellor taught Him?

14With whom did He take counsel and who instructed Him and taught Him in the path of right-ruling? Who taught Him knowledge and showed Him the way of understanding?

15See, nations are as a drop in a bucket and are reckoned as dust on the balance. See, He lifts up isles as fine dust.

16And Lebanon is not enough to burn, nor its beasts enough for a burnt offering.

17All nations before Him are as a non-entity and they are reckoned by Him as less than a speck and emptiness.

18And to whom would you liken El? And what likeness would you compare to Him?

19The workman moulds a graven image and the goldsmith overspreads it with gold and the silversmith casts silver chains.

20He who is too poor for such an offering chooses a tree that does not rot. He seeks for himself a skilled craftsman to prepare a carved image that does not totter.

21Did you not know? Have you not heard? Has it not been declared to you from the beginning? Have you not understood from the foundations of the earth?

22It is He who sits above the circle of the earth and its inhabitants are like grasshoppers, who stretches out the heavens like a curtain and spreads them out like a tent to dwell in,

23who brings princes to naught, shall make the rulers of the earth as emptiness.

24Hardly have they been planted, hardly have they been sown, hardly has their stock taken root in the earth, when He shall blow on them and they wither and a whirlwind take them away like stubble.

25“And to whom then do you liken Me, or to whom am I compared?” says the Set-apart One.

26Lift up your eyes on high and see. Who has created these? He who is bringing out their host by number, He calls them all by name, by the greatness of His might and the strength of His power — not one is missing.

27Why do you say, O Ya'aqob and speak, O Yisra'el, “My way is hidden from אָיָל and my rights are overlooked by my Elohim”?

28Did you not know? Have you not heard? The everlasting Elohim, אָיָל, the Creator of the ends of the earth, neither faints nor is weary. His understanding is unsearchable.

29He gives power to the faint and to those who have no might He increases strength.

30Even youths shall faint and be weary
and young men stumble and fall,  
but those who wait on יהוה renew their strength, they raise up the wing like eagles, they run and are not weary, they walk and do not faint.

41  Be silent before Me, you coastlands and let peoples renew their power! Let them come near, then let them speak. Let us come together for right-ruling.

24 Who raised up the righteous one from the east, called him to His foot, gave the nations before him and made sovereigns submit to him? He gave them as the dust to his sword, as driven stubble to his bow.

34 He pursued them, passed over in safety, by a path that he had not gone with his feet.

4 Who has performed and done it, calling the generations from the beginning? ‘I, יהוה, am the first and with the last I am He.’ ”

Coastlands see it and fear, the ends of the earth are afraid – they draw near and come.

Everyone helps his neighbour and says to his brother, “Be strong!”

And the craftsman encourages the goldsmith. He who smooths with the hammer inspires him who strikes the anvil, saying of the joining, “It is good.” And he fastens it with nails, so it does not totter.

But you, Yisra’êl, are My servant, Ya’aqôb, whom I have chosen, the descendants of Abraham My friend,

whom I have taken from the ends of the earth and called from its farthest parts and said to You, ‘You are My servant, I have chosen you and have not rejected you.

Do not fear, for I am with you. Do not look around, for I am your Elohim. I shall strengthen you, I shall also help you, I shall also uphold you with the right hand of My righteousness.’

See, all those who raged against you are ashamed and blush, they are as nonexistent. And the men who strive with you perish.

You seek them but do not find them, those who struggle with you. Those who fight you are as non-existent, as naught.

For I, יהוה your Elohim, am holding your right hand, saying to you, ‘Do not fear, I shall help you.’

Do not fear, you worm Ya’aqôb, you men of Yisra’êl! I shall help you,” declares יהוה and your Redeemer, the Set-apart One of Yisra’êl.

See, I shall make you into a new threshing sledge with sharp teeth, let you thresh mountains and beat them small and make hills like chaff.

You winnow them, the wind lifts them up and the whirlwind scatters them; but you, you rejoice in יהוה and boast in the Set-apart One of Yisra’êl.

When the poor and needy seek water and there is none and their tongues have failed for thirst, I, יהוה, do answer them; I, the Elohim of Yisra’êl, do not forsake them.

I open rivers on bare hills and fountains in the midst of valleys; I make a wilderness become a pool of water and a dry land springs of water.

I set in the wilderness cedar, acacia and myrtle and oil tree; I place in the desert cypress, pine and box tree together.

So that they see and know and consider and understand together, that the hand of יהוה has done this and the Set-apart One of Yisra’êl has created it.

Present your case,” says יהוה.

“Let your strong ones come near,” says the Sovereign of Ya’aqôb.

Let them draw near and declare to us what is going to take place; let them declare the former events, what they were and we consider them and know the latter end of them; or announce to us what is coming.

Declare the events that are going to come hereafter and we know that you are mighty ones; yea, do good or do evil and let us be amazed and see it together.

See, you are of naught and your
work a breath; he who chooses you is an abomination.

25*I have stirred up one from the north and he comes; from the rising of the sun he calls on My Name. And he comes against princes as though mortar, as the potter treads clay.

26**Who has declared from the beginning and we know? and former times and we say, ‘He is righteous’? No, no one is declaring; no, no one is proclaiming; no, no one is hearing your words.

27**He who is First said to Tsiyon, ‘See, see them!’ And to Yerushalayim I give one who brings the besorah .

28**And I see that there is no man and of these, there is no counsellor, who, when I ask of them, answers a word.

29**See, all of them are naught, their moulded images are wind and confusion.

42 “See, My Servant whom I uphold, My Chosen One My being has delighted in! I have put My Spirit upon Him; He brings forth right-ruling to the nations.

29*He does not cry out, nor lifts up His voice, nor causes His voice to be heard in the street.

30*A crushed reed He does not break and smoking flax He does not quench. He brings forth right-ruling in accordance with truth.

31*He does not become weak or crushed, until He has established right-ruling in the earth. And the coastlands wait for His Torah.”

5Thus said the Ėl, Āyāz, who created the heavens and stretched them out, who spread forth the earth and that which comes from it, who gives breath to the people on it and spirit to those who walk on it:

6*I, Āyāz, have called You in righteousness and I take hold of Your hand and guard You and give You for a covenant to a people, for a light to the gentiles, 7to open blind eyes, to bring out prisoners from the prison, those who sit in darkness from the prison house.

8*I am Āyāz, that is My Name and My esteem I do not give to another, nor My praise to idols.

9*See, the former predictions have come and new ones I am declaring; before they spring forth I’ll let you hear them.”

10Sing to Āyāz a new song; His praise from the ends of the earth, you who go down to the sea and all that is in it, you coastlands and you inhabitants of them!

11Let the wilderness and its cities lift up their voice, the villages where Qēdār dwells. Let the inhabitants of Sela sing, let them shout from the top of the mountains.

12Let them give esteem to Āyāz and declare His praise in the coastlands.

13Āyāz goes forth like a mighty man. He stirs up ardour like a fighter. He cries out, yea, shout aloud. Over His enemies He shows Himself mighty.

14*I have kept silent from of old, I have been still and held Myself back. Like a woman in labour I now cry out, I pant and gasp at once.

15*I lay waste mountains and hills and I dry up all their plants. And I shall make rivers become coastlands and I dry up pools.

16**And I shall lead the blind by a way they have not known – in paths they have not known I lead them. I make darkness light before them and crooked places straight. These matters I shall do for them and I shall not forsake them.

17**Those who trust in idols, who say to the moulded images, ‘You are our mighty ones,’ shall be turned back, utterly ashamed.

18**Hear, you deaf! And look, you blind, and see.

19**Who is blind but My servant, or deaf as My messenger whom I send? Who is blind as he who is at peace and blind as servant of Āyāz?

20**You see much but do not observe;
your ears are open, but do not hear.”

21 It has delighted אֲיַאָל, for the sake of His righteousness, to make the Torah great and esteemed.

22 But this is a people robbed and plundered, all of them are snared in holes and they are hidden in prison houses. They have become a prey, with no one to deliver – for plunder and no one to say, “Restore!”

23 Who among you gives ear to this, pays attention and hears for the time to come?

24 Who gave Ya'aqob for plunder and Yisra'el to the robbers? Was it not אֲיַאָל, He against whom we sinned? For they would not walk in His ways and they did not obey His Torah!

25 So He has poured on him His burning displeasure and the strength of battle and it set him on fire all around, yet he did not understand. And it burned against him, yet he did not take it to heart!

43 But now thus said אלהים, your Creator, O Ya'aqob and He who formed you, O Yisra'el, “Do not fear, for I have redeemed you. I have called you by your name, you are Mine.

2 When you pass through the waters, I am with you; and through rivers, they do not overflow you. When you walk through fire, you are not scorched and a flame does not burn you.

3 For I am אלהים your Elohim, the set-apart One of Yisra'el, your Saviour; I gave Mitsrayim for your ransom, Kush and Seba in your place.

4 Since you were precious in My eyes, you have been esteemed and I have loved you. And I give men in your place and peoples for your life.

5 Do not fear, for I am with you. I shall bring your seed from the east and gather you from the west.

6 I shall say to the north, ‘Give them up!’ And to the south, ‘Do not keep them back!’ Bring My sons from afar and My daughters from the ends of the earth – all those who are called by My Name, whom I have created, formed, even made for My esteem.”

8 He shall bring out a blind people who have eyes and deaf ones who have ears.

9 All the nations shall be assembled and the peoples be gathered. Who among them declares this and show us former events? Let them give their witnesses, to be declared right; or let them hear and say, “It is truth.”

10 “You are My witnesses,” declares אלהים, “And My servant whom I have chosen, so that you know and believe Me and understand that I am Elohim. Before Me there was no El formed, nor after Me there is none.

11 “I, I am אלהים and besides Me there is no saviour.

12 “I, I have declared and saved and made known and there was no foreign mighty one among you. You are My witnesses,” declares אלהים, “that I am Elohim.

13 “Even from the day I am Elohim and no one delivers out of My hand. I work and who turns it back?”

14 Thus said אלהים, your Redeemer, the Set-apart One of Yisra'el, “For your sake I shall send to Babel and bring them all down as fugitives, even the Chaldeans, who rejoice in their ships.

15 “I am אלהים, your Set-apart One, Creator of Yisra'el, your Sovereign.”

16 Thus said אלהים, who makes a way in the sea and a path through the mighty waters,

17 who brings forth the chariot and horse, the army and the power (they lie down together, they do not rise, they have been extinguished, they have been quenched like a wick):

18 “Do not remember the former events, nor consider the events of old.

19 “See, I am doing what is new, let it now spring forth. Do you not know it? I am even making a way in the wilderness and rivers in the desert.

20 “The beast of the field esteems Me, the jackals and the ostriches, because I have given waters in the wilderness and rivers in the desert, to give drink to My people, My chosen,
21 this people I have formed for **Myself**, let them relate **My** praise.
22 **But** you have not called on **Me**, O Ya‘aqoḇ, for you have been weary of **Me**, O Yisra‘ĕl.
23 **You** have not brought **Me** the sheep for your burnt offerings, nor have you esteemed **Me** with your slaughterings. I have not **caused** you to serve with grain offerings, nor wearied you with incense.
24 **You** have not brought **Me** sweet cane with silver, nor have you satisfied **Me** with the fat of your slaughterings. You have only burdened **Me** with your sins, you have wearied **Me** with your crookednesses.
25 I, **I am He** who blots out your transgressions for **My** own sake and **remember** your sins no more.
26 **Remind Me**, let us enter into judgment, together; relate, that you might be declared right.
27 **Your first** father sinned and your interpreters have transgressed against **Me**.
28 So I have profaned the chief ones of the set-apart place and I have delivered up Ya‘aqoḇ to the curse and Yisra‘ĕl to scorn.

44 “**But now hear**, O Ya‘aqoḇ **My** servant and Yisra‘ĕl whom I have chosen.
2 Thus said **AYAZ** who made you and formed you from the womb, who helps you, ‘**Do not fear**, O Ya‘aqoḇ **My** servant and Yeshurun, whom I have chosen.
3 For I pour water on the thirsty and floods on the dry ground. I pour **My** Spirit on your seed and **My** blessing on your offspring,
4 and they shall spring up among the grass like willows by streams of water.’
5 One says, ‘I belong to **AYAZ**; another calls himself by the name of Ya‘aqoḇ; another writes with his hand, ‘Unto **AYAZ,**’ and names himself by the name of Yisra‘ĕl.
6 Thus said **AYAZ**, **Sovereign of** Yisra‘ĕl and his Redeemer, **AYAZ** of hosts, ‘I am the First and I am the Last, besides **Me** there is no Elohim.
7 **And who is like Me?** Let him call and declare it and lay it before **Me**, since I appointed the everlasting people. And the events that are coming and those that do come, let them declare these to them.
8 ‘**Do not fear**, nor be afraid. Have I not since made you hear and declared it? You are **My** witnesses. Is there an Eloah besides **Me**? There is no other Rock, I know not one.’ ”
9 Those who make an idol, all of them are emptiness and their delights do not profit. And they are their own witnesses; they neither see nor know, so that they are put to shame.
10 **Who** would form a mighty one or cast an idol that is of no value?
11 **See**, all his companions are ashamed and the workmen, they are but men. Let them all be gathered together, let them stand up, let them fear, let them be put to shame, altogether.
12 The craftsman in iron with the tools works one in the coals and fashions it with hammers and works it with the strength of his arms. Even so, he shall be hungry and has no strength; he drinks no water and is weary.
13 The carpenter stretches out his rule, he outlines it with chalk; he fashions it with a plane and he outlines it with the compass and makes it like the figure of a man, according to the comeliness of a man, to remain in the house.
14 He cuts down cedars for himself and takes cypress and oak, which he raised among the trees of the forest. He has planted a pine and the rain nourishes it.
15 And it shall be for a man to burn, for he takes some of it and warms himself. He also kindles it and shall bake bread. He also makes a mighty one and bows himself to it – has made it a carved image and falls down before it.
16 Half of it he shall burn in the fire; with this half he eats meat. He roasts a roast and is satisfied. He also warms...
himself and says, “Aha, I am warm, I have seen the fire.”

17 And the rest of it he makes into a mighty one, his carved image. He falls down before it and worships, prays to it and says, “Deliver me, for you are my mighty one.”

18 They do not know nor understand, for He has smeared their eyes from seeing and their hearts from understanding.

19 And no one recalls it to his heart, nor is there knowledge nor understanding to say, “I have burned half of it in the fire and I have also baked bread on its coals; I have roasted meat and eaten it. And shall I make the rest of it an abomination? Should I fall down before a log of wood?”

20 Feeding on ashes, a deceived heart turns him aside and he does not deliver his being, nor says, “Is there not a lie in my right hand?”

21*Remember these matters, O Ya’aqob and Yisra’ĕl, for you are My servant! I have formed you, you are My servant, O Yisra’ĕl, do not forget Me!

22*I shall wipe out your transgressions like a cloud and your sins like a mist. Return to Me, for I shall redeem you.”

23 Sing, O heavens, for ayal shall do it! Shout, O depths of the earth! Break forth into singing, O mountains, forest and every tree in it! For ayal shall redeem Ya’aqob and make Himself clear in Yisra’ĕl.

24 Thus said ayal, your Redeemer and He who formed you from the womb, “I am ayal, doing all, stretching out the heavens all alone, spreading out the earth, with none beside Me,

25 frustrating the signs of the babblers and driving diviners mad, turning wise men backward and making their knowledge foolish,

26 confirming the Word of His servant and completing the counsel of His messengers, who says of Yerushalayim, ‘Be inhabited,’ and of the cities of Yahudah, ‘They shall be built and her ruins raised up by Me,’

27 who is saying to the deep, ‘Be dry and your rivers I dry up,’

28 who is saying of Koresh, ‘He is My shepherd and he completes all My pleasure, even saying to Yerushalayim, “Let her be built,” and to the Hĕkal, “Let her foundation be laid.” ’

45 Thus said ayal to His anointed, to Koresh, whose right hand I have grasped, to subdue nations before him and ungird the loins of sovereigns, to open before him the double doors, so that gates are not shut:

21 I go before you and make the crooked places straight; I shatter the gates of bronze and cut down the bars of iron.

3 And I shall give you the treasures of darkness and hoarded wealth of secret places, so that you know that I, ayal, who are calling you by your name, am the Elohim of Yisra’ĕl.

4 For the sake of Ya’aqob My servant and of Yisra’ĕl My chosen, I also call you by your name, I give you a title, though you have not known Me.

5 I am ayal and there is none else – there is no Elohim besides Me. I gird you, though you have not known Me,

6 so that they know from the rising of the sun to its setting that there is none but Me. I am ayal and there is none else,

7 forming light and creating darkness, making peace and creating evil. I, ayal, do all these.’

8 Rain down, O heavens, from above and let clouds pour down righteousness. Let the earth open, let them bring forth deliverance and let righteousness spring up together. I, ayal, have created it.

9 Woe to him who strives with his Maker! (a potsherd with the potsherds of the earth). Does clay say to him who forms it, ‘What are you making?’ Or your handiwork say, ‘He has no hands’?

10 Woe to him who says to his father, ‘What are you bringing forth?’ Or to the woman, ‘What are you laboring over?’ ”
11Thus said Ēl, the Set-apart One of Yisra’ēl and his Maker, “Do you ask Me about My sons what is to come? And about the work of My hands do you command Me?

12“I have made the earth and created man on it. I, My hands have stretched out the heavens and all their host I have commanded.

13“I have stirred him up in righteousness and all his ways I make straight. He builds My city and lets My exiles go, not for price nor reward,” declares Ēl of hosts.

14Thus said Ēl, “The labour of Mitsrayim and merchandise of Kush and of the Sebaites, men of size, come over to you and they are yours. They walk behind you, they come over in chains and they bow down to you. They make supplication to you, saying, ‘Indeed, Ēl is in you and there is none else, no mighty one.’”

15Truly You are Ēl, who hide Yourself, O Elohim of Yisra’ēl, Saviour!

16They shall be put to shame and even be humiliated, all of them – the makers of idols shall go away together in humiliation.

17Yisra’ēl shall be saved by Ēl with an everlasting deliverance. You are not to be ashamed nor hurt, forever and ever.

18For thus said Ēl, Creator of the heavens, He is Elohim, Former of earth and its Maker, He established it, He did not create it to be empty, He formed it to be inhabited: “I am Ēl and there is none else.

19“I have not spoken in secret, in a dark place of the earth. I have not said to the seed of Ya’aqob, ‘Seek Me in vain.’ I am Ēl, speaking righteousness, declaring matters that are straight.

20Gather yourselves and come; draw near together, you who have escaped from the gentiles. No knowledge have they who are lifting up the wood of their carved image and pray to a mighty one that does not save.

21Declare and bring near, let them even take counsel together. Who has announced this from of old? Who has declared it from that time? Is it not I, Ēl? And there is no mighty one besides Me, a righteous Ėl and a Saviour, there is none besides Me.

22“Turn to Me and be saved, all you ends of the earth! For I am Ėl and there is none else.

23“I have sworn by Myself, a word has gone out of My mouth in righteousness and shall not return, so that to Me every knee shall bow, every tongue shall swear.

24“One shall say, ‘Only in Ēl do I have righteousness and strength’ – he comes to Him. And all those displeased with Him shall be put to shame.

25“In Ēl all the seed of Yisra’ēl shall be declared right and boast.”

46 Bēl has bowed down, Nebo is stooping, their idols were on the beasts and on the cattle. That which is carried is burdensome, a burden to the weary.

2They have stooped, they have bowed down together, they were unable to deliver the burden, but they themselves went into captivity.

3Listen to Me, O house of Ya’aqob and all the remnant of the house of Yisra’ēl, who are borne from the belly, who are carried from the womb:

4even to your old age, I am He and even to grey hairs I carry! I have made and I bear and I carry and rescue.

5“The whom do you liken Me and compare Me and make Me similar, that we should be alike?

6They pour gold out of the bag and weigh silver on the scale. They hire a goldsmith and he makes it a mighty one. They fall down and bow themselves.

7“They bear it on the shoulder, they carry it and set it in its place and it stands – from its place it does not move. Though one cries out to it, it does not answer nor save him from his distress.

8Remember this and show yourselves men; turn it back, you
47 Come down and sit in the dust, O maiden daughter of Babel. Sit on the ground without a throne, O daughter of the Chaldeans! For no more do they call you tender and delicate.

2s Take the millstones and grind flour. Remove your veil, lift up the skirt, uncover the leg, pass through rivers.

3s Let your nakedness be uncovered, let your shame also be exposed. I take vengeance and meet no man.

4 Our Redeemer, אֲבָא הָאָרֶץ of hosts is His Name, the Set-apart One of Yisra’el.

5s Sit silent and go into darkness, O daughter of the Chaldeans! For no more do they call you Mistress of Reigns.

6s I was wroth with My people, I have profaned My inheritance and I gave them into your hand. You showed them no compassion, you made your yoke very heavy on the elderly.

7s And you said, ‘I am mistress forever,’ so that you did not take these matters to heart and did not remember the latter end of them.

8s And now, hear this, you who are given to pleasures, who dwells complacently, who says in your heart, ‘I am and there is none but me. I do not sit as a widow, nor do I know the loss of children.’

9s Both of these come to you suddenly, in one day: the loss of children and widowhood. They shall come upon you in completeness, because of your many witchcrafts, for your numerous great potent spells.

10s And you have trusted in your evil, you have said, ‘No one sees me.’ Your wisdom and your knowledge have led you astray. And you have said in your heart, ‘I am and there is none but me.’

11s But evil shall come upon you, you not knowing from where it arises and trouble fall upon you, you being unable to put it off and ruin come upon you suddenly, which you know not.

12s Stand now with your potent spells and your many witchcrafts, in which you have laboured from your youth, if so be you are able to profit, if so be you find strength.

13s You are exhausted by your many counsels; let the astrologers, the stargazers and those who prognosticate by the new moons stand up and save you from what is coming upon you.

14s See, they shall be as stubble, fire shall burn them, they do not deliver themselves from the power of the flame, there is not a coal to be warmed by, nor a fire to sit before it!

15s So they shall be to you with whom you have laboured, your merchants from your youth. They shall wander, each one his own way, there is none to save you.

48 “Hear this, O house of Ya’aqob, who are called by the Name of Yisra’el and have come from the waters of Yahudah, who swear by the Name of אֲבָא הָאָרֶץ and profess the Elohim of Yisra’el – though not in truth or in righteousness –

2s for they call themselves after the set-apart city and lean on the Elohim of Yisra’el – אֲבָא הָאָרֶץ of hosts is His Name:
34I have declared the former events from the beginning and they went forth from My mouth and I made you hear them. Suddenly I acted and they came to be.
34Because I knew that you were hard and your neck was an iron sinew and your forehead bronze,
3therefore I declared it to you long ago. Before it came I made you hear, lest you should say, ‘My idol has done them and my moulded image commanded them.’
64You have heard, look at them all. And do you not declare it? From now on I shall make you hear new ones, even hidden ones, which you have not known.
74Now they shall be created and not long ago. And before this day you have not heard them, lest you should say, ‘Look, I knew them.’
84No, you have not heard; no, you have not known; no, from of old your ear has not been open. Because I knew that you are indeed treacherous and are called ‘a transgressor from the womb.’
94For My Name’s sake I postponed My displeasure and for My praise I held it back from you, so as not to cut you off.
104See, I have refined you, but not as silver; I have chosen you in the furnace of affliction.
114For My own sake, for My own sake, I do it. For how is it profaned? And My esteem I do not give to another.
124Listen to Me, O Ya’aqob and Yisra’el, My called: I am He, I am the First, I am also the Last.
134Also, My hand has laid the foundation of the earth and My right hand has stretched out the heavens. I call to them, let them stand together.
144All of you, gather yourselves and hear! Who among them has declared these? Ayal has loved him. Let him do His pleasure on Babel and His arm be on the Chaldeans.
154I, I have spoken, I have also called him, I have brought him and he shall make his way prosperous.
164Come near to Me, hear: I have not spoken in secret from the beginning; from the time that it was, I was there. And now the Master Ayal has sent Me and His Spirit.”
17Thus said Ayal, your Redeemer, the Set-apart One of Yisra’el, “I am Ayal your Elohim, teaching you what is best, leading you by the way you should go.
184If only you had listened to My commands! Then your peace would have been like a river and your righteousness like the waves of the sea.
194And your seed would have been like the sand and the offspring of your inward parts like the grains of sand. His name would not have been cut off nor destroyed from before Me.
204Come out of Babel! Flee from the Chaldeans! Declare this with a voice of singing, proclaim it, send it out to the end of the earth! Say, ‘Ayal has redeemed His servant Ya’aqob!’”
21And they did not thirst when He led them through the deserts; He caused waters from a rock to flow for them; He split the rock and waters gushed out.
224There is no peace for the wrong,” said Ayal.”

49Listen to Me, O coastlands and hear, you peoples from afar! Ayal has called Me from the womb, from My mother’s belly He has caused My Name to be remembered.
2And He made My mouth like a sharp sword, in the shadow of His hand He hid Me and made Me a polished shaft. In His quiver He hid Me.”
3And He said to Me, ‘You are My servant, O Yisra’el, in whom I am adored.’
4And I said, ‘I have laboured in vain, I have spent my strength for emptiness and in vain. But my right-ruling is with Ayal and my work is with my Elohim.’”
5And now said Ayal – who formed Me from the womb to be His Servant,
to bring Ya’aqob back to Him, though Yisra’el is not gathered to Him, yet I am esteemed in the eyes of Ayal and My Elohim has been My strength –  

6 and He says, “Shall it be a small matter for You to be My Servant to raise up the tribes of Ya’aqob and to bring back the preserved ones of Yisra’el? And I shall give You as a light to the gentiles, to be My deliverance to the ends of the earth!”  

7 Thus said Ayal, the Redeemer of Yisra’el, their Set-apart One, to the despised, to the loathed One of the nation, to the Servant of rulers, “Sovereigns shall see and arise, rulers also shall bow themselves, because of Ayal who is steadfast, the Set-apart One of Yisra’el. And He has chosen You!”  

8 Thus said Ayal, “In a favourable time I shall answer You and in the day of deliverance I shall help You – and I guard You and give You for a covenant of the people, to restore the earth, to cause them to inherit the ruined inheritances,  

to say to the prisoners, ‘Go out,’ to those who are in darkness, ‘Show yourselves.’ “Let them feed on the ways and let their pasture be on all bare hills.  

10 They shall not hunger nor thirst, neither heat or sun strike them, for He who has compassion on them shall lead them, even by fountains of water guide them.  

11 And I shall make all My mountains a way and My highways raised up.  

12 See, these come from far away and see, those from the north and the west and those from the land of Sinim.”  

13 Sing, O heavens, rejoice, O earth! And break out in singing, O mountains! For Ayal shall comfort His people and have compassion on His afflicted ones.  

14 But Tsiyon says, “Ayal has forsaken me and Ayal has forgotten me.”  

15 Would a woman forget her nursing child and not have compassion on the son of her womb? Though they forget, I’ll never forget you.  

16 “See, I have inscribed you on the palms of My hands; your walls are always before Me.  

17 Your sons shall hurry, your destroyers and those who laid you waste depart from you.  

18 Lift up your eyes round about and see, all of them gather together and come to you. As I live,” declares Ayal, “you shall put on all of them as an ornament and bind them on you as a bride does.  

19 For your wastes and your deserted places and the land of your destruction, shall soon be too narrow for the inhabitants, while those who swallowed you up are far away.  

20 The sons of your bereavement shall yet say in your ears, ‘The place is too narrow for me, make room for me to live.’  

21 And you shall say in your heart, ‘Who has brought forth these for me, since I am bereaved and barren, an exile and wandering to and fro? And who reared them? See, I was left alone – from where did these come?’ ”  

22 Thus said the Master Ayal, “See, I lift My hand up to the gentiles and set up My banner for the peoples; and they shall bring your sons in their arms and your daughters carried on their shoulders;  

23 And sovereigns shall be your foster fathers and their sovereignesses your nursing mothers. They bow down to you with their faces to the earth and lick up the dust of your feet. And you shall know that I am Ayal – those who wait for Me shall not be ashamed.”  

24 Is prey taken from the mighty and the captives of the righteous delivered?  

25 Yet thus said Ayal, “Even the captives of the mighty is taken away and the prey of the ruthless is delivered; and I strive with him who strives with you and I save your children.  

26 And I shall feed those who oppress you with their own flesh and let them drink their own blood as sweet wine.
All flesh shall know that I, Ayaz, am your Saviour and your Redeemer, the Elohim of Ya’aqob.

50 Thus says Ayaz, “Where is the certificate of your mother’s divorce, whom I have put away? Or which of My creditors is it to whom I have sold you? Look, you were sold for your crookedness and your mother was put away for your transgressions.

24 When I came, why was there no one? When I called, why was there no one to answer? Was My hand too short to redeem? Or have I no power to deliver? See, by My rebuf I dry up the sea, I make the rivers a wilderness; their fish stink for there is not water and die of thirst.

34 I clothe the heavens with darkness and I make sackcloth their covering.”

4 The Master Ayaz has given Me the tongue of taught ones, that I should know to help the weary with a word. He wakes Me morning by morning; he wakes My ear to hear as taught ones.

5 The Master Ayaz has opened My ear and I was not rebellious nor did I turn away.

6 I gave My back to those who struck Me and My cheeks to those who plucked out the beard and I did not hide My face from humiliation and spitting.

7 And the Master Ayaz helps Me, therefore I shall not be humiliated. So I have set My face like a flint and I know that I am not put to shame.

8 Near is He who declares Me right. Who would contend with Me? Let us stand together. Who is My adversary? Let him come near Me.

9 See, the Master Ayaz helps Me. Who would declare Me wrong? See, all of them wear out like a garment, a moth eats them.

10 Who among you is fearing Ayaz, obeying the voice of His Servant, that has walked in darkness and has no light? Let him trust in the Name of Ayaz and lean upon his Elohim!

11 See, all you who light a fire, girding on burning arrows: walk in the light of your fire and in the burning arrows you have lit. From My hand you shall have this: you shall lie down in grief!

51 “Listen to Me, you who pursue righteousness, seeking Ayaz. Look to the rock you were hewn from and to the hole of the pit you were dug from.

24 Look to Abraham your father and to Sarah who bore you because he was alone when I called him and I blessed him and increased him.

34 For Ayaz shall comfort Tsiyon, He shall comfort all her waste places. For He makes her wilderness like Eden and her desert like the garden of Ayaz. Joy and gladness are found in it, thanksgiving and the voice of song.

44 Listen to Me, My people and give ear to Me, O My nation, for the Torah goes forth from Me and My right-ruling I set as a light to peoples.

54 My righteousness is near, My deliverance shall go forth and My arms judge peoples. Coastlands wait upon Me and for My arm they wait expectantly.

64 Lift up your eyes to the heavens and look on the earth beneath, for the heavens shall vanish like smoke and the earth wear out like a garment and those who dwell in it die as gnats. But My deliverance is forever and My righteousness is not broken.

74 Listen to Me, you who know righteousness, a people in whose heart is My Torah: do not fear the reproach of men, nor be afraid of their revilings.

84 For a moth eats them like a garment and a worm eats them like wool; but My righteousness is forever and My deliverance to all generations.”

94 Awake, awake, put on strength, O arm of Ayaz! Awake as in days of old, everlasting generations. Was it not You who cut Rahab apart and pierced the Crocodile?
Was it not You who dried up the sea, the waters of the great deep, who made the depths of the sea a way for the redeemed to pass over?

And let the ransomed of Ayaz return. And they shall come to Tsiyon with singing, with everlasting joy on their heads. Let them attain joy and gladness; sorrow and sighing shall flee away.

I, I am He who comforts you. Who are you that you should be afraid of man that dies and of the son of man who is made like grass?

And you have forgotten Ayaz, your Maker who stretched out the heavens and laid the foundations of the earth and you continually fear, all the day, because of the rage of the oppressor, as he has prepared to destroy. And where is the rage of the oppressor?

Bowed, he hastens to be loosened, that he should not die in the pit and that his bread should not fail.

But I am Ayaz your Elohim, stirring up the sea and its waves roar. Ayaz of hosts is His Name.

And I have put My Words in your mouth and with the shadow of My hand I have covered you, to plant the heavens and to guide her. And of all the sons she has brought up, none takes her by the hand.

Both these are coming upon you – who is sorry for you?: Ruin and destruction, scarcity of food and sword. How shall I comfort you?

Your sons have fainted, they lie at the head of all the streets, like a gazelle in a net. They are filled with the wrath of Ayaz, the rebuke of your Elohim.

Therefore please hear this, you afflicted and drunk, but not with wine.

Thus said your Master, Ayaz and your Elohim, who pleads the cause of His people, “See, I shall take out of your hand the cup of reeling, the dregs of the cup of My wrath – never again shall you drink it.

And I shall put it into the hand of those who afflict you, who have said to your being, ‘Bow down and we pass over you.’ And you made your back like the ground and as the street, to walk over.”

52 Awake, awake! Put on your strength, O Tsiyon, put on your garments of splendour, O Yerushalayim, the set-apart city! For no more do the uncircumcised and the unclean come into you.

Shake yourself from the dust, arise and sit down, O Yerushalayim. Loose yourself from the bonds of your neck, O captive daughter of Tsiyon!

For thus said Ayaz, “You have been sold for naught and you are redeemed not with silver.”

For thus said the Master Ayaz, “At first My people went down into Mitsrayim to sojourn there and Ashshur oppressed them without cause.

And now, what have I here,” declares Ayaz, “that My people are taken away for naught? Those who rule over them make them wail,” declares Ayaz, “and My Name is despised all day continually.

Therefore My people shall know My Name, in that day, for I am the One who is speaking. See, it is I.”

How pleasant upon the mountains are the feet of him who brings the besorah, who proclaims peace, who brings good news, who proclaims deliverance, who says to Tsiyon “Your Elohim reigns!”

The voice of your watchmen! They shall lift up their voices, together they shout for joy, because eye to eye they see the return of Ayaz to Tsiyon.

Break forth into joy, sing together, you waste places of Yerushalayim! For Ayaz shall comfort His people,
He shall redeem Yerushalayim.  
10Ayal shall lay bare His set-apart arm in the eyes of all the nations. And all the ends of the earth shall see the deliverance of our Elohim.  
11Turn aside! Turn aside! Come out from there, touch not the unclean. Come out of her midst, be clean, you who bear the vessels of Ayal.  
12For you shall not come out in haste, nor go in flight. For Ayal is going before you and the Elohim of Yisra'el is your rear guard.  
13See, My Servant shall work wisely, He shall be exalted and lifted up and very high.  
14As many were astonished at You – so the disfigurement beyond any man’s and His form beyond the sons of men –  
15He shall likewise startle many nations. Sovereigns shut their mouths at Him, for what had not been recounted to them they shall see and what they had not heard they shall understand.

53 Who has believed our report? And to whom was the arm of Ayal revealed?  
2For He grew up before Him as a tender plant and as a root out of dry ground. He has no form or splendour that we should look upon Him, nor appearance that we should desire Him – despised and rejected by men, a man of pains and knowing sickness. And as one from whom the face is hidden, being despised and we did not consider Him.  
3Truly, He has borne our sicknesses and carried our pains. Yet we reckoned Him stricken, smitten by Elohim and afflicted.  
4But He was pierced for our transgressions, He was crushed for our crookedness. The chastisement for our peace was upon Him and by His stripes we are healed.  
5We all, like sheep, went astray; each one of us has turned to his own way and Ayal has laid on Him the crookedness of us all.  

7He was oppressed and He was afflicted, but He did not open His mouth. He was led as a lamb to the slaughter and as a sheep before its shearsers is silent, but He did not open His mouth.  
8He was taken from prison and from judgment. And as for His generation, who considered that He shall be cut off from the land of the living? For the transgression of My people He was stricken.  
9And He was appointed a grave with the wrong and with the rich at His death, because He had done no violence, nor was deceit in His mouth.  
10But Ayal was pleased to crush Him, He laid sickness on Him, that when He made Himself an offering for guilt, He would see a seed, He would prolong His days and the pleasure of Ayal prosper in His hand.  
11He would see the result of the suffering of His life and be satisfied. Through His knowledge My righteous Servant makes many righteous and He bears their crookednesses.  
12Therefore I give Him a portion among the great and He divides the spoil with the strong, because He poured out His being unto death and He was counted with the transgressors and He bore the sin of many and made intercession for the transgressors.

54 “Sing, O barren one, you who did not bear! Break forth into singing and cry aloud, you who have not been in labour! For the children of the deserted one are more than the children of the married woman,” said Ayal.  
22“Enlarge the place of your tent and let them stretch out the curtains of your dwellings, spare not. Lengthen your cords and strengthen your stakes.  
32“For you shall break forth to the right and to the left and your seed inherit the nations and make the deserted cities inhabited.  
42“Do not fear, for you shall not be put to shame, nor hurt, you shall not be
humiliated. For the shame of your youth you shall forget and not remember the reproach of your widowhood any more.

54 For your Maker is your husband, ἀγαθόν of hosts is His Name and the Set-apart One of Yisra’ĕl is your Redeemer. He is called the Elohim of all the earth.

54 For ἀγαθόν has called you like a woman forsaken and grieved in spirit, like a wife of youth when you were refused,” declares your Elohim.

54 For a little while I have forsaken you, but with great compassion I shall gather you, but with great compassion I shall gather you.

54 In an overflow of wrath I hid My face from you for a moment, but with everlasting kindness I shall have compassion on you,” said ἀγαθόν, your Redeemer.

54 For this is the waters of Noah to Me, in that I have sworn that the waters of Noah would never again cover the earth, so have I sworn not to be wroth with you, nor to rebuke you.

54 For though the mountains be removed and the hills be shaken, My kindness is not removed from you, nor is My covenant of peace shaken,” said ἀγαθόν, who has compassion on you.

54 O you afflicted one, tossed with storm and not comforted, see, I am setting your stones in antimony and shall lay your foundations with sapphires, and shall make your battlements of rubies, your gates of crystal and all your walls of precious stones, and all your children taught by ἀγαθόν and the peace of your children great.

54 In righteousness you shall be established – far from oppression, for you shall not fear and far from ruin, for it does not come near you.

54 See, they shall indeed assemble, but not because of Me. Whoever shall assemble against you falls for your sake!

54 See, I Myself have created the blacksmith who blows the coals in the fire, who brings forth an instrument for his work. And I have created the waster to destroy.

55 “No weapon formed against you shall prosper and every tongue which rises against you in judgment you shall prove wrong. This is the inheritance of the servants of ἀγαθόν and their righteousness from Me,” declares ἀγαθόν.

55 “Oh everyone who thirsts, come to the waters. And you who have no silver, come, buy and eat. Come, buy wine and milk without silver and without price.

55 Why do you weigh out silver for what is not bread and your labour for what does not satisfy? Listen, listen to Me and eat what is good and let your being delight itself in fatness.

55 Incline your ear and come to Me. Hear, so that your being lives. Let Me make an everlasting covenant with you, the trustworthy kindnesses of Dawi. See, I have given Him as a witness to the people, a Leader and a Commander for the people.

55 See, a nation you do not know you shall call and a nation who does not know you run to you, because of ἀγαθόν your Elohim and the Set-apart One of Yisra’ĕl, for He has adorned you.”

6 Seek ἀγαθόν while He is to be found, call on Him while He is near.

7 Let the wrong forsake his way and the unrighteous man his thoughts. Let him return to ἀγαθόν, who has compassion on him and to our Elohim, for He pardons much.

8 “For My thoughts are not your thoughts, neither are your ways My ways,” declares ἀγαθόν.

8 As the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts.

8 For as the rain comes down and the snow from the heavens and do not return there, but water the earth and make it bring forth and bud and give seed to the sower and bread to the eater,
11 so is My Word that goes forth from My mouth – it does not return to Me empty, but shall do what I please and shall certainly accomplish what I sent it for.
12 For with joy you go out and with peace you are brought in – the mountains and the hills break forth into singing before you and all the trees of the field clap the hands.
13 Instead of the thorn the cypress comes up and instead of the nettle the myrtle comes up. And it shall be to HWHY for a name, for an everlasting sign which is not cut off.”

56 Thus said HWHY, “Guard right-ruling and do righteousness, for near is My deliverance to come and My righteousness to be revealed.

Blessed is the man who does this and the son of man who lays hold on it, guarding the Sabbath lest he profane it and guarding his hand from doing any evil.

And let not the son of the foreigner who has joined himself to HWHY speak, saying, ‘HWHY has certainly separated me from His people,’ nor let the eunuch say, ‘Look I am a dry tree.’ ”

For thus said HWHY, “To the eunuchs who guard My Sabbaths and have chosen what pleases Me and hold fast to My covenant:

to them I shall give in My house and within My walls a place and a Name better than that of sons and daughters – I give them an everlasting Name that is not cut off.

Also the sons of the foreigner who join themselves to HWHY, to serve Him and to love the Name of HWHY, to be His servants, all who guard the Sabbath and not profane it and hold fast to My covenant –

them I shall bring to My set-apart mountain and let them rejoice in My house of prayer. Their burnt offerings and their slaughterings are accepted on My altar, for My house is called a house of prayer for all the peoples.”

The Master HWHY, who gathers the outcasts of Yisra’ĕl, declares, “I gather still others to him besides those who are gathered to him.”

All you beasts of the field, come to devour, all you beasts in the forest.

His watchmen are blind, all of them, they have not known. All of them are dumb dogs, unable to bark, dreaming, lying down, loving to slumber.

And the dogs have a strong appetite, they never have enough. And they are shepherds! They have not known understanding. All of them look to their own way, every one for his own gain, from his own end, saying,

Come, let me bring wine and fill ourselves with strong drink. And tomorrow shall be as today, even much greater.”

57 The righteous one has perished and no one takes it to heart. And kind men are taken away, while no one understands that the righteous one is taken away from the presence of evil, he enters into peace. They who walk in integrity rest on their beds.

But come here, you sons of the sorceress, you offspring of the adulterer and the whore!

Against whom are you sporting? Against whom do you make a wide mouth and stick out the tongue? Are you not children of transgression, offspring of falsehood,

being inflamed with mighty ones under every green tree, slaying the children in the valleys, under the clefts of the rocks?

Among the smooth stones of the stream is your portion; they, they, are your lot! Also to them you have poured a drink offering, you have offered a grain offering. Am I comforted in these?

On a high and lofty mountain you have set your bed. There, too, you went up to make an offering.

Behind the doors and their posts you
have set up your remembrance. For you have departed from Me and have gone up to them. You have made your bed wide and made a covenant with them. You have loved their bed, where you saw their hand.

94ike you went to the sovereign with ointment and increased your perfumes. And you sent your messengers far off and lowered yourself even to the grave. 95You have wearied yourselves with your many wanderings, yet you did not say, ‘I give up!’ You have found the life of your hand, therefore you were not grieved.

96And of whom have you been afraid, or feared, that you have lied and not remembered Me, nor taken it to your heart? Have I not been silent, even from old and you have not feared Me?

97Let Me declare your righteousness and your works, for they do not profit you.

98When you cry out, let your collection of idols deliver you. But the wind shall bear them all away, a breath take them. But he who takes refuge in Me shall inherit the land and possess My set-apart mountain.”

10And one shall say, “Heap it up! Heap it up! Prepare the way, take the stumbling block out of the way of My people.”

11For thus declares the high and exalted One who dwells forever, whose Name is set-apart, “I dwell in the high and set-apart place, with him who has a bruised and humble spirit, to revive the spirit of the humble and to revive the heart of bruised ones.

12For I would not strive forever, nor am I wroth forever, for the spirit would grow faint before Me, even the beings I have made.

13For the crookedness of his unfair gain I was wroth and I smote him. I hid Myself and was wroth and he went on backsliding in the way of his heart.

14I have seen his ways, but now I heal him and I lead him and restore comforts to him and to his mourners,

15creating the fruit of the lips: peace, peace to him who is far off and to him who is near,” said Ayal.

“and I shall heal him.”

20But the wrong are like the troubled sea, for it is unable to rest and its waters cast up mud and dirt.

21“There is no peace,” said my Elohim, “for the wrong.”

58 “Cry aloud, do not spare. Lift up your voice like a ram’s horn. Declare to My people their transgression, and the house of Ya’aqob their sins.

2Yet they seek Me day by day and delight to know My ways, as a nation that did righteousness and did not forsake the right-ruling of their Elohim. They ask of Me rulings of righteousness, they delight in drawing near to Elohim.

3They say, ‘Why have we fasted and You have not seen? Why have we afflicted our beings and You took no note?’ “Look, in the day of your fasting you find pleasure and drive on all your labourers.

4“Look, you fast for strife and contention and to strike with the fist of wrongness. you do not fast as you do this day, to make your voice heard on high.

5Is it a fast that I have chosen, a day for a man to afflict his being? Is it to bow down his head like a bulrush and to spread out sackcloth and ashes? Do you call this a fast and an acceptable day to Ayal?

6Is this not the fast that I have chosen: to loosen the tight cords of wrongness, to undo the bands of the yoke, to exempt the oppressed and to break off every yoke?

7Is it not to share your bread with the hungry and that you bring to your house the poor who are cast out; when you see the naked and cover him and not hide yourself from your own flesh?

8“Then your light would break forth like the morning, your healing spring forth speedily. And your righteousness shall go before you, the esteem of Ayal would be your rear guard.
Then, when you call, 抗疫 would answer; when you cry, He would say, ‘Here I am.’ ‘If you take away the yoke from your midst, the pointing of the finger and the speaking of unrighteousness,

if you extend your being to the hungry and satisfy the afflicted being, then your light shall dawn in the darkness and your darkness be as noon.

Then 抗疫 would guide you continually and satisfy your being in drought and strengthen your bones. You shall be like a watered garden and like a spring of water, whose waters do not fail.

And those from among you shall build the old waste places. You shall raise up the foundations of many generations. And you would be called the Repairer of the Breach, the Restorer of Streets to Dwell In.

If you do turn back your foot from the Sabbath, from doing your pleasure on My set-apart day and shall call the Sabbath ‘a delight,’ the set-apart day of 抗疫 ‘esteemed,’ and shall esteem it, not doing your own ways, nor finding your own pleasure, nor speaking your own words,

then you shall delight yourself in 抗疫. And I shall cause you to ride on the heights of the earth and feed you with the inheritance of Ya’aqob your father. For the mouth of 抗疫 has spoken!’”

59 Look, the hand of 抗疫 has not become too short to save, nor His ear too heavy to hear.

But your crookednesses have separated you from your Elohim. And your sins have hidden His face from you, from hearing.

For your hands have been defiled with blood and your fingers with crookedness; your lips have spoken falsehood, your tongue mutters unrighteousness.

No one calls for righteousness and no one pleads for truth. They trust in emptiness and speak worthlessness; they conceive trouble and bring forth wickedness.

They have hatched adders’ eggs and they weave the spider’s web. Whoever eats their eggs dies and when one is broken an adder is hatched.

Their webs do not become garments, nor do they cover themselves with their works. Their works are works of wickedness and a deed of violence is in their hands.

Their feet run to evil and they hurry to shed innocent blood. Their thoughts are thoughts of wickedness, wasting and ruin are in their highways.

The way of peace they have not known and there is no right-ruling in their ways. They have made crooked paths for themselves, whoever treads in them shall not know peace.

Therefore right-ruling has been far from us and righteousness does not reach us. We look for light, but there is darkness; for brightness, but we walk in thick darkness!

We feel for the wall like the blind and we feel as without eyes. At noon we stumble as at twilight, in deserted places, like the dead.

All of us growl like bears and moan sadly like doves. We look for right-ruling, but there is none; for deliverance, but it is far from us.

For our transgressions have increased before You and our sins witnessed against us. For our transgressions are with us and as for our crookednesses, we know them:

transgressing and being untrue to 抗疫 and turning away from our Elohim, speaking oppression and apostasy, conceiving and pondering words of falsehood from the heart.

And right-ruling is driven back and righteousness stands far off. For truth has fallen in the street and right is unable to enter.

And the truth is lacking and whoever turns away from evil makes himself a prey. And 抗疫 saw and it displeased Him that there was no right-ruling.
And He saw that there was no man and was astonished that there was no intercessor. So His own arm saved for Him and His righteousness upheld him. And He put on righteousness as a breastplate and a helmet of deliverance on His head. And He put on garments of vengeance for clothing and wrapped Himself with ardour as a mantle. According to their deeds, so He repays, wrath to His adversaries, recompense to His enemies. He repays recompense to the coastlands. And they shall fear the Name of Ēyōl on the west and His esteem from the rising of the sun, when He comes like a distressing stream which the Spirit of Ēyōl drives on. And the Redeemer shall come to Tsiyon, and to those turning from transgression in Ya’aqób, declares Ēyōl. As for Me, this is My covenant with them,” said Ēyōl: “My Spirit that is upon you and My Words that I have put in your mouth, shall not be withdrawn from your mouth, nor from the mouth of your descendants, nor from the mouth of your descendants’ descendants,” said Ēyōl, “from this time and forever.”

“Arise, shine, for your light has come! And the esteem of Ēyōl has risen upon you. For look, darkness covers the earth and thick darkness the peoples. But Ēyōl arises over you and His esteem is seen upon you. And the gentiles shall come to your light, and sovereigns to the brightness of your rising. Lift up your eyes all around and see: all of them have gathered, they have come to you; your sons come from afar and your daughters are supported on the side. Then you shall see and be bright and your heart shall throb and swell, for the wealth of the sea is turned to you, the riches of the gentiles come to you. A stream of camels cover your land, the dromedaries of Midyan and Ēphah; all those from Sheḇa come, bearing gold and incense and proclaiming the praises of Ēyōl.

All the flocks of Qēdar are gathered to you, the rams of Neba’yoth serve you; they come up for acceptance on My altar and I embellish My esteemed House. Who are these who fly like a cloud and like doves to their windows? Because the coastlands wait for Me and the ships of Tarshish first, to bring your sons from afar, their silver and their gold with them, to the Name of Ēyōl, your Elohim and to the Set-apart One of Yisra’èl, because He has adorned you. And the sons of foreigners shall build your walls and their sovereigns serve you. For in My wrath I have smitten you, but in My delight I shall have compassion on you. And your gates shall be open continually, they are not shut day or night, to bring to you the wealth of the gentiles and their sovereigns in procession.

For the nation and the reign that do not serve you shall perish and those gentiles shall be utterly laid waste. The esteem of Lebanon shall come to you, cypress, pine and the box tree together, to embellish the place of My set-apart place. And I shall make the place of My feet esteemed. And the sons of those who afflicted you come bowing to you and all those who despised you shall bow themselves at the soles of your feet. And they shall call you: City of Ēyōl, Tsiyon of the Set-apart One of Yisra’èl. Instead of you being forsaken and hated, so that no one passes through you, I shall make you an everlasting excellence, a joy of many generations. And you shall know that I, Ēyōl, your Saviour and your Redeemer, am the Elohim of Ya’aqób.
Instead of bronze I bring gold and instead of iron I bring silver and bronze instead of wood and iron instead of stones. And I shall make your officers peace and your magistrates righteousness.

 Violence shall no longer be heard in your land, neither wasting nor ruin within your borders. And you shall call your walls Deliverance and your gates Praise.

No longer is the sun your light by day, nor does the moon give light to you for brightness, but HWHY shall be to you an everlasting light and your Elohim your comeliness.

No longer does your sun go down, nor your moon withdraw itself, for HWHY shall be your everlasting light and the days of your mourning shall be ended.

And your people, all of them righteous, shall inherit the earth forever— a branch of My planting, a work of My hands, to be adorned.

The little shall become a thousand and the small one a strong nation. I, HWHY, shall hasten it in its time.

The Spirit of the Master HWHY is upon Me, because HWHY has anointed Me to bring the besorah to the meek. He has sent Me to bind up the broken-hearted, to proclaim release to the captives and the opening of the prison to those who are bound, to proclaim the acceptable year of HWHY and the day of vengeance of our Elohim, to comfort all who mourn, to appoint unto those who mourn in Tsiyon: to give them embellishment for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. They shall be called trees of righteousness, a planting of Ayaz, to be adorned.

And they shall rebuild the old ruins, raise up the former wastes. And they shall restore the ruined cities, the wastes of many generations.

And strangers shall stand and feed your flocks and the sons of the foreigner be your ploughmen and your vinedressers.

But you shall be called, ‘Priests of Ayaz,’ ‘Servants of our Elohim’ shall be said of you. You shall consume the strength of the gentiles and boast in their esteem.

Instead of your shame and reproach, they rejoice a second time in their portion. Therefore they take possession a second time in their land, everlasting joy is theirs.

For I, Ayaz, love right-ruling; I hate robbery for burnt offering. And I shall give their reward in truth and make an everlasting covenant with them.

And their seed shall be known among the gentiles and their offspring in the midst of the peoples. All who see them shall acknowledge them, that they are the seed Ayaz has blessed.”

I greatly rejoice in Ayaz, my being exults in my Elohim. For He has put garments of deliverance on me, He has covered me with the robe of righteousness, as a bridegroom decks himself with ornaments and as a bride adorns herself with her jewels.

For as the earth brings forth its bud, as the garden causes the seed to shoot up, so the Master Ayaz causes righteousness and praise to shoot up before all the nations!

For Tsiyon’s sake I am not silent and for Yerushalayim’s sake I do not rest, until her righteousness goes forth as brightness and her deliverance as a lamp that burns.

And the nations shall see your righteousness and all sovereigns your esteem. And you shall be called by a new name, which the mouth of Ayaz designates.

And you shall be a crown of comeliness in the hand of Ayaz and a royal head-dress in the hand.
63  Who is this coming from Edom, with garments of glowing colours from Botsrah, who is robed in splendour, striding forward in the greatness of His strength? “It is I who speak in righteousness, mighty to save.”

Who is this coming from Edom, with garments of glowing colours from Botsrah, who is robed in splendour, striding forward in the greatness of His strength? “It is I who speak in righteousness, mighty to save.”

Why is there red on Your raiment and Your garments like one who treads in the winepress?

I have trodden the winepress alone and from the peoples no one was with Me. And I trod them down in My displeasure and I trampled them in My wrath. Their blood is sprinkled upon My garments and I have defiled all My raiment.

“For a day of vengeance is in My heart and the year of My redeemed has come.

And I looked, but there was none helping and I was astonished that there was none upholding. So My own arm saved for Me and My wrath upheld Me.

And I trod down peoples in My displeasure and made them drunk in My wrath and brought down their strength to earth.”

Let me recount the kindnesses of YeH若 and the praises of YeH若, according to all that YeH若 has done for us and the great goodness toward the house of Yisra’el, which He has done for them according to His compassion and according to His many kindnesses.

And He said, “They are My people, children who do not act falsely.” And He became their Saviour.

In all their distress He was distressed and the Messenger of His Presence saved them. In His love and in His compassion He redeemed them and He lifted them up and carried them all the days of old.

But they rebelled and grieved His Set-apart Spirit so He turned against them as an enemy and He fought against them.

Then He remembered the days of old, Mosheh, His people, “Where is He who brought them up out of the sea with the shepherd of His flock? Where is He who put His Set-apart Spirit within him,

who led them by the right hand of Mosheh, with His comely arm, dividing the water before them to make for Himself an everlasting Name,

who led them through the deep? Like a horse in the wilderness they did not stumble.”

of your Elohim.

No longer are you called “Forsaken,” and no longer is your land called “Deserted.” But you shall be called “Hephtsibah,” and your land “Married,” for YeH若 shall delight in you and your land be married.

For as a young man marries a maiden, so shall your sons marry you. And as the bridegroom rejoices over the bride, so shall your Elohim rejoice over you.

I have set watchmen on your walls, O Yerushalayim, all the day and all the night, continually, who are not silent. You who remember YeH若, give yourselves no rest,

and give Him no rest til He establishes and til He makes Yerushalayim a praise in the earth.

YeH若 has sworn by His right hand and by the arm of His strength, “No more do I give your grain to be feed for your enemies, nor do sons of the foreigner drink your new wine, for which you have laboured;

but those gathering it shall eat it and praise YeH若. And those collecting it shall drink it in My set-apart courts.”

Pass through, pass through the gates! Prepare the way for the people. Build up, build up the highway! Remove the stones. Lift up a banner for the peoples!

See, YeH若 has proclaimed to the end of the earth: “Say to the daughter of Tsiyon, ‘See, your deliverance has come; see, His reward is with Him and His work before Him.’ ”

And they shall be called, “The set-apart People, the Redeemed of YeH若.” And you shall be called, “Sought Out, a City Not Forsaken.”
64 Oh that You would tear
the heavens open, come down, that
mountains shall shake before Your
? – as when fire burns twigs, as fire makes
water boil – to make Your Name known
to Your adversaries, so that nations
tremble before You.

3When You did awesome matters,
which we did not expect, You came
down, mountains did shake before You!
4Since the beginning of the ages they
have not heard nor perceived by the ear,
nor has the eye seen any Elohim besides
You, who acts for those who wait
for Him.

5You shall meet him who rejoices
and does righteousness, who remembers
You in Your ways. See, You were wroth
when we sinned in them a long time.
And should we be saved?
6And all of us have become as one
unclean and all our righteousnesses are
as soiled rags. And all of us fade like
a leaf and our crookednesses, like the
wind, have taken us away.
7And there is no one who calls on
Your Name, who stirs himself up to take
hold of You; for You have hidden Your
face from us and have consumed us
because of our crookednesses.
8And now, O AYAL, You are our
Father. We are the clay and You our
potter. And we are all the work of Your
hand.

9Do not be wroth, O AYAL, nor
remember crookedness forever. See,
please look, all of us are Your people!
10Your set-apart cities has become a
wilderness, Tsiyon has become a
wilderness, Yerushalayim a waste.
11Our set-apart and comely House,
where our fathers praised You, has been
burned up with fire. And all that we
treasured has become a ruin.
12In view of all this, would You restrain
Yourself, O AYAL? Would You keep
silent and afflict us beyond measure?

65 “I have let Myself be inquired
of, not by those who asked; I was found,
not by those who sought Me. I said,
‘Here I am, here I am,’ to a nation not
calling on My Name.

2I have held out My hands all
day long to a stubborn people, who walk in
a way that is not good, after their own
thoughts;
3the people who provoke Me
continually to My face, who slaughter
in gardens and burn incense on altars of
brick;
4who sit among the graves and spend
the night in secret places, who eat flesh
of pigs, and the broth of unclean meat is
in their pots,
5who say, ‘Keep to yourself, do not
come near me, for I am set-apart to
you!’ These are smoke in My nostrils, a
fire that burns all day.

6“See, it is written before Me: I am
not silent, but shall repay and I shall
repay into their bosom,
7your crookednesses and the
crookednesses of your fathers together,”
said Ayaz, “who burned incense on the mountains and reproached Me on the hills. And I shall measure their former work into their bosom.”

8 Thus said Ayaz, “As the new wine is found in the cluster and one shall say, ‘Do not destroy it, for there is blessing in it,’ so I do for My servants’ sake, not to destroy them all.

9a And I shall bring forth a seed from Ya’aqob and from Yahudah an heir of My mountains. My chosen ones shall inherit it and My servants dwell there.

10a And Sharon shall be a fold of flocks and the Valley of Akor a place for herds to lie down, for My people who have sought Me.

11a But you are those who forsake Ayaz, who forget My set-apart mountain, who prepare a table for Gad and who fill a drink offering for Meni.

12a And I shall allot you to the sword and let you all bow down to the slaughter, because I called and you did not answer, I spoke and you did not hear and you did evil before My eyes and chose that in which I did not delight.”

13 Therefore thus said the Master Ayaz, “See, My servants eat, but you hunger; see, My servants drink, but you thirst; see, My servants rejoice, but you are put to shame;

14 See, My servants sing for joy of heart, but you cry for sorrow of heart and wail for breaking of spirit.

15a And you shall leave your name as a curse to My chosen, for the Master Ayaz shall put you to death and call His servants by another name,

16 so that he who blesses himself in the earth does bless himself in the Elohim of truth. And he who swears in the earth does swear by the Elohim of truth. Because the former distresses shall be forgotten and because they shall be hidden from My eyes.

17a For look, I am creating new heavens and a new earth and the former shall not be remembered, nor come to heart.

18a But be glad and rejoice forever in what I create; for look, I create Yerushalayim a rejoicing and her people a joy.

And I shall rejoice in Yerushalayim and shall joy in My people and let the voice of weeping no more be heard in her, nor the voice of crying.

20a No more is an infant from there going to live but a few days, nor an old man who does not complete his days, for the youth dies one hundred years old, but the sinner being one hundred years old shall be lightly esteemed.

21a And they shall build houses and inhabit them and plant vineyards and eat their fruit.

22a They shall not build and another inhabit; they shall not plant and another eat. For the days of My people are going to be as the days of a tree and My chosen ones outlive the work of their hands.

23a They shall not labour in vain, nor bring forth children for trouble. For they are the seed of the blessed of Ayaz and their offspring with them.

24a And it shall be that before they call, I answer. And while they are still speaking, I hear.

25a Wolf and lamb feed together, a lion eats straw as an ox and dust is the snake’s food. They shall do no evil, nor destroy in all My set-apart mountain,” said Ayaz.

66 Thus said Ayaz, “The heavens are My throne and the earth is My footstool. Where is this house that you build for Me? And where is this place of My rest?

22 And all these My hand have made and all these that exist,” declares Ayaz. “Yet to such a one I look: on him who is poor and bruised of spirit and who trembles at My Word.

But whoever slaughters the bull slays a man; Whoever slaughters the lamb breaks a dog’s neck; Whoever brings a grain offering – pig’s blood; Whoever burns incense blesses an idol. Indeed, they have chosen their own ways and their being delights in their abominations.
“I shall also choose their punishments and bring their fears on them because I called, but no one answered. I spoke and they did not hear and they did evil before My eyes and chose what was displeasing to Me.”

Hear the Word of יהוה, you who tremble at His Word, “Your brothers who hate you, who cast you out for My Name’s sake, said, ‘Let יהוה be esteemed, so that we see your joy.’ But they are put to shame.”

A roaring sound from the city, a voice from the הֶקָל, the voice of יהוה, repaying His enemies!

Before she laboured, she gave birth; before a pain came to her, she was delivered of a male child.


For by fire and by His sword יהוה shall judge all flesh and the slain of יהוה shall be many—

those who set themselves apart and cleanse themselves at the gardens after ‘One’ in the midst, eating flesh of pigs and the abomination and the mouse, are snatched away, together,” declares יהוה. See Yeshayahu 65:4

“And I, because of their works and their imaginations, am coming to gather all nations and tongues. And they shall come and see My esteem.

And I shall set a sign among them and shall send some of those who escape to the nations – Tarshish and Pul and Lud, who draw the bow and Tubal and Yawan, the coastlands afar off who have not heard My report nor seen My esteem. And they shall declare My esteem among the gentiles.

And they shall bring all your brothers as an offering to יהוה out of all the gentiles, on horses and in chariots and in litters, on mules and on camels, to My set-apart mountain Yerushalayim,” declares יהוה, “as the children of Yisra’el bring an offering in a clean vessel into the House of יהוה.

And from them too I shall take for priests – for Léwites,” declares יהוה.

For as the new heavens and the new earth that I make stand before Me,” declares יהוה, “so your seed and your name shall stand.

And it shall be that from New Moon to New Moon and from Sabbath to Sabbath, all flesh shall come to worship before Me,” declares יהוה.

And they shall go forth and look upon the corpses of the men who have transgressed against Me. For their worm shall not die and their fire not be quenched. And they shall be repulsive to all flesh!”

The words of Yirmeyahu the son of Hiliqiyahu, of the priests who were in Anathoth in the land of Binyamin,
to whom the Word of Ayaz came in the days of Yoshiyahu son of Amon, sovereign of Yahudah, in the thirteenth year of his reign.
And it came in the days of Yehoyaqim, son of Yoshiyahu, sovereign of Yahudah, until the end of the eleventh year of Tsiqiyahu, son of Yoshiyahu, sovereign of Yahudah, until the exile of Yerushalayim in the fifth month.
Now the Word of Ayaz came to me, saying,
Before I formed you in the belly I knew you and before you came out of the womb I did set you apart – I appointed you a prophet to nations.”
And said I, “Ah, Master Ayaz! See, I do not know how to speak, for I am a youth.”
And Ayaz said to me, “Do not say, ‘I am a youth,’ but go to all to whom I send you and speak whatever I command you.
Do not fear their faces, for I am with you to deliver you,” declares Ayaz.
Then Ayaz put forth His hand and touched my mouth and Ayaz said to me, “See, I have put My words in your mouth.
See, I have this day set you over the nations and over the reigns, to root out and to pull down, to destroy and to overthow, to build and to plant.”
And the Word of Ayaz came to me, saying, “What do you see, Yirmeyahu?” And I said, “I see a branch of an almond tree.”
And Ayaz said to me, “You have seen well, for I am watching over My word to do it.”
And the Word of Ayaz came to me a second time, saying, “What do you see?” And I said, “I see a boiling pot and it is facing away from the north.”
And Ayaz said to me, “Out of the north evil is set loose on all the inhabitants of the land.
For look, I am calling all the clans of the reigns of the north,” declares Ayaz. “And they shall come and each one set his throne at the entrance of the gates of Yerushalayim, against all its walls all around and against all the cities of Yahudah.
And I shall pronounce My judgments against them concerning all their evil, because they have forsaken Me, burned incense to other mighty ones and bowed themselves to the works of their own hands.
Now, gird up your loins and arise and speak to them all that I command you. Do not break down before their faces, lest I break you before them.
For look, I have made you this day a walled city and an iron column and bronze walls against all the land, against the sovereigns of Yahudah, against her heads, against her priests and against the people of the land.
And they shall fight against you, but not prevail against you. For I am with you,” declares Ayaz, “to deliver you.”
And the Word of Ayaz came to me, saying,
Go and you shall cry in the hearing of Yerushalayim, saying, ‘Thus said Ayaz. “I remember you, the kindness of your youth, the love of your bridehood, when you went after Me in the wilderness, in a land that was not sown.
Yisra'ĕl was set-apart to Ayal, the first-fruits of His increase. All who ate of it became guilty – evil came upon them,” declares Ayal.

4Hear the Word of Ayal, O house of Ya'aqob and all the clans of the house of Yisra'ĕl.

5Thus said Ayal, “What unrighteousness have your fathers found in Me, that they have gone far from Me and went after worthless and became worthless?

6And did not they say, ‘Where is Ayal, who brought us up out of the land of Mitsrayim, who led us through the wilderness, through a land of deserts and pits, through a land of drought and the shadow of death, a land that no one passed through and where no one dwelt?’

7Then I brought you into a garden land, to eat its fruit and its goodness. But when you entered, you defiled My land and made My inheritance an abomination.

8The priests did not say, ‘Where is Ayal?’ And those who handle the Torah did not know Me and the shepherds transgressed against Me and walked after matters that did not profit.

9Therefore I still contend with you,” declares Ayal, “and with your children’s children I contend.

10For, pass beyond the isles of Kittim and see and send to Qe'dar and observe well and see if there has been any like this.

11Has a nation changed its mighty ones, which are not mighty ones? But My people have changed My esteem for that which does not profit.

12Be amazed, O heavens, at this and be frightened, be utterly dried up,” declares Ayal.

13For My people have done two evils: they have forsaken Me, the fountain of living waters, to hew out for themselves cisterns, cracked cisterns, which do not hold water.

14Is Yisra'ĕl a servant? Was he born in the house? Why is he given to plunder?

15The young lions roared at him, they growled and made his land waste; his cities have been burned, without inhabitant.

16Even the sons of Noph and of Tahpanhes have shaven the crown of your head.

17Have you not done this to yourself, by forsaking Ayal your Elohim when He led you in the way?

18And now why take the way to Mitsrayim, to drink the waters of Shihor? Or why take the way to Ashshur, to drink the waters of the River?

19Your own evil instructs you and your backslidings reprove you. Know therefore and see that it is evil and bitter that you have forsaken Ayal your Elohim and that My fear is not in you,” declares the Master Ayal of hosts.

20For of old you have broken your yoke and tore of your bonds. And you said, ‘I am not serving You,’ when on every high hill and under every green tree you lay down, a whore.

21Yet I had planted you a choice vine, all of it a true seed. How then have you turned before Me into the degenerate plant of a strange vine?

22Although you wash yourself with lye and use much soap, yet your crookedness is ingrained before Me,” declares the Master Ayal.

23How do you say, ‘I am not defiled, I have not gone after the Ba'als’? See your way in the valley, know what you have done: a swift dromedary breaking loose in her ways,

24a wild donkey used to the wilderness, sniffling the wind in the desire of her being – in her time of mating, who turns her away? All those who seek her need not weary themselves; in her month they find her.

25Keep your foot from being bare and your throat from thirst. But you said, ‘It is useless, because I love strangers and after them I go.’
As the thief is ashamed when he is found out, so is the house of Yisra’el ashamed — they and their sovereigns and their heads and their priests and their prophets.

Saying to a tree, ‘You are my father,’ and to a stone, ‘You gave birth to me.’ For they have turned their back to Me and not their face. But in the time of their calamity they say, ‘Arise and save us.’

But where are your mighty ones that you have made for yourselves? Let them arise, see if they save you in the time of your calamity. Because your mighty ones have become as many as your cities, O Yahudah.

Why do you complain to Me? You all have transgressed against Me,” declares YHVH.

In vain have I smitten your children — they received no instruction. Your sword has devoured your prophets like a destroying lion.

O generation, see the Word of YHVH! Have I been a wilderness to Yisra’el, Or a land of darkness? Why do My people say, ‘We have broken loose; we come to You no more’?

Would a maiden forget her ornaments, or a bride her headband? Yet My people have forgotten Me, days without number.

Why do you embellish your way to seek love? Therefore you have even taught the evil women your ways.

Even on your skirts is found the blood of the lives of the poor innocents. You did not find them breaking in, but in spite of all these, you say, ‘Because I am innocent, certainly His displeasure shall turn from me.’ See, I shall bring judgment on you, because you say, ‘I have not sinned.’

Why do you go about so much to change your way? Even of Mitsrayim you are to be ashamed, as you were ashamed of Ashshur.

Even from this one you shall go forth, with your hands on your head. For YHVH has rejected those you trust and you shall not prosper by them.

Elohim said, “If a man puts away his wife and she goes from him and becomes another man’s, does he return to her again? would not that land be made greatly unclean? But you have committed whoring with many lovers. And would you return to Me?” declares YHVH.

“Lift up your eyes to the bare heights and see: where have you not lain with men? Besides the ways you have sat for them like an Arabian in the wilderness. And you made the land unclean with your whorings and your evil.

Therefore the showers have been withheld and there has been no latter rain. You have had a whore’s forehead, you refuse to be ashamed.

Shall you not from now on cry to Me, ‘My father, You are the guide of my youth?’ Does one bear a grudge forever? Does one keep it to the end? See, you have spoken and done the evils that you could.”

And YHVH said to me in the days of Yoshiyahu the sovereign, “Have you seen what backsliding Yisra’el has done? She has gone up on every high mountain and under every green tree and there committed whoring.

And after she had done all these, I said ‘Return to Me.’ But she did not return. And her treacherous sister Yahudah saw it.

And I saw that for all the causes for which backsliding Yisra’el had committed adultery, I had put her away and given her a certificate of divorce; yet her treacherous sister Yahudah did not fear, but went and committed whoring too.

And it came to be, through her frivolous whoring, that she defiled the land and committed adultery with stones and wood.

And yet for all this her treacherous sister Yahudah has not turned to Me with all her heart, but falsely,”
declares **ayyal**.

11 And **ayyal** said to me, “Backsliding Yisra’el has shown herself more righteous than treacherous Yahudah.

12 “Go and proclaim these words toward the north and say, ’Return, O backsliding Yisra’el,’ declares **ayyal**.

13 “I shall not look on you in displeasure, for I am kind,’ declares **ayyal**. ‘And I do not bear a grudge forever.

14 Only, acknowledge your crookedness, because you have transgressed against **ayyal** your Elohim and have scattered your ways to strangers under every green tree and you have not obeyed My voice,’ declares **ayyal**.

15 “Return, O backsliding children,” declares **ayyal**, “for I shall rule over you and shall take you, one from a city and two from a clan, and shall bring you to Tsiyon.

16 And I shall give you shepherds according to My heart and they shall feed you with knowledge and understanding.

17 And it shall be, when you have increased and shall bear fruit in the land in those days,” declares **ayyal**, “that they no longer say, ‘The ark of the covenant of **ayyal**.’ Neither would it come to heart, nor would they remember it, nor would they visit it, nor would it be made again.

18 At that time Yerushalayim shall be called the throne of **ayyal** and all the nations shall be gathered to it, to the Name of **ayyal** to Yerushalayim and no longer walk after the stubbornness of their evil heart.

19 In those days the house of Yahudah shall go to the house of Yisra’el and they shall come together out of the land of the north to the land that I have given as an inheritance to your fathers.

20 “But indeed as a wife betrays her husband, so have you betrayed Me, Oh house of Yisra’el,” declares **ayyal**.

21 A voice was heard on the bare heights, weeping supplications of the children of Yisra’el, because they have perverted their way, they have forgotten **ayyal** their Elohim.

22 “Return, O backsliding children, I shall make your backslidings cease.”

23 “See, we have come to You, for You are **ayyal** our Elohim.

24 Truly, delusion comes from the high hills, the noisy throng on the mountains.

25 We shall lie down in our shame, while our reproach covers us. For we have sinned against **ayyal** our Elohim, we and our fathers, from our youth even to this day and have not obeyed the voice of **ayyal** our Elohim.”

4 “If you do return, O Yisra’el,” declares **ayyal**, “return to Me.

And if you remove your abominations from My presence and cease straying, 2 and shall swear, ‘As **ayyal** lives,’ in truth, in right-ruling and in righteousness – then nations shall bless themselves in Him and they shall boast in Him!”

3 For this is what **ayyal** said to the men of Yahudah and Yerushalayim, “Break up your tilable ground and do not sow among thorns.

4 “Circumcise yourselves unto **ayyal** and take away the foreskins of your hearts, you men of Yahudah and inhabitants of Yerushalayim, lest My wrath come forth like fire and burn, with none to quench it, because of the evil of your deeds.”

5 Declare in Yahudah and let it be heard in Yerushalayim and say, “Blow the ram’s horn in the land. Cry aloud
and say, ‘Gather yourselves and let us go into the walled city.’

Lift up the banner toward Tsiyon. Be strong, do not stand still! For I am bringing evil from the north and great destruction.

A lion has come up from his bush and the destroyer of nations is on his way. He has set out from his place to make your land a ruin. Your cities are laid waste, without inhabitant.

For this, gird yourself with sackcloth, lament and wail. For the burning displeasure of Aydın has not turned back from us.

And in that day it shall be, declares Aydın, “that the heart of the sovereign shall perish and the heart of the heads. And the priests shall be astonished and the prophets wonder.”

Then I said, “Ah, Master Aydın! Truly, You have greatly deceived this people and Yerushalayim, saying, ‘Peace is for you,’ whereas the sword reaches to the heart.”

At that time it shall be said to this people and to Yerushalayim, “A scorching wind of the bare heights blows in the wilderness toward the daughter of My people, not to fan or to cleanse. A wind too strong for this shall come for Me. Now it is I who speak judgments against them.

See, he comes up like clouds and his chariots like a whirlwind. His horses shall be swifter than eagles. Woe to us, for we shall be ravaged!”

Yerushalayim, wash your heart from evil and be saved. Till when would your wicked thoughts remain within you?

For a voice is declaring from Dan and is proclaiming trouble from Mount Ephrayim:

Announce to the nations, look, proclaim against Yerushalayim, that besiegers are coming from a distant land and raise their voice against the cities of Yahudah.

Like keepers of a field they are against her all around, because she has rebelled against Me,” declares Aydın.

“Your ways and your deeds have brought this upon you. This is your evil, because it is bitter, because it has reached into your heart.”

O my inward parts, my inward parts! I am in pain! O the walls of my heart! My heart pounds in me, I am not silent. For you have heard, O my being, the sound of the ram’s horn, a shout of battle!

Destruction upon destruction is cried, for all the land is ravaged. Suddenly my tents are ravaged – my curtains in a moment.

How long shall I see a banner and hear the sound of the ram’s horn?

For My people are foolish, they have not known Me. They are stupid children and they have no understanding. They are wise to do evil, but to do good they have no knowledge.”

I looked at the earth and saw it was formless and empty. And the heavens, they had no light.

I looked at the mountains and saw they shook and all the hills were swaying.

I looked and saw there was no man and all the birds of the heavens had fled.

I looked and saw the garden land was a wilderness and all its cities were broken down at the presence of Aydın, by His burning displeasure.

For thus said Aydın, “All the earth shall be a ruin, but I shall not make a complete end.

On account of this, let the earth mourn and the heavens above be dark, because I have spoken, because I have purposed and shall not relent, nor do I turn back from it.”

All the city is fleeing from the noise of the horsemen and bowmen. They shall go into bushes and climb up on the rocks. All the city is forsaken and no one is dwelling in it.

And when you are ravaged, what would you do? Though you put on crimson, though you adorn yourself with ornaments of gold, though you enlarge
your eyes with paint, 
you adorn yourself in vain. Your lovers
despise you, they seek your life.
31For I have heard a voice as of a 
woman in labour, the distress as of her 
who brings forth her first child, the 
voice of the daughter of Tsiyon! She 
bewails herself, she spreads out her 
hands, saying, “Woe to me, for my being 
faints because of murderers!”

5 “Diligently search the streets of 
Yerushalayim and please look and 
know and seek in her open places if 
you find a man, if there is anyone doing 
right-ruling, seeking the truth, then I 
shall pardon her.
24“Even when they say, ‘As áyal 
lives,’ they swear falsely, for certain.”
3O áyal, are Your eyes not on 
truth? You have smitten them, but they 
have not grieved. You have consumed 
them, but they have refused to receive 
instruction. They made their faces 
harder than rock and they refused to turn 
back.

4 Then I said, “These are only the poor. 
They have been foolish, for they have 
not known the way of áyal, the 
right-ruling of their Elohim.
5Let me go to the great men and 
speak to them, for they have known 
the way of áyal, the right-ruling of their 
Elohim.” But these have 
altogether broken the yoke and torn off 
the bonds.
6Therefore a lion from the forest shall 
smite them, a wolf of the deserts ravage 
them. A leopard is watching over their 
cities, whoever comes out of them is 
torn in pieces. For their transgressions 
have been many and their backslidings 
have been numerous.
7Why should I pardon you for this? 
Your children have forsaken Me and 
sworn by those that are not mighty ones. 
When I had filled them up, they then 
committed adultery and they thronged to 
the house of a whore.
8They were like well-fed horses,
every one neighed after his 
neighbour’s wife.
9“Would I not punish them for this?” 
declares áyal. “And would I not 
revenge Myself on such a nation as this?
10“Go up on her walls and destroy, but 
do not make a complete end. Take away 
her branches, for they do not belong to 
áyal.
11“For the house of Yisra’el and the 
house of Yahudah have utterly betrayed 
Me,” declares áyal.
12They have been untrue to áyal and 
said, “It is not He. No evil comes upon 
us, nor do we see sword or scarcity of 
food.”
13And the prophets have become wind 
and the Word is not in them. Thus shall 
be done to them:

14Therefore thus said áyal Elohim 
of hosts, “Because you speak this word, 
see, I am making My words in your 
mouth fire and this people wood and it 
shall devour them.
15“See, I am bringing a nation against 
you from afar, O house of Yisra’el,” 
declares áyal. “It is an enduring 
nation, it is an ancient nation, a nation 
whose language you do not know, nor 
do you understand what they say.
16Their quiver is like an open tomb, 
all of them are mighty men.
17“And they shall eat up your harvest 
and your bread, which your sons and 
daughters should eat. They shall eat up 
your flocks and your herds, they shall 
eat up your vines and your fig trees. 
With the sword they shall demolish your 
walled cities, in which you are trusting.
18“But even in those days,” declares 
áyal, “I shall not make a complete 
end of you.
19Therefore they shall, when they say, 
‘Why does Elohim our Elohim do all 
this to us?’ then you shall answer them, 
‘As you have forsaken Me and served 
foreign mighty ones in your land, so you 
shall serve foreigners in a land that is 
not yours.’
20Declare this in the house of Ya’aqoḇ 
and proclaim it in Yahudah, saying,
Hear this now, O foolish people without heart, who have eyes and see not and who have ears and hear not:

Do you not fear Me?' declares Jehovah. ‘Do you not tremble at My presence, who have placed the sand as the boundary of the sea, by an everlasting law, and it does not pass over it? Though its waves toss to and fro, they are not able; though they roar, they do not pass over it.

But this people has a backsliding and rebellious heart, they have turned aside and gone away.

And they do not say in their heart, ‘Let us now fear Jehovah our Elohim, who gives rain, both the former and the latter, in its season. He guards for us the appointed weeks of the harvest.’

Your crookednesses have turned these away and your sins have kept the good from you.

For among My people are found wrong men who lie in wait as one who sets snares. They have set up a trap, they catch men.

As a cage is filled with birds, so their houses are filled with deceit. Therefore they have become great and grown rich.

They have become fat and they are sleek. They also overlook the deeds of the wrong. They did not rightly rule the cause of the fatherless, so that they prosper. And the right of the needy they did not rightly rule.

Would I not punish them for this?' declares Jehovah. ‘Would I not revenge Myself on such a nation as this?’

An astounding and horrible matter has come to be in the land:

The prophets have prophesied falsely and the priests rule by their own hand and My people have loved it so. And what are you going to do at the end of it?

Therefore I am filled with the wrath of Jehovah. I have become weary of containing it. ‘Pour it out on the children outside and on the company of young men together, for even husband and wife shall be taken, the aged and the young together. And their houses shall be turned over to others, fields and wives together. For I shall stretch out My hand against the inhabitants of the land,’ declares Jehovah.

For from the least of them even to the greatest of them, they are all greedy
for gain. And from the prophet even to the priest, all act falsely.

14"And they heal the breach of My people slightly, saying, 'Peace, peace,' when there is no peace.

15Were they ashamed when they had done abomination? No! They were not at all ashamed, nor did they know how to blush. Therefore they shall fall among those who fall. They shall stumble at the time I visit them," said ayāl.

16Thus said ayāl, "Stand in the ways and see and ask for the old paths, where the good way is and walk in it; and find rest for yourselves. But they said, 'We do not walk in it.'

17"And I raised up watchmen over you and said, 'Listen to the sound of the ram's horn!' But they said, 'We do not listen.'

18"Therefore hear, you nations and know, O congregation, what is upon them!

19"Hear, O earth! See, I am bringing evil upon this people, even the fruit of their thoughts, because they have not listened to My words, nor My Torah – and they rejected it.

20"What need have I of frankincense from Sheba and sweet cane from a distant land? Your burnt offerings are not acceptable and your slaughterings have not been sweet to Me."

21Therefore thus said ayāl, "See, I am laying stumbling-blocks before this people. And the fathers and the sons together shall stumble on them, the neighbour and his friend shall perish."

22Thus said ayāl, "See, a people shall come from the land of the north and a great nation is stirred up from the farthest parts of the earth,

23they seize bow and spear, they are cruel and have no compassion, their voice roars like the sea. And they ride on horses, set in array as a man for battle against you, O daughter of Tsioyn."

24We have heard the report of it, our hands grow weak. Distress has taken hold of us, pain as of a woman in labour.

25Do not go out into the field, nor walk by the way. Because of the sword of the enemy, fear is on every side.

26O daughter of my people, gird on sackcloth and roll about in ashes! Make mourning as for an only son, most bitter lamentation because suddenly the ravager shall come upon us.

27"I have made you a trier and a stronghold among My people, so that you know and shall try their way.

28"All of them are rebels of rebels, walking as slanderers. They are bronze and iron, all of them are corrupters.

29"The bellows have burned, the lead has been consumed by fire. The refiner has refined in vain, for those who are evil have not been seperated.

30"They shall call them rejected silver, because ayāl has rejected them."

7 The word that came to Yirmeyahu from ayāl, saying,

2"Stand in the gate of the House of ayāl and you shall proclaim there this word and shall say, 'Hear the Word of ayāl, all you of Yahudah who enter in at these gates to bow before ayāl!'

3Thus said ayāl of hosts, the Elohim of Yisra’ĕl, "Make your ways and your deeds good, then let you dwell in this place.

4"Do not trust in these false words, saying, 'This is the Hēkal of ayāl, the Hēkal of ayāl, the Hēkal of ayāl.'

5"For if you truly make your ways and your deeds good, if you truly do right-ruling between a man and his neighbour,

6if you do not oppress the stranger, the fatherless and the widow and do not shed innocent blood in this place, or walk after other mighty ones to your own evil,

7then I shall let you dwell in this place, in the land that I gave to your fathers forever and ever.

8"See, you are trusting in false words, which do not profit –

9stealing, murdering, committing adultery, swearing falsely and burning incense to Ba’al and walking after other mighty ones you have not known.

10"And you came and stood before
Me in this house which is called by My Name and said, ‘We have been delivered’ – in order to do all these abominations!

11“Has this house, which is called by My Name, become a den of robbers in your eyes? Look, I, even I Myself have seen it,” declares AVAEL.

12“But go now to My place at Shiloh, where I set My Name at the first and see what I did to it because of the evil of My people Yisra’el.

13“And now, because you have done all these works,” declares AVAEL, “and I spoke to you, rising up early and speaking, but you did not hear and I called you, but you did not answer,

14“I shall also do to this house, which is called by My Name, in which you trust and to this place which I gave to you and your fathers, as I did to Shiloh.

15“And I shall cast you out of My presence, as I have cast out all your brothers, all the seed of Ephrayim.

16“And you, do not pray for this people, nor lift up a cry or prayer for them, nor make intercession to Me, for I do not hear you.

17“Do you not see what they are doing in the cities of Yahudah and in the streets of Yerushalayim?

18“The children are gathering wood, the fathers are lighting the fire and the women are kneading their dough, to make cakes for the sovereignty of the heavens and to pour out drink offerings to other mighty ones, to provoke Me.

19“Is it Me they are provoking?” declares AVAEL. “Is it not themselves – unto the shame of their own faces?”

20“Therefore, thus said the Master AVAEL, “See, My displeasure and My wrath is poured out on this place, on man and on beast and on the trees of the field and on the fruit of the ground. And it shall burn and not be quenched.”

21“Therefore said AVAEL of hosts, the Elohim of Yisra’el, “Add your burnt offerings to your slaughterings and eat meat.

22“For I did not speak to your fathers, or command them in the day that I brought them out of the land of Mitsrayim, about matters of burnt offerings or slaughterings.

23“But this word I did command them, ‘Obey My voice, and I shall be your Elohim and you be My people. Walk in all the ways that I have commanded you, so that it be well with you.’

24“But they did not obey Me or incline their ear, but walked in the counsels, in the stubbornness of their evil heart and went backward and not forward.

25“From the day that your fathers came out of the land of Mitsrayim until this day, I have even sent to you all My servants the prophets, daily rising up early and sending them.

26“But they did not obey Me or incline their ear, but stiffened their neck. They did evil, more than their fathers.

27“And you shall speak all these words to them, though they do not listen to you. And you shall also call to them, though they do not answer you.

28“But you shall say to them, ‘This is a nation that did not obey the voice of AVAEL their Elohim, nor did they accept instruction. Truth has perished and has been cut off from their mouth.

29“Cut off your hair and throw it away and take up a lamentation on the bare heights, for AVAEL has rejected and forsaken the generation of His wrath.’

30“For the children of Yahudah have done what is evil in My eyes,” declares AVAEL. “They have set their abominations in the house which is called by My Name, to defile it.

31“They have built the high places of Topheth, which is in the Valley of the Son of Hinnom, to burn their sons and daughters in the fire, which I did not command, nor did it come into My heart.

32“Therefore see, the days are coming,” declares AVAEL, “when it shall no longer be called Topheth, or the Valley of the Son of Hinnom, but the Valley of Slaughter, for they shall bury in Topheth until no room is left.
8 “At that time,” declares Yehovah, “they shall bring the bones of the sovereigns of Yahuḏah and the bones of its heads, the bones of the priests, the bones of the prophets and the bones of the inhabitants of Yerushalayim, out of their graves.

2 and shall spread them before the sun and the moon and all the host of the heavens, which they have loved and which they have served and after which they have walked, which they have sought and to which they have bowed themselves. They shall not be gathered nor buried, they shall be for dung on the face of the earth.

3 And death shall be preferred to life by all the rest of those who remain of this evil people, who remain in all the places where I have driven them,” declares Yehovah of hosts.

4 And you shall say to them, ‘Thus said Yehovah, “Would they fall and not rise? Does one turn away and not return?

5 Why then has this people, Yerushalayim, turned away in a continual backsliding? They cling to deceit, they refuse to turn back.

6 I have listened and heard – they do not speak right. No man has repented of his evil, saying, ‘What have I done?’ They all turned to their own course, like a horse rushing into battle.

7 Even a stork in the heavens knows her appointed times and a turtledove and a swallow and a thrush observe the time of their coming. But My people do not know the right-ruling of Yehovah.

8 How do you say, ‘We are wise and the Torah of Yehovah is with us’?

But look, the false pen of the scribe has worked falsehood.

9 “The wise shall be put to shame, they shall be broken down and caught. See, they have rejected the Word of Yehovah, so what wisdom do they have?

10 Therefore I give their wives to others and their fields to possessing ones. For from the least even to the greatest, they are all greedy for gain. From the prophet to the priest, all act falsely.

11 “And they heal the breach of the daughter of My people slightly, saying, ‘Peace, peace!’ when there is no peace.

12 “Were they ashamed when they had done abomination? No! They were not at all ashamed, nor did they know how to blush. So they shall fall among those who fall. They shall stumble in the time of their visitation,” said Yehovah.

13 “I shall snatch them away,” declares Yehovah. “There are no grapes on the vine, nor figs on the fig tree and the leaf has faded. And what I gave them shall pass away from them.” ’ ”

14 Why are we sitting still? Gather yourselves, and let us go into the walled cities and be silent there. For Yehovah our Elohim has let us perish and given us poisoned water to drink because we have sinned against Yehovah.

15 We looked for peace, but there was no good; and for a time of healing but see – fear!

16 The snorting of his horses was heard from Dan. All the land shook at the sound of the neighing of his strong ones. They came and devoured the land and all that fills it, the city and those who dwell in it.

17 “For look, I am sending among you serpents, adders, which have no enchanter and they shall bite you,” declares Yehovah.

18 When in grief I would seek comfort; my heart is sick within me.

19 Observe! The voice, the cry of the daughter of my people from a distant land, “Is Yehovah not in Tsiyon? Is her Sovereign not in her?”

“Why have they provoked Me with their carved images and with foreign
Oh, that my head were waters and my eyes a fountain of tears and I would weep day and night for the slain of the daughter of my people!

Oh, that I had in the wilderness a lodging place for wayfaring men and I would leave my people and go from them! For they are all adulterers, an assembly of treacherous men.

And they bend their tongue like a bow. Falsehood and not truth, prevails on the earth. For they proceed from evil to evil and they have not known Me,” declares Ayaz.

Let everyone beware of his neighbour and not trust any brother. For every brother catches by the heel and every neighbour walks with slanderers.

And everyone deceives his neighbour and no one speaks the truth. They have taught their tongue to speak falsehood and have wearied themselves to crook.

You live in the midst of deceit; through deceit they have refused to know Me,” declares Ayaz.

Therefore thus said Ayaz of hosts, “See, I shall refine them and shall try them, for what shall I do because of the daughter of My people?

Their tongue is an arrow shot out. It speaks deceit – speaks peaceably to his neighbour with his heart, but in his heart he sets his ambush.

Would I not punish them for this?” declares Ayaz. “Would I not revenge Myself on such a nation as this?”

I shall take up a weeping and waiting for the mountains and for the pastures of the wilderness a lamentation, because they have been burned up, without any passing over, nor has the voice of cattle been heard. Both the birds of the heavens and the beasts have fled, they have gone.

And I shall make Yerushalayim a heap of ruins, a habitation for jackals; and the cities of Yahudah I shall make a waste, without an inhabitant.”

Who is the wise man, that he understands this? And to whom has the mouth of Ayaz spoken, that he declares it? Why has it been burned up like a wilderness, with none passing through?

And Ayaz says, “Because they have forsaken My Torah which I set before them and have not obeyed My voice nor walked according to it.

but they have walked according to the stubbornness of their own heart and after the Ba’als, which their fathers had taught them.”

Therefore thus said Ayaz of hosts, the Elohim of Yisra’el, “See, I am making this people eat wormwood and I shall make them drink poisoned water.

And I shall scatter them among the gentiles, whom neither they nor their fathers have known. And I shall send a sword after them until I have consumed them.”

Thus said Ayaz of hosts, “Discern! And call for the mourning women, that they come. And send for the wise women, that they come.

And let them hasten and take up a waiting for us and let our eyes run with tears and our eyelids gush with water.

For a voice of waiting is heard from Tsiyon, “How we are ravaged! We are greatly ashamed, because we have forsaken the land, because we have been thrown out of our dwellings.”

But hear the Word of Ayaz. O women and let your ear receive the Word of His mouth.

And teach your daughters wailing and each one her neighbour a lamentation.

For death has come through our windows, has entered our palaces,
10 Hear the word which Ḥwh declares to you, O house of Yisra’ēl. 

Thus said Ḥwh, “Do not learn the way of the gentiles, and do not be awed by the signs of the heavens, for the gentiles are awed by them. For the prescribed customs of these peoples are worthless, for one does not learn the words of the craftsman with a cutting tool. 

They adorn it with silver and gold and they fasten it with nails and hammers so that it does not topple. They are like a rounded post and they do not speak. They have to be carried because they do not walk. Do not be afraid of them, for they do no evil, nor is it in them to do any good.”

There is none like You, O Ḥwh. You are great and great is Your Name in might. 

Who would not fear You, O Sovereign of the nations? For this is Your due, for among all the wise men of the nations and in all their reigns, there is none like You.

They are both brutish and foolish, an instruction of worthlessness is the tree. Silver is beaten into plates; it is brought from Tarshish and gold from Uphaz, the work of the craftsman and of the hands of the smith; draped in blue and purple; all of them are the work of skilled ones.

But Ḥwh is truly Elohim. He is the living Elohim and the everlasting Sovereign. At His wrath the earth shakes and nations are unable to stand His displeasure.

Say to them this, “The elah that did not make the heavens and the earth shall perish from the earth and from under these heavens.”

He has made the earth by His power, He has established the world by His wisdom and has stretched out the heavens by His understanding.

When He makes His voice heard, there is a roaring of waters in the heavens. And He makes vapours rise from the ends of the earth. The lightnings for rain He has made and brings wind from His treasuries.

Everyone is brutish in knowledge; every smith is put to shame by his idol. For his moulded image is falsehood and there is no spirit in them.

They are worthless, a work of mockery. In the time of their punishment they perish.

The Portion of Ya’aqob is not like these, for He is the Maker of all and Yisra’ēl is the tribe of His inheritance – Ḥwh of hosts is His Name.

Gather up your bundle from the ground, you who live under siege! For thus said Ḥwh, “See, at this time I am hurling out the inhabitants of the land and shall distress them so that they feel it.”

Woe to me for my breaking! My wound is grievous, but I say, “This is my sickness and I bear it.

My tent has been ravaged and all my cords have been broken. My children...
21 For the shepherds have become brutish and they have not sought ăyāl. Therefore they did not understand and all their flock scattered.”

22 See, it has come, the voice of a report and a great shaking out of the land of the north, to make the cities of Yahudah a waste, a habitation of jackals.

23 O ăyāl, I know the way of man is not in himself, it is not for man who walks to direct his own steps.

24 O ăyāl, chastise me, but with right-ruling – not in Your displeasure, lest You bring me to naught.

25 Pour out Your wrath on the gentiles who do not know You and on the tribes who do not call on Your Name. For they have eaten up Ya’aqob, devoted him and consumed him and laid waste his home.

11 The word that came to Yirmeyahu from ăyāl, saying,

24 ‘Hear the words of this covenant and speak to the men of Yahudah and to the inhabitants of Yerushalayim.

25 And you shall say to them, ‘Thus said ăyāl Elohim of Yisra’ĕl, “Cursed is the man who does not obey the words of this covenant,

26 which I commanded your fathers in the day when I brought them out of the land of Mitsrayim, from the iron furnace, saying, ‘Obey My voice, and you shall do according to all that I command you and you shall be My people and I be your Elohim,’

27 in order to establish the oath which I have sworn to your fathers, to give them a land flowing with milk and honey, as it is this day.’ ’ ” And I answered and said, “Amen, ăyāl.”

28 And ăyāl said to me, “Proclaim all these words in the cities of Yahudah and in the streets of Yerushalayim, saying, ‘Hear the words of this covenant and do them.

77 For I earnestly warned your fathers in the day that I brought them up out of the land of Mitsrayim, until this day, rising early and warning, saying, “Obey My voice.”

88 But they did not obey or incline their ear, but everyone walked in the stubbornness of his evil heart. So I brought on them all the words of this covenant, which I commanded them to do and they did not do.’ ”

9 And ăyāl said to me, “There is a conspiracy among the men of Yahudah and among the inhabitants of Yerushalayim.

10 “They have turned back to the crookednesses of their forefathers who refused to hear My words and they have gone after other mighty ones to serve them. The house of Yisra’ĕl and the house of Yahudah have broken My covenant I made with their fathers.”

11 Therefore thus said ăyāl, “See, I am bringing evil on them which they are unable to escape. Then they shall cry out to Me, but I shall not listen to them.

12 And the cities of Yahudah and the inhabitants of Yerushalayim shall go and cry out to the mighty ones to whom they burn incense, but they shall bring no deliverance to them at all in the time of their evil.

13 For your mighty ones have become as many as your cities, O Yahudah. And you have set up as many altars to shame as there are streets in Yerushalayim – altars to burn incense to Ba’al.

14 And you, do not pray for this people, or lift up a cry or prayer for them, for I do not hear them in the time that they cry out to Me because of their evil.

15 Why should My beloved be in My house – she has done wickedness with many. And does the set-apart flesh remove your evil from you?

Then you rejoice?

16 ăyāl has named you, ‘Green Olive Tree, Fair, of Goodly Fruit.’ With the noise of a great sound He has set it on fire and its branches shall be broken.
And Ayaz of hosts, who planted you, has spoken evil against you for the evil of the house of Yisra’ĕl and of the house of Yahudah, which they have done against themselves to provoke Me, by burning incense to Ba’al.’

And Ayaz made it known to me and I know it. Then You showed me their deeds.

But I was like a gentle lamb brought to the slaughter. And I did not know that they had plotted against me, saying, “Let us destroy the tree with its fruit and let us cut him off from the land of the living and let his name be remembered no more.”

But, O Ayaz of hosts, who judges rightly, who tries kidneys and heart, let me see Your vengeance upon them, for unto You I have revealed my cause.

Therefore thus said Ayaz concerning the men of Anathoth who are seeking your life, saying, ‘Do not prophesy in the Name of Ayaz, lest you die by our hand’ –

‘See, I am punishing them, the young men shall die by the sword, their sons and their daughters shall die by scarcity of food.

And there shall be no remnant of them, for I bring evil on the men of Anathoth – the year of their punishment.’”

Righteous are You, O Ayaz, when I plead with You. Indeed, let me speak with You about right-rulings. Why has the way of the wrong prospered and all the workers of treachery are at ease?

You have planted them and they have taken root, they grow and they bear fruit. You are near in their mouth but far from their kidneys.

But You have known me, O Ayaz. You see me and You have tried my heart toward You. Draw them away like sheep for slaughter and separate them for the day of slaughter.

How long shall the land mourn and the plants of every field wither? The beasts and birds are consumed, for the evil of those who dwell there, because they said, “He does not see our latter ending.”

If you have run with the footmen and they have weared you, then how do you contend with horses? And if in the land of peace, you feel safe, then how do you manage in the Yardën jungle?

For even your brothers, the house of your father, even they have betrayed you, even they have cried aloud after you. Do not believe them, even though they speak smooth words to you.

I have forsaken My house, I have left My inheritance, I have given the beloved of My being into the hand of her enemies.

My inheritance has become to Me like a lion in the forest. It cries out against Me, therefore I have hated it.

My inheritance is to Me like a speckled bird of prey, the birds of prey all around are against her. Go, gather all the beasts of the field, bring them to devour!

Many shepherds have destroyed My vineyard, they have trodden My portion under foot, they have made My pleasant portion become a deserted wilderness.

They have laid it waste – a waste, it mourns to Me. All the land is laid waste, because no one takes it to heart.

The ravagers have come on all the bare heights in the wilderness, for the sword of Ayaz is devouring from one end of the land to the other end of the land. There is no peace to any flesh.

They have sown wheat but reaped thorns, they have exhausted themselves – they do not profit. And they shall be ashamed of your harvest because of the burning displeasure of Ayaz.”

Thus said Ayaz, “As for all My evil neighbours who touch the inheritance which I have caused My people Yisra’ĕl to inherit; see, I am plucking them out of their land and I shall pluck out the
house of Yahudah from their midst.

15And it shall be, after My plucking them out, I shall return and have compassion on them and bring them back, everyone to his inheritance and everyone to his land.

16And it shall be, if they learn well the ways of My people, to swear by My Name, ‘As AHAYAH lives,’ as they taught My people to swear by Ba’al, then they shall be established in the midst of My people.

17But if they do not obey, I shall pluck up, pluck up and destroy that nation,” declares AHAYAH.

13 Thus AHAYAH said to me, “Go and get yourself a linen girdle and put it on your loins, but do not put it in water.”

2So I bought a girdle according to the Word of AHAYAH and put it on my loins.

3And the Word of AHAYAH came to me the second time, saying,

4“Take the girdle that you have bought, which is on your loins and arise, go to the Euphrates and hide it there in a hole in the rock.”

5And I went and hid it by the Euphrates, as AHAYAH commanded me.

6And it came to be after many days that AHAYAH said to me, “Arise, go to the Euphrates and take from there the girdle which I commanded you to hide there.”

7So I went to the Euphrates and dug and I took the girdle from the place where I had hidden it and the girdle was ruined. It was completely useless.

8And the Word of AHAYAH came to me, saying,

9“Thus said AHAYAH, ‘Thus I ruin the pride of Yahudah and the great pride of Yerushalayim.

10This evil people, who refuse to hear My Words, who walk in the stubbornness of their heart and walk after other mighty ones to serve them and to bow themselves to them, is like this girdle which is completely useless.

11For as the girdle clings to the loins of a man, so I have caused all the house of Yisra’el and all the house of Yahudah to cling to Me,’ declares AHAYAH, ‘to become Mine – for a people and for a name and for a praise and for an adorning. But they did not listen.’

12And you shall speak to them this word, ‘Thus said AHAYAH Elohim of Yisra’el, “Every bottle is to be filled with wine.” And when they say to you, ‘Do we not know that every bottle should be filled with wine?’

13Then say to them, ‘Thus said AHAYAH, “See, I am filling all the inhabitants of this land and the sovereigns who sit on the throne of Dawid, the priests, the prophets and all the inhabitants of Yerushalayim with drunkenness!

14And I shall dash them one against another, both the fathers and the sons together,” declares AHAYAH. “I do not spare nor pardon nor have compassion, that I should not destroy them.”’ ”

15Listen and give ear, do not be proud, for AHAYAH has spoken.

16Give esteem to AHAYAH your Elohim before He brings darkness and before your feet stumble on the dark mountains and while you are looking for light. He turns it into the shadow of death and makes it gross darkness.

17And if you do not listen, my being shall weep in secret for your pride and my eyes bitterly weep and run down with tears, because the flock of AHAYAH shall be taken captive.

18Say to the sovereign and to the sovereignty mother, “Humble yourselves. Sit down, for your rule, the crown of your comeliness, has come down.”

19The cities of the South shall be shut up, with no one to open them. Yahudah shall be taken into exile, all of it. She shall be taken into exile, completely.

20Lift up your eyes and see those who come from the north. Where is the flock that was given to you, your fair sheep?

21What would you say when He visits you? For you have taught them to be chiefs, to be head over you.
Do not pangs seize you, like a woman in labour?

22 And when you say in your heart, “Why has this come upon me?” It is because of your great crookedness that your skirts have been uncovered, your heels made bare.

23 Does a Cushite change his skin and a leopard its spots? You who are taught to do evil are also unable to do good!

24 So I shall scatter them like stubble that passes away by the wind of the wilderness.

25 This is your lot, your measured portion from Me,” declares Ayaz, “because you have forgotten Me and trust in falsehood.

26 I shall even draw your skirts over your face and your shame shall be seen, your adulteries and your neighings, the wickedness of your whoring! I have seen your abominations on the hills in your midst and Your Name has been called on us. Do not leave us!

27 Thus said Ayaz to this people, “So they have loved to wander; they have not restrained their feet. Therefore Ayaz has not accepted them. Now He does remember their crookedness and punish their sins.”

28 And Ayaz said to me, “Do not pray for this people for their good.

29 When they fast, I do not hear their cry. And when they offer burnt offering and grain offering, I do not accept them. Instead, I am consuming them by sword and by scarcity of food and by pestilence.”

30 But I said, “Ah, Master Ayaz! See, the prophets say to them, ‘You are not to see a sword nor have scarcity of food, for I give you true peace in this place.’”

31 Then Ayaz said to me, “The prophets prophesy falsehood in My Name. I have not sent them nor commanded them nor spoken to them. They are prophesying to you a false vision, worthless divination and the deceit of their own heart.

32 Therefore thus said Ayaz concerning the prophets who prophesy in My Name, whom I did not send and who say, ‘Sword and scarcity of food shall not be in this land.’ ‘By sword and scarcity of food those prophets shall be consumed!’

33 And the people to whom they are prophesying shall be thrown out in the streets of Yerushalayim because of the scarcity of food and the sword, with no one to bury them—their sons nor their wives, their sons nor their daughters.
For I shall pour their evil on them. ’

And you shall say this word to them, ‘Let my eyes flow with tears night and day and let them not cease; for the maiden daughter of my people has been crushed with a mighty blow, with a very severe wound.

If I go out to the field, then see those slain with the sword! And if I enter the city, then see those sick from scarcity of food! For both prophet and priest go about in a land they do not know.’ ”

Have You completely rejected Yahudah? Has Your being loathed Tsiyon? Why have You smitten us so that there is no healing for us? We looked for peace, but there was no good; and for the time of healing, but see – fear!

O Ayah, we know our wrong and the crookedness of our fathers, for we have sinned against You.

Do not scorn us, for Your Name’s sake. Do not despise the throne of Your esteem. Remember, do not break Your covenant with us.

Are there among the worthless idols of the nations any causing rain? And do the heavens give showers? Are You not He, O Ayah our Elohim? We wait for You because You are the One who does all this.

And Ayah said to me, “Even if Mosheh and Shemu’eel were to stand before Me, My being is not toward this people. Send them away from My presence, let them go.

And it shall be, when they say to you, ‘Where do we go?’ then you shall say to them, ‘Thus said Ayah, “Those for death, to death. And those for the sword, to the sword. And those for scarcity of food, to scarcity of food. And those for captivity, to captivity.” ’ ”

And I shall appoint over them four kinds,” declares Ayah, “the sword to slay, the dogs to drag, the birds of the heavens and the beasts of the earth to devour and destroy.

And I shall make them for a horror to all the reigns of the earth, on account of Menashsheh son of Hiziqiyahu, sovereign of Yahudah, because of what he did in Yerushalayim.

For who has compassion on you, O Yerushalayim? And who mourns for you? And who turns aside to ask how you are doing?

“You who have forsaken Me,” declares Ayah, “you have gone backward. Therefore I shall stretch out My hand against you and destroy you. I have been weary of relenting!

And I shall winnow them with a winnowing fan in the gates of the land. I shall bereave, I shall destroy My people. They would not turn back from their ways.

Their widows shall be more numerous than the sand of the seas. I shall bring against them, against the mother of the young men, a ravager at noon. I shall cause agitation and sudden alarm to fall on her, suddenly.

She who has borne seven shall pine away. She shall breathe her last. Her sun shall go down while it is yet day. She shall be put to shame and be humiliated. And their remnant I give up to the sword before their enemies,” declares Ayah.

Woe to me, my mother, that you have borne me, a man of strife and a man of contention to all the earth! I have neither lent for interest, nor have men lent to me for interest. All of them are reviling me.

Ayah said, “Did I not direct you for your good? Did I not intercede for you in a time of evil and in a time of distress against the enemy?

Does one break iron, iron or bronze from the north?

Your wealth and your treasures I give as plunder, not for price, because of all your sins, even in all your borders.

And I shall cause them to pass over with your enemies into a land which you did not know, for a fire is kindled in My displeasure, which burns upon you.”

You Yourself know, O Ayah.
Remember me and visit me and take vengeance for me on these who persecute me. In Your patience, do not take me away. Know that for You I have suffered reproach.

Your words were found and I ate them and Your word was to me the joy and rejoicing of my heart. For Your Name is called on me, O Ayaz Elohim of hosts.

Have not sat in the company of the mockers, nor do I exult. I have sat alone because of Your hand, for You have filled me with displeasure.

Why is my pain without end and my wound incurable, which refuses to be healed? Are You to me like a failing stream, as waters not steadfast?

Therefore thus said Ayaz, “If you turn back, then I shall bring you back. Before Me you shall stand. And if you take out the precious from the worthless, you shall become as My mouth. Let them return to you, but do not return to them.

And I shall make you to this people a strong bronze wall. And they shall fight against you, but not overcome you. For I am with you to save you and deliver you,” declares Ayaz.

And I shall deliver you from the hand of evil-doers and I shall ransom you from the grip of the ruthless.”

And the Word of Ayaz came to me, saying,

Do not take a wife, nor have sons or daughters in this place.”

For thus said Ayaz concerning the sons and daughters who are born in this place and concerning their mothers who bear them and their fathers who bring them forth in this land,

They shall die of deaths from diseases, they shall not be lamented nor be buried, but be like dung on the face of the earth and be consumed by sword and by scarcity of food. And their corpses shall be meat for the birds of the heavens and for the beasts of the earth.”

5For thus said Ayaz, “Do not enter the house of mourning, neither go to lament or mourn for them, for I have withdrawn My peace from this people,” declares Ayaz, “even the kindness and the compassions.

6Both great and small shall die in this land. They shall not be buried and no one shall lament for them, or cut themselves, or make themselves bald for them.

7Neither shall they break bread in mourning for them to comfort them for the dead, nor give them the cup of comfort to drink for their father or their mother.

8Do not enter the house of feasting to sit with them, to eat and drink.”

9For thus said Ayaz of hosts, the Elohim of Yisrael, “See, before your eyes and in your days, I am making the voice of rejoicing and the voice of gladness, the voice of the bridegroom and the voice of the bride to cease in this place.

10And it shall be, when you declare to this people all these words and they shall say to you, ‘Why has Ayaz pronounced all this great evil against us? What is our crookedness and what is our sin that we have committed against Ayaz our Elohim?’

then you shall say to them, ‘Because your fathers have forsaken Me,’ declares Ayaz, ‘and have walked after other mighty ones and served them and bowed themselves to them and have forsaken Me and did not guard My Torah.

And you have done more evil than your fathers, for look, each one walks according to the stubbornness of his own evil heart, without listening to Me.

So I shall throw you out of this land into a land that you do not know, neither you nor your fathers. And there you shall serve other mighty ones day and night, where I show you no favour.’

Therefore see, the days are coming,” declares Ayaz, “when it is no longer said, ‘Ayaz lives who brought up the
children of Yisra’ĕl from the land of Mitsrayim,

15 but āyāz lives who brought up the children of Yisra’ĕl from the land of the north and from all the lands where He had driven them.’ For I shall bring them back into their land I gave to their fathers.

16 See, I am sending for many fishermen,” declares āyāz, “and they shall fish them. And after that I shall send for many hunters and they shall hunt them from every mountain, every hill and out of the holes of the rocks.

17 For My eyes are on all their ways; they have not been hidden from My face, nor has their crookedness been hidden from My eyes.

18 And first I shall repay double for their crookedness and their sin, because they have defiled My land with the dead bodies of their disgusting matters and have filled My inheritance with their abominations.”

19 O āyāz, my strength and my stronghold and my refuge, in the day of distress the gentiles shall come to You from the ends of the earth and say, “Our fathers have inherited only falsehood, futility and there is no value in them.”

20 Would a man make mighty ones for himself, which are not mighty ones?

21 Therefore see, I am causing them to know, this time I cause them to know My hand and My might. And they shall know that My Name is āyāz!”

17 “The sin of Yahudah is written with a pen of iron, engraved with the point of a diamond on the tablet of their heart and on the horns of your altars,

2 while their children remember their altars and their Ashérim by the spreading trees on the high hills.

3 My mountain in the field, I give as plunder your wealth, all your treasures, your high places of sin, throughout all your borders.

4 And you, even of yourself, shall let go of your inheritance which I gave you. And I shall make you serve your enemies in a land which you have not known, for you have kindled a fire in My displeasure which burns forever.”

5 Thus said āyāz, “Cursed is the man who trusts in man and makes flesh his arm and whose heart turns away from āyāz.

6 For he shall be like a shrub in the desert and not see when good comes and shall inhabit the parched places in the wilderness, a salt land that is not inhabited.

7 Blessed is the man who trusts in āyāz and whose trust is āyāz.

8 For he shall be like a tree planted by the waters, which spreads out its roots by the river and does not see when heat comes. And his leaf shall be green and in the year of drought he is not anxious, nor does he cease from yielding fruit.

9 The heart is crooked above all and desperately sick – who shall know it?

10 I, āyāz, search the heart, I try the kidneys and give every man according to his ways and according to the fruit of his deeds.

11 “As a partridge that broods but does not hatch, so is he who gets riches, but not by right. It leaves him in the midst of his days and at his end he is a fool.”

12 An esteemed throne, exalted from the beginning, is the place of our set-apart place.

13 O āyāz, the expectation of Yisra’ĕl, all who forsake You are put to shame. “Those who depart from Me shall be written in the earth because they have forsaken āyāz, the fountain of living waters.”

14 Heal me, O āyāz, so that I am healed. Save me, so that I am saved, for You are my praise.

15 See, they say to me, “Where is the Word of āyāz? Let it come now!”

16 And I have not run away from being a shepherd who follows You, nor have I longed for the desperately sick day. You Yourself have known, that which came out of my lips was before You.
17**Do not be a ruin to me, You are my shelter in the day of evil.**

18**Let these who persecute me be put to shame, but do not let me be put to shame. Let them be broken, but do not let me be broken. Bring on them the day of evil and destroy them with double destruction!**

19**Thus ayyêl said to me, “Go and stand in the gate of the children of the people, by which the sovereigns of Yahudah come in and by which they go out and in all the gates of Yerushalayim.**

20**And you shall say to them, ‘Hear the Word of ayyêl, you sovereigns of Yahudah and all Yahudah and all the inhabitants of Yerushalayim, who enter by these gates.**

21**Thus said ayyêl, “Guard yourselves and bear no burden on the Sabbath day, nor bring it in by the gates of Yerushalayim,**

22**nor take a burden out of your houses on the Sabbath day, nor do any work.**

23**And you shall set-apart the Sabbath day, as I commanded your fathers.**

24**But they did not obey, or incline their ear and they made their neck stiff not to hear and not to receive instruction.**

25**And it shall be, if you diligently obey Me,” declares ayyêl, “to bring in no burden through the gates of this city on the Sabbath day and dedicate the Sabbath day, to do no work in it,**

26**then sovereigns and heads sitting on the throne of Dawid shall enter in through the gates of this city, riding in chariots and on horses, they and their heads – the men of Yahudah and the inhabitants of Yerushalayim. And this city shall be inhabited forever.**

27**But if you do not obey Me to dedicate the Sabbath day and not to bear a burden when entering the gates of Yerushalayim on the Sabbath day, then I shall kindle a fire in its gates and it shall consume the palaces of Yerushalayim and not be quenched.”’ ”

18**The word which came to Yirmeyahu from ayyêl, saying,**

24**Arise and go down to the potter’s house and there I’ll let you hear My words.”**

25**So I went down to the potter’s house and saw him doing a piece of work on the wheel.**

26**And the vessel that he made of clay was ruined in the hand of the potter, so he remade it into another vessel, as it seemed good to the potter to do.**

27**Then the Word of ayyêl came to me, saying,**

28**O house of Yisra’êl, am I not able to do with you as this potter?” declares ayyêl. “Look, as the clay is in the hand of the potter, so are you in My hand, O house of Yisra’êl!**

29**The moment I speak concerning a nation and concerning a reign, to pluck up, to pull down and to destroy it,**

30**and that nation shall turn from its evil because I have spoken against it, then I shall repent of the evil that I thought to do to it.**

31**And the moment I speak concerning a nation and concerning a reign, to build and to plant it,**

32**and it shall do evil in My eyes in not obeying My voice, then I shall repent concerning the good with which I spoke of doing to it.**

33**Now, speak to the men of Yahudah and to the inhabitants of Yerushalayim, saying, ‘Thus said ayyêl, “See, I am forming evil and devising a plan against you. Return now every one from his evil way and make your ways and your deeds good.”’ ”

34**But they shall say, “It is no use! For we walk according to our own plans
and we do each one the stubbornness of his evil heart.”
13 Therefore thus said אָנָא, “Ask now among the nations, who has heard the like of this? The maiden of Yisra’ĕl has done what is most horrible.
14 Does the snow of Lebanon cease from the rock of the field? Or the cool flowing waters from afar dry up?
15a But My people have forgotten Me, they have burned incense to what is false and they have stumbled from their ways, from the ancient paths, to walk in by-paths and not on a highway,
16 to make their land become a ruin, a hissing forever — everyone who passes by it is appalled and shakes his head.
17a I shall scatter them as with an east wind before the enemy; I shall show them the back and not the face in the day of their calamity.”
18 Then they said, “Come and let us devise plans against Yirmeyahu, for the Torah shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come and let us smite him with the tongue and let us not listen to any of his words.”
19 Attend to me, O אָנָא and listen to the voice of my adversaries!
20 Should good be repaid with evil? For they have dug a pit for my life. remember that I stood before You to speak good for them and to turn away Your wrath from them.
21 So give their children over to scarcity of food and hand them over to the power of the sword. Let their wives become widows and bereaved of their children. Let their men be put to death, their young men be smitten by the sword in battle.
22 Let a cry be heard from their houses when You bring a raiding party suddenly upon them. For they have dug a pit to take me and laid snares for my feet.
23 But You, O אָנָא, You know all their counsel against me, to slay me. Do not pardon their crookedness, nor blot out their sin from Your presence and let them be overthrown before You. Deal with them in the time of Your displeasure.
19 Thus said אָנָא, “Go and get a potter’s earthen jug and take some of the elders of the people and some of the elders of the priests.
22 a Then you shall go out to the Valley of the Son of Hinnom, which is by the entry of the Potsherd Gate and shall proclaim there the words that I speak to you,
23 and shall say, ‘Hear the Word of אָנָא, O sovereigns of Yahuḏah and inhabitants of Yerushalayim. Thus said אָנָא of hosts, the Elohim of Yisra’ĕl,
24 “See, I am bringing evil on this place, that makes the ears tingle of all who hear it.
25 Because they have forsaken Me and have profaned this place and have burned incense in it to other mighty ones whom neither they, their fathers, nor the sovereigns of Yahuḏah have known and they have filled this place with the blood of the innocents,
26 and have built the high places of Ba’al, to burn their sons with fire for burnt offerings to Ba’al, which I did not command or speak, nor did it come into My heart.
27 Therefore see, the days are coming,” declares אָנָא, “that this place shall no more be called Topheth or the Valley of the Son of Hinnom, but rather the Valley of Slaughter.
28 And I shall pour out the counsel of Yahuḏah and Yerushalayim in this place and I shall make them fall by the sword before their enemies and by the hands of those who seek their lives. And I shall give their corpses as meat for the birds of the heavens and for the beasts of the earth.
29 And I shall make this city a ruin and a hissing — everyone who passes by it is appalled and hisses because of all its plagues.
And I shall make them to eat the flesh of their sons and their daughters and eat one another’s flesh in the siege and in the distress with which their enemies and those who seek their lives distress them.”

And you shall break the jug before the eyes of the men who go with you, and shall say to them, ‘Thus said Ayal of hosts, “Even so I break this people and this city, as one breaks a potter’s vessel, which one is unable to repair again. And let them bury them in Topheth till there is no place to bury.

This is what I shall do to this place,” declares Ayal, “and to its inhabitants, so as to make this city like Topheth. And the houses of Yerushalayim and the houses of the sovereigns of Yahu shall be as unclean as the place of Topheth, because of all the houses on whose roofs they have burned incense to all the host of the heavens and poured out drink offerings to other mighty ones.”

And when Yirmeyahu returned from Topheth, where Ayal had sent him to prophesy, he stood in the courtyard of the House of Ayal and said to all the people,

Thus said Ayal of hosts, the Elohim of Yisra’el, ‘See, I am bringing on this city and on all her towns all the evil that I have pronounced against it, because they have stiffened their necks so as not to hear My words.’

And Pashhur son of Immēr, the priest who was also chief governor in the House of Ayal, heard that Yirmeyahu prophesied these words.

And Pashhur smote Yirmeyahu the prophet and put him in the stocks that were in the high gate of Binyamin, which was by the House of Ayal.

And it came to be on the next day that Pashhur brought Yirmeyahu out of the stocks and Yirmeyahu said to him, “Ayal has not called your name Pashhur, but Maḡor-Missabib.

For thus said Ayal, ‘See, I am making you a fear to yourself and to all your friends. And they shall fall by the sword of their enemies, while your eyes see it. And I shall give all Yahudah into the hand of the sovereign of Babel and he shall exile them to Babel and slay them with the sword.

And I shall give all the wealth of this city, all its labour, all its valuables and all the treasures of the sovereigns of Yahudah, I give into the hand of their enemies, who shall plunder and seize them and shall bring them to Babel.

And you, Pashhur and all who dwell in your house, shall go into captivity and enter into Babel. And there you shall die and be buried there, you and all your friends, to whom you have prophesied falsehood.’

O Ayal, You enticed me and I was enticed. You are stronger than I and have prevailed. I have been ridiculed all day long and everyone mocks me.

For when I speak, I cry out, proclaiming violence and ruin because the Word of Ayal was made to me a reproach and a derision daily.

Whenever I said, “Let me not mention Him, nor speak in His Name again,” it was in my heart like a burning fire shut up in my bones. I became weary of holding it back and was helpless.

For I heard many mocking, “Fear on every side!” “Expose,” they say, “yea, let us expose Him!” All my friends watched for my stumbling, saying, “He might be lured away, so that we prevail against him and take our revenge on him.”

But Ayal is with me like a mighty, awesome one. Therefore my persecutors shall stumble and not prevail. They shall be greatly ashamed, for they have not acted wisely – an everlasting reproach never to be forgotten.

But, O Ayal of hosts, trying the righteous and seeing the kidneys and heart, let me see Your vengeance on them, for I have revealed my cause to You.

Sing to Ayal! Praise Ayal!
For He has delivered the being of the poor from the hand of evil ones.

14Cursed be the day in which I was born! Let the day not be blessed in which my mother bore me!

15Let the man be cursed who brought news to my father, saying, “A male child has been born to you,” making him very glad.

16And let that man be like the cities which Ayal overthrew and repented not. Let him hear the cry in the morning and the shouting at noon,

17because I was not slain from the womb, so that my mother should have been my grave and her womb forever great.

18Why did I come forth from the womb to see toil and sorrow and spend my days in shame?

21 The word that came to Yirmeyahu from Ayal when Sovereign Tsidqiya sent to him Pashhur son of Malkiyah and Tsephanyah the son of Maasayah, the priest, saying,

24Please inquire of Ayal on our behalf, for Nebukadrettsar sovereign of Babel has started fighting against us. It might be that Ayal deals with us according to all His wondrous works, so that he withdraws from us.”

3But Yirmeyahu said to them, “Say this to Tsidqiya,

4Thus said Ayal Elohim of Yisra’el, “See, I am turning back the weapons of battle that are in your hands, with which you fight against the sovereign of Babel and the Chaldeans who besiege you outside the wall. And I shall gather them inside this city.

5And I Myself shall fight against you with an outstretched hand and with a strong arm, even in displeasure and rage and great wrath.

6And I shall smite the inhabitants of this city, both man and beast – let them die of a great pestilence.

7“And afterward,” declares Ayal, “I give Tsidqiya sovereign of Yahudah, his servants and the people and such as are left in this city from the pestilence and the sword and the scarcity of food, into the hand of Nebukadrettsar sovereign of Babel, into the hand of their enemies and into the hand of those who seek their life. And he shall smite them with the edge of the sword. He shall not pardon them, nor spare nor have compassion.”

8“You shall also say to this people, ‘Thus said Ayal, “See, I set before you the way of life and the way of death.’

9“Whoever stays in this city dies by the sword, by scarcity of food and by pestilence. But whoever goes out and shall go over to the Chaldeans who besiege you, is going to live and his life shall be as a prize to him.

10“For I have set My face against this city for evil and not for good,” declares Ayal. “It is given into the hand of the sovereign of Babel and he shall burn it with fire.”

11“And to the house of the sovereign of Yahudah, say, ‘Hear the Word of Ayal.

12“O house of Dawid! Thus said Ayal, “Render right-ruling in the morning and deliver him who has been robbed out of the hand of the oppressor, lest My wrath go out like fire and burn, with no one to quench it, because of the evil of your deeds.

13“See, I am against you, O inhabitant of the valley, rock of the plain,” declares Ayal, “who are saying, ‘Who would come down against us? And who would come into our dwellings?’

14“And I shall punish you according to the fruit of your deeds,” declares Ayal. “And I shall kindle a fire in its forest and it shall consume all that is around her.””

22 Thus said Ayal, “Go down to
the house of the sovereign of Yahudah. And there you shall speak this word, 2and shall say, ‘Hear the Word of Ayaz. O sovereign of Yahudah, you who sit on the throne of Dawid, you and your servants and your people who enter these gates! 3Thus said Ayaz, “Do right-ruling and righteousness and deliver him who is robbed out of the hand of the oppressor. Do not maltreat nor do violence to the stranger, the fatherless, or the widow, nor shed innocent blood in this place.

4“For if you certainly do this word, then there shall enter in by the gates of this house sovereigns sitting on the throne of Dawid, riding on horses and in chariots, he and his servants and his people.

5“But if you do not obey these words, I swear by Myself,” declares Ayaz, “that this house shall become a ruin.” ’ ”

6“For thus said Ayaz to the house of the sovereign of Yahudah, “You are like Gil’ad to Me, the head of Lebanon. But I shall make you a wilderness and cities which are not inhabited.

7“And I shall prepare destroyers against you, each with his weapons. And they shall cut down your choice cedars and throw them into the fire.

8“And many gentiles shall pass by this city and they shall say to one another, ‘Why has Ayaz done so to this great city?’

9“They then shall say, ‘Because they have forsaken the covenant of Ayaz their Elohim and bowed themselves to other mighty ones and served them.’ ”

10“Do not weep for the dead, nor mourn for him. Weep bitterly for him who goes away, for he shall never come back nor see the land of his birth.

11“For thus said Ayaz concerning Shallum son of Yoshiyahu, sovereign of Yahudah, who reigned instead of Yoshiyahu his father, who went from this place, “He shall never come back, 12but he shall die in the place where they have exiled him and not see this land again.

13“Woe to him who builds his house without righteousness and his rooms without right-ruling, who uses his neighbour’s service without wages and does not give him his wages, 14who says, ‘I am going to build myself a wide house with spacious rooms and cut out windows for it, panelling it with cedar and painting it in red.’

15“Do you reign because you enclose yourself in cedar? Did not your father eat and drink and do right-ruling and righteousness? Then it was well with him.

16“He defended the cause of the poor and needy – then it was well. Was this not to know Me?” declares Ayaz.

17“But your eyes and your heart are only upon your own greedy gain and on shedding innocent blood and on oppression and on doing violence.”

18“Therefore thus said Ayaz concerning Yehoyaqim son of Yoshiyahu, sovereign of Yahudah, “Let them not lament for him: ‘Alas, my brother!’ or ‘Alas, my sister!’ Let them not lament for him: ‘Alas, Master!’ or ‘Alas, his excellency!’

19“He shall be buried with the burial of a donkey, dragged and thrown outside the gates of Yerushalayim.

20“Go up to Lebanon and cry out and lift up your voice in Bashan. And cry from Abarim, for all your lovers are destroyed.

21“I have spoken to you in your ease, but you said, ‘I do not listen.’ This has been your way from your youth, for you did not obey My voice.

22“Let all your shepherds be devoured by the wind and your lovers go into captivity. Then you shall be ashamed and humiliated for all your evil.

23“You who dwell in Lebanon, being nested in the cedars, how you shall groan when pangs come upon you, like the pains of a woman giving birth!

24“As I live,” declares Ayaz, “though Konyahu son of Yehoyaqim, sovereign of Yahudah, were the signet on My right hand, I would still pull you off
from there;
25 and I shall give you into the hand of those who seek your life and into the hand of those whose face you fear, into the hand of Nebukadreutsar sovereign of Babel and the hand of the Chaldeans.
26 And I shall hurl you out and your mother who bore you, into another land where you were not born and there you shall die.
27 But they shall not return to the land to which their being yearns to return.
28 Is this man Konyahu a despised broken pot, or an undesirable vessel? Why are they hurled out, he and his descendants and cast into a land which they do not know?
29 O land, land, land! Hear the Word of Ayaz!
30 Thus said Ayaz, ‘Write this man down as childless, a strong man who is not to prosper in his days, for none of his descendants shall prosper, sitting on the throne of Dawid, or rule any more in Yahudah.’”

23 “Woe to the shepherds destroying and scattering the sheep of My pasture!” declares Ayaz.
2Therefore thus said Ayaz Elohim of Yisra’el against the shepherds who feed My people, “You have scattered My flock, driven them away and have not tended them. See, I am punishing you for the evil of your deeds,” declares Ayaz.
3 Therefore I shall gather the remnant of My flock out of all the lands where I have driven them and shall bring them back to their fold. And they shall bear and increase.
4 And I shall raise up shepherds over them and they shall feed them. And they shall fear no more, nor be discouraged, nor shall they be lacking,” declares Ayaz.
5 See, the days are coming,” declares Ayaz, “when I shall raise for Dawid a Branch of righteousness and a Sovereign shall reign and act wisely and shall do right-ruling and righteousness in the earth.
6 In His days Yahudah shall be saved and Yisra’el dwell safely. And this is His Name whereby He shall be called: ‘Ayaz our Righteousness.’
7 Therefore, see, the days are coming,” declares Ayaz, “when they shall say no more, ‘As Ayaz lives who brought up the children of Yisra’el out of the land of Mitsrayim,’
8 but, ‘As Ayaz lives who brought up and led the seed of the house of Yisra’el out of the land of the north and from all the lands where I had driven them.’ And they shall dwell on their own soil.”
9 My heart within me is broken because of the prophets; all my bones shake. I am like a drunken man and like a man overcome by wine, because of Ayaz and because of His set-apart words.
10 For the land is filled with adulterers; for the land mourns because of a curse. The pastures of the wilderness are dried up. And their course is evil and their might is not right.
11 For both prophet and priest have become defiled. Even in My house I have found their evil,” declares Ayaz.
12 Therefore their way is to them like slippery ways in the dark. They are driven on and they shall fall in them. For I bring evil on them, the year of their punishment,” declares Ayaz.
13 And I have seen folly in the prophets of Shomeron: they prophesied by Ba’al and led My people Yisra’el astray.
14 And among the prophets of Yerushalayim I have seen a horrible matter: committing adultery and walking in falsehood. And they strengthen the hands of evil ones, so that no one turns back from his evil. All of them are like Sedom to Me and her inhabitants like Amorah.
15 Therefore thus said Ayaz of hosts concerning the prophets, ‘See, I am making them eat wormwood and shall make them drink poisoned water.
For defilement has gone out into all the land from the prophets of Yerushalayim.

"Thus said Ayaz of hosts, ‘Do not listen to the words of the prophets who prophesy to you, they lead you astray. They speak a vision of their own heart, not from the mouth of Ayaz.

"They keep on saying to those who despise Me, ‘Ayaz has said you shall have peace.’ And to all who walk according to the stubbornness of their own heart they say, ‘No evil comes upon you.’"

For who has stood in the counsel of Ayaz and has seen and heard His word? Who has listened to His word and obeyed it?

"See, a storm of Ayaz shall go forth in a rage, a whirling storm! It whirls on the head of the wrong.

The displeasure of Ayaz shall not turn back until He has done and established the purposes of His heart. In the latter days you shall understand it perfectly.

I did not send these prophets, yet they ran. I have not spoken to them, yet they prophesied.

But if they had stood in My counsel, then they would have let My people hear My Words and they would have turned them from their evil way and from the evil of their deeds.

Am I an Elohim close by,” declares Ayaz, “and not an Elohim afar off?

"If anyone is hidden in secret places, would I not see him?” declares Ayaz. “Do I not fill the heavens and earth?” declares Ayaz.

I have heard what the prophets have said who prophesy falsehood in My Name, saying, ‘I have dreamed, I have dreamed!’

Til when shall it be in the heart of the prophets? – the prophets of falsehood and prophets of the deceit of their own heart,

Who try to make My people forget My Name by their dreams which everyone relates to his neighbour, as their fathers forgot My Name for Ba’al.

"The prophet who has a dream, let him relate the dream and he who has My Word, let him speak My Word in truth. What is the chaff to the wheat?” declares Ayaz.

"Is not My Word like a fire?” declares Ayaz, “and like a hammer that shatters a rock?

Therefore see, I am against the prophets,” declares Ayaz, “who steal My Words every one from his neighbour.

"See, I am against the prophets,” declares Ayaz, “who use their tongues and say, ‘He declares.’

"See, I am against those who prophesy false dreams,” declares Ayaz, “and relate them and lead My people astray by their falsehoods and by their reckless boasting. But I Myself did not send them nor have I commanded them. And they do not profit this people at all,” declares Ayaz.

And when these people or the prophet or the priest ask you, saying, ‘What is the message of Ayaz?’ then you shall say to them, ‘What message?’ I shall forsake you,” declares Ayaz.

As for the prophet and the priest and the people who say, ‘The message of Ayaz,’ I shall punish that man and his house.

This is what each one says to his neighbour and each one to his brother, ‘What has Ayaz answered?’ and, ‘What has Ayaz spoken ?’

But the message of Ayaz you no longer remember! For every man’s message is his own word, for you have changed the Words of the living Elohim, Ayaz of hosts, our Elohim!

"This is what you say to the prophet, ‘What has Ayaz answered you?’ and, ‘What has Ayaz spoken ?’

But since you say, ‘The message of Ayaz!’ therefore thus said Ayaz, ‘Because you say this word, “The message of Ayaz!”’ and I have sent to you, saying, “Do not say, ‘The message of Ayaz!’”
therefore see, I, I shall utterly forget you and cast you away from My presence, along with the city that I gave you and your fathers.  

And I shall put an everlasting reproach on you and an everlasting shame that is not forgotten.’ ”

24 Ayal showed me and look, there were two baskets of figs set before the Hēkāl of Ayal, after Nebukadrettsar sovereign of Babel had exiled Yekonyahu son of Yehoyaqim, sovereign of Yahu with the craftsmen and smiths, from Yerushalayim and had brought them to Babel.  

One basket had very good figs, like the figs that are first ripe. And the other basket had very spoil figs which could not be eaten, they were so spoilt.”  

And Ayal said to me, “What do you see, Yirmeyahu?” And I said, “Figs, the good figs, very good. And the spoilt, very spoilt, which could not be eaten, they are so spoilt.”  

Again the Word of Ayal came to me, saying,  

Thus said Ayal, the Elohim of Yisra’ēl, ‘Like these good figs, so do I acknowledge the exiles of Yahu, whom I have sent out of this place for their own good, into the land of the Chaldeans.  

And I shall set My eyes on them for good and shall bring them back to this land. I shall build them and not pull them down and shall plant them and not pluck them up.  

And I shall give them a heart to know Me, that I am Ayal. They shall be My people and I shall be their Elohim, for they shall turn back to Me with all their heart.  

And as the spoiht figs that could not be eaten because they are so spoilt,’ for thus said Ayal, ‘so do I give up Tsidqiyyahu, the sovereign of Yahu, his heads, the rest of Yerushalayim who remain in this land and those who dwell in the land of Mitsrayim.  

And I shall make them a horror to all the reigns of the earth, for evil, to be a reproach and a byword, a mockery and a curse, in all the places to which I drive them.  

And I shall send the sword, the scarcity of food and the pestilence among them, til they are consumed from the land that I gave to them and their fathers.’ ”

25 The word that came to Yirmeyahu concerning all the people of Yahu, in the fourth year of Yehoyaqim son of Yoshiyahu, the sovereign of Yahu, which was the first year of Nebukadrettsar sovereign of Babel,  

which Yirmeyahu the prophet spoke to all the people of Yahu and to all the inhabitants of Yerushalayim, saying,  

“From the thirteenth year of Yoshiyahu son of Amon, sovereign of Yahu, even to this day, this is the twenty-third year in which the Word of Ayal has come to me. And I have spoken to you, rising early and speaking, but you have not listened.  

Moreover, Ayal has sent to you all His servants the prophets, rising early and sending them, but you have not listened nor inclined your ear to hear,  

saying, ‘Turn back now everyone from his evil way and from the evil of your deeds and dwell on the soil which Ayal has given to you and your fathers forever and ever.  

And do not go after other mighty ones to serve them and to bow down to them. Do not provoke Me with the works of your hands, so that I do you no evil.’  

But you did not listen to Me,” declares Ayal, “so as to provoke Me with the works of your hands, for your own evil.  

Therefore thus said Ayal of hosts, ‘Because you did not obey My words,  

see, I am sending and taking all the
tribes of the north,’ declares Ayāl, ‘and Nebukadreetsstar the sovereign of Babel, My servant and shall bring them against this land and against its inhabitants and against these nations all around and shall put them under the ban and make them an astonishment and a hissing and everlasting ruins.

10And I shall banish from them the voice of rejoicing and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamp.

11And all this land shall be a ruin and a waste and these nations shall serve the sovereign of Babel seventy years.

12And it shall be, when seventy years are completed, that I shall punish the sovereign of Babel and that nation, the land of the Chaldeans, for their crookedness,’ declares Ayāl, ‘and shall make it everlasting ruins.

13And I shall bring on that land all My words which I have pronounced against it, all that is written in this book, which Yirmeyahu has prophesied concerning all the nations.

14For they too shall be enslaved by many nations and great sovereigns. And I shall repay them according to their deeds and according to the works of their hands.’ ”

15For thus said Elohim of Yisra’ĕl to me, “Take this wine cup of wrath from My hand and make all the nations, to whom I send you, drink it.

16And they shall drink and shake and go mad because of the sword that I am sending among them.”

17I then took the cup from the hand of Ayāl and made all the nations drink, to whom Ayāl had sent me,

18namely Yerushalayim and the cities of Yahudah and its sovereigns, its heads, to make them a ruin, an object of astonishment, a hissing and a curse, as it is this day;

19Pharaoh sovereign of Mitsrayim and his servants and his heads and all his people;

20and all the mixed multitude and all the sovereigns of the land of Uts and all the sovereigns of the land of the Philistines – even Ashqelon and Azzah and Eqron and the remnant of Ashdod;

21Edom and Mo’āḇ and the children of Ammon;

22and all the sovereigns of Tsor and all the sovereigns of Tsidon and the sovereigns of the coastlands which are beyond the sea;

23Đedan and Tēma and Buz and all who are in the farthest corners;

24and all the sovereigns of Arabia and all the sovereigns of the mixed multitude who dwell in the wilderness;

25and all the sovereigns of Zimri and all the sovereigns of Eyāl and all the sovereigns of the Medes;

26and all the sovereigns of the north, far and near, one with another and all the reigns of the earth which are on the face of the ground. Also the sovereign of Shēshak shall drink after them.

27And you shall say to them, ‘Thus said Ayāl of hosts, the Elohim of Yisra’ĕl, “Drink, be drunk and vomit! Fall and rise no more, because of the sword which I am sending among you.” ’

28And it shall be, when they refuse to take the cup from your hand to drink, then you shall say to them, ‘Thus said Ayāl of hosts, “You shall drink!

29For look, I am beginning to bring evil upon the city which is called by My Name and should you be entirely unpunished? You are not going unpunished, for I am calling for a sword on all the inhabitants of the earth,” declares Ayāl of hosts.’

30And you shall prophesy against them all these words and say to them, ‘Ayāl roars from on high and utters His voice from His set-apart dwelling place. He roars mightily over His fold, a shout as those who tread the grapes, against all the inhabitants of the earth.

31”Tumult shall come to the ends of the earth, for Ayāl has a controversy with the nations. He shall enter into judgment with all flesh. The wrong He shall give to the sword,’ declares Ayāl.”
26 In the beginning of the reign of Yehoyaqim the son of Yoshiyahu, the sovereign of Yahu, this word came from ayaz, saying,

24Thus said ayaz, ‘Stand in the courtyard of the House of ayaz and speak to all the cities of Yahu, which come to bow themselves in the House of ayaz, all the words that I command you to speak to them. Do not diminish a word.

32Thus said ayaz of hosts, ‘See, evil is going forth from nation to nation and a great whirlwind is raised up from the farthest parts of the earth.

33And in that day the slain of ayaz shall be from one end of the earth even to the other end of the earth. They shall not be lamented, or gathered, or buried, for they are dung on the face of the ground.

34Howl, you shepherds and cry! And roll yourselves in the ashes, you leaders of the flock! For the days of your slaughter and your scatterings are completed and you shall fall like a choice vessel.

35And a place of refuge shall perish from the shepherds and escape from the leaders of the flock.

36Hear the cry of the shepherds and a wailing of the leaders of the flock, for ayaz is ravaging their pasture!

37And the pastures of peace shall be cut down because of the burning displeasure of ayaz.

38Like a lion He shall leave His hiding place, for their land shall become a waste because of the sword of oppressors and because of His burning displeasure.”
Then the heads and all the people said to the priests and the prophets, “No death sentence for this man. For he has spoken to us in the Name of Ayaz our Elohim.”

And some of the elders of the land rose up and spoke to all the assembly of the people, saying,

Michah of Moresheth prophesied in the days of Hizqiyyahu the sovereign of Yahudah and he spoke to all the people of Yahudah, saying, ‘Thus said Ayaz of hosts, “Tsiyon shall become a ploughed field and Yerushalayim be heaps and the mountain of the House like the bare hills of the forest.”’

Did Hizqiyyahu sovereign of Yahudah and all Yahudah indeed put him to death? Did he not fear Ayaz and seek the favour of Ayaz? And the Master relented concerning the evil which He had pronounced against them. But we are doing great evil against ourselves.”

There was however a man who prophesied in the Name of Ayaz, Uriyyahu the son of Shemayahu of Qiryath Ye’arim, who prophesied against this city and against this land according to all the words of Yirmeyahu.

And when Yehoyaqim the sovereign, with all his mighty men and all the heads, heard his words, the sovereign sought to put him to death. But Uriyyahu heard of it and was afraid and fled and went to Mitsrayim.

Then Yehoyaqim the sovereign sent men to Mitsrayim: Elnathan the son of Akbor and some men who went with him to Mitsrayim.

And they brought Uriyyahu from Mitsrayim and brought him to Yehoyaqim the sovereign, who smote him with the sword and threw his dead body into the graves of the common people.

However, the hand of Ahiqam son of Shaphan was with Yirmeyahu, so as not to give him into the hand of the people to put him to death.

In the beginning of the reign of Yehoyaqim son of Yoshiyahu, the sovereign of Yahudah, this word came to Yirmeyahu from Ayaz, saying,

“This is what Ayaz said to me, ‘Make for yourselves bands and yokes. Then you shall put them on your neck, and shall send them to the sovereign of Edom and the sovereign of Mo’ab and the sovereign of the Ammonites and the sovereign of Tsidon, by the hand of the messengers who come to Yerushalayim to Tsidqiyyahu, the sovereign of Yahudah.

And you shall command them to say to their masters, “Thus said Ayaz of hosts, the Elohim of Yisra’el, ‘Say this to your masters,’

I have made the earth, the man and the beast that are on the face of the earth, by My great power and by My outstretched arm. And I shall give it to whom it seemed right in My eyes.

And now, I have given all these lands into the hand of Nebukadnetsarsar the sovereign of Babel, My servant. And the beasts of the field I have also given him to serve him.

And all nations shall serve him and his son and his son’s son, until the time of his land comes. And then many nations and great sovereigns shall make him serve them.

And it shall be, the nation and reign that do not serve Nebukadnetsarsar the sovereign of Babel and the one that does not put its neck under the yoke of the sovereign of Babel, that nation I shall punish,’ declares Ayaz, ‘with the sword, scarcity of food and the pestilence, until I have consumed them by his hand.

So do not listen to your prophets, or to your diviners, or to your dreamers, or to your observers of clouds, or your sorcerers, who speak to you, saying, “Do not serve the sovereign of Babel.”

For they are prophesying falsehood to you, to remove you far from your land. And I shall drive you out and you shall perish.
But the nations that bring their necks under the yoke of the sovereign of Babel and serve him, I shall leave in their own land," declares ayaz, "and they shall til it and dwell in it.

And I spoke to Tsidqiyah the sovereign of Yahudah according to all these words, saying, "Bring your necks under the yoke of the sovereign of Babel and serve him and his people and live!

Why should you die, you and your people, by the sword, by the scarcity of food and by the pestilence, as ayaz has spoken against the nation that does not serve the sovereign of Babel?

Do not listen to the words of the prophets who speak to you, saying, ‘Do not serve the sovereign of Babel,’ for they prophesy falsehood to you.

For I have not sent them," declares ayaz, "yet they prophesy falsehood in My Name, in order that I drive you out. Then you shall perish, you and the prophets who prophesy to you."

Then I spoke to the priests and to all this people, saying, “Thus said ayaz, ‘Do not listen to the words of your prophets who are prophesying to you, saying, “See, the vessels of the House of ayaz are brought back from Babel soon now,” for they prophesy falsehood to you.

do not listen to them. Serve the sovereign of Babel and live! Why should this city become a ruin?

But if they are prophets and if the Word of ayaz is with them, let them now make intercession to ayaz of hosts, that the vessels which are left in the House of ayaz and in the house of the sovereign of Yahudah and at Yerushalayim, shall not go to Babel."

For thus said ayaz of hosts concerning the columns and concerning the Sea and concerning the stands and concerning the remainder of the vessels which are left in this city,

which Nebukadnettsar the sovereign of Babel did not take, when he exiled Yekonyah the son of Yehoyaqim, the sovereign of Yahudah, from Yerushalayim to Babel and all the nobles of Yahudah and Yerushalayim,

thus said ayaz of hosts, the Elohim of Yisra’el, concerning the vessels that remain in the House of ayaz and in the house of the sovereign of Yahudah and of Yerushalayim:

‘They shall be brought to Babel and be there until the day that I visit them,’ declares ayaz. ‘Then I shall bring them back and restore them to this place.’”

And it came to be in that year, at the beginning of the reign of Tsidqiyah sovereign of Yahudah, in the fourth year and in the fifth month, that Hananyah son of Azzur the prophet, who was from Gib’on, spoke to me in the House of ayaz in the presence of the priests and of all the people, saying,

Thus spoke ayaz of hosts, the Elohim of Yisra’el, saying, ‘I have broken the yoke of the sovereign of Babel.

Within two years I am going to bring back to this place all the vessels of the House of ayaz, that Nebukadnettsar sovereign of Babel removed from this place and took to Babel.

And I am going to bring back to this place Yekonyah son of Yehoyaqim, sovereign of Yahudah, with all the exiles of Yahudah who went to Babel,’ declares ayaz, ‘for I am going to break the yoke of the sovereign of Babel.’”

Then the prophet Yirmeyah spoke to the prophet Hananyah in the presence of the priests and in the presence of all the people who stood in the House of ayaz,

and the prophet Yirmeyah said, “Amén! ayaz do so! ayaz establish your words which you have prophesied, to bring back the vessels of the House of ayaz and all the exiles from Babel to this place!

Only, hear now this word that I speak in your hearing and in the
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And these are the words of the letter which Yirmeyah the prophet sent from Yerushalayim to the rest of the elders of the exile and to the priests and to the prophets and to all the people whom Nebukadnettsar had exiled from Yerushalayim to Babel –

2 after Yeqonyah the sovereign and the sovereignty mother and the eunuchs and the heads of Yahuḏah and Yerushalayim and the craftsmen and the smiths had gone into exile from Yerushalayim –

3 by the hand of El’sahah son of Shaphan and Gemaryah the son of Hilqiyyah, whom Tsidqiyah sovereign of Yahuḏah sent to Babel, to Nebukadnettsar the sovereign of Babel, saying,

4 Thus said El’sahah of hosts, Elohim of Yisra’el, to all the exiles whom I exiled from Yerushalayim to Babel,

5 Build houses and dwell in them, plant gardens and eat their fruit.

6 Take wives and bring forth sons and daughters. And take wives for your sons and give your daughters to husbands and let them bear sons and daughters and be increased there and not diminished.

7 And seek the peace of the city where I have exiled you and pray to El’sahah for it, for in its peace you have peace.’

8 For thus said El’sahah of hosts, Elohim of Yisra’el, ‘Let not your prophets and your diviners who are in your midst deceive you, neither listen to the dreams which you are dreaming.

9 For they are prophesying falsely to you in My Name. I have not sent them,’ declares El’sahah.

10 For thus said El’sahah, ‘When seventy years are completed, at Baḇel I shall visit you and establish My good word toward you, to bring you back to this place.

11 For I know the plans I am planning for you,’ declares El’sahah, ‘plans of peace and not of evil, to give you a future and an expectancy.

12 Then you shall call on Me and shall come and pray to Me and I shall listen to you.

13 And you shall seek Me and shall...
find Me, when you search for Me with all your heart.

14 And I shall be found by you,” declares ʾaȳal, “and I shall turn back your captivity and shall gather you from all the gentiles and from all the places where I have driven you, declares ʾaȳal. And I shall bring you back to the place from which I have exiled you.’

According to what you have said, ‘ ʾaȳal has raised up prophets for us in Babel’—thus said ʾaȳal concerning the sovereign who sits on the throne of David, concerning all the people who dwell in this city and concerning your brothers who have not gone out with you into exile,

thus said ʾaȳal of hosts, ‘See, I am sending on them the sword, the scarcity of food and the pestilence. And I shall make them like spoilt figs, so spoilt as to be uneatable.

And I shall pursue them with the sword, with scarcity of food and with pestilence. And I shall make them a horror among all the reigns of the earth, to be a curse and an astonishment and a hissing and a reproach among all the gentiles where I have driven them.

For they did not heed My words,’ declares ʾaȳal, ‘which I sent to them by My servants the prophets, rising up early and sending them, yet you did not listen,’ declares ʾaȳal.

You, therefore, hear the Word of ʾaȳal, all you exiles whom I have sent from Yerushalayim to Babel.

Thus said ʾaȳal of hosts, the Elohim of Yisraʾel, concerning Ahab son of Qolayah and Tsidqiyahu son of Maʾasėyah, who are prophesying falsely to you in My Name, ‘See, I am giving them into the hands of Neḇukadretstsar sovereign of Babel and he shall smite them before your eyes.

And because of them all the exiles of Yahudah who are in Babel shall use a curse, saying, “ʾaȳal make you like Tsidqiyahu and Ahab, whom the sovereign of Babel roasted in the fire,” because they have done wickedness in Yisraʾel and committed adultery with their neighbours’ wives and have spoken a word in My Name falsely which I have not commanded them. And I am He who knows and a witness,’ declares ʾaȳal.

And speak to Shemayahu the Nehelamite, saying,

Thus speaks ʾaȳal of hosts, the Elohim of Yisraʾel, saying, ‘Because you have sent letters in your name to all the people who are at Yerushalayim, to Tsephanyah son of Maʾasėyah the priest and to all the priests, saying,

has made you priest instead of Yehoyada the priest, so that there are overseers in the House of ʾaȳal over everyone who is mad and makes himself a prophet, that you should put him in the stocks and in the iron collar.

So why have you not reproved Yirmeyahu of Anathoth who makes himself a prophet to you?

For he has sent to us in Babel, saying, ‘This captivity is long – build houses and dwell in them and plant gardens and eat their fruit.’”’”

And Tsephanyah the priest read this letter in the hearing of Yirmeyahu the prophet.

Then the Word of ʾaȳal came to Yirmeyahu, saying,

“Send to all those in exile, saying, ‘Thus said ʾaȳal concerning Shemayahu the Nehelamite, ‘Because Shemayahu has prophesied to you and I have not sent him and he has made you to trust on falsehood,’ therefore thus said ʾaȳal. “See, I am bringing punishment upon Shemayahu the Nehelamite and his seed: he shall have no one to dwell among this people, nor is he to see the good that I am about to do for My people,” declares ʾaȳal, “because he has spoken apostasy against ʾaȳal.’”’”

The word that came to
All those loving you have forgotten you, they do not seek you. For I smote you as an enemy smites, with cruel chastisement because your crookedness is great, your sins have increased.

Why do you cry about your breach? Your pain is incurable. Because of your many crookednesses, because your sins have increased, I have done this to you.

However, all those who devour you shall be devoured. And all your adversaries, every one of them, shall go into captivity. And those who exploit you shall be exploited and all who prey upon you shall make a prey.

For I restore health to you and heal you of your wounds,” declares Ayal, “for they have called you an outcast of your wounds,” declares Ayal, “for they have called you an outcast saying, “This is Tsiyon, no one is seeking her.”

Thus said Ayal, “See, I turn back the captivity of Ya’aqob’s tents and have compassion on his dwelling places. And the city shall be built upon its own mound and the palace stand on its right place.

And out of them shall arise thanksgiving and the voice of those who are laughing. And I shall increase them and they shall not diminish. And I shall esteem them and they shall not be small.

And his children shall be as before and his congregation shall be established before Me. And I shall punish all who oppress them.

And his Prince shall be from him and his Ruler shall come from among him. I shall bring him near and he shall approach Me, for who is this who pledged his heart to approach Me?’ declares Ayal.

And you shall be My people and I shall be your Elohim.”

See, the storm of Ayal shall go forth in a rage, a whirling storm! It bursts upon the head of the wrong.

The burning displeasure of Ayal shall not turn back until He has done and established the purposes of His heart. In the latter days you shall
31 “At that time,” declares YHWH, “I shall be the Elohim of all the clans of Yisra’el and they shall be My people.”

Thus said YHWH, “A people escaped from the sword found favour in the wilderness, Yisra’el, when it went to find rest.”

YHWH appeared to me from afar, saying, “I have loved you with an everlasting love, therefore I shall draw you with kindness.

“I am going to build you again. And you shall be rebuilt, O maiden of Yisra’el! Again you shall take up your tambourines and go forth in the dances of those who rejoice.

Again you shall plant vines on the mountains of Shomeron. The planters shall plant and treat them as common.

For there shall be a day when the watchmen cry on Mount Ephrayim, ‘Arise and let us go up to Tsiyon, to YHWH our Elohim.’

For thus said YHWH, “Sing with gladness for Ya’aqob and shout among the chief of the nations. Cry out, give praise and say, ‘O YHWH, save Your people, the remnant of Yisra’el!’

See, I am bringing them from the land of the north and shall gather them from the ends of the earth, among them the blind and the lame, those with child and those in labour, together—a great assembly returning here.

With weeping they shall come and with their prayers I bring them. I shall make them walk by rivers of waters, in a straight way in which they do not stumble. For I shall be a Father to Yisra’el and Ephrayim—he is My first-born.

Hear the Word of YHWH, O gentiles and declare it in the isles afar off and say, ‘He who scattered Yisra’el gathers him and shall guard him as a shepherd his flock.’

For YHWH shall ransom Ya’aqob and redeem him from the hand of one stronger than he.

And they shall come in and shall sing on the height of Tsiyon and stream to the goodness of YHWH, for grain and for new wine and for oil and for the young of the flock and the herd. And their being shall be like a well-watered garden and never languish again.

Then shall a maiden rejoice in a dance and young men and old, together. And I shall turn their mourning to joy and shall comfort them and shall make them rejoice from their sorrow;

and shall fill the being of the priests with fatness. And My people shall be satisfied with My goodness,” declares YHWH.

Thus said YHWH, “A voice was heard in Ramah, wailing, bitter weeping, Rahel weeping for her children, refusing to be comforted for her children, because they are no more.”

Thus said YHWH, “Hold back your voice from weeping and your eyes from tears, for there is a reward for your work,” declares YHWH, “and they shall return from the land of the enemy.

And there is expectancy for your latter end,” declares YHWH, “and your children shall return to their own country.

I have clearly heard Ephrayim lamenting, ‘You have chastised me and I was chastised, like an untrained calf. Turn me back and I shall turn back, for You are YHWH my Elohim. For after my turning back, I repented. And after I was instructed, I struck myself on the thigh. I was ashamed, even humiliated, for I bore the reproach of my youth.’

Is Ephrayim a precious son to Me, a child of delights? For though I spoke against him, I still remembered him. That is why My affections were deeply moved for him. I have great compassion for him,” declares YHWH.

Set up signposts, make landmarks; set your heart toward the highway, the way in which you went. Turn back, O maiden of Yisra’el, turn back to these
cities of yours!

22"Then said Ashley of hosts, the Elohim of Yisra’el, “Let them once again say this word in the land of Yahudah and in its cities, when I turn back their captivity. ‘Ashley bless you, O home of righteousness, mountain of set-apartness!’

24And in Yahudah and all its cities farmers and those who journey with flocks, shall dwell together.

25“For I shall fill the weary being and I shall replenish every grieved being.”

26At this I awoke and looked around and my sleep was sweet to me.

27“See, the days are coming,” declares Ashley, “that I shall sow the house of Yisra’el and the house of Yahudah with the seed of man and the seed of beast.

28And it shall be, that as I have watched over them to pluck up and to break down, to throw down, to destroy and to afflict, so I shall watch over them to build and to plant,” declares Ashley.

29“In those days they shall no longer say, ‘The fathers ate sour grapes and the children’s teeth are blunted.’

30“But each one shall die for his own crookedness – whoever eats sour grapes, his teeth shall be blunted.

31“See, the days are coming,” declares Ashley, “when I shall make a new covenant with the house of Yisra’el and with the house of Yahudah, not like the covenant I made with their fathers in the day when I took them by the hand to bring them out of the land of Mitsrayim, My covenant which they broke, though I was a husband to them,” declares Ashley.

32“For this is the covenant I shall make with the house of Yisra’el after those days, declares Ashley: I shall put My Torah in their inward parts and write it on their hearts. I shall be their Elohim and they shall be My people.

33“And no longer shall they teach, each one his neighbour and each one his brother, saying, ‘Know Ashley, for they shall all know Me, from the least of them to the greatest of them,” declares Ashley. “For I shall forgive their crookedness and remember their sin no more.”

34Thus said Ashley, who gives the sun for a light by day and the laws of the moon and the stars for a light by night, who stirs up the sea and its waves roar – Ashley of hosts is His Name:

35“If these laws vanish from before Me,” declares Ashley, “then the seed of Yisra’el shall also cease from being a nation before Me forever.”

36Thus said Ashley, “If the heavens above could be measured and the foundations of the earth searched out beneath, I would also cast off all the seed of Yisra’el for all that they have done,” declares Ashley.

37“See, the days are coming,” declares Ashley, “that the city shall be built for Ashley from the Tower of Hanan’el to the Corner Gate.

38“And the measuring line shall again extend straight ahead to the hill Garêb, then it shall turn toward Go’ah.

39“And all the valley of the dead bodies and of the ashes and all the fields as far as the wadi Qidron, to the corner of the Horse Gate toward the east, is to be set-apart to Ashley. It shall not be plucked up or thrown down any more forever.”

32 The word that came to Yirmeyahu from Ashley in the tenth year of Tsidqiyahu sovereign of Yahudah, which was the eighteenth year of Nebukadrettsar.

2Now at that time the army of the sovereign of Babel besieged Yerushalayim and Yirmeyahu the prophet was shut up in the court of the guard, which was in the house of the sovereign of Yahudah.

3For Tsidqiyahu sovereign of Yahudah
had shut him up, saying, “Why are you prophesying, saying, ‘Thus said Ayaz. “See, I am giving this city into the hand of the sovereign of Bavel and he shall take it,’

‘and Tsdiqiyahu sovereign of Yahuḏah shall not escape from the hand of the Chaldeans, but certainly be given into the hand of the sovereign of Babel and speak with him face to face and see him eye to eye,

‘and he shall lead Tsdiqiyahu to Babel and be there until I visit him,” declares Ayaz, “though you fight with the Chaldeans, you shall not prosper’  ’?

And Yirmeyahu said, “The Word of Ayaz came to me, saying,

‘See, Ḥaname’el son of Shallum your uncle is coming to you, saying, “Buy my field that is in Anathoth, which is in the land of Binyamin, for the right of redemption is yours to buy it.” ’

‘So Ḥaname’el my uncle’s son came to me in the court of the guard according to the Word of Ayaz and said to me, ‘Please buy my field that is in Anathoth, which is in the land of Binyamin, for the right of inheritance is yours and the redemption. Buy it for yourself.’ And I knew that this was the Word of Ayaz.

‘And I bought the field which was at Anathoth from Ḥaname’el, my uncle’s son and weighed out to him the silver, seventeen sheqels of silver.

I signed the deed and sealed it, took witnesses and weighed the silver in the scales.

Then I took the deed of purchase — that which was sealed according to the command and law, and that which was open —

and I gave the deed of purchase to Baruḵ son of Neriya, son of Maḥsheya, in the presence of Ḥaname’el my uncle’s son and in the presence of the witnesses who signed the deed of purchase, before all the Yahuḏims who sat in the court of the guard.

And I commanded Baruḵ before their eyes, saying,

Thus said Ayaz of hosts, the Elohim of Yisra’el, “Take these deeds, both this deed of purchase which is sealed and this deed which is open and put them in an earthen vessel, so that they remain many days.”

For thus said Ayaz of hosts, the Elohim of Yisra’el, “Houses and fields and vineyards shall again be bought in this land.”

And after I had given the deed of purchase to Baruḵ son of Neriya, I prayed to Ayaz, saying,

Ah, Master Ayaz! See, You have made the heavens and the earth by Your great power and outstretched arm.

There is no matter too hard for You, who show kindness to thousands and repay the crookedness of the fathers into the bosom of their children after them — the Great, the Mighty Ėl, Ayaz of hosts is His Name,
great in counsel and mighty in work, for Your eyes are open to all the ways of the sons of men, to give everyone according to his ways and according to the fruit of his deeds.

For You have set signs and wonders in the land of Mitsrayim, to this day and in Yisra’el and among other men. And You have made Yourself a Name, as it is this day.

And You have brought Your people Yisra’el out of the land of Mitsrayim with signs and wonders, with a strong hand and an outstretched arm and with great fearsome deeds.

And You gave them this land, of which You swore to their fathers to give them, a land flowing with milk and honey.

And they came in and possessed it, but they did not obey Your voice nor did they walk in Your Torah. They did not do all that You commanded them to do, so You brought all this evil upon them.

See the siege mounds! They have come to the city to take it. And the city has been given into the hand of the Chaldeans who fight against it, because of the sword and the scarcity of food...
and the pestilence. And what You have spoken has come about and look, You see it!

25 Yet You, O Master אָֽלֹהִים , have said to me, “Buy the field for silver and take witnesses!” although the city has been given into the hand of the Chaldeans.”

26 Then the Word of אָֽלֹהִים came to Yirmeyahu, saying,

27“See, I am אָֽלֹהִים, the Elohim of all flesh. Is there any matter too hard for Me?”

28Therefore thus said אָֽלֹהִים, “See, I am giving this city into the hand of the Chaldeans, into the hand of Nebukadrettsar sovereign of Babel and he shall take it.

29And the Chaldeans who fight against this city shall come and set fire to this city and burn it, with the houses on whose roofs they burned incense to Ba’al and poured out drink offerings to other mighty ones, to provoke Me.

30For the children of Yisra’ĕl and the children of Yahudah have done only evil before Me, from their youth. For the children of Yisra’ĕl have only provoked Me with the work of their hands,” declares אָֽלֹהִים.

31“For this city has been a cause for My displeasure and My wrath from the day that they built it, even to this day that I should remove it from before My face,

32because of all the evil of the children of Yisra’ĕl and the children of Yahudah, which they have done to provoke Me – they, their sovereigns, their heads, their priests, their prophets and the men of Yahudah and the inhabitants of Yerushalayim.

33And they have turned their back to Me and not their face – though I taught them, rising up early and teaching them, they did not listen to receive instruction.

34And they set their abominations in the house which is called by My Name, to defile it.

35And they built the high places of Ba’al which are in the Valley of the son of Hinnom, to offer up their sons and their daughters to Molek, which I did not command them, nor did it come into My heart, that they should do this abomination, to make Yahudah sin.

36And now, thus said אָֽלֹהִים, the Elohim of Yisra’ĕl, concerning this city of which you say, ‘It shall be given into the hand of the sovereign of Babel by the sword and by scarcity of food and by pestilence’:

37‘See, I am gathering them out of all the lands where I have driven them in My displeasure, in My wrath and in great rage. And I shall bring them back to this place and shall let them dwell in safety.

38And they shall be My people and I shall be their Elohim.

39And I shall give them one heart and one way, to fear Me all the days, for the good of them and of their children after them.

40And I shall make an everlasting covenant with them, that I do not turn back from doing good to them. I shall put My fear in their hearts so as not to turn aside from Me.

41‘And I shall rejoice over them to do good to them and shall plant them in this land in truth with all My heart and with all My being.’

42‘For thus said אָֽלֹהִים, ‘As I have brought all this great evil on this people, so I am bringing on them all the good that I am speaking to them.

43‘And fields shall be bought in this land of which you are saying, “It is a wasteland, without man or beast. It has been given into the hand of the Chaldeans.”

44‘Fields shall be bought for silver and deeds signed and sealed and witnesses be called, in the land of Binyamin and in the places around Yerushalayim and in the cities of Yahudah and in the cities of the mountains and in the cities of the low country and in the cities of the South. For I shall turn back their captivity,’ declares אָֽלֹהִים.”
And the Word of Ḥayyāl came to Yirmeyahu a second time, while he was still shut up in the court of the guard, saying,

24Thus said Ḥayyāl who made it, Ḥayyāl who formed it to establish it, Ḥayyāl is His Name,

34Call unto Me and I shall answer you and show you great and inaccessible matters, which you have not known.

45For thus said Ḥayyāl, the Elohim of Yisra’āl, concerning the houses of this city and the houses of the sovereigns of Yahudah, which are thrown down against the siege mounds and the sword,

while coming to fight with the Chaldeans and to fill their places with the corpses of men whom I shall slay in My displeasure and My wrath, all for whose evil I have hidden My face from this city.

55See, I am bringing to it relief and healing. I shall heal them and reveal to them the riches of peace and truth.

75And I shall turn back the captivity of Yahudah and the captivity of Yisra’āl and shall build them as at the first,

8and shall cleanse them from all their crookedness that they have sinned against Me. And I shall pardon all their crookednesses that they have sinned and by which they have transgressed against Me.

9And it shall be to Me a name of joy, a praise and a pride before all nations of the earth, who hear all the good I am doing to them and they shall fear and tremble for all the goodness and all the peace I am doing to it.

10Thus said Ḥayyāl, ‘In this place of which you say, “It is dried up, without man and without beast,” in the cities of Yahudah, in the streets of Yerushalayim that are deserted, without man and without inhabitant and without beast, there shall once again be heard the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who are saying, “Praise Ḥayyāl of hosts, for Ḥayyāl is good, for His kindness is forever,” of those who are bringing the offering of praise into the House of Ḥayyāl. For I shall turn back the captivity of the land, as at the first,’ declares Ḥayyāl.

12Thus said Ḥayyāl of hosts, ‘In this place which is dried up, without man and without beast and in all its cities, there shall once again be a home of shepherds causing their flocks to lie down.

13In the cities of the mountains, in the cities of the low country and in the cities of the South and in the land of Binyamin and in the places around Yerushalayim and in the cities of Yahudah, the flocks once again pass under the hands of him who counts them,’ declares Ḥayyāl.

14See, the days are coming,’ declares Ḥayyāl, ‘when I shall establish the good word which I have promised to the house of Yisra’āl and to the house of Yahudah:

In those days and at that time I cause a Branch of righteousness to spring forth for Dawid. He shall do right-ruling and righteousness in the earth.

16In those days Yahudah shall be saved and Yerushalayim dwell in safety. And this is that which shall be proclaimed to her: ‘Ḥayyāl our Righteousness.’

17For thus said Ḥayyāl, ‘For Dawid there is not to cease a man to sit on the throne of the house of Yisra’āl.

And for the priests, the Lēwites, there is not to cease a man to offer burnt offerings before Me, to kindle grain offerings and to slaughter continually.’ ”

19And the Word of Ḥayyāl came to Yirmeyahu, saying,

20Thus said Ḥayyāl, ‘If you could break My covenant with the day and My covenant with the night, so that there be not day and night in their season,

then My covenant could also be broken with Dawid My servant – so that he shall not have a son to reign upon his throne – and with the Lēwites,
the priests, My attendants.

22 As the host of the heavens is not counted, nor the sand of the sea measured, so I increase the descendants of Dawid My servant and the Léwites who attend upon Me.’”

23 And the Word of Yirmeyahu came to Yirmeyahu, saying,

24 ‘Have you not observed what these people have spoken, saying, ‘The two clans which Yirzqal has chosen have been rejected by Him?’ So they have despised My people, no more to be a nation before them.

25 ‘Thus said Yirzqal, ‘If My covenant is not with day and night and if I have not appointed the laws of the heavens and earth,

26 then I would also reject the descendants of Ya’aqob and Dawid My servant, so that I should not take of his descendants to be rulers over the descendants of Abraham, Yitshaq and Ya’aqob. For I shall turn back their captivity and have compassion on them.’”

34 The word which came to Yirmeyahu from Yirzqal, when Nebukadnettsar sovereign of Babel and all his army and all the reigns of the earth under his rule and all the people, fought against Yerushalayim and all its cities, saying,

24 ‘Thus said Yirzqal the Elohim of Yisra’el, ‘Go and speak to Tsídqiyyahu sovereign of Yahu and say to him, “Thus said Yirzqal, ‘See, I am giving this city into the hand of the sovereign of Babel. And he shall burn it with fire, and you shall not escape out of his hand, but certainly be taken and given into his hand. And your eyes shall see the eyes of the sovereign of Babel and his mouth shall speak with your mouth and you shall go to Babel.’”’

25 ‘But hear the Word of Yirzqal, O Tsídqiyyahu sovereign of Yahuah! Thus said Yirzqal concerning you, ‘You shall not die by the sword.

5 In peace you are to die and as in the burnings of spices for your fathers, the former sovereigns who were before you, so they shall burn spices for you and lament for you, saying, “Alas, Master!” ’ For I have spoken the word, ” declares Yirzqal.

6 And Yirmeyahu the prophet spoke all these words to Tsídqiyyahu the sovereign of Yahuah in Yerushalayim,

7 while the sovereign of Babel’s army was fighting against Yerushalayim and all the cities of Yahuah that were left, against Lakish and Azéghah. For only these walled cities remained of the cities of Yahuah.

8 The word which came to Yirmeyahu from Yirzqal, after Sovereign Tsídqiyyahu had made a covenant with all the people who were at Yerushalayim to proclaim release to them:

9 that everyone was to set free his male and female slave, the Hebrew man and the Hebrew woman, no one was to keep a Yehudite, his brother, enslaved.

10 And when all the heads and all the people who had come into the covenant heard that each one was to set free his male and female slaves and not keep them enslaved any longer, they obeyed and released them.

11 But afterward they changed their minds and made the male and female slaves return, whom they had set free and brought them into subjection as male and female slaves.

12 Therefore the Word of Yirzqal came to Yirmeyahu from Yirzqal, saying,

13 ‘Thus said Yirzqal the Elohim of Yisra’el, ‘I Myself made a covenant with your fathers in the day that I brought them out of the land of Mitsrayim, out of the house of bondage, saying,

14 ‘At the end of seven years each one should set free his Hebrew brother, who has been sold to him. And when he has served you six years, you shall let him go free from you.” But your fathers did not obey Me nor incline their ear.
And you recently turned and did what was right in My eyes, each man proclaiming release to his neighbour. And you made a covenant before Me in the house which is called by My Name.

But you turned back and profaned My Name and each one of you took back his male and female slaves, whom he had set free, at their pleasure and brought them into subjection, to be your male and female slaves.' Therefore thus said Ayaz, ‘You have not obeyed Me in proclaiming release, each one to his brother and each one to his neighbour. See, I am proclaiming release to you,’ declares Ayaz, ‘to the sword, to the pestilence and to the scarcity of food! I shall make you a horror to all reigns of the earth. And I shall give the men who are transgressing My covenant, who have not established the words of the covenant which they made before Me, when they cut the calf in two and passed between the parts of it:

the heads of Yahudah and the heads of Yerushalayim, the eunuchs and the priests and all the people of the land who passed between the parts of the calf.

And I shall give them into the hand of their enemies and into the hand of those who seek their life. And their corpses shall be for food to the birds of the heavens and the beasts of the earth. And I shall give Tsiqqiyyahu sovereign of Yahudah and his heads into the hand of their enemies and into the hand of those who seek their life and into the hand of the sovereign of Babel’s army that has withdrawn from you.

See, I am commanding,’ declares Ayaz, ‘and shall bring them back to this city and they shall fight against it and take it and burn it with fire. And I shall make the cities of Yahudah a ruin without inhabitant.’ ”

The word which came to Yirme yahu from Ayaz in the days of Yehoyaqim son of Yoshiyahu, sovereign of Yahudah, saying,
Thus said  Elohim of hosts, the Elohim of Yisra’el, ‘Go and you shall say to the men of Yahudah and to the inhabitants of Yerushalayim, “Have you not received instruction, to obey My words?” declares  Elohim.

The words of Yonadab son of Rēkab, which he commanded his sons, not to drink wine, are established and they have not drunk unto this day, for they have obeyed their father’s command. And as for Me, I have spoken to you, rising early and speaking, but you have not obeyed Me.

And I sent to you all My servants the prophets, rising up early and sending them, saying, ‘Turn, each one from his evil way and make good your deeds and do not go after other mighty ones to serve them and you shall dwell in the land which I have given you and your fathers.’ But you have not inclined your ear nor obeyed Me.

The sons of Yonadab son of Rēkab have indeed carried out the command of their father which he commanded them, but this people has not obeyed Me.

Therefore thus said  Elohim of hosts, the Elohim of Yisra’el, ‘See, I am bringing on Yahudah and on all the inhabitants of Yerushalayim all the evil I have pronounced against them because I have spoken to them but they did not listen and I have called to them but they did not answer.’ ”

And Yirmeyahu said to the house of the Rēkabites, “Thus said  Elohim of Yisra’el, ‘Because you have obeyed the command of Yonadab your father and guarded all his commands and done according to all that he commanded you,

therefore thus said  Elohim of hosts, the Elohim of Yisra’el, “Of Yonadab son of Rēkab there shall never cease to be a man to stand before Me.” ‘ ”

And it came to be in the fourth year of Yehoyaqim son of Yoshiyahu, sovereign of Yahudah, that this word came to Yirmeyahu from  Elohim, saying,

“Take a scroll and write on it all the words that I have spoken to you against Yisra’el and against Yahudah and against all the nations, from the day I spoke to you, from the days of Yoshiyahu even to this day.

It could be that the house of Yahudah hears of all the evil which I plan to bring upon them, so that each one turns back from his evil way and I shall pardon their crookedness and their sin.”

And Yirmeyahu called Baruk son of Nēriyah. And Baruk wrote on a scroll from the mouth of Yirmeyahu, all the words of  Elohim which He had spoken to him.

And Yirmeyahu commanded Baruk, saying, “I am shut up, I am unable to enter the House of  Elohim.

But you shall enter and shall read from the scroll which you have written from my mouth, the words of  Elohim, in the hearing of the people in the House of  Elohim on the day of fasting. And also read them in the hearing of all Yahudah who come from their cities.

It could be that they present their supplication before  Elohim and they turn back, each one from his evil way. For great is the displeasure and the wrath that  Elohim has spoken against this people.”

And Baruk son of Nēriyah did according to all that Yirmeyahu the prophet commanded him, reading from the book the words of  Elohim in the House of  Elohim.

And it came to be in the fifth year of Yehoyaqim son of Yoshiyahu, sovereign of Yahudah, in the ninth month, that they called a fast before  Elohim to all the people in Yerushalayim and to all the people who came from the cities of Yahudah to Yerushalayim.

And Baruk read from the book the words of Yirmeyahu in the House of  Elohim, in the room of Gemaryahu son of Shaphan the scribe, in the upper courtyard at the entry of the New Gate of the House of  Elohim, in the hearing of all the people.
And Mikayahu son of Gemaryahu, son of Shaphan, **heard all the words** of **AYAL** from the **book**.

And then he went down to the sovereign’s house, into the scribe’s room. And there **all the heads** were sitting: Elishama the scribe and Delayahu son of Shamayahu and Elnathan son of Aḵbor and Gemaryahu son of Shaphan and Tsḏqiyahu son of Hananyahu and **all the heads**.

And Mikayehu told them **all the words** which he **heard** when Baruk **read** the **book** in the **hearing** of the people.

**Then all the heads** sent Yehuḏi son of Nethanyahu, son of Shelemyahu, son of Kushi, to Baruk, saying, “Take in your **hand** the **scroll** from which you have **read** in the **hearing** of the people and come.” So Baruk son of Nēriyahu took the **scroll** in his **hand** and came to them.

And they said to him, “Sit down, please and **read** it in our **hearing**.” **Then** Baruk **read** it in their **hearing**.

And it came to be, when they had **heard all the words**, that they **looked** at each other in **fear** and said to Baruk, “We are certainly going to report **all these words** to the sovereign.”

And they asked Baruk, saying, “Please explain to us, how did you **write all these words**? From his mouth?”

And Baruk answered them, “From his **mouth** he spoke **all these words** to me and I **wrote** them with ink in the **book**.”

**Then** the heads said to Baruk, “Go, hide, you and Yirmeyahu and let no one **know** where you are.”

And they went to the sovereign, into the court. **But** they put the **scroll** in the room of Elišama the scribe and told **all the words** in the **hearing** of the sovereign.

The sovereign therefore **sent** Yehuḏi to bring the scroll and he took it from the room of Elišama the scribe. And Yehuḏi **read** it in the **hearing** of the sovereign and in the **hearing** of all the heads standing beside the sovereign.

And the sovereign was sitting in the winter house in the ninth month, with a **fire burning** on the hearth before him.

**Then** it came to be, when Yehuḏi had read three or four columns, that the sovereign **cut** it with the scribe’s knife and threw it into the **fire** that was on the hearth, until the entire **scroll** was **burned** in the **fire** that was on the hearth.

Yet the sovereign and **all his servants** who **heard all these words** were not **afraid**, nor **did** they **tear** their garments.

Moreover, Elnathan and Delayahu and Gemaryahu pleaded with the sovereign not to burn the scroll, but he **did not listen** to them.

And the sovereign **commanded** Yerahme’el son of the sovereign and Serayahu son of Azri’eel and Shelemyahu son of Abde’el, to **seize** Baruk the scribe and Yirmeyahu the **prophet**, but **AYAL** had hid them.

And after the sovereign had **burned** the **scroll** with the **words** which Baruk had **written** from the **mouth** of Yirmeyahu, the **Word** of **AYAL** came to Yirmeyahu, saying,

“Take another scroll and **write** on it **all the former words** that were in the **first scroll** which Yehoyaqim the sovereign of Yahudah has **burned**, and say to Yehoyaqim sovereign of Yahudah, ‘Thus said **AYAL**, “You have **burned** this scroll, saying, “**Why** have you **written** in it that the sovereign of Babel is certainly **coming** to **destroy** this land and **cause** man and beast to cease from here?” ’”

Therefore thus said **AYAL** concerning Yehoyaqim sovereign of Yahudah, “He **shall** have no one to sit on the throne of Dawiḏ and his **dead** body is to be **thrown** out, to the **heat** of the day and the frost of the night.

And I **shall punish** him and his seed and his servants for their **crookedness**. And I **shall** bring on them and on the inhabitants of Yerushalayim and on the men of Yahudah all the **evil** I have **spoken against** them. **But** they did not **listen**.”’”

So Yirmeyahu took another **scroll** and gave it to Baruk the scribe, son of Nēriyahu, who **wrote** on it from the **mouth** of Yirmeyahu **all the words** of
the book which Yehoyaqim sovereign of Yahudah had burned in the fire. And many similar words were added to them.

37 And Sovereign Tsiḏqiyyahu son of Yoshiyahu reigned instead of Konyahu son of Yehoyaqim, whom Nebukadrettsar sovereign of Babel set up to reign in the land of Yahudah.

2But neither he nor his servants nor the people of the land had listened to the words of ayăl which He spoke by the prophet Yirmeyahu.

3And Tsiḏqiyyahu the sovereign sent Yehuḵal son of Shelemeyah and the priest, Tsephanyahu son of Ma’aseyyah, to the prophet Yirmeyahu, saying, “Please pray to ayăl our Elohim for us.”

4Now Yirmeyahu was still coming and going among the people, for they had not yet put him in prison.

5Meanwhile, Pharaoh’s army had set out from Mitsrayim. And when the Chaldeans who were besieging Yerushalayim heard news of them, they withdrew from Yerushalayim.

6And the Word of HWHY came to Yirmeyahu the prophet, saying,

7“Thus said HWHY the Elohim of Yisra’ĕl, ‘Say this to the sovereign of Yahudah, who sent you to Me to inquire of Me, ‘See, Pharaoh’s army which has come up to help you, shall turn back to Mitsrayim, to their own land."

8And the Chaldeans shall return and fight against this city and take it and burn it with fire.’”

9Thus said ayăl. ‘Do not deceive yourselves, saying, ‘The Chaldeans shall go away from us,” for they do not go.

10For though you had smitten the entire army of the Chaldeans who are fighting against you and there remained only wounded men among them, they would get up, each man in his tent and burn the city with fire.’”

11And it came to be, when the army of the Chaldeans left the siege of Yerushalayim for fear of Pharaoh’s army,

12that Yirmeyahu went out of Yerushalayim to go into the land of Binyamin to receive his portion there in the midst of the people.

13And it came to be, as he was in the gate of Binyamin, a master of the guard was there whose name was Yiriyahu son of Shelemyah, son of Hananyah. And he seized Yirmeyahu the prophet, saying, “You are deserting to the Chaldeans!”

14But Yirmeyahu said, “It is a lie! I am not deserting to the Chaldeans.” But he did not listen to him and Yiriyahu seized Yirmeyahu and brought him to the heads.

15And the heads were wroth with Yirmeyahu and smote him and put him in prison in the house of Yehonathan the scribe. For they had made that for a prison.

16When Yirmeyahu had entered into the dungeon and into the cells, then Yirmeyahu remained there many days.

17And Tsiḏqiyyahu the sovereign sent and took him out. And the sovereign asked him secretly in his house and said, “Is there any word from ayăl?” And Yirmeyahu said, “There is.” And he said, “You are given into the hand of the sovereign of Babel!”

18And Yirmeyahu said to Tsiḏqiyyahu the sovereign, “What have I sinned against you and against your servants and against this people, that you have put me into prison?”

19Please, let my petition be accepted before you and do not make me return to the house of Yehonathan the scribe, lest I die there.”

20Where are your prophets who prophesied to you, saying, ‘The sovereign of Babel is not coming against you or against this land?’

21But now, please hear, O my master the sovereign. Please, let my petition be accepted before you and do not make me return to the house of Yehonathan the scribe, lest I die there.”

22Tsiḏqiyyahu the sovereign then gave orders for Yirmeyahu to be placed in the court of the guard and that they should give him daily a piece of bread from the bakers’ street, until all the bread in the city was gone. So Yirmeyahu remained
in the court of the guard.

38 And Shephatyah son of Mattan and Gedalyahu son of Pashhur and Yukal son of Shelemiyahu and Pashhur son of Malkiyah heard the words which Yirmeyahu had spoken to all the people, saying,

2a Thus said אָנַּה, ‘He who remains in this city shall die by the sword, by scarcity of food and by pestilence, but whoever goes over to the Chaldeans shall live. And his life shall be as a prize to him and he shall live.’

2b Thus said אָנַּה, ‘This city is certainly given into the hand of the sovereign of Babel’s army and he shall take it.’ ”

3 Then the heads said to the sovereign, “Please, let this man be put to death, because he is weakening the hands of the men of battle who are left in this city and the hands of all the people, by speaking such words to them. For this man does not seek the peace of this people, but the evil.”

4 And Tsiqiyahu the sovereign said, “Look, he is in your hand. For the sovereign is unable to do any matter against you.”

5 And they took Yirmeyahu and threw him into the dungeon of Malkiyah the sovereign’s son, which was in the court of the guard and they let Yirmeyahu down with ropes. And in the dungeon there was no water, but mud. So Yirmeyahu sank in the mud.

6 And Ebed-Melek the Kushite, one of the eunuchs, who was in the sovereign’s house, heard that they had put Yirmeyahu in the dungeon. And the sovereign was sitting at the Gate of Binyamin,

7 And Ebed-Melek came from the sovereign’s house and spoke to the sovereign, saying,

8 My master the sovereign, these men have done evil in all that they have done to Yirmeyahu the prophet, whom they have thrown into the dungeon and he is likely to die from hunger in the place where he is, for there is no more bread in the city.”

10 And the sovereign commanded EbedMeleq the Kushite, saying, “Take thirty men from here with you and lift Yirmeyahu the prophet out of the dungeon before he dies.”

11 So Ebed-Melek took the men with him and went into the house of the sovereign under the treasury and took old clothes and old rags from there and let them down by ropes into the dungeon to Yirmeyahu.

12 And Ebed-Melek the Kushite said to Yirmeyahu, “Please put these old clothes and rags under your armpits, under the ropes.” And Yirmeyahu did so,

13 and they pulled Yirmeyahu up with ropes and lifted him out of the dungeon. And Yirmeyahu remained in the court of the guard.

14 Then Tsiqiyahu the sovereign sent and had Yirmeyahu the prophet brought to him at the third entrance of the House of אָנַּה. And the sovereign said to Yirmeyahu, “I am asking you a matter. Do not hide a matter from me.”

15 And Yirmeyahu said to Tsiqiyahu, “If I declare it to you, shall you not put me to death? And if I give you advice, you shall not listen to me.”

16 But Tsiqiyahu the sovereign swore secretly to Yirmeyahu, saying, “As אָנַּה lives, who made us this life, I do not put you to death, nor do I give you into the hand of these men who seek your life.”

17 And Yirmeyahu said to Tsiqiyahu, “Thus said אָנַּה, the Elohim of hosts, the Elohim of Yisra’ël, ‘If you do indeed surrender to the heads of the sovereign of Babel, then your being shall live and this city not be burned with fire. And you and your house shall live.

18 But if you do not surrender to the heads of the sovereign of Babel, then this city shall be given into the hand of the Chaldeans and they shall burn it with fire and you shall not escape from their hand.’ ”
Then Tsidqiyyahu the sovereign said to Yirmeyahu, “I am afraid of the Yahudim who have gone over to the Chaldeans, lest they give me into their hand and they maltreat me.”

But Yirmeyahu said, “They shall not hand you over. Please, obey the voice of AHAL which I speak to you and let it be well with you and your life be spared.

But if you refuse to surrender, this is the word that AHAL has shown me: Then see, all the women who are left in the sovereign of Yahuḏah’s house shall be surrendered to the heads of the sovereign of Babel and see, they are saying, “Your close friends have set upon you and prevailed against you; your feet have sunk in the mire; they have turned away again.”

And they are going to surrender all your wives and children to the Chaldeans and you yourself shall not escape from their hand, but be taken by the hand of the sovereign of Babel and this city shall be burned with fire.”

Then Tsidqiyyahu said to Yirmeyahu, “Let no one know of these words and you shall not die.

But if the heads hear that I have spoken with you and they come to you and say to you, ‘Declare to us now what you have said to the sovereign and also what the sovereign said to you. Do not hide it from us and we do not put you to death,’

then you shall say to them, ‘I presented my petition before the sovereign, not to send me back to the house of Yonathan to die there.’ “

And all the heads came to Yirmeyahu and asked him. And he informed them according to all these words that the sovereign had commanded. And they said no more to him, for the matter was not heard.

So Yirmeyahu remained in the court of the guard until the day that Yerushalayim was taken and he was there when Yerushalayim was taken.

In the ninth year of Tsidqiyyahu sovereign of Yahudah, in the tenth month, Nebukadretsstsar sovereign of Babel and all his army came against Yerushalayim and besieged it.

In the eleventh year of Tsidqiyyahu, in the fourth month, on the ninth day of the month, the city was broken into.

And all the heads of the sovereign of Babel came in and sat in the Middle Gate: Nērgal-Shar’etsar, Samgar-Neḇo, Sarsekim, Rabsaris, Nērgal-Sarezer, Rabmag and all the rest of the heads of the sovereign of Babel.

And it came to be, when Tsidqiyyahu the sovereign of Yahudah and all the men of battle saw them, they fled and left the city by night, by way of the sovereign’s garden, by the gate between the two walls. And he went out toward the desert plain.

The army of the Chaldeans pursued them and overtook Tsidqiyyahu in the desert plains of Yeriho. And they captured him and brought him up to Nebukadretsstsar sovereign of Babel, to Riblah in the land of Hamath, where he spoke judgment on him.

And the sovereign of Babel slew the sons of Tsidqiyyahu before his eyes in Riblah. The sovereign of Babel also slew all the nobles of Yahudah.

And he put out the eyes of Tsidqiyyahu and bound him with bronze shackles to bring him to Babel.

And the Chaldeans burned the house of the sovereign and the houses of the people with fire and they broke down the walls of Yerushalayim.

And Nebuzaradān, chief of the guard, exiled to Babel the remnant of the people who remained in the city and those who defected to him, with the rest of the people who were left.

But Nebuzaradān, chief of the guard, left in the land of Yahudah the poor people, who had naught whatever and gave them vineyards and fields on the same day.

And Nebukadretsstsar the sovereign
of Babel gave an order concerning Yirmeyahu to Nebuzaradan, chief of the guard, saying,

12“That take him and look after him and do no harm whatsoever to him, but do to him even as he shall speak to you.”

13And Nebuzaradan, chief of the guard and Nebushazban the Rabsaris, NergalShar’etser the Rabmaq and all the sovereign of Babel’s chief officers sent, 

14and had Yirmeyahu taken from the court of the guard and gave him to Gedalyahu son of Ahiqam, son of Shaphan, to take him home. And he dwelt among the people.

15And the Word of ayaz had come to Yirmeyahu while he was shut up in the court of the guard, saying,

16Go and you shall speak to EbedMelek the Kushite, saying, ‘Thus said ayaz of hosts, the Elohim of Yisra’el, “See, I am bringing My words upon this city for evil and not for good and they shall be before you in that day.

17And I shall deliver you in that day,” declares ayaz, “so that you are not given into the hand of the men of whom you are afraid.

18For I shall rescue you and you shall not fall by the sword. But your life shall be as a prize to you, for you have put your trust in Me,” declares ayaz.”

40 The word that came to Yirmeyahu from ayaz after Nebuzaradan, chief of the guard, had let him go from Ramah, when he had taken him bound in chains among all the exiles from Yerushalayim and Yahudah, who were being exiled to Babel.

2And the chief of the guard took Yirmeyahu and said to him, “ayaz your Elohim has spoken this evil on this place.

3And ayaz has brought it on and has done as He has said because you have sinned against ayaz and did not obey His voice, therefore this matter has come upon you.

4“And now, see, I loosen you today from the chains that were on your hand. If it seems good to you to come with me to Babel, come and I shall look after you. But if it seems wrong for you to come with me to Babel, remain here. See, all the land is before you, go wherever it seems good and right for you to go.”

5And before he replied, Nebuzaradan said, “Or go back to Gedalyahu son of Ahiqam, son of Shaphan, whom the sovereign of Babel has made governor over the cities of Yahudah and dwell with him among the people, or go wherever it seems right for you to go.” And the chief of the guard gave him provisions and a gift and let him go.

6So Yirmeyahu went to Gedalyahu son of Ahiqam, to Mitspah and dwelt with him among the people who were left in the land.

7And all the commanders of the armies who were in the fields, they and their men, heard that the sovereign of Babel had made Gedalyahu son of Ahiqam governor in the land and had put him in charge of the men and women and children and the poor of the land who had not been exiled to Babel.

8So they came to Gedalyahu at Mitspah – Yishma’el the son of Nethanyahu and Yohanan and Yonathan the sons of Qar’eh and Serayah the son of Tanhumeth and the sons of Ophai the Netophathite and Yezanyahu the son of a Ma’akathite, they and their men.

9And Gedalyahu son of Ahiqam, son of Shaphan, swore to them and their men, saying, “Do not be afraid of serving the Chaldeans. Dwell in the land and serve the sovereign of Babel and it shall be well with you.

10And I, see, I am dwelling at Mitspah, to serve the Chaldeans who come to us. But you, gather wine and summer fruit and oil and put them in your vessels and dwell in your cities which you have taken.”

11Also, when all the Yahudim who were
in Mo’ab and among the Ammonites and in Edom and who were in all the lands, heard that the sovereign of Babel had left a remnant of Yahudah and that he had set over them Gedalyahu son of Ahiqam, son of Shaphan,

then all the Yahudim returned from all the places where they had been driven and came to the land of Yahudah, to Gedalyahu at Mitspah and gathered wine and summer fruit in large quantities.

And Yohanan son of Qarēah and all the commanders of the army that were in the fields came to Gedalyahu at Mitspah, and they said to him, “Do you know that Ba’alis sovereign of the Ammonites has sent Yishma’ēl son of Nethanyah to take your life?” But Gedalyahu son of Ahiqam would not believe them.

Then Yohanan son of Qarēah spoke secretly to Gedalyahu in Mitspah, saying, “Please let me go and smite Yishma’ēl son of Nethanyah, without anyone knowing it. Why should he murder you and so let all the Yahudim who are gathered to you be scattered and the remnant in Yahudah perish?”

But Gedalyahu son of Ahiqam said to Yohanan son of Qarēah, “Do not do this matter, for what you are saying about Yishma’ēl is not true.”

41 And in the seventh month it came to be that Yishma’ēl son of Nethanyah, son of Elishama, of the royal seed and of the officers of the sovereign, came with ten men to Gedalyahu son of Ahiqam, at Mitspah. And while they ate bread together there in Mitspah,

Yishma’ēl son of Nethanyah and the ten men who were with him, arose and smote Gedalyahu son of Ahiqam, son of Shaphan, with the sword and killed him whom the sovereign of Babel had made governor over the land.

And Yishma’ēl smote all the Yahudim who were with him, with Gedalyahu at Mitspah and the Chaldeans who were found there, the men of battle.

And it came to be, on the second day after he had killed Gedalyahu, when no one yet knew it,

that men came from Shekem, from Shiloh and from Shomeron, eighty men with their beards shaved and their garments torn, having cut themselves, with offerings and incense in their hand, to bring them to the House of Ayaz.

And Yishma’ēl son of Nethanyah went out from Mitspah to meet them, weeping as he walked along. And it came to be, as he met them, that he said to them, “Come to Gedalyahu son of Ahiqam!”

And it came to be, when they came inside the city, that Yishma’ēl son of Nethanyah slew them, throwing them into a pit, he and the men who were with him.

But ten men were found among them who said to Yishma’ēl, “Do not kill us, for we have wheat and barley and oil and honey hidden in the field.” So he held back and did not kill them among their brothers.

And the pit into which Yishma’ēl had thrown all the corpses of the men whom he had slain, because of Gedalyahu, was the same one Asa sovereign of Yisra’ēl – Yishma’ēl son of Nethanyah had filled it with the slain.

Then Yishma’ēl took captive all the rest of the people who were in Mitspah, the sovereign’s daughters and all the people who were left in Mitspah, whom Nebuzaradan, chief of the guard, had entrusted to Gedalyahu son of Ahiqam. And Yishma’ēl son of Nethanyah took them captive and went to go over to the Ammonites.

But Yohanan son of Qarēah and all the commanders of the army that were with him heard of all the evil that Yishma’ēl son of Nethanyah had done, so they took all the men and went to fight with Yishma’ēl son of Nethanyah. And they found him by the great pool that is in Gib’ōn.

And it came to be, when all the people who were with Yishma’ēl saw Yohanan son of Qarēah and all the
commanders of the army who were with him, that they were glad.

14 And all the people whom Yishma’el had taken captive from Mitspah turned around and came back and went to Yohanan son of Qarēāh.

15 But Yishma’el the son of Nethanyah escaped from Yohanan with eight men and went to the Ammonites.

16 Then Yohanan son of Qarēāh and all the commanders of the army that were with him, took from Mitspah all the rest of the people whom he had recovered from Yishma’el son of Nethanyah after he had murdered Gedalyahu son of Ahiqam – the mighty men of battle and the women and the children and the eunuchs, whom he had brought back from Gib’ōn.

17 And they set out and dwelt in the lodging place of Kimham, which is near Bēyth Lehem, to go to enter Mitsrayim.

18 because of the Chaldeans. For they were afraid of them, because Yishma’el son of Nethanyah had smitten Gedalyahu son of Ahiqam, whom the sovereign of Babel had made governor in the land.

42 Then all the commanders of the army and Yohanan son of Qarēāh and Yezanyah son of Hoshayah and all the people, from the least to the greatest, came near

2 and said to Yirmeyahu the prophet, “We beg you, let your petition be acceptable to you and pray for us to Avaz your Elohim, for all this remnant, for we are few left of many, as your eyes see us.

3 “And let Avaz your Elohim show us the way in which we should walk and the word we should do.”

4 And Yirmeyahu the prophet said to them, “I have heard. See, I am praying to Avaz your Elohim according to your words and it shall be that I declare to you all the word Avaz answers you. I withhold not a word from you.”

5 And they said to Yirmeyahu, “Let Avaz be a true and steadfast witness between us, if we do not do according to all the word which Avaz your Elohim sends us by you.

6 “Whether good or evil, let us obey the voice of Avaz our Elohim to whom we send you, in order that it might be well with us when we obey the voice of Avaz our Elohim.”

7 And after ten days it came to be that the Word of Avaz came to Yirmeyahu.

8 So he called Yohanan son of Qarēāh and all the commanders of the army which were with him and all the people from the least even to the greatest,

9 and said to them, “Thus said Avaz, the Elohim of Yisra’el, to whom you sent me to present your petition before Him,

10 If you would indeed stay in this land, then I shall build you and not pull you down and I shall plant you and not pluck you up. For I have relented of the evil I have done to you.

11 Do not be afraid of the sovereign of Babel, of whom you are afraid. Do not be afraid of him,” declares Avaz, “for I am with you, to save you and deliver you from his hand.

12 “And I shall show you compassion, so that he has compassion on you and let you return to your own land.’

13 “But if you say, ‘We are not staying in this land,’ and so disobey the voice of Avaz your Elohim,

14 saying, ‘No, but we are going to the land of Mitsrayim so that we see no fighting, nor hear the sound of the ram’s horn, nor hunger for bread and there we shall stay,’

15 then hear the Word of Avaz. O remnant of Yahudah! Thus said Avaz of hosts, the Elohim of Yisra’el, ‘If you indeed set your faces to enter Mitsrayim and shall go to sojourn there,

16 then it shall be that the sword which you feared overtakes you there in the land of Mitsrayim and the scarcity of food of which you were afraid clings to you there in Mitsrayim and you die there.

17 “And so it shall be with all the men
who set their faces to go to Mitsrayim to sojourn there: they shall die by the sword, by scarcity of food and by pestilence and not one of them shall survive or escape from the evil I am bringing upon them.’

For thus said Ayâz of hosts, the Elohim of Yisra’el, ‘As My displeasure and My wrath have been poured out on the inhabitants of Yerushalayim, so shall My wrath be poured out on you when you enter Mitsrayim. And you shall be an oath and an astonishment and a curse and a reproach and you shall see this place no more.’

Ayâz has spoken about you, O remnant of Yahuḏah, ‘Do not go to Mitsrayim!’ Know for certain that I have warned you this day.

For you deceived yourselves when you sent me to Ayâz your Elohim, saying, ‘Pray for us to Ayâz our Elohim and according to all that Ayâz your Elohim says, so declare to us and we shall do it.’

So I have declared it to you today, but you have not obeyed the voice of Ayâz your Elohim in all which He has sent me to you.

And now, know for certain that you shall die by the sword, by scarcity of food and by pestilence in the place where you have desired to go to sojourn.”

And it came to be, when Yirmeyahu had ended speaking all these words to all the people – all the words of Ayâz their Elohim, for which Ayâz their Elohim had sent him to them –

that Azaryah son of Hoshayah and Yohanan son of Qarâ and all the proud men spoke, saying to Yirmeyahu, “You are speaking a lie! Ayâz our Elohim has not sent you to say, ‘Do not go to Mitsrayim to sojourn there.’

For Baruk son of Nĕriyah is moving you against us, to give us into the hand of the Chaldeans, to put us to death or exile us to Babel.”

So Yohanan son of Qarâ and all the commanders of the army and all the people disobeyed the voice of Ayâz, to stay in the land of Yahuḏah.

And Yohanan son of Qarâ and all the commanders of the army took all the remnant of Yahuḏah who had returned to dwell in the land of Yahuḏah, from all nations where they had been driven –

the men and the women and the children and the sovereign’s daughters and every being whom Nebuzaradan, chief of the guard, had left with Gedalyahu son of Ahiqam, son of Shaphan and Yirmeyahu the prophet and Baruk son of Nĕriyah.

So they went to the land of Mitsrayim, for they disobeyed the voice of Ayâz. And they went as far as Tahpanhes.

And the Word of Ayâz came to Yirmeyahu in Tahpanhes, saying,

‘Take large stones in your hand and you shall hide them before the eyes of the men of Yahuḏah, in the clay in the brick courtyard which is at the entrance to Pharaoh’s house in Tahpanhes.

‘Then you shall say to them, ‘Thus said Ayâz of hosts, the Elohim of Yisra’el, “See, I am sending and I shall bring Nebukadresars the sovereign of Babel, My servant. And I shall set his throne above these stones that I have hidden. And he shall spread his canopy over them.

And he shall come and smite the land of Mitsrayim, bringing death to those appointed for death and captivity to those for captivity and the sword to those for the sword.

And he shall set fire to the houses of the mighty ones of Mitsrayim. And he shall burn them and take them captive. And he shall cover himself with the land of Mitsrayim, as a shepherd puts on his garment and he shall go out from there in peace.

And he shall break the stone pillars of the House of the Sun which are in the land of Mitsrayim and he shall burn the houses of the mighty ones of the
The word that came to Yirmeyahu concerning all the Yahūḏīm who were dwelling in the land of Mitsrayim — who were dwelling at Migdol and at Taḥpanehs and at Noph in the land of Pathros, saying,

Thus said HWHY of hosts, the Elohim of Yisra’ēl, ‘You yourselves have seen all the evil that I have brought on Yerushalayim and on all the cities of Yahudah. And see, this day they are a ruin and no one dwells in them,

because of their evil which they have done to provoke Me, by going to burn incense by serving other mighty ones whom they did not know, they nor you nor your fathers.

And I sent to you all My servants the prophets, rising early and sending them, saying, “Please do not do this abominable matter that I hate!”

But they did not listen or incline their ear, to turn from their evil, not to burn incense to other mighty ones.

So My wrath and My displeasure were poured out and burned in the cities of Yahudah and in the streets of Yerushalayim and they became a ruin and a wasteland, as it is this day.

And now, thus said HWHY, the Elohim of hosts, the Elohim of Yisra’ēl, ‘Why are you doing this great evil against your lives, to cut off from you man and woman, child and infant, from the midst of Yahudah, leaving none to remain,

by provoking Me with the works of your hands, by burning incense to other mighty ones in the land of Mitsrayim where you have gone to dwell, to cut yourselves off and be a curse and a reproach among all the nations of the earth?

Have you forgotten the evils of your fathers and the evils of the sovereigns of Yahudah and the evils of their wives and your own evils and the evils of your wives, which they have done in the land of Yahuḏah and in the streets of Yerushalayim?

To this day they have not been humbled, nor have they feared, nor have they walked in My Torah and in My laws that I set before you and your fathers.’

Therefore thus said HWHY of hosts, the Elohim of Yisra’ēl, ‘See, I am setting My face against you for evil and for cutting off all Yahudah.

And I shall take the remnant of Yahudah who have set their faces to go into the land of Mitsrayim to sojourn there. And they shall all be consumed in the land of Mitsrayim — fall by the sword, consumed by scarcity of food. From the least to the greatest they shall die, by the sword and by scarcity of food. And they shall be an oath and an astonishment and a curse and a reproach!

And I shall punish those dwelling in the land of Mitsrayim, as I have punished Yerushalayim, by the sword, by scarcity of food and by pestilence.

And none of the remnant of Yahudah who have gone into the land of Mitsrayim to sojourn there shall escape or survive, lest they return to the land of Yahudah, to which they are longing to return to dwell there. For they shall not return, except those who escape.’ ”

Then all the men who knew that their wives had burned incense to other mighty ones and all the women who stood by, a great assembly and all the people who dwelt in the land of Mitsrayim, in Pathros, answered Yirmeyahu, saying,

“We are not going to listen to you in the matter about which you spoke to us in the Name of HWHY!

But we shall do whatever has gone out of our own mouth, to burn incense to the sovereignty of the heavens and pour out drink offerings to her, as we have done, we and our fathers, our sovereigns and our heads, in the cities of Yahudah and in the streets of Yerushalayim. We had plenty of food and were well-off and saw no evil.

But since we ceased burning incense
to the sovereignty of the heavens and pouring out drink offerings to her, we have lacked all and have been consumed by the sword and by scarcity of food.

19a And when we burned incense to the sovereignty of the heavens and poured out drink offerings to her, did we make cakes for her, to idolize her and pour out drink offerings to her, without our husbands?

20 Then Yirmeyahu spoke to all the people — to the men and to the women and to all the people who had given him that answer, saying,

21a As for the incense that you burned in the cities of Yahudah and in the streets of Yerushalayim, you and your fathers, your sovereigns and your heads and the people of the land, did not Ayal remember them? And it came into His heart!

22a And Ayal could no longer bear it because of the evil of your deeds and because of the abominations which you did. Therefore your land is a ruin, an object of astonishment, a curse and without an inhabitant, as it is this day.

23a Because you have burned incense and because you have sinned against Ayal and did not obey the voice of Ayal or walk in His Torah, in His laws or in His witnesses, therefore this evil did befall you, as at this day.”

24 And Yirmeyahu said to all the people and to all the women, “Hear the Word of Ayal. all Yahudah who are in the land of Mitsrayim!

25 Thus spoke Ayal of hosts, the Elohim of Yisra’el, saying, ‘You and your wives have spoken with your mouths and have filled with your hands, saying, “We shall perform our vows that we have made, to burn incense to the sovereignty of the heavens and pour out drink offerings to her.” Then confirm your vows and perform your vows!’

26 Therefore hear the Word of Ayal, all Yahudah who are dwelling in the land of Mitsrayim, ‘See, I have sworn by My great Name, declares Ayal, ‘My

Name shall no longer be called upon by the mouth of any man of Yahudah in all the land of Mitsrayim, saying, “As the Master Ayal lives...”

27 See, I am watching over them for evil and not for good. And all the men of Yahudah who are in the land of Mitsrayim shall be consumed by the sword and by scarcity of food, until they come to an end.

28 And those who escape the sword, few in number, shall return from the land of Mitsrayim to the land of Yahudah. And all the remnant of Yahudah, who came into the land of Mitsrayim to sojourn there, shall know whose word is established, Mine or theirs.

29 And this is the sign to you,’ declares Ayal, ‘that I am punishing you in this place so that you know that My words are certainly established against you for evil.’

30 Thus said Ayal, ‘See, I am giving Pharaoh Hophra sovereign of Mitsrayim into the hand of his enemies and into the hand of those who seek his life, as I gave Tsidqiyahu sovereign of Yahudah into the hand of Nebukadrettsar sovereign of Babel, his enemy who sought his life.’”

45 The word that Yirmeyahu the prophet spoke to Baruḵ son of Neriya, when he had written these words in a book from the mouth of Yirmeyahu, in the fourth year of Yehoyaqim son of Yoshiyahu, sovereign of Yahudah, saying,

3 Thus said Ayal, the Elohim of Yisra’el, concerning you, Baruk:

4 You have said, “Woe to me now! For Ayal has added grief to my pain. I have been wearied with my sighing and I have found no rest.”’

45 Say this to him, ‘Thus said Ayal, “See, what I have built I am breaking down and what I have planted I am plucking up, that is, the entire land.

54 And do you seek great matters for
yourself? Do not seek them, for look, I am bringing evil on all flesh,” declares ־ה. “But I shall give your life to you as a prize in all places, wherever you go.”

The Word of ־ה which came to Yirmeyahu the prophet concerning the gentiles:

For Mitsrayim, concerning the army of Pharaoh Neko, sovereign of Mitsrayim, which was by the River Euphrates in Karkemish and which Nebukadrettsar the sovereign of Babel had smitten in the fourth year of Yehoyaqim, son of Yoshiyahu, sovereign of Yahudah:

Prepare the large and the small shield and draw near to battle!

Harness the horses and mount up, you horsemen! stand with helmets, polish the spears, put on the armour!

Why do I see them afraid, turned back? And their fighters are beaten down. And they have fled in haste and did not look back, for fear was all around,” declares ־ה.

Do not let the swift flee away, nor the mighty man escape. They shall stumble and fall toward the north, by the River Euphrates.

Who is this rising like a flood, whose waters surge about like the rivers?

Mitsrayim rises like a flood and its waters surge about like the rivers. And he says, ‘Let me rise and cover the earth; let me destroy the city and its inhabitants.’

Go up, O horses and rage, O chariots! And let the mighty men go forth – Kush and Put who handle the shield and Luḏ who handle and bend the bow.

For this is the day of the Master ־ה of hosts, a day of vengeance, to revenge Himself on His adversaries. And the sword shall devour and be satisfied and made drunk with their blood. For the Master ־ה of hosts has a slaughtering in the land of the north by the River Euphrates.

Go up to Gil’ad and take balm, O maiden, the daughter of Mitsrayim. In vain you have used many remedies, there is no healing for you.

Nations have heard of your shame and your cry has filled the land. For the mighty has stumbled against the mighty, they have both fallen together.

The word which ־ה spoke to Yirmeyahu the prophet, about the coming of Nebukadrettsar sovereign of Babel, to smite the land of Mitsrayim:

Declare in Mitsrayim and let it be heard in Miḏgol. And let it be heard in Noph and in Tahpanhės. Say, ‘Stand fast and be prepared, for a sword shall devour all around you.’

Why were your strong ones swept away? They did not stand because ־ה drove them away.

He made many stumble; indeed, they fell over each other and said, ‘Arise! Let us go back to our own people and to the land of our birth, away from the oppressing sword.’

There they cried, ‘Pharaoh, sovereign of Mitsrayim, is but a noise. He has let the appointed time pass by!’

As I live,” declares the Sovereign, whose Name is ־ה of the Sovereign, “For as Tabor is among the mountains and as Karmel by the sea, he shall come.

O you daughter dwelling in Mitsrayim, prepare yourself to go into exile!

For Noph shall become a waste and a ruin and be burned, without inhabitant.

Mitsrayim is like a very pretty heifer but destruction comes, it comes from the north.

Her hired ones too, in her midst, are like fattened calves, for they too shall turn, they shall flee away together. They shall not stand, for the day of their calamity has come upon them, the time of their punishment.

Its sound moves along like a serpent, for they move on like an army and come against her with axes, like woodcutters.

They shall cut down her forest,”
declares *ayzal*, “for it is not searched, because they are more numerous than locusts and without number.

24 The daughter of Mitsrayim shall be put to shame. She shall be given into the hand of the people of the north.”

25 *ayzal* of hosts, the Elohim of Yisra’el, has said, “See, I am bringing punishment on Amon of No and on Pharaoh and on Mitsrayim and on their mighty ones and on their sovereigns and on Pharaoh and on those trusting in him.

26 And I shall give them into the hand of those who seek their lives, into the hand of Nebukadrettsar sovereign of Babel and into the hand of his servants. And afterward it shall be inhabited as in the days of old,” declares *ayzal*.

27 But as for you, do not fear, O My servant Ya’aqob and do not be discouraged, O Yisra’el! For look, I am saving you from afar and your descendants from the land of their captivity. And Ya’aqob shall return and shall have rest and be at ease, with no one disturbing.

28 Do not fear, O Ya’aqob My servant,” declares *ayzal*, “for I am with you. Though I make a complete end of all the gentiles to which I have driven you, yet I do not make a complete end of you. But I shall reprove you in right-ruling and by no means leave you unpunished.”

47 The Word of *ayzal* that came to Yirmeyahu the prophet concerning the Philistines, before Pharaoh smote Azzah:

Thus said *ayzal*, “See, waters are rising out of the north and shall be an overflowing flood. And they shall overflow the land and all that is in it, the city and those who dwell within. And men shall cry and all the inhabitants of the land shall wail.

3 At the noise of the stamping hooves of his strong horses, at the rushing of his chariots, at the rumbling of his wheels, the fathers shall not look to their children, because of weakness of hands, because of the day that shall come to ravage all the Philistines, to cut off from Tsor and Tsidon every Helper that survives. For *ayzal* is ravaging the Philistines, the remnant of the isle of Kaphtar.

5 Baldness shall come upon Azzah, Ashqelon shall be cut off with the remnant of their valley. Til when would you cut yourself?

6 O you sword of *ayzal*, how long til you rest? Put yourself up into your sheath, rest and be still!

7 How shall it rest, when *ayzal* has given it a command? Against Ashqelon and against the seashore – there He has appointed it.”

48 Concerning Mo’ab. This is what *ayzal* of hosts, the Elohim of Yisra’el said, “Woe to Nebo! For it is ravaged, Qiryathayim is put to shame, captured. The high stronghold is put to shame and broken down.

2 There is praise for Mo’ab no longer. In Heshbon they have devised evil against her, ‘Come and let us cut it off as a nation.’ O Madmén, you are also cut off, a sword goes after you.

3 Listen! An outcry from Horonayim, ravaging and great destruction!

4 Mo’ab shall be destroyed, her little ones shall cry out.

5 For on the ascent to Luhith they go up weeping bitterly. For in the descent of Horonayim the enemies shall hear a cry of destruction.

6 Flee, deliver your own lives! And be like a bush in the wilderness.

7 For because you have trusted in your works and your treasures, you shall be captured. And Kemosh shall go forth into exile, his priests and his heads together.

8 And a ravager shall come into every city, no one escapes. And the valley shall perish and the plain be destroyed, as *ayzal* has spoken.

9 Give wings to Mo’ab, for she has to flee away and her cities become a ruin, with no one to dwell in them.
10(Cursed is he who is slack in doing the work of Ayaz and cursed is he who withholds his sword from blood).
11Mo‘ab has been at ease from his youth and he has settled on his dregs and has not been emptied from vessel to vessel, nor has he gone into exile. Therefore his flavour has stayed in him and his fragrance is unchanged.
12Therefore see, the days are coming,” declares Ayaz, “when I shall send him tilters, who shall tilt him over and empty his vessels and break the bottles.
13And Mo‘ab shall be ashamed because of Kemosh, as the house of Yisra‘el was ashamed of Běyth Ėl, their refuge.
14How do you say, ‘We are mighty and strong men for battle’?
15Mo‘ab is ravaged and her cities have been entered. And her chosen young men have gone down to the slaughter, for it has been put to shame, for it has been broken, the staff of splendour!’
16The calamity of Mo‘ab is near to come and his affliction hurries fast.
17Lament for him, all you who are around him. And all you who know his name, say, ‘How the strong sceptre has been broken, the staff of splendour!’
18Come down from your esteem and sit in thirst, O inhabitant of Dibon. For the ravager of Mo‘ab shall come against you, he shall destroy your strongholds.
19Stand by the way and watch, O inhabitant of Arōr. ask him who flees and her who escapes; say, ‘What has been done?’
20Mo‘ab has been put to shame, for it has been broken down. Howl and cry! Let it be heard in Armon that Mo‘ab is ravaged.
21And judgment has come on the plain country, on Holon and on Yahtsah and on Mopha‘ath,
22and on Dibon and Nebo and on Běyth Diblahayim,
23and on Qiryathayim and on Běyth Gamul and on Běyth Me‘on,
24and on Qeriyoth and on Botsrah and on all the cities of the land of Mo‘ab, far or near.
25“The horn of Mo‘ab has been cut off and his arm has been broken,” declares Ayaz.
26Make him drunk because he has made himself great against Ayaz. Mo‘ab shall splash in his vomit and he shall also be in mockery.
27And was not Yisra‘el a mockery to you? Was he found among thieves? For whenever you speak of him, you shake your head.
28O inhabitants of Mo‘ab, leave the cities and dwell in the rock and be like the dove making a nest in the sides of the cave’s mouth.
29“We have heard of the pride of Mo‘ab (he is very proud!), of his loftiness and arrogance and pride and of the haughtiness of his heart.”
30“I know his wrath,” declares Ayaz, “and his boastings are untrue and his deeds are false.
31Therefore I wait for Mo‘ab and I cry out for all Mo‘ab. I mourn for the men of Qir Heres.
32O vine of Silmah! I weep for you with the weeping of Ya‘zēr. Your branches have passed over the sea, they have come to the sea of Ya‘zēr. The ravager has fallen on your summer fruit and your grape harvest.
33Joy and gladness have been taken away from the orchard and from the land of Mo‘ab. And I have made wine to cease from the winepresses. No one treads with shouting – the shouting is no shouting!
34From the outcry of Heshbon unto El‘alēh, unto Yahats, they shall raise their voice, from Tso‘ar to Horonayim, like a three-year-old heifer, for even the waters of Nimrim are dried up.
35And I shall make an end in Mo‘ab to him who offers in the high places and burns incense to his mighty ones,” declares Ayaz.
36So My heart sounds for Mo‘ab like flutes and My heart sounds for the men of Qir Heres like flutes. Therefore the
wealth they made shall be gone.  
37a For every head is bald and every beard clipped – cuts on all the hands and sackcloth on the loins.
38b On all the house-tops of Mo‘ab and in its streets it is all lamentation, for I have broken Mo‘ab like a vessel in which no one delights,” declares Ayaz.
39b How has she been broken down! They shall wail! How has Mo‘ab turned her back with shame! So Mo‘ab shall be a mockery and a horror to all those about her.”
40 For thus said Ayaz. “See, he soars like an eagle and shall spread his wings over Mo‘ab.
41b Qeriyyoth shall be captured and the strongholds seized. And the heart of the mighty men in Mo‘ab on that day shall be like the heart of a woman in labour.
42b And Mo‘ab shall be destroyed as a people, because he has made himself great against Ayaz.
43b Fear and the pit and the snare are upon you, O inhabitant of Mo‘ab,” declares Ayaz.
44b He who flees from the fear falls into the pit and he who gets out of the pit is caught in the snare. For I am bringing upon Mo‘ab the year of their punishment,” declares Ayaz.
45b Those who fled stood powerless under the shadow of Heshbon. But a fire shall come out of Heshbon and a flame from the midst of Sihon and consume the brow of Mo‘ab and the crown of the head of the sons of uproar.
46b Woe to you, O Mo‘ab! The people of Kemosh have perished, for your sons have been taken into exile and your daughters into exile.
47b But I shall turn back the captivity of Mo‘ab in the latter days,” declares Ayaz. Thus far is the judgment of Mo‘ab.

49 Concerning the Ammonites: Thus said Ayaz, “Has Yisra‘el no sons? Has he no heir? Why has Malkam taken possession of Gad and his people dwell in its cities?
2b Therefore see, the days are coming,” declares Ayaz. “when I shall sound a battle cry in Rabbah of the Ammonites. And it shall be a heap, a wasteland and her villages shall be burned with fire. Then Yisra‘el shall dispossess those who dispossessed him,” declares Ayaz.
3b Howl, O Heshbon, for Ai is ravaged! Cry, daughters of Rabbah, gird on sackcloth! Lament and diligently search by the walls, for Malkam shall go into exile, with his priests and his heads.
4b Why do you boast in the valleys, your flowing valley, O backsliding daughter who is trusting in her treasures, saying, ‘Who would come against me?’
5b See, I am bringing fear upon you, from all those around you,” declares the Master Ayaz of hosts. “And you shall be driven out, each one straight ahead, with no one to bring home the wanderer.
6b And after this I turn back the captivity of the children of Ammon,” declares Ayaz.
7 Concerning Edom: Thus said Ayaz of hosts, “Is there no more wisdom in Teman? Has counsel been lost to those with understanding? Has their wisdom vanished?
8b Flee, turn back, dwell in the depths, O inhabitants of De‘an! For I shall bring the calamity of Esaw upon him, the time that I shall punish him.
9b If grape-gatherers came to you, would they not leave some gleanings? Even thieves by night would destroy only until they had enough!
10b But as for Me, I shall make Esaw bare. I shall uncover his hiding places, so that he is unable to conceal himself. His seed is ravaged, his brothers and his neighbours and he is no more.
11b Leave your fatherless children, let Me keep them alive. And let your widows trust in Me.”
12 For thus said Ayaz, “See, those whose judgment was not to drink of the
cup have certainly drunk. And are you the one to go unpunished? You shall not go unpunished, but certainly drink of it.

13“For I have sworn by Myself,” declares YHWH, “that Botsrah is to become a ruin, a reproach, a waste and a curse and all its cities become everlasting wastes.”

14I have heard a report from YHWH and an envoy has been sent to the nations, “Gather together, come against her and rise up to battle!

15“For look, I shall make you small among nations, despised among men.

16The dread for you, the pride of your heart, has deceived you, O you who dwell in the clefts of the rock, holding the height of the hill! Though you make your nest as high as the eagle, from there I bring you down,” declares the Master.

17And Edom shall be a ruin, everyone who passes by it is astonished and whistles at all its plagues.

18As in the overthrow of Sodom and Amorah and their neighbouring cities,” declares YHWH, “No one shall dwell there, nor would a son of man sojourn in it.

19See, he comes up like a lion from the Yardén jungle against the home of the strong. But in an instant I shall make him run away from her. And who is the Chosen One, to appoint over her? For who is like Me? And who summons Me? And who is that Shepherd who stands before Me?”

20Therefore hear the counsel of YHWH which He has counselled concerning Edom and the purposes He has purposed concerning the inhabitants of Tēman: the least of the flock shall drag them away! He shall make their pasture a waste before them!

21The earth shall be shaken at the noise of their fall. There is an outcry! Its noise is heard at the Sea of Reeds.

22See, like an eagle he flies up and spreads his wings over Botsrah. And the heart of the mighty men of Edom in that day shall be like the heart of a woman in her pain.

23Concerning Damascus: “Hamath and Arpad have been put to shame, for they have heard an evil report. They have been melted in anxiety, like the sea, unable to rest.

24“Damascus has become feeble, she has turned to flee and trembling has seized her. Distress and pain have taken hold of her like a woman in labour.

25“How is the city of praise deserted, the city of My joy!

26“Therefore her young men fall in her streets and all the men of battle are cut off in that day,” declares YHWH of hosts.

27“And I shall kindle a fire in the wall of Damascus and it shall consume the palaces of Ben-Hadad.”

28To Qēdar and to the reigns of Hatsor, which Nebukadretstsar sovereign of Babel smote: Thus said YHWH, “Arise, go up to Qēdar and ravage the men of the East!

29Their tents and their flocks, their curtains and all their vessels shall be taken. And they shall take away their camels for themselves. And they shall cry out to them, ‘Fear is on every side!’

30“Flee, go away! Dwell in the depths, O inhabitants of Hatsor!” declares YHWH. “For Nebukadretstsar sovereign of Babel has taken counsel against you and has devised a plan against you.

31“Arise, go up to the nation at ease that dwells safely,” declares YHWH. “It has no gates or bars, they dwell alone.

32“And their camels shall become plunder and their large herds booty. And I shall scatter them to all winds, those who cut off the corner and bring their calamity from all its sides,” declares YHWH.

33“Hatsor shall be a habitation for jackals, a desert forever. No one dwells there, nor does son of man sojourn in it.”

34The Word of YHWH that came to Yirmeyahu the prophet concerning Řyamat, in the beginning of the reign of Tsdiqiyah, the sovereign of Yahudah, saying.

35“Thus said YHWH of hosts, ‘See, I am
The word that Ayah spoke concerning Babel, concerning the land of the Chaldeans by Yirmeyahu the prophet.

Declare among the nations and let it be heard. And lift up a banner, let it be heard and do not conceal it. Say, “Babel shall be taken, Bêl shall be put to shame, Meroç shall be broken, her images shall be put to shame, her idols shall be broken.”

For a nation shall come up against her from the north, which shall make her land waste and none shall dwell in it. They shall flee, they shall go, both man and beast.

In those days and at that time, declares Ayah, “the children of Yisra’êl shall come, they and the children of Yahudah together, weeping as they come and seek Ayah their Elohim.

They shall ask the way to Tsiyon, their faces toward it, ‘Come and let us join ourselves to Ayah, in an everlasting covenant, never to be forgotten.’

My people have been wandering sheep. Their shepherds have led them astray, turning them away on the mountains. They have gone from mountain to hill, they have forgotten

breaking the bow of Êylam, the chief of their might.

And I shall bring upon Êylam the four winds from the four quarters of the heavens and scatter them toward all those winds. And there shall be no nation where the outcasts of Êylam do not go.

And I shall break Êylam before their enemies and before those who seek their life. And I shall break evil upon them, My burning displeasure,’ declares Ayah. ‘And I shall send the sword after them until I have consumed them.

And I shall set My throne in Êylam and destroy from there the sovereign and the heads,’ declares Ayah.

And it shall be in the latter days that I turn back the captivity of Êylam,” declares Ayah.”
people and each one flees to his own land.

17a “Yisra’el is a scattered sheep, the lions have driven him away. First the sovereign of Ashshur devoured him and now, at last, this Nebukadrettsar sovereign of Babel has broken his bones.”

18Therefore thus said Ayəḇ of hosts, the Elohim of Yisra’el, “See, I am punishing the sovereign of Babel and his land, as I have punished the sovereign of Ashshur.

19b And I shall bring back Yisra’el to his pasture and he shall feed on Karmel and Bashan. And his being shall be satisfied on Mount Ephrayim and Gil’ad.

20In those days and at that time,” declares Ayəḇ, “the crookedness of Yisra’el shall be searched for, but there shall be none; and the sin of Yahudah, but none shall be found. For I shall pardon those whom I leave as a remnant.

21“Go up against the land of Merathayim, against it and against the inhabitants of Peqod. Slay and put them under the ban,” declares Ayəḇ, “and do according to all that I have commanded you.

22There is a sound of battle in the land and of great destruction.

23“How the hammer of all the earth has been cut off and broken! How Babel has become a ruin among the nations!

24I have laid a snare for you and you were captured, O Babel and you yourself did not know! You have been found and also caught, because you strove against Ayəḇ.”

25 Ayəḇ has opened His armoury and has brought out the weapons of His displeasure, for the Master Elohim of hosts has a work to do in the land of the Chaldeans.

26Come against her from every quarter, open her storehouses, pile her up as heaps of ruins and put her under the ban. Let her have no remnant.

27Slay all her bulls, let them go down to the slaughter. Woe to them! For their day has come, the time of their punishment.

28Listen! They flee and escape from the land of Babel, to declare in Tsiyon the vengeance of Ayəḇ our Elohim, the vengeance of His Hēḵal.

29“Summon archers against Babel. All you who bend the bow, encamp against it all around, let no one escape. Repay her according to her work, do to her according to all she has done. For she has been proud against Ayəḇ, against the Set-apart One of Yisra’el.

30Therefore her young men shall fall in the streets and all her men of battle shall perish in that day,” declares Ayəḇ.

31“See, I am against you, O proud one!” declares the Master Ayəḇ of hosts, “for your day has come, the time for your punishment.

32And the proud one shall stumble and he shall fall, with no one to raise him up. And I shall kindle a fire in his cities and it shall devour all around him.”

33Thus said Ayəḇ of hosts, “The children of Yisra’el were oppressed, along with the children of Yahudah. And all who took them captive have held them fast, they refused to let them go.

34Their Redeemer is strong, Ayəḇ of hosts is His Name. He shall strongly plead their case, so as to give rest to the land, but unrest to the inhabitants of Babel.

35“A sword is upon the Chaldeans,” declares Ayəḇ, “and it is upon the inhabitants of Babel and upon her heads and upon her wise men.

36“A sword is upon the liars and they shall be fools. A sword is upon her mighty men and they shall be broken down.

37“A sword is upon their horses and upon their chariots and upon all the mixed peoples who are in her midst and they shall become like women. A sword is upon her treasures and they shall be plundered.

38“A sword is upon her waters and they shall be dried up. For it is a land of carved images and they boast about their
Thus said Ayal. “See, I am stirring up the spirit of a destroyer against Babel, against those who dwell in Lēb – My opponents. And I shall send winnowers to Babel, who shall winnow her and empty her land. For they shall be against her all around, in the day of evil.

38 Let the archer draw his bow and let him stand ready in his armour. Do not spare her young men, put all her army under the ban.

44 And the slain shall fall in the land of the Chaldeans and the pierced-through in her streets.

50 For neither Yisra’el nor Yahudah is widowed by his Elohim, Ayal of hosts, though their land has been filled with sin against the Set-apart One of Yisra’el.”

6Flee from the midst of Babel, and let each one save his life! Do not be cut off in her crookedness, for this is the time of the vengeance of Ayal, the recompense He is repaying her.

8Babel shall suddenly fall and be broken. Howl for her! Take balm for her pain – if so be, she might be healed.

9We would have healed Babel, but she is not healed. Let us leave her and each go to his own land, for her judgment reaches to the heavens and is lifted up to the clouds.

10 Ayal has brought forth our righteousness. Come and let us relate in Tsiyon the work of Ayal our Elohim.

11 Polish the arrows! Put on the shields! Ayal has stirred up the spirit of the sovereigns of the Medes. For His plan is against Babel to destroy it, because it is the vengeance of Ayal, the vengeance for His Hēkal.

12 Lift up a banner on the walls of Babel, strengthen the watch, station the watchmen, prepare the ambush. For Ayal has both planned and done what He spoke concerning the inhabitants of Babel.

13 You who dwell upon many waters, great in treasures, your end has come, the measure of your greedy gain.

14 Ayal of hosts has sworn by Himself, “I shall certainly fill you with men, as with locusts and they shall lift up a shout
against you.”

15 He made the earth by His power, He established the world by His wisdom and stretched out the heavens by His understanding.

16 When He gives forth His voice the waters in the heavens roar and He makes vapours to ascend from the ends of the earth; He makes lightnings for the rain and He brings the wind out of His treasuries.

17 All mankind has become too brutish to know, every smith has been put to shame by the carved image, for his moulded image is falsehood and there is no breath in them.

18 They are worthless, a work of mockery. In the time of their punishment they perish.

19 The Portion of Yaʼaqob is not like them, for He is the Maker of all and Yisraʼel is the tribe of His inheritance. Ayal of hosts is His Name.

20 You are My battle-axe, weapons of battle and with you I shall break nations in pieces and with you I shall destroy reigns.

21 And with you I shall break in pieces the horse and its rider and with you I shall break in pieces the chariot and its rider.

22 And with you I shall break in pieces man and woman and with you I shall break in pieces old and young and with you I shall break in pieces the young man and the maiden.

23 And with you I shall break in pieces the shepherd and his flock and with you I shall break in pieces the farmer and his yoke of oxen. And with you I shall break in pieces governors and rulers.

24 And I shall repay Babel and all the inhabitants of Chaldea for all the evil they have done in Tsiyon before your eyes,” declares Ayal.

25 See, I am against you, O destroying mountain, who destroys all the earth,” declares Ayal. “And I shall stretch out My hand against you. And I shall roll you down from the rocks and make you a burnt mountain.

26 And they shall not take from you a stone for a corner nor a stone for a foundation, but you shall be a waste forever,” declares Ayal.

27 Lift up a banner in the land, blow the ram’s horn among the nations! Prepare the nations against her, call the reigns together against her: Ararat, Minni and Ashkenaz. Appoint a commander against her, bring up horses like hairy locusts.

28 Separate the nations against her, with the sovereigns of the Medes, its governors and all its rulers, all the land of his rule,

29 so that the land shakes and writhes in pain. For every plan of Ayal shall be established against Babel, to make the land of Babel a ruin, without inhabitant.

30 The mighty men of Babel have ceased to fight, they remained in their strongholds. Their might has failed, they became like women, they have burned her dwelling places. The bars of her gate have been broken.

31 One runner runs to meet another and one reporter to meet another, to report to the sovereign of Babel that his city is taken on all sides,

32 and the fords have been captured and they have burned the reeds with fire and the soldiers are startled.

33 For thus said Ayal of hosts, the Elohim of Yisraʼel, “The daughter of Babel is like a threshing-floor at the time it is trodden. Yet a little while and the time of her harvest shall come.”

34 Nebukadrettsar the sovereign of Babel has devoured us, he has crushed us, he has made us an empty vessel, he has swallowed us up like a monster. He has filled his stomach with my delicacies, he has driven us away.

35 “Let the violence done to me and my flesh be upon Babel,” says the inhabitant of Tsiyon. And, “Let my blood be upon the inhabitants of Chaldea,” says Yerushalayim.

36 Therefore thus said Ayal, “See, I am pleading your case. And I shall take vengeance for you and dry up her sea and make her fountain dry.
And Babel shall become a heap, a habitation of jackals, an astonishment and a hissing, without inhabitant.

Together they roar like lions, they shall growl like lions’ cubs.

In their heat I prepare their feasts. And I shall make them drunk, so that they rejoice and sleep a neverending sleep and not awake,” declares Ayaz.

I shall bring them down like lambs to the slaughter, like rams with male goats.

Oh, how Sheshak has been captured, the praise of all the earth been seized! How Babel has become a ruin among the nations!

The sea has risen over Babel, she has been covered with the roaring of its waves.

Her cities have become a ruin, a dry land and a desert, a land where no one dwells, neither does son of man pass by it.

And I shall punish Bel in Babel. And I shall make him spew out what he has swallowed and nations shall no longer stream to him. Even the wall of Babel shall fall.

Come out of her midst, My people! Let everyone deliver his being from the burning displeasure of Ayaz.

And lest your heart grow faint and you fear the report heard in the land – for a report shall come one year and after that, in another year a report shall come and violence in the land, ruler against ruler –

therefore see, the days are coming that I shall bring punishment on the carved images of Babel and all her land shall be put to shame and all her slain fall in her midst.

And the heavens and the earth and all that is in them shall shout for joy over Babel, for the ravagers shall come to her from the north,” declares Ayaz.

As Babel is to fall for the slain of Yisra’el, so for Babel the slain of all the earth shall fall.

You who have escaped the sword, go away! Do not stand still! remember Ayaz from afar and let Yerushayim come to your heart.

We are ashamed because we have heard reproach. Shame has covered our faces, for strangers have come into the set-apart places of the House of Ayaz.

Therefore see, the days are coming,” declares Ayaz, “that I shall bring punishment on her carved images, while the wounded groan throughout all her land.

Though Babel should mount up to the heavens and though she should make the height of her strength inaccessible, ravagers shall come to her from Me,” declares Ayaz.

Listen! A cry from Babel and great destruction from the land of the Chaldeans, because Ayaz is ravaging Babel and shall silence her loud voice. And her waves shall roar like great waters, the noise of their voice shall resound.

because the ravager shall come against her, against Babel and her mighty men shall be captured. Every one of their bows shall be broken, for Ayaz is the El of recompense, He shall certainly repay.

And I shall make her rulers drunk and her wise men, her governors and her deputies and her mighty men. And they shall sleep a lasting sleep and not awake,” declares the Sovereign, whose Name is Ayaz of hosts.

Thus said Ayaz of hosts, “The broad walls of Babel are completely demolished and her high gates are burned with fire and peoples labour in vain and the nations weary themselves for fire.”

The word that Yirmeyahu the prophet commanded Serayah son of Neriayah, son of Mahsheyah, when he went with Tsidqiyahu the sovereign of Yahudah to Babel in the fourth year of his reign. And Serayah was a quartermaster.

So Yirmeyahu wrote in a book all the evil that would come upon Babel, all these words which have been written
the city at night by way of the gate all the men of battle fled and went out the land. there was no food for the people of the city was so scarcity of food severe qiyahu. eleventh year of Sovereign Tsiḏ ḥu. And they built a siege wall it all against Yerushalayim and against came all his army el and sovereign of Ba ḥu. Tsiḏ against qiyahu rebelled the ḥu had cast them out from His presence. and sūlah until Yerushalayim and Yahu ḥu this came to be against HWHY done. according that Yehoyaqim had to all daughter of Yirmeyahu of Libnah. ḥu and his mother’s name was amutal the. reigned eleven years in Yerushalayim. years old when he began to reign and he 52 Tsiḏ 61 And Yirmeyahu said to Serayah, “When you come to Babel and see it and read all these words, then you shall say, ‘O Ayaz, You have spoken concerning this place to cut it off, so that none shall dwell in it, neither man nor beast, for it is a ruin forever.’” Thus far are the words of Yirmeyahu.

52 Tsidqiyyahu was twenty-one years old when he began to reign and he reigned eleven years in Yerushalayim. And his mother’s name was Hamutal the daughter of Yirmeyahu of Libnah.

2 And he did evil in the eyes of Ayaz, according to all that Yehoyaqim had done.

3 For through the displeasure of Ayaz this came to be against Yerushalayim and Yahudah, until He had cast them out from His presence. And Tsidqiyyahu rebelled against the sovereign of Babel.

4 And it came to be in the ninth year of his reign, in the tenth month, on the tenth of the month, that Nebukadretstsar sovereign of Babel and all his army came against Yerushalayim and encamped against it. And they built a siege wall against it all around.

5 And the city was under siege until the eleventh year of Sovereign Tsidqiyyahu.

6 On the ninth of the fourth month the scarcity of food was so severe in the city that there was no food for the people of the land.

7 Then the city wall was breached and all the men of battle fled and went out of the city at night by way of the gate between the two walls, which was by the sovereign’s garden, while the Chaldeans were near the city all around. And they went by way of the desert plain.

8 But the army of the Chaldeans pursued the sovereign and they overtook Tsidqiyyahu in the desert plains of Yeriho and his entire army was scattered from him.

9 Then they captured the sovereign and brought him up to the sovereign of Babel at Riblah in the land of Hamath and he pronounced judgments on him.

10 And the sovereign of Babel bound him in bronze shackles and took him to Babel and put him in prison till the day of his death.

11 And on the tenth of the fifth month, which was the nineteenth year of sovereign Nebukadretstsar sovereign of Babel, Nebuzaradan, chief of the guard, who served the sovereign of Babel, came to Yerushalayim,

12 And he put out the eyes of Tsidqiyyahu. And the sovereign of Babel bound him in bronze shackles and took him to Babel and put him in prison till the day of his death.

13 And he burned the House of Ayaz and the sovereign’s house and all the houses of Yerushalayim and all the houses of the great men, he burned with fire.

14 And all the army of the Chaldeans who were with the chief of the guard broke down all the walls of Yerushalayim all around.

15 And Nebuzaradan, chief of the guard, exiled some of the poor people and the rest of the people who were left in the city and the defectors who had gone over to the sovereign of Babel and the rest of the craftsmen.

16 But Nebuzaradan, chief of the guard, left some of the poor of the land as vinedressers and farmers.

17 And the Chaldeans broke the bronze columns that were in the House of Ayaz and the stands and the bronze Sea that were in the House of Ayaz and brought all their bronze to Babel.

18 They also took away the pots and the
shovels and the snuffers and the bowls and the ladles and all the bronze utensils with which they served.\\n19and the basins and the fire holders, and the bowls and the pots and the lampstands and the ladles and the cups, whatever was of solid gold and whatever was of solid silver, the chief of the guard took.\\n20The two columns, one Sea, the twelve bronze bulls which were under it and the stands, which Sovereign Shelomoh had made for the House of 过程当中 the bronze of all these vessels was beyond weighing.\\n21As for the columns, the height of one column was eighteen cubits and its circumference was twelve cubits and its thickness was four fingers, hollow.\\n22And a capital of bronze was on it. And the height of one capital was five cubits, with a network and pomegranates all around the capital, all of bronze. And the second column, with pomegranates was the same.\\n23And there were ninety-six pomegranates on the sides. All the pomegranates on the network were one hundred, all around.\\n24And the chief of the guard took Serayah the chief priest and Tsephanyah the second priest and the three doorkeepers.\\n25And from the city he took one eunuch who was in charge of the men of battle and seven men who saw the sovereign’s face, who were found in the city and the scribe of the commander of the army who mustered the people of the land and sixty men of the people of the land who were found in the city.\\n26And Nebuzaradan, chief of the guard, took these and brought them to the sovereign of Babel at Riblah,\\n27and the sovereign of Babel smote them and put them to death at Riblah in the land of Hamath. Thus Yahudah was exiled from its own land.\\n28These are the people whom Nebukadrettsar exiled: in the seventh year, three thousand and twenty-three Yahudim;
1 And it came to be in the thirtieth year, in the fourth month, on the fifth of the month, as I was among the exiles by the River Kebar, the heavens were opened and I saw visions of Elohim.

2 On the fifth of the month, in the fifth year of Sovereign Yehoyakim’s exile,

3 the Word of Ayaz came expressly to Yehezqel the priest, the son of Buzi, in the land of the Chaldeans by the River Kebar. And the hand of Ayaz came upon him there.

4 And I looked and saw a whirlwind coming out of the north, a great cloud with fire flashing itself. And brightness was all around it and out of its midst like glowing metal, out of the midst of the fire,

5 and out of the midst of it came what looked like four living creatures. And this was their appearance: they had the likeness of a man.

6 And each one had four faces and each one had four wings.

7 And their feet were straight feet and the soles of their feet were like the sole of a calves’ foot. And they sparkled like the appearance of polished bronze,

8 and under their wings on their four sides were the hands of a man. And each of the four had faces and wings – their wings touched one another. They did not turn when they went, but each one went straight forward.

9 And the likeness of their faces: the face of a man and each of the four had the face of a lion on the right side and each of the four had the face of an ox on the left side and each of the four had the face of an eagle.

10 Such were their faces. Their wings were spread upward, two of each touched one another and two covered their bodies.

12 And each one went straight forward, going wherever the spirit was to go and they did not turn when they went.

13 And the likeness of the living creatures: their appearance was like burning coals of fire and like the appearance of torches, moving back and forth among the living creatures. And the fire was bright and out of the fire went lightning.

14 And the living creatures ran back and forth, like the appearance of a flash of lightning.

15 And I looked at the living creatures and saw a wheel on the earth beside each living creature with its four faces.

16 The appearance of the wheels and their works was like the appearance of beryl and all four had the same form. The appearance of their works was, as it were, a wheel in the middle of a wheel.

17 When they went, they went in any one of four directions, they did not turn aside when they went.

18 And their rims were high and awesome and their rims were covered with eyes, all around the four of them.

19 And when the living creatures went, the wheels went beside them. And when the living creatures were lifted up from the earth, the wheels were lifted up.

20 Wherever the spirit was to go, they went, because there the spirit went. And the wheels were lifted together with them, for the spirit of the living creatures was in the wheels.

21 When those went, these went; when those stood, these stood. And when those were lifted up from the earth, the wheels were lifted up together with them, for the spirit of the living creatures was in the wheels.

22 And a likeness was over the heads of the living creatures, an expanse like the appearance of an awesome crystal, stretched out over their heads.
23 And under the expanse their wings were straight, one toward another. Each one had two which covered one side and each one had two which covered the other side of the body.

24 And when they went, I heard the noise of their wings, like the noise of many waters, like the voice of the Almighty, a tumult like the noise of an army. And when they stood still, they let down their wings.

25 And a voice came from above the expanse that was over their heads. When they stood, they dropped their wings.

26 And above the expanse over their heads was the likeness of a throne, in appearance like a sapphire stone. And on the likeness of the throne was the likeness as the appearance of a man high above it.

27 And from the appearance of His waist and upward I saw what looked like glowing metal with the appearance of fire all around within it. And from the appearance of His waist and downward I saw what looked like fire and brightness all around.

28 As the appearance of a rainbow in a cloud on a rainy day, so was the appearance of the brightness all around it. This was the appearance of the likeness of the esteem of אָדָם. And when I saw it, I fell on my face and I heard a voice of One speaking.

2 And He said to me, “Son of man, stand on your feet, so that I speak to you.”

2 And the Spirit entered into me when He spoke to me and set me on my feet. And I heard Him who was speaking to me.

3 And He said to me, “Son of man, I am sending you to the children of Yisra’el, to a nation of rebels who have rebelled against Me. They and their fathers have transgressed against Me, until this day.

4 And the children are stiff of face and hard of heart to whom I am sending you and you shall say to them,

‘Thus said the Master אָדָם.’

5 “And they – whether they hear or whether they refuse, for they are a rebellious house – shall know that a prophet has been in their midst.

6 “And you, son of man, do not be afraid of them, nor be afraid of their words, though thistles and thorns are with you and you dwell among scorpions. Do not be afraid of their words or discouraged by their looks, for they are a rebellious house.

7 “And you shall speak My Words to them, whether they hear or whether they refuse, for they are rebellious.

8 “And you, son of man, hear what I am speaking to you. Do not be rebellious like that rebellious house, open your mouth and eat what I am giving you.”

9 And I looked and saw a hand stretched out to me. And see, a scroll of a book was in it,

10 and He spread it before me and it was written on it were laments and mourning and woe.

3 And He said to me, “Son of man, eat what you find, eat this scroll and go, speak to the house of Yisra’el.”

2 And I opened my mouth and He fed me the scroll.

3 And He said to me, “Son of man, feed your stomach and fill your stomach with this scroll that I am giving you.” And I ate it and it was as sweet as honey in my mouth.

4 And He said to me, “Son of man, go to the house of Yisra’el and you shall speak to them with My Words.

5 “For you are not sent to a people of foreign speech and of difficult language, but to the house of Yisra’el,

6 not to many people of foreign speech and of difficult language, whose words you do not understand. If I had rather sent you to them, they would have listened to you.

7 “But the house of Yisra’el is going to refuse to listen to you, for they refuse to listen to Me.
All the house of Yisra’êl are hard of head and hard of heart.

8v[597] “See, I shall make your face as hard as their faces and your forehead as hard as their foreheads.

9v[597] Like adamant stone, harder than flint, I shall make your forehead. Do not be afraid of them, nor be discouraged at their looks, for they are a rebellious house.”

10 And He said to me, “Son of man, receive into your heart all My Words that I speak to you and hear with your ears.

11v[597] And go! Come to the exiles, to the children of your people and speak to them and say to them, ‘Thus said the Master Âyâl, whether they hear, or whether they refuse.”

12 And the Spirit lifted me up and behind me I heard the sound of a great rumbling voice, “Blessed be the esteem of Âyâl from His place,”

13 and the sound of the wings of the living creatures touching one another and the sound of the wheels beside them and the sound of a great rushing.

14 And the Spirit lifted me and took me away and I went in bitterness, in the heat of my spirit, while the hand of Âyâl was strong upon me.

15 And I came to the exiles at Têl Abib, who were dwelling by the River Kebar. And I sat where they were sitting and sat there, stunned among them, seven days.

16 And it came to be at the end of seven days that the Word of Âyâl came to me, saying,

17v[597] “Son of man, I have made you a watchman for the house of Yisra’êl. And you shall hear a word from My mouth and shall warn them from Me.

18v[597] When I say to the wrong, ‘You shall certainly die,’ and you have not warned him nor spoken to warn the wrong from his wrong way, to save his life, that same wrong man shall die in his crookedness and his blood I require at your hand.

19v[597] But if you have warned the wrong and he does not turn from his wrong, nor from his wrong way,

you have delivered your being.

20v[597] And when a righteous one turns from his righteousness and shall do unrighteousness, when I have put a stumbling-block before him, he shall die. Because you did not warn him, he shall die in his sin and his righteousness which he has done is not remembered and his blood I require at your hand.

21v[597] “But if you have warned the righteous one that the righteous should not sin and he did not sin, he shall certainly live because he has been warned and you have delivered your being.”

22 And the hand of Âyâl came upon me there and He said to me, “Arise, go out into the plain, so that I might speak to you there.”

23 So I got up and went out into the plain and see, the esteem of Âyâl stood there, like the esteem which I saw by the River Kebar and I fell on my face.

24 And the Spirit entered me and set me on my feet and spoke with me and said to me, “Go, shut yourself inside your house.

25v[597] And you, O son of man, see, they shall put cords on you and bind you with them, so that you do not go out in their midst.

26v[597] And I make your tongue stick to the roof of your mouth, so that you shall be dumb and not be a reprover to them, for they are a rebellious house.

27v[597] “But when I speak with you, I open your mouth and you shall say to them, ‘Thus said the Master Âyâl.’ He who hears, let him hear. And he who refuses, let him refuse, for they are a rebellious house.

4 “And you, son of man, take a clay tablet and you shall lay it before you and shall inscribe on it a city, Yerushalayim,

2 and shall lay siege against it and build a siege wall against it and heap up a mound against it and set camps against it and place battering rams against it all around.
34.

Then take an iron plate and set it as an iron wall between you and the city. And you shall set your face against it and it shall be besieged and you shall lay siege against it. It is a sign to the house of Yisra’el.

43.

And lie on your left side and you shall put the crookedness of the house of Yisra’el on it. As many days as you lie on it, you shall bear their crookedness.

44.

For I Myself have laid on you the years of their crookedness, according to the number of the days, three hundred and ninety days. And you shall bear the crookedness of the house of Yisra’el.

45.

And when you have completed them, you shall lie again on your right side and shall bear the crookedness of the house of Yahudah forty days, a day for a year. I have laid on you a day for a year.

74.

Then you shall set your face toward the siege of Yerushalayim, with your arm bared and you shall prophesy against it.

84.

And see, I shall put cords on you so that you do not turn from one side to another until you have completed the days of your siege.

94.

And take wheat and barley and beans and lentils and millet and spelt. And you shall put them into one vessel and make bread of them. You shall eat it, as many days as you lie on your side, three hundred and ninety days.

104.

And your food which you eat is by weight, twenty sheqels a day, to be eaten from time to time.

114.

And drink water by measure, one-sixth of a hin, to be drunk from time to time.

124.

And eat it as a barley cake. And bake it, before their eyes, on human dung.”

134.

And Ayaz said, “Even so the children of Yisra’el shall eat their defiled bread among the gentiles, to whom I drive them.”

144.

Then I said, “Ah, Master Ayaz! See, I have never defiled myself from my youth til now. I have never eaten what died of itself or was torn by beasts, nor has unclean meat ever come into my mouth.”

154.

And He said to me, “See, I am giving you the dung of cattle instead of human dung and you shall prepare your bread over it.”

164.

And He said to me, “Son of man, see, I am going to cut off the supply of bread in Yerushalayim and they shall eat bread by weight and with fear and drink water by measure and with dread, so that they lack bread and water and shall be appalled with one another and be consumed in their crookedness.

5.

“And you, son of man, take a sharp sword, take it as a barber’s razor and you shall pass it over your head and your beard. And you shall take scales to weigh and divide the hair.

214.

Burn with fire one-third in the midst of the city when the days of the siege are completed. And you shall take one-third and strike around it with the sword and scatter one-third in the wind. And I shall draw out a sword after them.

314.

And you shall take a few hairs from there and bind them in the edge of your garment.

414.

And take again some of them and throw them into the midst of the fire and burn them in the fire. From it a fire shall spread unto all the house of Yisra’el.

514.

“Thus said the Master Ayaz, ‘This is Yerushalayim which I have set in the midst of the gentiles, with the other lands all around her.

614.

But she rebelled against My right-rulings, doing wrong, more than the gentiles and My laws more than the lands all around her. For they have rejected My right-rulings and they have not walked in My laws.’

714.

Therefore thus said the Master Ayaz, ‘Because you have rebelled more than the gentiles all around you and have not walked in My laws, nor done My right-rulings, nor even done according to the right-rulings of the gentiles all around you,’

814.

therefore thus said the Master Ayaz, ‘Look I Myself am against you and shall execute judgments in your midst
And I shall do among you what I have never done and the like of which I never do again, because of all your abominations. Therefore fathers are going to eat their sons in your midst and sons eat their fathers. And I shall execute judgments among you and scatter all your remnant to all the winds. Therefore, as I live,’ declares the Master Ēzqāl, ‘because you have defiled My Set-apart place with all your disgusting matters and with all your abominations, therefore I also withdraw. And My eye shall not pardon, nor shall I spare. One-third of you shall die of pestilence and be consumed with scarcity of food in your midst. One-third shall fall by the sword all around you and I shall scatter another third to all the winds and draw out a sword after them. And My displeasure shall be completed. And I shall bring My wrath to rest upon them and I shall be eased. And they shall know that I, Ēzqāl, have spoken it in My ardour, when I have completed My wrath upon them. And I shall make you a waste and a reproach among the gentiles that are all around you, before the eyes of all who pass by. And it shall be a reproach, an object of scorn, a warning and an astonishment to the gentiles that are all around you, when I execute judgments among you in displeasure and in wrath and in heated chastisements. I, Ēzqāl, have spoken. When I send against them the evil arrows of scarcity of food which shall be for their destruction, which I send to destroy you, I shall increase the scarcity of food upon you and cut off your supply of bread. And I shall send against you scarcity of food and evil beasts and they shall bereave you. And pestilence and blood shall pass through you, while I bring the sword against you. I, Ēzqāl, have spoken.’”

6 And the Word of Ēzqāl came to me, saying, “Son of man, set your face toward the mountains of Yisra’ēl and prophesy against them. And you shall say, ‘O mountains of Yisra’ēl, hear the Word of the Master Ēzqāl!’ Thus said the Master Ēzqāl to the mountains, to the hills, to the ravines and to the valleys, “Look, I Myself am bringing a sword against you and I shall destroy your high places. And your altars shall be ruined, your sun-pillars shall be broken in pieces. And I shall make your slain fall in front of your idols, and lay the corpses of the children of Yisra’ēl in front of their idols and scatter your bones all around your altars. In all your dwelling places the cities shall be destroyed and the high places deserted, so that your altars are broken and bear their punishment. And your idols shall be smashed and made to cease and your sun-pillars cut down and your works blotted out. And the slain shall fall in your midst and you shall know that I am Ēzqāl.

8 But I shall leave a remnant, in that some of you shall escape the sword among the gentiles, when you are scattered throughout the lands. And those of you who escape shall remember Me among the gentiles where they have been taken captive, because I have been broken by their adulterous heart which has turned away from Me and by their eyes which whored after their idols. And they shall loathe themselves for the evils which they have done in all their abominations. And they shall know that I am Ēzqāl and not for naught have I spoken to do this evil to them.” Thus said the Master Ēzqāl, “Strike with your hand and stamp your feet and say, ‘Alas, because of all the evil abominations of the house of Yisra’ēl who shall fall by sword, by scarcity of...
food and by pestilence!

12"He who is far off shall die by pestilence, he who is near fall by the sword and he who is left over and is besieged die by scarcity of food. And I shall complete My wrath upon them.

13"And you shall know that I am ăyăl, when their slain are among their idols all around their altars, on every high hill, on all the mountaintops, under every green tree and under every thick oak, wherever they offered sweet incense to all their idols.

14"And I shall stretch out My hand against them and make the land a wasteland, even more waste than the wilderness toward Diblah, in all their dwelling places. And they shall know that I am ăyăl!’”””

7 And the Word of ăyăl came to me, saying,

2"And you, son of man, this is what the Master ăyăl said to the land of Yisra’êl, ‘An end! The end has come upon the four corners of the land.

3"Now the end is upon you and I shall send My displeasure against you and judge you according to your ways and repay you for all your abominations.

4"And My eye shall not pardon you, nor would I spare, for I repay your ways while your abominations are in your midst. And you shall know that I am ăyăl!’

5"Thus said the Master ăyăl, ‘A calamity, an only calamity, look, it has come!

6"An end has come, the end has come! It has awakened against you, look, it has come!

7"The turn has come to you, O inhabitants of the land. The time has come, a day of uproar is near and not of rejoicing in the mountains.

8"Soon I shall pour out My wrath and shall complete My displeasure upon you and judge you according to your ways and repay you for all your abominations.

9"And My eye shall not pardon, nor would I spare. I give you according to your ways while your abominations are in your midst. And you shall know that I am ăyăl who smites.

10"See, the day! See, it has come! The turn has come, the rod has blossomed, pride has budded.

11"The violence has grown into a rod of wrongdoing. There is none of them and none of its crowd and none of their riches and none eminent among them.

12"The time has come and the day has arrived. ‘Let not the buyer rejoice, nor the seller mourn, for wrath is on all its crowd.

13"For the seller shall not return to what has been sold, though they are still alive. For the vision is for all its crowd – it shall not turn back. And because of his crookedness no one holds fast to his life.

14"They have blown the trumpet and all is prepared, but no one goes to battle, for My wrath is on all its crowd.

15"The sword is outside and the pestilence and the scarcity of food inside. He who is in the field dies by the sword and he who is in a city, scarcity of food and pestilence devour him,

16"while they who escape of them shall escape and be on the mountains like doves of the valleys, all of them mourning, each for his crookedness.

17"All hands go limp and all knees become as water.

18"And they shall gird on sackcloth and be covered with trembling. Shame shall be on every face and baldness on all their heads.

19"They throw their silver into the streets and their gold becomes as filth. Their silver and their gold is unable to deliver them in the day of the wrath of ăyăl. They do not satisfy their appetite, nor fill their stomachs, because it has been their stumbling-block of crookedness.

20"And the splendour of His ornaments, He set it in excellency But they made from it the images of their abominations and their disgusting matters.
Therefore I shall make it like filth to them.

And I shall give it for a prey into the hands of strangers and to the wrong of the earth for a spoil and they shall profane it.

And I shall turn My face from them. They shall profane My secret place, for destroyers shall enter it and profane it.

Make a chain, for the land has been filled with crimes of blood and the city has been filled with violence.

And I shall bring the evil ones of the gentiles and they shall possess their houses. And I shall cause the pride of the strong to cease and their set-apart places shall be profaned.

Destruction shall come. And they shall seek peace but there is none.

Calamity upon calamity shall come, and report shall be upon report. And they shall seek a vision from a prophet. But the teaching has perished from the priest and counsel from the elders!

Let the sovereign mourn and let the prince put on despair and let the hands of the common people tremble. And I shall deal with them according to their way and judge them with their own right-rulings. They shall know that I am  Elohim'!

And it came to be in the sixth year, in the sixth month, on the fifth of the month, as I sat in my house with the elders of Yahudah sitting before me, that the hand of the Master  Elohim fell upon me there.

And I looked and saw a likeness, like the appearance of fire. From His waist and downward the appearance was like fire and from His waist and upward the appearance of brightness, like glowing metal.

And He stretched out the form of a hand and took me by a lock of my hair. And the Spirit lifted me up between the earth and the heavens and brought me in visions of  Elohim to Yerushalayim, to the door of the north gate of the inner court, where the seat of the image of jealousy was, which causes jealousy.

And see, the esteem of the  Elohim of Yisra’ěl was there, like the vision that I saw in the plain.

And He said to me, “Son of man, please lift your eyes toward the north.” And I lifted my eyes northward and north of the altar gate I saw this image of jealousy in the entrance.

And He said to me, “Son of man, do you see what they are doing, the great abominations which the house of Yisra’ěl is doing here, driving Me away from My Set-apart place? And you are to see still greater abominations.”

Then He brought me to the door of the court. And I looked and saw a hole in the wall.

And He said to me, “Son of man, please dig into the wall.” And when I dug into the wall I saw a door.

And He said to me, “Go in and see the evil abominations which they are doing there.”

And I went in and looked and saw all kinds of creeping creatures, abominable beasts and all the idols of the house of Yisra’ěl, carved all around on the walls.

And facing them stood seventy men of the elders of the house of Yisra’ěl and in their midst stood Ya’azanyahu son of Shaphan. Each one had a censer in his hand and a thick cloud of incense went up.

And He said to me, “Son of man, have you seen what the elders of the house of Yisra’ěl are doing in the dark, each one in the room of his idols? For they say, ‘Elohim does not see us, Elohim has forsaken the land.’ ”

And He said to me, “You are to see still greater abominations which they are doing.”

And He brought me to the door of the north gate of the House of  Elohim and I saw women sitting there, weeping for Tammuz.

Then He said to me, “Have you seen this, O son of man? You are to see still greater abominations than these.”

And He brought me into the inner court of the House of  Elohim.
And there, at the door of the Hēkal of Ēḇĕl, between the porch and the altar, were about twenty-five men with their backs toward the Hēkal of Ēḇĕl and their faces toward the east and they were bowing themselves eastward to the sun.

17 And He said to me, “Have you seen, O son of man? Is it a small matter to the house of Yahuḏah to do the abominations which they have done here? For they have filled the land with violence and turn back to provoke Me. And see, they are putting the branch to their noses.

18 Therefore I shall indeed deal in wrath. My eye shall not pardon nor would I spare. And they shall cry in My ears with a loud voice but I shall not hear them.”

9 And He called out in my hearing with a loud voice, saying, “Let the punishers of the city draw near, each with his weapon of destruction in his hand.”

2 And look, six men came from the direction of the upper gate, which faces north, each with his battle-axe in his hand. And one man in their midst was clothed with linen and had a writer’s ink-horn at his side. And they came in and stood beside the bronze altar.

3 And the esteem of the Elohim of Yisra’ĕl went up from the kerub, where it had been, to the threshold of the House. And He called to the man clothed with linen, who had the writer’s ink-horn at his side,

4 and Ēḇĕl said to him, “Pass on into the midst of the city, into the midst of Yerushalayim and you shall put a mark on the foreheads of the men who sigh and cry over all the abominations that are done within it.”

5 And to the others He said in my hearing, “Pass on into the city after him and smite, do not let your eye pardon nor spare.

6 And Slay to destruction old, young men, maidens and children and women, but do not come near anyone upon whom is the mark and begin at My Set-apart place.” So they began with the elders who were in front of the House.

7 And He said to them, “Defile the House and fill the courts with the slain. Go out!” And they went out and smote in the city.

8 And as they were smiting them it came to be that I alone was left. And I fell on my face and cried out and said, “Ah, Master Ēḇĕl! Are You destroying all the remnant of Yisra’ĕl in pouring out Your wrath on Yerushalayim?”

9 And He said to me, “The crookedness of the house of Yisra’ĕl and Yahuḏah is exceedingly great and the land is filled with bloodshed and the city filled with that which is warped. For they say, ‘Ēḇĕl has forsaken the land and Ēḇĕl is not seeing!’

10 But as for Me, My eye shall not pardon, nor would I spare, I shall recompense their deeds on their own head.”

11 And see, the man clothed with linen, who had the ink-horn at his side, reported back and said, “I have done as You commanded me.”

10 And I looked and saw in the expanse that was above the head of the kerubim, like a sapphire stone, having the appearance of the likeness of a throne.

2 And He spoke to the man clothed with linen and said, “Go in among the wheels, under the kerub and fill your hands with coals of fire from among the kerubim and scatter over the city.” And he went in before my eyes.

3 And the kerubim were standing on the south side of the House when the man went in and the cloud filled the inner court.

4 And the esteem of Ēḇĕl went up from the kerub, over the threshold of the House. And the House was filled with the cloud and the court was filled with the brightness of the esteem of Ēḇĕl.

5 And the sound of the wings of the
kerubim was heard in the outer court, like the voice of El Shaddai when He speaks.

6And it came to be, when He commanded the man clothed in linen, saying, “Take fire from among the wheels, from among the kerubim,” that he went in and stood beside the wheel.

7And the kerub stretched out his hand from among the kerubim to the fire that was among the kerubim and took some and put it into the hands of the man clothed with linen, who took it and went out.

8And the form of a man’s hand was seen under the wings of the kerubim.

9And I looked and saw four wheels beside the kerubim, one wheel beside each kerub and the wheels’ appearance was like the colour of beryl stone.

10As for their appearance, all four looked alike; as if a wheel in the middle of a wheel.

11When they went, they went on their four sides; they did not turn aside when they went, but went in the direction the head was facing. They did not turn aside when they went.

12And their entire bodies and their backs and their hands and their wings and the wheels that the four had, were covered with eyes all around.

13The wheels were called in my hearing, “Wheel.”

14And each one had four faces: the first face was the face of a kerub and the second face the face of a man and the third the face of a lion and the fourth the face of an eagle.

15And the kerubim were lifted up – it was the living creature I saw by the River Kebar.

16And when the kerubim went the wheels went beside them. And when the kerubim lifted their wings to mount up from the earth, the same wheels also did not turn from beside them.

17When they stood still, the wheels stood still and when one was lifted up, the other lifted itself up, for the spirit of the living creature was in them.

18And the esteem of Ayaz, went from the threshold of the House and stood over the kerubim.

19And the kerubim lifted their wings and rose from the earth before my eyes. When they went out, the wheels were beside them. And it stood at the door of the east gate of the House of Ayaz and the esteem of the Elohim of Yisrael was above them.

20It was the living creature I saw under the Elohim of Yisrael by the River Kebar and I knew they were kerubim.

21Each one had four faces and each one four wings and the likeness of the hands of a man was under their wings.

22And the likeness of their faces was the same as the faces which I had seen by the River Kebar, their appearances and themselves. Each one went straight forward.

11And the Spirit lifted me up and brought me to the east gate of the House of Ayaz, which faces east. And see, at the door of the gate were twenty-five men, among whom I saw Yaazanyah son of Azzur and Pelatyahu son of Benayahu, heads of the people.

2And He said to me, “Son of man, these are the men who plot wickedness and give evil counsel in this city,

3who are saying, ‘It is not near, let us build houses. This city is the cooking pot and we are the meat.’

4Therefore prophesy against them, prophesy, O son of man!”

5And the Spirit of Ayaz fell upon me and said to me, “Speak! ‘Thus said Ayaz, ‘Thus you have said, O house of Yisrael. For I know what comes up in your spirit.

6“You have increased your slain in this city and filled its streets with the slain.’

7Therefore thus said the Master Ayaz, “Your slain whom you have laid in its midst, they are the meat and this city is the cooking pot. But I shall bring you out of the midst of it.

8“You have feared the sword and I bring a sword upon you,” declares the
And I shall bring you out of its midst and give you into the hands of strangers and execute judgments on you. By the sword you shall fall. At the border of Yisra‘el I judge you. And you shall know that I am Ayaz.

This city is not your cooking pot, nor are you the meat in its midst. At the border of Yisra‘el I judge you.

And you shall know that I am Ayaz, for you have not walked in My laws nor executed My right-rulings, but have done according to the rulings of the gentiles which are all around you.”

And it came to be, while I was prophesying, that Pelayyahu son of Benayah died. And I fell on my face and cried out with a loud voice and said, “Ah, Master Ayaz! Are You making an end of the remnant of Yisra‘el?”

Then the Word of Ayaz came to me, saying,

Son of man, your brothers, your relatives, your kinsmen and all the house of Yisra‘el, all of it, are those about whom the inhabitants of Yerushalayim said, ‘Keep far from Ayaz, this land has been given to us as a possession.’

Therefore say, ‘Thus said the Master Ayaz, “Although I have sent them far off among the gentiles and although I have scattered them among the lands, yet I was for them a set-apart place for a little while in the lands to which they came.”’

Therefore say, ‘Thus said the Master Ayaz, “And I shall gather you from the peoples and I shall assemble you from the lands where you have been scattered and I shall give you the land of Yisra‘el”’

And they shall go there and shall take away all its disgusting matters and all its abominations from there.

And I shall give them one heart and put a new spirit within you. And I shall take the stony heart out of their flesh and give them a heart of flesh,

so that they walk in My laws and guard My right-rulings and shall do them. And they shall be My people and I shall be their Elohim.

But to those whose hearts walk after the heart of their disgusting matters and their abominations, I shall recompense their deeds on their own heads,” declares the Master Ayaz.

And the kerubim lifted up their wings, with the wheels beside them and the esteem of the Elohim of Yisra‘el was high above them.

And the esteem of Ayaz went up from the midst of the city and stood upon the mountain, which is on the east side of the city.

And the Spirit lifted me up and brought me in a vision by the Spirit of Elohim into Chaldea, to those in exile. And the vision that I had seen went up from me.

And I spoke to those in exile of all the Words of Ayaz which He had shown me.

And the Word of Ayaz came to me, saying,

Son of man, you are dwelling in the midst of a rebellious house. They have eyes to see but they have not seen, they have ears to hear but they have not heard, for they are a rebellious house.

Therefore, son of man, prepare your baggage for exile and go into exile by day before their eyes. And you shall go from your place into exile to another place before their eyes. It could be that they see, though they are a rebellious house.

And you shall bring out your baggage for exile before their eyes by day and at evening go before their eyes, like those who go into exile.

Dig through the wall before their eyes and you shall bring them out through it –

take them on your shoulders and bring them out at dark before their eyes. Cover your face, so that you do not see the land, for I have made you a sign to the house of Yisra‘el.”

And so I did, as I was commanded.
I brought out my baggage for exile by day and at evening I dug through the wall with my hand. I brought them out at dark and I took them on my shoulder before their eyes.

8 And in the morning the Word of the Master ḤEZEQI’EL came to me, saying, 9“Son of man, did not the house of Yisra’ēl, the rebellious house, say to you, ‘What are you doing?’

10“Say to them, ‘Thus said the Master ḤEZEQI’EL, “This message is to the prince in Yerushalayim and all the house of Yisra’ēl who are in their midst.”’

11“Say, ‘I am a sign to you. As I have done, so it is done to them — they are to go into exile, into captivity.’

12“And the prince who is in their midst is to bear his baggage on his shoulder at dark and go out. They are to dig through the wall to bring them out through it. He is to cover his face, so that he does not see the land with his eyes.

13“And I shall spread My net over him and he shall be caught in My snare. And I shall bring him to Babel, the land of the Chaldeans, but he shall not see it and yet die there.

14“And I shall scatter to every wind all who are around him to help him and all his bands and I shall draw out the sword after them.

15“And they shall know that I am ḤEZEQI’EL when I scatter them among the gentiles. And I shall disperse them throughout the lands.

16“But I shall let a few of their men escape from the sword, from scarcity of food and from pestilence, so that they recount all their abominations among the gentiles wherever they go. And they shall know that I am ḤEZEQI’EL.”

17“And the Word of ḤEZEQI’EL came to me, saying, 18“Son of man, eat your bread with trembling and drink your water with fear and with anxiety.

19“And you shall say to the people of the land, ‘Thus said the Master ḤEZEQI’EL to the inhabitants of Yerushalayim and to the land of Yisra’ēl, “Let them eat their bread with anxiety and drink their water with astonishment, for her land is emptied of all who are in it, because of the violence of all those who dwell in it.

20“And the cities that are inhabited shall be laid waste and the land shall become a wasteland. And you shall know that I am ḤEZEQI’EL.’”

21“And the Word of ḤEZEQI’EL came to me, saying,

22“Son of man, what is this proverb that you people have about the land of Yisra’ēl, which says, ‘The days go by and every vision shall come to naught’?

23“Therefore say to them, ‘Thus said the Master ḤEZEQI’EL, “I shall make this proverb to cease, so that they no longer use it as a proverb in Yisra’ēl.” But say to them, “The days have drawn near, as well as the matter of every vision.

24“For no longer is there to be any false vision or flattering divination within the house of Yisra’ēl.

25“For I am ḤEZEQI’EL, I speak. And the Word which I speak is done. It is no longer deferred. For in your days, O rebellious house, when I speak the Word I shall do it,” declares the Master ḤEZEQI’EL.”

26“Again the Word of ḤEZEQI’EL came to me, saying,

27“Son of man, see, the house of Yisra’ēl is saying, ‘The vision that he is seeing is for many days from now and he is prophesying of times far off.’

28“Therefore say to them, ‘Thus said the Master ḤEZEQI’EL, “None of My Words are deferred any longer. When I speak a Word it is done,” declares the Master ḤEZEQI’EL.”

13 And the Word of ḤEZEQI’EL came to me, saying,

22“Son of man, prophesy against the prophets of Yisra’ēl who prophesy and say to those who prophesy out of their own heart, ‘Hear the Word of ḤEZEQI’EL!’”

23“Thus said the Master ḤEZEQI’EL, “Woe to the foolish prophets, who are following their own spirit, without having had a vision!
4 O Yisra’el, your prophets have been like foxes among ruins.
5 You have not gone up into the breaches, nor do you build a wall for the house of Yisra’el to stand in battle on the day of ayaz.
6 Their visions are false and their divinations a lie, saying, ‘Thus declares ayaz,’ when ayaz has not sent them, yet they expected the Word to be confirmed!
7 Have you not seen a false vision and have you not spoken a divination of lies? You say, ‘ayaz declares,’ when I have not spoken.”
8 Therefore thus said the Master ayaz, “Because you have spoken falsehood and seen lies, therefore see, I am against you,” declares the Master ayaz.

9 “My hand shall be against the prophets who see falsehood and who divine lies. They shall not be in the council of My people, nor be written in the record of the house of Yisra’el and they shall not enter into the land of Yisra’el. And you shall know that I am the Master ayaz.
10 Because, yes, because they have led My people astray, saying, ‘Peace!’ when there is no peace. And when one is building a wall, see, they are coating it with whitewash!

11 “Say to those who coat it with whitewash: it shall fall! There shall be flooding rain and you, O great hailstones: fall! – and a stormy wind breaks it down,
12 and see, the wall shall fall! shall you not be asked, ‘Where is the coating with which you coated it?’ ”
13 Therefore thus said the Master ayaz, “I shall break down with a stormy wind in My wrath and a flooding rain in My displeasure and great hailstones in wrath, to consume.

14 And I shall throw down the wall you have coated with whitewash and bring it down to the ground and its foundation shall be uncovered. And it shall fall and you shall be consumed in the midst of it. And you shall know that I am ayaz.
15 “So I shall complete My wrath on the wall and on those coating it with whitewash and say to you, ‘The wall is no more, nor those whitewashing it –
16 the prophets of Yisra’el who are prophesying concerning Yerushalayim and who are seeing visions of peace for her when there is no peace,’ ” declares the Master ayaz.
17 And you, son of man, set your face against the daughters of your people, who are prophesying out of their own heart and prophesy against them.
18 And you shall say, ‘This is what the Master ayaz said, “Woe to the women sewing cushions for all joints of the hand and to those making veils for the heads of people of every size, to hunt beings! You hunt the beings of My people, while you keep alive your own beings!
19 And you have profaned Me among My people for handfuls of barley and for pieces of bread, to put to death beings that should not die and to keep alive beings who should not live, by your lying to My people who listen to lies!”
20 Therefore thus said the Master ayaz, “See, I am against your cushions by which you hunt the beings there like birds. And I shall tear them from your arms and shall let the beings go, the beings you hunt like birds.
21 And I shall tear off your veils and shall deliver My people out of your hand! and they shall no longer be as prey in your hand. And you shall know that I am ayaz.” ’ ”
22 Because with falsehood you have made the heart of the righteous sad, whom I have not made sad. And you have strengthened the hands of the wrong, so that he does not turn from his evil way, to keep him alive.
23 Therefore you shall no longer see false visions, nor practise divination. And I shall deliver My people out of your hand and you shall know that I am ayaz.” ”

14 And some of the elders of
Yisra’ēl came to me and sat before me.  
2 And the Word of ʼAYAL came to me, saying,  
3 “Son of man, these men have set up their idols in their hearts and have put the stumbling-block of their crookedness before their face. Should I let them inquire of Me at all?  
4 Therefore say to them and you shall say to them, ‘Thus said the Master ʼAYAL, “Everyone of the house of Yisra’ēl who sets up his idols in his heart and puts the stumbling-block of his crookedness before his face and shall come to the prophet – I ʼAYAL shall answer him who comes, according to his many idols,  
5 in order to lay hold of the house of Yisra’ēl by their heart, for they have become estranged from Me by their idols, all of them.”’  
6 Therefore say to the house of Yisra’ēl, “Repent and turn back from your idols and turn back your faces from all your abominations.  
7 For anyone of the house of Yisra’ēl, or of the strangers who sojourn in Yisra’ēl, who separates himself from Me and sets up his idols in his heart and puts the stumbling-block of his crookedness before his face and shall come to a prophet to inquire of him concerning Me, I ʼAYAL shall answer him Myself.  
8 And I shall set My face against that man and make him a sign and a proverb and I shall cut him off from the midst of My people. And you shall know that I am ʼAYAL.  
9 And if the prophet is deceived and shall speak a word, I ʼAYAL have deceived that prophet and shall stretch out My hand against him and destroy him from the midst of My people Yisra’ēl.  
10 And they shall bear their crookedness, the crookedness of the prophet is the same as the crookedness of the inquirer,  
11 so that the house of Yisra’ēl no longer strays from Me, nor be made unclean any more with all their transgressions. And they shall be My people and I be their Elohim,” declares the Master ʼAYAL.”  
12 And the Word of ʼAYAL came again to me, saying,  
13 “Son of man, when a land sins against Me to commit a trespass and I shall stretch out My hand against it and cut off its supply of bread and send scarcity of food on it and cut off man and beast from it,  
14 even though these three men, Noah, Dani’ēl and Iyob, were in it, they would deliver only themselves by their righteousness,” declares the Master ʼAYAL.  
15 “If I cause an evil beast to pass through the land and it shall bereave it and it shall be a wasteland, so that no man passes through because of the beasts,  
16 even though these three men were in it, as I live,” declares the Master ʼAYAL, “they would deliver neither sons nor daughters. They alone would be delivered but the land be a wasteland.  
17 “Or if I bring a sword on that land and I shall say, ‘Sword, go through the land,’ and I shall cut off man and beast from it,  
18 even though these three men were in its midst, as I live,” declares the Master ʼAYAL, “they would deliver neither sons nor daughters, for they alone would be delivered.  
19 “Or if I send a pestilence into that land and I shall pour out My wrath on it in blood, to cut off from it man and beast,  
20 even though Noah, Dani’ēl and Iyob were in it, as I live,” declares the Master ʼAYAL, “they would deliver neither son nor daughter. They would deliver their own lives by their righteousness.”  
21 For thus said the Master ʼAYAL, “How much more it shall be when I send My four evil judgments on Yerushalayim: the sword and scarcity of food and evil beasts and pestilence, to cut off man and beast from it?  
22 But see, there shall be left in it a remnant who are brought out, both sons
and daughters. See, they are coming out to you and you shall see their ways and their deeds and shall be comforted concerning the evil which I have brought upon Yerushalayim — all that I have brought upon it.

23 And they shall comfort you, when you see their ways and their deeds. And you shall know that it was not for naught that I have done whatever I did in it,” declares the Master יְהֵצְקֶל.

15 Then the Word of יְהֵצְקֶל came to me, saying,

24 Son of man, how is the vine tree better than any tree, the vine branch that has been among the trees of the forest?

25 Is wood taken from it to be made into any work? Do they take a peg from it to hang any vessel on?

26 See, into the fire it shall be given for fuel. Both ends of it the fire shall burn and its middle shall be scorched. Is it fit for any work?

27 See, when it was intact, it was not made for work, how much less when the fire has burned it and it is scorched shall it still be used for work?

28 Therefore thus said the Master יְהֵצְקֶל, ‘As the vine tree among the trees of the forest, which I have given to the fire for fuel, so I shall give up the inhabitants of Yerushalayim.

29 And I shall set My face against them. They shall go out from one fire, but another fire consumes them. And you shall know that I am יְהֵצְקֶל, when I set My face against them.

30 And I shall make the land a wasteland, because they committed trespass,’ declares the Master יְהֵצְקֶל.”

16 Again the Word of יְהֵצְקֶל came to me, saying,

24 Son of man, make known to Yerushalayim her abominations.

2 And say, ‘Thus said the Master יְהֵצְקֶל to Yerushalayim, “Your origin and your birth are from the land of Kena’an. Your father was an Amorite and your mother a Hittite.

25 As for your birth, on the day you were born your navel cord was not cut, nor were you washed in water for cleansing and you were not rubbed with salt at all, nor wrapped in cloth at all.

26 No eye felt sorry for you, to do any of these for you, to have compassion on you. But you were thrown out into the open field, to the loathing of your life on the day you were born.

27 Then I passed by you and saw you trampled down in your own blood and I said to you in your blood, ‘Live!’ And I said to you in your blood, ‘Live!’

28 I have let you grow like a plant in the field. And you are grown and are great and you come in the finest ornaments. – breasts were formed, your hair grew and you were naked and bare.

29 Again I passed by you and looked upon you and saw that your time was the time of love. And I spread My skirt over you and covered your nakedness. And I swore an oath to you and entered into a covenant with you and you became Mine,” declares the Master יְהֵצְקֶל.

30 And I washed you in water and I washed off your blood and I anointed you with oil.

31 And I dressed you in embroidered work and gave you sandals of leather. And I wrapped you in fine linen and covered you with silk.

32 And I adorned you with ornaments and I put bracelets on your wrists and a chain on your neck.

33 And I put a ring on your nose and earrings in your ears and a crown of adorning on your head.

34 Thus you were adorned with gold and silver and your dress was of fine linen and silk and embroidered cloth. You ate fine flour and honey and oil. And you were exceedingly pretty and became fit for royalty.

35 And your name went out among the nations because of your loveliness, for it was perfect, by My splendour which
I had put on you,” declares the Master Ēyezqēl.

15a But you trusted in your own loveliness and whored because of your name and poured out your whorings on everyone passing by who would have it.

16a And you took some of your garments and made multi-coloured high places for yourself and whored on them – which should not have come about, nor shall it be.

17a And you took your splendid adornments, of My gold and My silver that I gave you and made for yourself images of a male and whored with them.

18a And you took your embroidered garments and covered them and you set My oil and My incense before them.

19a And My food which I gave you, fine flour and oil and honey which I fed you, you set it before them as sweet incense – and so it was,” declares the Master Ēyezqēl.

20a And you took your sons and your daughters, whom you bore to Me and these you slaughtered as food to them. Were your whorings a small matter, that you have slain My children and gave them up to them by causing them to pass through the fire?

21a And in all your abominations and whorings you did not remember the days of your youth, when you were naked and bare, trampled down in your blood.

22a Then it came to be after all your evil – ‘Woe, woe to you!’ declares the Master Ēyezqēl – that you also built an arched place for yourself and made a high place in every street for yourself.

23a You built your high places at the head of every way and made your loveliness to be loathed. And you parted your feet to everyone who passed by and increased your whorings.

24a And you whored with the sons of Mitsrayim, your neighbours, great of flesh. And you increased your whorings to provoke Me.

25a And see, I have stretched out My hand against you and withdrew your portion and gave you up to the desire of those who hate you, the daughters of the Philistines, who are ashamed of your wicked way.

26a And you whored with the sons of Ashshur, without being satisfied. And you whored with them and still were not satisfied.

27a And you increased your whorings as far as the land of traders, Chaldea and even then you were not satisfied.

28a How weak is your heart!” declares the Master Ēyezqēl, “seeing you do all this, the deeds of a shameless whore.

29a You built your arched place at the head of every way and built your high place in every street. Yet you were unlike a whore, you scorned payment!

30a The wife who commits adultery who takes strangers instead of her husband! 31a To all whores they give gifts, but you gave gifts to all your lovers and bribed them to come to you from all around in your whorings.

32a Thus you are different from other women in your whorings, because no one whores after you and in you giving a gift, while a gift was not given to you. Thus you are different.

33a Therefore, O whore, hear the Word of Ēyezqēl!

34a Thus said the Master Ēyezqēl, “Because your copper was poured out and your nakedness uncovered in your whorings with your lovers and with the idols of your abominations and because of the blood of your children which you gave to them,

35a therefore, see, I am gathering all your lovers with whom you took pleasure, all those you loved, with all those you hated. And I shall gather them from all around against you and shall uncover your nakedness to them and they shall see all your nakedness.

36a And I shall judge you with judgments of adulteresses and shedders of blood. And I shall bring on you the blood of wrath and jealousy.

37a And I shall give you into their hand and they shall throw your arched place down and they shall break down your high places. And they shall strip you of
your garments and they shall take your splendid adornments and leave you naked and bare.

40"And they shall bring up an assembly against you and they shall stone you with stones and thrust you through with their swords,

41and burn your houses with fire and execute judgments on you before the eyes of many women. And I shall make you stop whoring and no longer give gifts.

42"So I shall bring My wrath to rest upon you and My jealousy shall turn away from you. And I shall be calm and no longer be vexed.

43Because you did not remember the days of your youth, but troubled Me with all this, so see, I shall also bring your way on your own head," declares the Master ŭĂyĂl. "And shall I not do this thought for all your abominations?

44See, all who use proverbs shall use this proverb against you, ‘Like mother, like daughter!’

45You are your mother’s daughter, who despises her husband and her children. And you are the sister of your sisters, who despised their husbands and their children. Your mother was a Hittite and your father an Amorite.

46And your elder sister is Shomeron, she and her daughters, who is dwelling to the north of you. And your younger sister, who is dwelling to the south of you, is Sedom and her daughters.

47And have you not walked in their ways and did according to their abominations? But in all your ways you soon became more corrupt than they.

48As I live," declares the Master ŭĂyĂl, “neither your sister Sedom nor her daughters have done as you and your daughters have done.

49See, this was the crookedness of your sister Sedom: She and her daughter had pride, sufficiency of bread and unconcerned ease. And she did not help the poor and needy.

50And they were haughty and did abomination before Me and I took them away when I saw it.

51And Shomeron did not commit half of your sins, but you have increased your abominations more than they and by all the abominations which you have done you made your sisters seem righteous!

52"You also, who pleaded for your sisters, bear your own shame, because the sins which you committed were more abominable than theirs. They are more righteous than you. So be ashamed too and bear your own shame, because you have made your sisters seem righteous.

53"And I shall turn back their captivity, the captivity of Sedom and her daughters and the captivity of Shomeron and her daughters and the captivity of your captives with them,

54so that you bear your shame and shall blush for all that you did when you comforted them,

55and your sisters, Sedom and her daughters, return to their former state and Shomeron and her daughters return to their former state and you and your daughters return to your former state.

56Was not your sister Sedom a by word in your mouth in the days of your pride, before your evil was exposed, as the time of the reproach of the daughters of Aram and all who were around her and of the daughters of the Philistines, who are despising you everywhere?

57"You shall bear your wickedness and your abominations,” declares ŭĂyĂl.

58For thus said the Master ŭĂyĂl, “I shall deal with you as you have done, in that you have despised the oath by breaking the covenant.

59"But I shall remember My covenant with you in the days of your youth and I shall establish an everlasting covenant with you.

60"And you shall remember your ways and be ashamed, when you receive your older and your younger sisters. And I shall give them to you for daughters, though not by your own covenant.

61"And I Myself shall establish My covenant with you. And you shall know that I am ŭĂyĂl.

62so that you remember. And you shall be ashamed and never open your mouth
And the Word of יָעַל came to me, saying,

2 "Son of man, put forth a riddle and speak a parable to the house of יִשְׂרָאֵל.
3 "And you shall say, ‘Thus said the Master יָעַל. “The great eagle with large wings of long pinions, covered with feathers of various colours, came to Lebanon and took the top of the cedar.
4 “He plucked off the top most of its young twigs and brought it to a land of traders. In a city of merchants he placed it.
5 "He also took some of the seed of the land and planted it in a field for seed. He took it by many waters, set it like a willow tree.
6 "So it grew and became a low, spreading vine. Its branches turned toward him and its roots were under it. And it became a vine and brought forth branches and sent out shoots.
7 "And there was another great eagle with large wings and many feathers. And see, this vine bent its roots toward him and stretched its branches toward him, to water it, away from the beds where it was planted.
8 "It was planted in a good field by many waters, to bring forth branches and to bear fruit, to be a splendid vine.”
9 "Say, ‘Thus said the Master יָעַל, “Is it going to thrive? Is he not going to pull up its roots and cut off its fruit and let it wither? All of its sprouting leaves wither, without great power or many people, to pluck it up by its roots.
10 "See, it is planted, is it going to thrive? Would it not utterly wither when the east wind touches it – wither in the beds where it grows?” ’ ”
11 "And the Word of יָעַל came to me, saying,

12 "Please say to the rebellious house, ‘Do you not know what these mean?’ Say, ‘See, the sovereign of Babel went to Yerushalayim and took its sovereign and heads and brought them with him to Babel.
13 "And he took one of the royal seed and made a covenant with him and put him under oath. And he took away the mighty of the land,
14 so that the reign would be brought low and not lift itself up, but guard his covenant, that it might stand.
15 "But he rebelled against him by sending his messengers to Mitsrayim, to give him horses and many people. Shall he thrive? Shall he escape who is doing these? And shall he break a covenant and still escape?
16 "As I live,’ declares the Master יָעַל, ‘in the place where the sovereign dwells who set him up to reign, whose oath he despised and whose covenant he broke, with him in the midst of Babel he shall die!
17 "And Pharaoh with his great army and great company is not going to help him in battle, when they heap up a siege mound and build a wall to cut off many beings.
18 "And he despised the oath by breaking the covenant. And see, he has given his hand and he has done all this, he is not going to escape.’”
19 "Therefore thus said the Master יָעַל, “As I live, My oath which he has despised and My covenant which he has broken, shall I not put it on his own head?
20 "And I shall spread My net over him and he shall be taken in My snare. And I shall bring him to Babel and enter into judgment with him there for the trespass which he committed against Me,
21 and all his fugitives with all his bands fall by the sword and those who are left be scattered to every wind. And you shall know that I, יָעַל, have spoken”
22 "Thus said the Master יָעַל, “And I shall take of the top of the highest cedar and set it out. And I Myself shall pluck off a tender one from the top most of its young twigs and plant it on a high and
lofty mountain.

23*On the mountain height of Yisra’ĕl I plant it. And it shall bring forth branches and bear fruit and become a big cedar. And under it shall dwell birds of every sort, in the shadow of its branches they shall dwell.

24*And all the trees of the field shall know that I, ʾAyāl, have brought down the high tree and exalted the low tree, dried up the green tree and made the dry tree flourish. I, ʾAyāl, have spoken and shall do it.”

18 And the Word of ʾAyāl came to me, saying,

2*What do you mean when you use this proverb concerning the land of Yisra’ĕl, saying, ‘The fathers have eaten sour grapes and the children’s teeth are blunted’?

3*As I live,” declares the Master ʾAyāl, “you shall no longer use this proverb in Yisra’ĕl.

4*See, all beings are Mine, the being of the father as well as the being of the son is Mine. The being that is sinning shall die.

5*But if a man is righteous and shall do right-ruling and righteousness,

6*if he has not eaten on the mountains, nor lifted up his eyes to the idols of the house of Yisra’ĕl, nor defiled his neighbour’s wife, nor comes near a woman during her uncleanness,

7*if he does not oppress anyone, does return to the debtor his pledge, does not commit robbery, does give his bread to the hungry and covers the naked with a garment,

8*if he does not lend on interest or take increase, turns back his hand from unrighteousness, executes right-ruling in truth between man and man,

9*if he walks in My laws and he has guarded My right-rulings in truth – he is righteous and he shall certainly live!” declares the Master ʾAyāl.

10*But if he has brought forth a son who is a robber or a shedder of blood, who does any of these – whereas he himself did not do any of these – that also he has eaten on the mountains or defiled his neighbour’s wife,

11*if he has oppressed the poor and needy, has committed robbery, he does not return a pledge, has lifted his eyes to the idols, or did abomination.

12*if he has lent on interest or taken increase – shall he live? He shall not live! If he has done any of these abominations, he shall certainly die, his blood is upon him.

13*But see, if he has brought forth a son who sees all the sins which his father has done, but he fears and does not do likewise,

14*has not eaten on the mountains and has not lifted his eyes to the idols of the house of Yisra’ĕl, has not defiled his neighbour’s wife,

15*has not oppressed anyone, nor withheld a pledge, nor committed robbery, has given his bread to the hungry and covered the naked with a garment,

16*turns back his hand from wronging the poor and he has not taken interest or increase, has executed My right-rulings and walked in My laws – he shall not die for the crookedness of his father, he shall certainly live!

17*His father, because he used oppression, robbed his brother and did what is not good among his people, see, he shall die for his crookedness.

18*And you said, ‘Why should the son not bear the crookedness of the Father?’ But the son has done right-ruling and righteousness, he has guarded all My laws and he does them, he shall certainly live.

19*The being who sins shall die. The son shall not bear the crookedness of the father, nor the father bear the crookedness of the son. The righteousness of the righteous is upon himself and the wrongness of the wrong is upon himself.

20*But the wrong, if he turns from all his sins which he has done and he shall guard all My laws and shall do
right-ruling and righteousness, he shall certainly live, he shall not die.

22c ‘All the transgressions which he has done shall not be remembered against him – in his righteousness that he has done, he shall live.

23c ‘Have I any pleasure in the death of the wrong?’ declares the Master. ‘Is it not that he should turn from his ways and live?’

24c ‘But when a righteous one turns away from his righteousness and does unrighteousness, according to all the abominations that the wrong one has done, shall he live? All his righteousness which he has done shall not be remembered. For his trespass which he has committed and for his sin which he has committed, for them he shall die.

25c ‘And you said, ‘The way of is not right.’ Hear now, O house of Yisra’él, is My way not right? Is it not your ways that are not right?

26c ‘When a righteous one turns away from his righteousness and does unrighteousness and he dies in it, it is because of his unrighteousness which he has done that he dies.

27c ‘And when the wrong turns away from the wrong which he has done and he does right-ruling and righteousness, he keeps himself alive.

28c ‘Because he sees and turns away from all the transgressions which he has done, he shall certainly live, he shall not die.

29c ‘And the house of Yisra’él have said, ‘The way of is not right.’ Are My ways not right, O house of Yisra’él? Is it not your ways that are not right?

30c ‘Therefore I judge you, O house of Yisra’él, every one according to his ways,’ declares the Master. ‘Repent and turn back from all your transgressions and let not crookedness be a stumbling-block to you.

31c ‘Cast away from you all the transgressions, by which you have transgressed and make for yourselves a new heart and a new spirit. For why should you die, O house of Yisra’él?

32c ‘For I have no pleasure in the death of one who dies,’ declares the Master. ‘So turn back and live!’

19 ‘And take up a lamentation for the leaders of Yisra’él,

2 and you shall say, ‘What a lioness was your mother among the lions! She lay down among the lions, in the midst of the young lions she reared her cubs.

3 And she brought up one of her cubs, and he became a young lion. And he learned to tear the prey, he devoured men.

4 Then nations heard of him. He was caught in their pit and they brought him with chains to the land of Mitsrayim.

5 When she saw, as she waited, that her expectancy was lost, she took another of her cubs and made him a young lion.

6 And he went about among the lions and became a young lion. And he learned to tear the prey, he devoured men.

7 And he knew their widows and laid waste their cities. And the land and all who filled it was stunned by the noise of his roaring.

8 Then nations set against him from the provinces on every side and spread their net over him, he was caught in their pit.

9 And they put him in a cage in chains and brought him to the sovereign of Babel. They brought him in nets, so his roar was no longer heard on the mountains of Yisra’él.

10 Your mother was like a vine in your vineyard, planted by the waters, a bearer of fruit and branching, because of many waters.

11 And she had strong rods for sceptres of rulers. And her stature was exalted among the thick branches and was seen in her height with the mass of its branches.

12 But she was uprooted in wrath, she was cast down to the ground and the east wind dried her fruit. Her strong rods
were broken and withered, fire consumed them.

13 And now she is planted in the wilderness, in a dry and thirsty land.

14 And fire went out from a rod of her branches. It devoured her fruit, so that she has no strong rod, a sceptre to rule.” This is a lament and it shall be a lament.

20 And it came to be in the seventh year, in the fifth month, on the tenth of the month, that certain of the elders of Yisra’el came to inquire of Ayal, and sat before me.

2 And the Word of Ayal came to me, saying,

3 “Son of man, speak to the elders of Yisra’el and say to them, ‘Thus said the Master Ayal: ‘Have you come to inquire of Me? as I live, I am not being inquired of by you,’” declares the Master Ayal.’

4 And I said to them, ‘Each one of you, throw away the abominations which are before his eyes and do not defile yourselves with the idols of Mitsrayim! I am Ayal your Elohim.’

5 On that day I lifted My hand in an oath to them, to bring them out of the land of Mitsrayim into a land that I had searched out for them, flowing with milk and honey, the splendour of all lands.

6 And I also gave them My laws and My right-rulings, to be a sign between them and Me, to know that I am Ayal who sets them apart.

7 But the house of Yisra’el rebelled against Me in the wilderness. They did not walk in My laws and they rejected My right-rulings, which, if a man does, he shall live by them.

8 But I acted for My Name’s sake, not to profane it before the gentiles, before whose eyes I had brought them out.

9 And I Myself also lifted My hand in an oath to them, to bring them into the land which I had given them, flowing with milk and honey, the splendour of all lands.

10 Because they rejected My right-rulings and did not walk in My laws and they profaned My Sabbaths. For their heart went after their idols.

11 And My eye pardoned them, from destroying them. And I did not make an end of them in the wilderness.

12 And I said to their children in the wilderness, ‘Do not walk in the laws of your fathers, nor observe their rulings, nor defile yourselves with their idols.

13 I am Ayal your Elohim. Walk in My laws and guard My right-rulings and do them.

14 And set-apart My Sabbaths and they shall be a sign between Me and
you, to know that I am אָיַלְי your Elohim.’

21**But** the children rebelled against Me. They did not walk in My laws and My right-rulings they did not guard to do them, which, if a man does, he shall live by them. They profaned My Sabbaths, so I resolved to pour out My wrath on them to complete My displeasure against them in the wilderness.

22**But** I held back My hand and acted for My Name’s sake, not to profane it before the eyes of the gentiles, before whose eyes I had brought them out.

23Also, I Myself lifted My hand in an oath to those in the wilderness, to scatter them among the gentiles and disperse them throughout the lands, because they had not done My right-rulings and they rejected My laws and they profaned My Sabbaths and their eyes were on their fathers’ idols.

24And I also gave them up to laws that were not good and right-rulings by which they would not live.

25And I defiled them by their own gifts, as they passed all their first-born through the fire, so that I might stun them, so that they know that I am אָיַלְי.

26Therefore, son of man, speak to the house of Yisra’êl and you shall say to them, ‘Thus said the Master אָיַלְי.

27“In this your fathers have further reviled Me, by committing trespass against Me. When I brought them into the land for which I had lifted My hand in an oath to give them and they saw all the high hills and all the thick trees, they offered their slaughtering there and provoked Me with their offerings there. And they sent up their sweet fragrance there and poured out their drink offerings there.

28And I said to them, ‘What is this high place to which you go?’ So its name is called High Place to this day.”

29Therefore say to the house of Yisra’êl, ‘Thus said the Master אָיַלְי, “Are you defiling yourselves in the way of your fathers? And do you whore after their abominations?

30For when you lift up your gifts and make your sons pass through the fire, you defile yourselves with all your idols, even to this day. And shall I be inquired of by you, O house of Yisra’êl? as I live,” declares the Master אָיַלְי.

31“I am not being inquired of by you. And what comes up in your spirit shall never be, when you say, ‘Let us be like the gentiles, like the tribes in other lands, serving wood and stone.’

32**As I live,** declares the Master אָיַלְי, “do not I, with a mighty hand, with an outstretched arm and with wrath poured out, reign over you?

33And I shall bring you out from the peoples and gather you out of the lands where you are scattered, with a mighty hand and with an outstretched arm and with wrath poured out.

34And I shall bring you into the wilderness of the peoples and shall enter into judgment with you face to face there.

35As I entered into judgment with your fathers in the wilderness of the land of Mitsrayim, so I shall enter into judgment with you,” declares the Master אָיַלְי.

36And I shall make you pass under the rod and shall bring you into the bond of the covenant, and purge the rebels from among you and those who transgress against Me. From the land where they sojourn I bring them out, but they shall not come into the land of Yisra’êl. And you shall know that I am אָיַלְי.

37“As for you, O house of Yisra’êl,” thus said the Master אָיַלְי.

38Go, serve each of you his idols and afterwards, if you are not listening to Me. But do not profane My set-apart Name any more with your gifts and your idols.

39For on My set-apart mountain, on the mountain height of Yisra’êl,” declares the Master אָיַלְי, “there all the house of Yisra’êl, all of them in the land, shall serve Me. There I shall accept them and there I shall require your offerings and the first-fruits of
your offerings, together with all your set-apart gifts.
41"As a sweet fragrance I shall accept you when I bring you out from the peoples. And I shall gather you out of the lands where you have been scattered. And I shall be set-apart in you before the gentiles.
42"And you shall know that I am אָ֭יָ֣זֶל when I bring you into the land of Yisra’ël, into the land for which I lifted My hand in an oath to give to your fathers.
43"And there you shall remember your ways and all your deeds with which you were defiled. And you shall loathe yourselves in your own sight because of all the evils that you did.
44"And you shall know that I am אָ֭יָ֣זֶל when I have dealt with you for My Name’s sake, not according to your evil ways nor according to your corrupt deeds, O house of Yisra’ël," declares the Master אָ֭יָ֣זֶל.
45 And the Word of אָ֭יָ֣זֶל came to me, saying,
46"Son of man, set your face toward the south and drop Word against the south and prophesy against the forest land, the South.
47"And you shall say to the forest of the South, ‘Hear the Word of אָ֭יָ֣זֶל! Thus said the Master אָ֭יָ֣זֶל, “See, I am kindling a fire in you and it shall devour every green tree and every dry tree in you – the blazing flame is not quenched. And it shall burn all faces from the south to the north.
48"And all flesh shall see that I, אָ֭יָ֣זֶל, have kindled it, it is not quenched.” ’ ’
49 And I said, “Ah, Master אָ֭יָ֣זֶל! They are saying of me, ‘Is he not speaking parables?’ ”

21 And the Word of אָ֭יָ֣זֶל came to me, saying,
24"Son of man, set your face toward Yerushalayim and drop Word against the set-apart places and prophesy against the land of Yisra’ël.

34 And you shall say to the land of Yisra’ël, ‘Thus said אָ֭יָ֣זֶל, “See, I am against you and I shall draw My sword out of its sheath and cut off from you the righteous and the wrong.
35"Because I shall cut off from you the righteous and the wrong, therefore My sword shall go out of its sheath against all flesh from south to north.
36"And all flesh shall know that I, אָ֭יָ֣זֶל, have drawn My sword out of its sheath, not to turn back again.” ’
64 And you, son of man, sigh with a breaking of loins and sigh with bitterness before their eyes.
77“And it shall be when they say to you, ‘Why are you sighing?’ that you shall say, ‘Because of the report that is coming. And every heart shall melt and all hands shall go limp and every spirit become faint and all knees be weak as water. See, it is coming and it shall be,’ declares the Master אָ֭יָ֣זֶל.”
8And the Word of אָ֭יָ֣זֶל came to me, saying,
94Son of man, prophesy and you shall say, ‘Thus said אָ֭יָ֣זֶל! “Say, ‘A sword, a sword is sharpened and also polished!’
10 It is sharpened to make a slaughter, it is polished to flash like lightning!’ Or shall we rejoice? My son, you have despised the rod, every stick!
114And He has given it to be polished, to be taken by the hand. This sword is sharpened and polished, to be given into the hand of the slayer.
124Cry and wail, son of man, for it shall be on My people, on all the leaders of Yisra’ël. They shall be delivered to the sword together with My people, therefore strike your thigh.
134For it is a trier and what if it even despises the rod? shall it not be?’ declares the Master אָ֭יָ֣זֶל.
144And you, son of man, prophesy and strike your hands together. And let the sword come down twice, thrice, the sword for the slain. It is the sword of the slain, the great one, which surrounds them.
154I have set the point of the sword against all their gates, to melt the
heart and that the overthrown be many. Ah! It is made like lightning, keen for slaughter.

16“Sharpen yourself on the right, set yourself on the left, wherever your edge is appointed!

17“... I shall strike My hands together and cause My wrath to rest. I, ayal, have spoken.”

18And the Word of ayal came to me again, saying,

19“... And you, son of man, appoint for yourself two ways for the sword of the sovereign of Babel to go, both of them coming from one land. And place a signpost, put it at the head of the way to the city.

20“... Appoint a way for the sword to go to Rabbah of the Ammonites and to Yahudah, into the walled Yerushalayim.

21“... For the sovereign of Babel shall stand at the parting of the way, at the fork of the two ways, to practise divination. He shall shake the arrows, he shall ask the household idols, he shall look at the liver.

22“... In his right hand shall be the divination for Yerushalayim: to set up battering rams, to call for a slaughter, to lift the voice with shouting, to set battering rams against the gates, to heap up a siege mound, to build a wall.

23“... And it shall be to them as a false divination in the eyes of those who have sworn oaths to them. But he is bringing their crookedness to remembrance, so that they are taken.

24“... Therefore thus said the Master ayal. ‘Because you have made your crookedness to be remembered, in that your transgressions are uncovered, so that your sins are seen in all your deeds. Because you have been remembered, you are taken by hand.

25“... And to you, O profane, wrong one, leader of Yisra’ĕl, whose day has come, in the time of the crookedness of the end.

26“... thus said the Master ayal. ‘Remove the turban and take off the crown! This shall not remain! Exalt the humble and humble the exalted.

27“... Overthrown, overthrown, I make it overthrown! It shall be no longer, until He comes to whom it rightly belongs – and I shall give it!’

28“... And you, son of man, prophesy and say, ‘Thus said the Master ayal concerning the Ammonites and concerning their reproach.’ And you shall say, ‘A sword, a sword, drawn for slaughter, polished to the utmost like lightning –

29“... while they see false visions for you, while they divine a lie to you – to put you on the necks of the profaned ones, the wrong ones whose day has come, in the time of the crookedness of the end.

30“... Return it to its sheath. In the place where you were created, in the land of your origin, I shall judge you.

31“... And I shall pour out My displeasure on you, blow against you with the fire of My wrath and shall give you into the hands of beastly men, skilled to destroy.

32“... You are to be fuel for the fire, your blood to be in the midst of the land. You are not to be remembered, for I ayal have spoken.”

22 And the Word of ayal came to me, saying,

2“... And now, son of man, judge, judge the city of blood! And you shall show her all her abominations!

3“... And you shall say, ‘Thus said the Master ayal. ‘The city sheds blood in her midst, that her time might come. And she has made idols within herself to become defiled.

4“... You have become guilty by the blood which you have shed and have defiled yourself with the idols which you have made. Thus you have brought your days near and have come to the end of your years. Therefore I shall make you a reproach to the gentiles and a mockery to all lands.

5“... Those near and those far from you mock you – defiled is your name and great the confusion!

6“... See the leaders of Yisra’ĕl: each one
has used his arm to shed blood in you.

7

They have despised father and mother within you. They have oppressed the stranger in your midst. They have wronged the fatherless and the widow within you.

8

You have despised that which is dedicated to Me and you have profaned My Sabbaths.

9

Slanderous men have been in you to shed blood. And in you are those who eat on the mountains. They have done wickedness in your midst.

10

In you they have uncovered the nakedness of a father. In you they have humbled women who are defiled during their uncleanness.

11

And the one has done abomination with his neighbour’s wife. And another has wickedly defiled his daughter-in-law. And another within you has humbled his sister, his father’s daughter.

12

In you they have taken a bribe to shed blood. You have taken interest and increase. You have cut off your neighbour by extortion. And you have forgotten Me,” declares the Master Aya zal.

13

And see, I shall smite My hand because of your greedy gain which you have made and at the bloodshed which has been in your midst.

14

Would your heart stand, your hands remain strong, in the days when I deal with you? I, Aya zal, have spoken and shall do it.

15

And I shall scatter you among the gentiles and shall disperse you throughout the lands and shall consume your filthiness out of you.

16

And you shall profane yourself before the eyes of the gentiles. And you shall know that I am Aya zal.”

17

And the Word of Aya zal came to me, saying,

18

Son of man, the house of Yisra’el has become dross to Me. All of them are bronze and tin and iron and lead, in the midst of a furnace – they have become the dross of silver.

19

Therefore thus said the Master Aya zal, “Because all of you have become dross, therefore see, I am gathering you into the midst of Yerushalayim.

20

As they gather silver and bronze and iron and lead and tin into the midst of a furnace, to blow fire on it, to melt it, so I gather you in My displease and in My wrath. And I shall blow and melt you.

21

And I shall gather you and blow on you with the fire of My wrath and you shall be melted in its midst.

22

As silver is melted in the midst of a furnace, so are you melted in its midst. And you shall know that I, Aya zal, have poured out My wrath on you.’”

23

And the Word of Aya zal came to me, saying,

24

Son of man, say to her, ‘You are a land that is not cleansed or rained upon in the day of displeasure.’

25

There is a conspiracy of her prophets in her midst, like a roaring lion tearing the prey. They have devoured life, they have taken wealth and precious matters, they have made many widows in her midst.

26

Her priests have done violence to My teaching and they profane My set-apart matters. They have not distinguished between the set-apart and profane nor have they made known the difference between the unclean and the clean. And they have hidden their eyes from My Sabbaths and I am profaned in their midst.

27

Her leaders in her midst are like wolves tearing the prey, to shed blood, to destroy lives and to get greedy gain.

28

And her prophets have coated them with whitewash, seeing a false vision and divining a lie for them, saying, ‘Thus said the Master Aya zal,’ when Aya zal had not spoken.

29

The people of the land have practised oppression and committed robbery and have wronged the poor and needy. And they oppressed the stranger without right-ruling.

30

And I sought for a man among them who would make a wall and stand in the breach before Me on behalf of the land, that I should not destroy it – but I did not find one!
23 And the Word of the Lord came to me, saying,

"Son of man, there were two women, daughters of one mother.

And they whored in Mitsrayim, they whored in their youth. There their breasts were handled and there their maiden nipples were squeezed.

And their names were: Oholah the elder and Oholibah her sister. And they were Mine and they bore sons and daughters. And their names: Shomeron is Oholah and Yerushalayim is Oholibah.

And Oholah whored while she was Mine. And she lusted for her lovers, the neighbouring Ashshurians, dressed in purple, officers and rulers, all of them desirable young men, horsemen riding on horses.

So she gave her whorings on them, all of them choice sons of Ashshur. And with all for whom she lusted, with all their idols, she defiled herself.

And she did not forsake her whorings from Mitsrayim, for in her youth they had lain with her and they squeezed her maiden nipples and poured out their whorings on her.

Therefore I have given her into the hand of her lovers, into the hand of the Ashshurians, for whom she lusted.

They uncovered her nakedness, they took away her sons and daughters and slew her with the sword. And she became a by-word among women and they executed judgments on her.

And her sister Oholibah saw this, yet she became more corrupt in her lust than she and in her whorings more corrupt than her sister’s whorings.

She lusted for the sons of Ashshur, officers and rulers, the ones near, perfectly dressed, horsemen riding on horses, all of them desirable young men.

And I saw that she was defiled, they both took the same way.

But she increased her whorings and she looked at men carved on the wall, images of Chaldeans portrayed in red, girded with belts around their loins, flowing turbans on their heads, all of them looking like officers, like the Babelians of Chaldea, the land of their birth.

As soon as her eyes saw them, she lusted for them and sent messengers to them in Chaldea.

And the Babelians came to her, into the bed of love and they defiled her with their whorings. And she was defiled by them and her being turned from them in disgust.

And she uncovered her whorings and uncovered her nakedness. Then I turned My being from her in disgust, as My being had turned from her sister in disgust.

And she increased her whorings, remembering the days of her youth, when she whored in the land of Mitsrayim.

And she lusted after her lovers, whose flesh is like the flesh of donkeys and whose emission is like the emission of horses.

Thus you longed for the wickedness of your youth, when the Mitsrites squeezed your nipples because of the breasts of your youth.

Therefore, Oholibah, thus said the Master, See, I am stirring up your lovers against you, from whom your being turned in disgust and shall bring them against you from every side:

the Babelians and all the Chaldeans, Peqod and Showa and Qowa, all the sons of Ashshur with them, all of them desirable young men, governors and rulers, officers and men of name, all of them riding on horses.

And they shall come against you with battle-axe, chariots, vehicles and with an assembly of peoples. They shall set against you armour and shield and helmet all around. And I shall commit the judgment to them and they shall
And I shall set My jealousy against you and they shall deal heatedly with you. They shall cut off your nose and your ears, while the rest of you fall by the sword. Your sons and your daughters they shall take away, while the rest of you shall be consumed by fire.

And they shall strip you of your garments and shall take your pretty jewels.

And I shall put an end to your wickedness and to your whorings from the land of Mitsrayim, so that you do not lift your eyes to them neither remember Mitsrayim any more.’

For thus said the Master הוהי, ‘See, I am giving you into the hand of those whom you hate, into the hand of those from whom your being turned in disgust.

And they shall deal with you in hatred and they shall take away all you have worked for and they shall leave you naked and bare. And the nakedness of your whorings shall be uncovered and the wickedness of your whorings.

I do this to you because you have been defiled by their idols.

You have walked in the way of your sister and I shall give her cup into your hand.’

Thus said the Master הוהי, ‘Drink of your sister’s cup, the deep and wide one — you being laughed at and mocked at — for it holds much.

Be filled with drunkenness and sorrow, the cup of astonishment and ruin, the cup of your sister Shomeron.

And you shall drink it and shall drain it and gnaw its shards and tear at your own breasts. For I have spoken’, declares the Master הוהי.

Therefore thus said the Master הוהי, ‘Because you have forgotten Me and cast Me behind your back, therefore you shall bear your wickedness and your whorings.’”

And הוהי said to me, “Son of man, judge Oholah and Oholiabah! And declare to them their abominations.

For they have committed adultery and blood is on their hands. They have committed adultery with their idols and even offered their sons whom they bore to Me, passing them through the fire, to devour.

They also did this to Me: They have defiled My set-apart place on the same day and they have profaned My Sabbaths.

For when they had slain their children for their idols, on the same day they came into My set-apart place to profane it. And see, that is what they did in the midst of My House.

And they even sent for men to come from afar, to whom a messenger was sent. And see, they came — for whom you washed yourself, painted your eyes and adorned yourself with ornaments.

And you sat on a splendid couch, with a table prepared before it, on which you had set My incense and My oil.

And the sound of a crowd at ease was with her and drunkards were brought from the wilderness with men of the commonest sort. And they put bracelets on their wrists and pretty crowns on their heads.

Then I said concerning the one worn out in adulteries, ‘Now let them commit her whorings, even hers!’

And they went in to her, as men go in to a woman who is a whore. Thus they went in to Oholah and Oholiabah, the wicked women.

But let righteous men judge them with the judgment of adulteresses and the judgment of women who shed blood, for they are adulteresses and blood is on their hands.

For thus said the Master הוהי, ‘Bring up an assembly against them, give them up to maltreatment and plunder.

The assembly shall stone them with stones and cut them with their swords. They shall slay their sons and daughters and burn their houses with fire.

And I shall put an end to wickedness in the land and all the women shall be instructed not to commit wickedness as
Because I have cleansed you, but you are not clean. You shall not be cleansed of your filthiness any more, till I have caused My wrath to rest upon you.

14“I, Ayāz, have spoken. It shall come and I shall do it. I do not hold back, nor do I pardon, nor do I relent. According to your ways and according to your deeds they shall judge you,” declares the Master Ayāz.

15And the Word of Ayāz came to me, saying,

16“Son of man, see, I am taking away from you the desire of your eyes with one stroke. But do not mourn, nor weep, nor let your tears run down.

17“Groan silently, make no mourning for the dead. Bind your turban on your head and put your sandals on your feet. Do not cover your upper lip and do not eat man’s bread of sorrow.”

18And I spoke to the people in the morning and in the evening my wife died. And the next morning I did as I was commanded.

19And the people said to me, “Would you not explain to us what these matters you are doing mean to us?”

20And I said to them, “The Word of Ayāz came to me, saying,

21“Speak to the house of Yisra’ēl, “Thus said the Master Ayāz. ‘See, I am profaning My set-apart place – the pride of your strength, the desire of your eyes and the delight of your being. And your sons and daughters whom you left behind shall fall by the sword.

22“And you shall do as I have done, do not cover your upper lip nor eat man’s bread of sorrow,

23and let your turbans remain on your heads and your sandals on your feet. Do not mourn, nor weep, but you shall pine away in your crookednesses and groan with one another.

24And Yeḥezqēl shall be a sign to you. Do according to all that he has done.

25When this comes, you shall know that I am the Master Ayāz.”

26And you, son of man, on the day when I take from them their stronghold, the joy of their adorning, the desire of
their eyes and the lifting up of their being, their sons and their daughters,

26 on that day one that has escaped shall come to you to let you hear it with your ears.

27 On that day your mouth shall be opened to him who has escaped and you shall speak and no longer be silent. You shall be a sign to them and they shall know that I am Ayaz.’”

25 And the Word of Ayaz came to me, saying,

2“Son of man, set your face against the Ammonites and prophesy against them.

3 And you shall say to the Ammonites, ‘Hear the Word of the Master Ayaz! Thus said the Master Ayaz, “Because you said, ‘Aha!’ against My set-apart place when it was profaned and against the land of Yisra’êl when it was ruined and against the house of Yahudah when they went into exile,

4 therefore, see, I am giving you as a possession to the men of the East and they shall set their encampments among you and make their dwellings among you – they shall eat your fruit and they shall drink your milk.

5 And I shall make Rabbah a pasture for camels and Ammon a resting place for flocks. And you shall know that I am Ayaz.”

6 For this is what the Master Ayaz said, “Because you clapped your hands and you stamped your feet and rejoiced with all the scorn of your being against the land of Yisra’êl,

7 therefore see, I Myself shall stretch out My hand against you and give you as plunder to the nations. And I shall cut you off from the peoples and make you perish from the lands. I shall destroy you and you shall know that I am Ayaz.”

8 This is what Master Ayaz said, “Because Mo’âb and Sê’ir say, ‘See, the house of Yahudah is like all the gentiles,’

9 therefore, see, I am opening the flank of Mo’âb on the side of the cities, on

the side of his cities on its frontiers, the splendour of the land, Bêyth Yeshimoth, Ba’al Me’on and Qiryathayim,

10 and I shall give it, together with the Ammonites, as a possession to the men of the East, so that the Ammonites are no more remembered among the nations.

11 Also on Mo’âb I execute judgments and they shall know that I am Ayaz.”

12 Thus said the Master Ayaz, “Because of what Edom has done against the house of Yahudah by taking vengeance, so that they became very guilty and they have taken vengeance on them.”

13 therefore thus said the Master Ayaz, “I shall stretch out My hand against Edom and I shall cut off man and beast from it and lay it waste – from Têman even to De’ân they shall fall by the sword.

14 And I shall lay My vengeance on Edom by the hand of My people Yisra’êl. And they shall do in Edom according to My displeasure and according to My wrath. So they shall know My vengeance,” declares the Master Ayaz.

15 Thus said the Master Ayaz, “Because the Philistines have acted in vengeance and took vengeance with scorn in their being, to destroy with lasting enmity,”

16 therefore thus said the Master Ayaz, “See, I am stretching out My hand against the Philistines and I shall cut off the Kerêthites and destroy the remnant of the seacoast,

17 and execute great vengeance on them with raging reproofs. And they shall know that I am Ayaz, when I lay My vengeance upon them.” ’ ”

26 And it came to be in the eleventh year, on the first of the month, the Word of Ayaz came to me, saying,

2 “Son of man, because Tsor has spoken against Yerushalayim, ‘Aha! She, the gateway of the peoples, has been broken, she has been turned over
to me. Let me be filled, she has been ruined.’

39Therefore thus said the Master Ayal, ‘See, I am against you, O Tsor and shall cause many nations to come up against you, as the sea causes its waves to come up.

40And they shall destroy the walls of Tsor and they shall break down her towers. And I shall scrape her dust from her and shall make her like a shining rock.

41She shall be a place for spreading nets in the midst of the sea, for I have spoken,’ declares the Master Ayal. ‘And she shall become plunder for the nations,

42while her daughter villages which are in the fields are slain by the sword. And they shall know that I am Ayal.’

43For thus said the Master Ayal, ‘See, I am bringing against Tsor from the north Nebukadretsttasr sovereign of Babel, a sovereign of sovereigns, with horses and chariots and with horsemen, even an assembly and many people.

44With the sword he shall slay your daughter villages in the fields. And he shall heap up a siege mound against you and shall build a wall against you and shall raise a large shield against you, and set the blow of his battering rams against your walls and break down your towers with his weapons.

45From his many horses, their dust shall cover you. From the noise of the horsemen and vehicles and chariots, your walls shall shake as he enters your gates, as men enter a city that is breached.

46With the hooves of his horses he tramples all your streets, he slays your people by the sword and the columns of your strength shall fall to the ground.

47And they shall plunder your riches and they shall loot your merchandise. And they shall break down your walls and destroy your pleasant houses. And they shall put your stones and your timber and your dust in the midst of the water.

48And I shall cause the sound of your songs to cease and let the sound of your lyres be heard no more.

49And I shall make you like a shining rock and let you be a place for spreading nets, never to be rebuilt, for I have spoken,’ declares the Master Ayal.

50Thus said the Master Ayal to Tsor, ‘Would the coastlands not shake at the sound of your fall, when the wounded cry, when slaughter is made in your midst?

51And all the princes of the sea shall come down from their thrones and they shall lay aside their robes and take off their embroidered garments and put on trembling and sit on the ground. And they shall tremble continuously and they shall be astonished at you.

52And they shall take up a lamentation for you and say to you, “How you have perished, O one inhabited by seafaring men, the city well-praised, who was strong at sea, she and her inhabitants, who put their fear on all her inhabitants!

53Now the coastlands tremble on the day of your fall! And the coastlands by the sea shall shudder at your going out.”’

54For thus said the Master Ayal, ‘When I make you a ruined city, like cities no longer inhabited, when I bring the deep upon you and great waters cover you,

55then I shall bring you down with those who go down into the Pit, to the people of old. And I shall make you dwell in the lowest part of the earth, in wastes of old, with those who go to the Pit, so that you do not return. But I shall establish splendour in the land of the living.

56I make you a horror and let you be no more. And you are sought for but never found again,’ declares the Master Ayal.”

27The Word of Ayal came again to me, saying,

28Now, son of man, take up a
lamentation for Tsor,
3and you shall say to Tsor, ‘You who dwell at the entrance to the sea, merchant of the peoples on many coastlands, thus said the Master of Bethel, “O Tsor, you yourself have said, ‘I am perfect in loveliness.’
4Your borders are in the heart of the seas. Your builders have perfected your loveliness.
5They have made all your timbers of fir trees from Senir. They took a cedar from Lebanon to make a mast for you. From the oaks of Bashan they made your oars. They made your deck with ivory from the coasts of Kittim.
7Of fine embroidered linen from Mitsrayim was your sail to serve you as banner. Of blue and purple from the coasts of Elishah was your covering.
8The inhabitants of Tsidon and Arwaḏ were your seamen. Your wise men, O Tsor, were in you, they were your sailors.
9The elders of Gebal and its wise men were in you repairing your seams. All the ships of the sea and their seamen were in you to trade your merchandise.
10Those from Persia, Luḏ and Put were in your army as men of battle. Shield and helmet they hung up within you, they gave splendour to you.
11The sons of Arwaḏ and your army were on your walls all around and the Gammadītes were in your towers. They hung their shields on your walls all around, they perfected your loveliness.
12Tarshish was your merchant because of your great wealth. They gave you silver, iron, tin and lead for your merchandise.
13Yawan, Tubal and Meshek were your traders. They exchanged slaves and objects of bronze for your merchandise.
14Those from the house of Togarmah exchanged horses and horsemen and mules for your merchandise.
15The men of Dedan traded with you. Many isles were your market, they brought you ivory tusks and ebony as payment.
16Aram was your merchant because of the multitude of your works. They gave you emeralds, purple and embroidery and fine linen and corals and rubies for your wares.
17Yahuḏah and the land of Yisra’ēl were your traders. For your merchandise they exchanged wheat of Minnith and early figs and honey and oil and balm.
18Damascus was your merchant because of the multitude of your works, because of your great wealth of goods, with the wine of Ḥelbon and with white wool.
19Weḏan and Yawan from Uzal paid for your wares, they exchanged wrought iron, cassia and cane for your merchandise.
20Dedan traded with you in saddle cloths for riding.
21Arabia and all princes of Qeḏar, were merchants for you. In lambs and rams and goats they were your merchants.
22The traders of Sheḇa and Ra’mah were your traders. They paid for your wares with the choicest spices and all kinds of precious stones and gold.
23Haran and Kanneh and Éden, traders of Sheba, Ashshur and Kilmaḏ traded with you.
24They traded with you in perfect items, in purple clothes, in embroidered garments, in chests of multi-coloured clothes, in strong twined cords, among your merchandise.
25The ships of Tarshish were the travellers of your merchandise. And you were filled and richly laden in the heart of the seas.
26Your seamen brought you into many waters, but the east wind broke you in the heart of the seas.
27Your wealth and your wares, your merchandise, your mariniers and your sailors, your repairers of seams and your dealers in merchandise and all your fighting men who are in you and the entire company which is in your midst, shall go down into the heart of the seas on the day of your fall,
28the coasts shaking at the sound of the cry of your sailors.
28 And all the oarsmen, the mariners, all the sailors of the sea shall come down from their ships. They shall stand on the shore, and they shall raise their voice and cry bitterly over you and cast dust on their heads, rolling themselves in ashes. And they shall shave themselves bald because of you and shall gird themselves with sackcloth. And they shall weep for you with bitterness of heart and bitter wailing.

Therefore thus said the Master Ayaz. “Because you have set your heart as the heart of Elohim, therefore see, I am bringing against you strangers, the ruthless ones of the nations. And they shall draw their swords against the loveliness of your wisdom and they shall profane your splendour.

"Down into the Pit they shall bring you and you shall die the death of the slain in the heart of the seas.

Would you still say before him who slays you, ‘I am Elohim’, whereas you are man and not Él, in the hand of him who slays you?

The death of the uncircumcised you shall die, by the hand of foreigners. For I have spoken," declares the Master Ayaz."

And the Word of Ayaz came to me, Son of man, take up a lamentation for the sovereign of Tsor and you shall say to him, ‘Thus said the Master Ayaz. “You were sealing up a pattern, complete in wisdom and perfect in loveliness.

You were in Éden, the garden of Elohim. Every precious stone was your covering: the ruby, topaz and diamond, beryl, shoham and jasper, sapphire, turquoise and emerald and gold. The workmanship of your settings and mountings was prepared for you on the day you were created.

You were the anointed kerub that covered. And I placed you, you were on the set-apart mountain of Elohim. You walked up and down in the midst of stones of fire.

You were perfect in your ways from the day you were created, until unrighteousness was found in you. By the greatness of your trade you became filled with violence within and you sinned. So I thrust you from the mountain of Elohim and I destroyed you, O covering kerub, from the midst of the stones of fire.

Your heart was lifted up because
of your loveliness, you corruppted your wisdom for the sake of your splendour. I threw you to the earth, I laid you before sovereigns, to look at you.

"You profaned your set-apart places by your many crookednesses, by the unrighteousness of your trading. Therefore I brought forth fire from your midst. It has devoured you and I turned you to ashes upon the earth before the eyes of all who see you.

All who knew you among the peoples were astonished at you. Waste you shall be and cease to be forever.

And the Word of Ayâl came to me, saying,

"Son of man, set your face toward Tsidon and prophesy against her,

and you shall say, ‘Thus said the Master Ayâl, “See, I am against you, O Tsidon and I shall be esteemed in your midst. And they shall know that I am Ayâl, when I execute judgments in her. And I shall be set-apart in her.

There shall no longer be a pricking brier or a paining thorn for the house of Yisra’el from among all who are around them, who despise them. And they shall know that I am the Master Ayâl.”

Thus said the Master Ayâl, “When I have gathered the house of Yisra’el from the peoples among whom they are scattered, I shall be set-apart in them before the eyes of the gentiles. And they shall dwell in their own land which I gave to My servant Ya’aqob.

And they shall dwell safely and build houses and plant vineyards and dwell safely, when I execute judgments on all those around them who despise them. And they shall know that I am Ayâl their Elohim.’”’

In the tenth year, in the tenth month, on the twelfth of the month, the Word of Ayâl came to me, saying,

"Son of man, set your face against Pharaoh the sovereign of Mitsrayim and prophesy against him and against Mitsrayim, all of it.

Speak and you shall say, ‘Thus said the Master Ayâl, “See, I am against you, O Pharaoh sovereign of Mitsrayim, great monster who lies in the midst of his rivers, who has said, ‘My River is my own and I, I have made it for myself.’

And I shall put hooks in your jaws and I shall make the fish of your rivers cling to your scales. And I shall bring you up out of the midst of your rivers and all the fish in your rivers cling to your scales.

And I shall leave you in the wilderness, you and all the fish of your rivers. On the face of the field you shall fall and you shall not be picked up or gathered. I shall give you as food to the beasts of the field and to the birds of the heavens.

And all the inhabitants of Mitsrayim shall know that I am Ayâl, because they have been a staff of reed to the house of Yisra’el.

When they grasped you with the hand, you broke and tore all their shoulders. When they leaned on you, you broke and made all their loins shake.”

Therefore thus said the Master Ayâl, “See, I am bringing a sword upon you and shall cut off from you man and beast.

The land of Mitsrayim shall become a desert and a waste. And they shall know that I am Ayâl, because he said, ‘The River is mine and I have made it.’

Therefore see, I am against you and against your rivers and shall make the land of Mitsrayim an utter waste and a desert, from Migdol to Sewënêh, as far as the border of Kush.

No foot of man shall pass through it, nor foot of beast pass through it, neither shall it be inhabited for forty years.

And I shall make the land of Mitsrayim a desert in the midst of the lands that are waste. And among the
And the Word of Ayaz came to me, saying,
28Son of man, prophesy and say, ‘Thus said the Master Ayaz, “Howl, ‘Woe to the day!’”
29For the day is near, even the day of Ayaz is near. It is a day of clouds and the time of the nations.
30The sword shall come upon Mitsrayim and great anguish shall be in Kush, when the slain fall in Mitsrayim and they take away her wealth and her foundations are broken down.
31Kush and Put and Lud, all the mixed people and Kuḇ and the sons of the land of the covenant, shall fall with them by the sword.”

32Thus said Ayaz, “Those who lean on Mitsrayim shall fall and the pride of her power shall come down. From Miḏol to Sewênhê those within her shall fall by the sword.” declares the Master Ayaz.
33They shall be ruined amidst the wasted lands and her cities shall be in the midst of the cities that are dried up.
34And they shall know that I am Ayaz, when I have set a fire in Mitsrayim and all her helpers are crushed.
35On that day messengers shall go forth before Me in ships to make the complacent Kushites afraid and great anguish shall come upon them, as on the day of Mitsrayim – for look, it is coming!”
36Thus said the Master Ayaz, “I shall cause the crowd of Mitsrayim to cease, by the hand of Nebukadretsar sovereign of Babel.
37He and his people with him, the ruthless ones of the nations, are brought to destroy the land. And they shall draw their swords against Mitsrayim and shall fill the land with the slain.
38And I shall make the rivers dry and I shall sell the land into the hand of evil ones. And I shall lay the land waste and all that is in it, by the hand of foreigners. I, Ayaz, have spoken .”

cities that are ruined, her cities shall be a waste forty years. And I shall scatter the Mitsrites among the nations and I shall disperse them throughout the lands.”

13For thus said the Master Ayaz.
14“At the end of forty years I shall gather the Mitsrites from the peoples among whom they were scattered.
15And I shall turn back the captivity of Mitsrayim and I shall bring them back to the land of Pathros, to the land of their birth and there they shall be a lowly reign,
16being the lowest of reigns and never again exalt itself above the nations. And I shall make them few so as not to rule over the nations.
17And it came to be in the twenty-seventh year, in the first month, on the first of the month, that the Word of Ayaz came to me, saying,
18Son of man, Nebukadretsar sovereign of Babel made his army to serve a great service against Tsor, every head was made bald and every shoulder worn bare. But he and his army received no reward from Tsor, for the service he served against it.
19Therefore thus said the Master Ayaz. ‘See, I am giving the land of Mitsrayim to Nebukadretsar sovereign of Babel. He shall take away her wealth, take her spoil and remove her pillage and it shall be a reward for his army.
20I have given him the land of Mitsrayim as a reward for his labour, because they worked for Me, declares the Master Ayaz.
21In that day I shall make the horn of the house of Yisra’ël to spring forth, while I open your mouth to speak in their midst. And they shall know that I am Ayaz.’”
Thus said the Master ayāz, “And I shall destroy the idols and make an end of the images in Noph and there shall no longer be a prince from the land of Mitsrayim and I shall put fear in the land of Mitsrayim.  

And I shall make Pathros a waste and I shall set fire to Tso'ān and I shall execute judgments in No.  

And I shall pour out My wrath on Sin, the stronghold of Mitsrayim. And I shall cut off the crowd of No.  

The young men of Awen and PiBeseth shall fall by the sword, while these cities go into captivity.  

And it came to be in the eleventh year, in the first month, on the seventh of the month, that the Word of ayāz came to me, saying,  

And I shall strengthen the arms of the sovereign of Babel, but the arms of Pharaoh shall fall. And they shall know that I am ayāz, when I put My sword into the hand of the sovereign of Babel and he shall stretch it out against the land of Mitsrayim.  

And I shall scatter the Mitsrites among the nations and I shall disperse them throughout the lands. And they shall know that I am ayāz.”  

And it came to be in the eleventh year, in the third month, on the first of the month, that the Word of ayāz came to me, saying,  

Son of man, say to Pharaoh sovereign of Mitsrayim and to his crowd, ‘To whom are you to be compared in your greatness?  

See, Ashshur was a cedar in Lēḇanon, fair branches and forest shade and of high stature. And its top was among the thick foliage.  

The waters made him great, the deep gave it height with its rivers running around its planting and sent their channels to all the trees of the field.  

Therefore its height was lifted up above all the trees of the field and its boughs were increased and its branches became long because of the many waters, as it sent them out.  

All the birds of the heavens made their nests in its boughs and under its branches all great nations dwelt.  

And it was fair in greatness and in the length of its branches, for its roots reached to many waters.  

Cedars in the garden of Elohim did not hide it, fir trees were not like its boughs and the chestnut trees were not like its branches. No tree in the garden of Elohim was as pretty as it.  

I made it pretty by its many branches, so that all the trees of Ėden which were in the garden of Elohim were jealous of it.’
Therefore thus said the Master Ayaz, **Because** you have increased in height and it set its top among the thick foliage and its heart was lifted up in its height,

*I give it into the hand of the mighty one of the nations and he shall certainly deal with it. I have driven it out for its wrong.*

And foreigners, the most ruthless of the nations, **shall cut it down and leave it.** Its branches **shall fall** on the mountains and in all the valleys, its boughs **lie** broken by all the rivers of the land. **All the peoples of the earth shall come out** from under its shadow and **leave it.**

On its ruin **shall dwell all** the birds of the heavens and **all the beasts of the field shall be** on its fallen branches,

so that none of the trees by the waters would **exalt** themselves because of their height, nor set their tops among the thick foliage and that no tree which drinks water would ever be high enough to reach up to them. ‘For all of them **shall be given up to death,** to the depths of the earth, among the children of men who go down to the Pit.’

Thus said the Master Ayaz, ‘In the day when it is brought down to the grave I **shall cause** mourning. I **shall cover** the deep **because** of it and hold back its streams and many waters **shall be** confined. And I **shall make Lebanon mourn** for it and **all the trees of the field shall wither away** because of it.

I **shall make the nations shake** at the sound of its fall, when I bring it down to the grave **together** with those who descend into the Pit. And **all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be** comforted in the depths of the earth.

They too **shall go down to the grave with it, with those slain by the sword.** And those who were its strength **shall dwell** in its shadows among the nations.

To whom are you to be compared in **esteem** and greatness among the trees in Eden? **But you shall be** brought down with the trees of Eden to the depths of the earth, **lie in the midst of the uncircumcised,** with those **slain by the sword.** This is Pharaoh and **all his crowd,** declares the Master Ayaz.”

And it came to be in the twelfth year, in the twelfth month, on the first of the month, that the Word of Ayaz came to me, saying,

**Son of man, take up a lamentation for Pharaoh sovereign of Mitsrayim and you shall** say to him, ‘You were like a young lion among the nations and you are like a monster in the seas and you burst forth in your rivers and **trouble the waters with your feet and muddy their rivers.**’

Thus said the Master Ayaz, ‘And I **shall spread My net** over you with an assembly of many peoples and they **shall bring you up in My net.**

And I **shall leave you on the land,** hurl you out on the open fields and make **all the birds of the heavens dwell on you.** And with you I **shall** satisfy the beasts of **all the earth.**

And I **shall put your flesh** on the mountains and fill the valleys with your height,

and water the land with the flow of your **blood** unto the mountains and let streams be filled with you.

And when I **extinguish you,** I **shall cover** the heavens and make its stars dark. I **shall cover** the sun with a cloud and the moon **shall not** give her light.

All the **bright lights** of the heavens **I shall make dark** over you and I **shall bring** darkness upon your land,’ declares the Master Ayaz.

**And I shall trouble the hearts** of many peoples, when I bring your destruction among the nations, into the lands which you have not known.

And I **shall make many peoples appalled at you and their sovereigns shall be greatly afraid** of you when I swing My sword before them. And they **shall tremble** continually, **every man for his own life, in the day of your fall.’
For thus said the Master Ayaz.  

'The sword of the sovereign of Babylonia shall come upon you.

12"By the swords of the mighty men, all of them the ruthless ones of the nations, I shall make your host fall. And they shall ravage the arrogance of Mitsrayim and all its host shall be destroyed.

13"And I shall destroy all its beasts from beside its great waters and let the foot of man trouble them no more, nor let the hooves of beasts trouble them.

14"Then I shall make their waters clear and make their rivers run like oil,' declares the Master Ayaz.

15"When I lay the land of Mitsrayim waste and the land shall be stripped of all that once filled it, when I have smitten all who dwell in it, then they shall know that I am Ayaz.

16"This is the lamentation and they shall lament her, the daughters of the nations lament her. Over Mitsrayim and over all her crowd they shall lament her,' declares the Master Ayaz.

17"And it came to be in the twelfth year, on the fifteenth of the month, that the Word of Ayaz came to me, saying,

18"Son of man, wail over the crowd of Mitsrayim and send them down to the depths of the earth, her and the daughters of the mighty nations, with those going down to the Pit.

19"Are you more pleasant than others? Go down, be placed with the uncircumcised.'

20"In the midst of those slain by the sword they fall. She shall be given to the sword, drawing her and all her crowds.

21"The mightiest among the mighty speak to him out of the midst of the grave with those who help him, 'They have gone down, they lie with the uncircumcised, slain by the sword.'

22"Ashshur is there and all her assembly, with their graves all around her, all of them slain, fallen by the sword,

23"whose graves are set in the sides of the Pit and her assembly is all around her grave, all of them slain, fallen by the sword, because they instilled fear in the land of the living.

24"There is Eylam and all her crowd, around her grave, all of them slain, fallen by the sword, who have gone down uncircumcised to the lower parts of the earth, because they instilled fear in the land of the living. And they bear their shame with those going down to the Pit.

25"They have set her bed in the midst of the slain, with all her crowd, with her graves all around it, all of them uncircumcised, slain by the sword, for the fear they instilled in the land of the living. So they bear their shame with those going down to the Pit. In the midst of the slain they have been placed.

26"There are Meshech and Tubal and all her crowd, with all their graves around it, all of them uncircumcised, slain by the sword, because they instilled fear in the land of the living.

27"And they shall not lie with the mighty who are fallen of the uncircumcised, who have gone down to the grave with their battle gear and whose swords were laid under their heads. But their crookednesses are on their bones, because of the fear of the mighty in the land of the living.

28"And you shall be broken in the midst of the uncircumcised and lie with those slain by the sword.

29"There is Edom, her sovereigns and all her princes, who shall be given up in their might, with those slain by the sword. With the uncircumcised they lie and with those going down to the Pit.

30"There are the princes of the north, all of them and all the Tsidonians, who have gone down with the slain, because of the fear they instilled. They are ashamed of their might. And they lie uncircumcised with those slain by the sword and bear their shame with those going down to the Pit.

31"Pharaoh – Pharaoh and all his army – shall see them and he shall be comforted for all his host that were slain by the sword,' declares the Master Ayaz.
And the Word of  יהוה came to me, saying,  
23Son of man, speak to the children of your people and you shall say to them,  
When I bring the sword upon a land and the people of the land shall take a man from their borders and shall make him their watchman,  
3and he sees the sword coming upon the land and shall blow the ram’s horn and shall warn the people,  
4then whoever shall hear the sound of the ram’s horn and shall not take warning, if the sword comes and takes him away, his blood is on his own head.  
5He heard the sound of the ram’s horn but he did not take warning and his blood is on himself. But he who takes warning shall deliver his being.  
6But if the watchman sees the sword coming and shall not blow the ram’s horn and the people shall not be warned and the sword comes and takes any being from among them, he is taken away in his crookedness and his blood I require at the watchman’s hand.  
7And you, son of man, I have made you a watchman for the house of Yisra’ĕl. And you shall hear a Word from My mouth and you shall warn them for Me.  
8When I say to the wrong, ‘O wrong one, you shall certainly die!’ and you have not spoken to warn the wrong from his way, that wrong one shall die in his crookedness and his blood I require at your hand.  
9But when you have warned the wrong to turn from his way and he has not turned from his way, he shall die in his crookedness, but you have delivered your being.  
10And you, O son of man, say to the house of Yisra’ĕl, ‘This is what you have said, “If our transgressions and our sins lie upon us and we pine away in them, how then shall we live?”’  
11Say to them, ‘As I live,’ declares the Master  יהוה, ‘I have no pleasure in the death of the wrong, but that the wrong turn from his way and live. Turn back, turn back from your evil ways! Why should you die, O house of Yisra’ĕl?’  
12And you, O son of man, say to the children of your people, ‘The righteousness of the righteous man shall not deliver him in the day of his transgression. And as for the wrongness of the wrong, he shall not stumble because of it in the day that he turns from his wrong. And the righteous shall not be able to live because of his righteousness in the day that he sins.’  
13When I say to the righteous that he shall live and he has trusted in his righteousness and shall do unrighteousness, none of his righteousness shall be remembered, but because of his unrighteousness that he has done, he shall die.  
14Again, when I say to the wrong, ‘You shall certainly die,’ if he turns from his sin and does right and righteousness,  
15if the wrong restores the pledge, gives back what he has stolen and walks in the laws of life without doing crookedness, he shall certainly live; he shall not die.  
16None of his sins which he has committed shall be remembered against him – he has done right and righteousness; he shall certainly live.  
17The children of your people have said, ‘The way of  יהוה is not fair.’ But it is their way which is not fair!  
18When the righteous turns from his righteousness and does unrighteousness, he shall die because of it.  
19When the wrong turns from his wrongness and does right and righteousness, he shall live because of it.
And you have said, ‘The way of ʼayah is not fair.’ O house of Yisra’el, I shall judge every one of you according to his own ways.”

And it came to be in the twelfth year of our exile, in the tenth month, on the fifth of the month, that one who had escaped from Yerushalayim came to me and said, “The city has been smitten!”

And the hand of ʼayah came upon me the evening before the man came who had escaped. And He had opened my mouth, before he came to me in the morning. And my mouth was opened and I was no longer silent.

Then the Word of ʼayah came to me, saying,

Son of man, they who inhabit those ruins in the land of Yisra’el are saying, ‘Abraham was only one and he inherited the land. But we are many, let the land be given to us as a possession.’

Therefore say to them, ‘Thus said the Master ʼayah, “You eat meat with blood and you lift up your eyes toward your idols and shed blood. Should you then possess the land?”

You depend on your sword and you commit abominations and each of you defiles his neighbour’s wife. Should you then possess the land?”

Say this to them, ‘Thus said the Master ʼayah, “As I live, those who are in the ruins shall fall by the sword and the one who is in the open field I shall give to the beasts to be devoured and those who are in the strongholds and caves shall die of the pestilence.

And I shall make the land a desert and a waste, the arrogance of her strength shall cease and the mountains of Yisra’el shall be a waste, with none passing through.

And they shall know that I am ʼayah, when I have made the land a desert and a waste, because of all their abominations which they have done.”

As for you, son of man, the children of your people are talking about you beside the walls and in the doors of the houses. And they speak to each other, each saying to his brother, ‘Please come and hear what the Word is that comes from ʼayah.’

And they come to you as people do and they sit before you as My people and they hear your words, but they do not do them. For with their mouth they show much love – their hearts pursue their greedy gain.

And see, you are to them as a very lovely song of one who has a pleasant voice and playing well on an instrument. And they hear your words but they do not do them.

And when it comes – see, it shall come – then they shall know that a prophet has been in their midst.”

And the Word of ʼayah came to me, saying,

Son of man, prophesy against the shepherds of Yisra’el, prophesy and say to them, ‘Thus said the Master ʼayah to the shepherds, ‘Woe to the shepherds of Yisra’el who have been feeding themselves! Should not the shepherds feed the flock?

You eat the fat and you put on the wool. You slaughter the fatlings – you do not feed the flock.

You have not strengthened the weak, nor have you healed the sick, nor bound up the broken, nor brought back the straying, nor sought what was lost; but you have ruled them with might and harshness.

And they were scattered because there was no shepherd. And they became food for all the beasts of the field when they were scattered.

My sheep wandered through all the mountains and on every high hill. And My sheep were scattered over all the face of the earth and no one was seeking or searching for them.”

Therefore, you shepherds, hear the Word of ʼayah:

As I live,” declares the Master ʼayah. “because My flock became a prey and My flock became food for every beast of the field, from not having
a shepherd and My shepherds did not search for My flock, but the shepherds fed themselves and did not feed My flock,”

therefore, O shepherds, hear the Word of Ayāz.

Thus said the Master Ayāz, “See, I Myself shall require My flock at their hand and shall make them cease feeding the sheep and the shepherds shall feed themselves no more. I shall deliver My flock from their mouths and they shall no longer be food for them.”

For thus said the Master Ayāz, “See, I Myself shall search for My sheep and seek them out.

As a shepherd seeks out his flock on the day he is among his scattered sheep, so I shall seek out My sheep and deliver them from all the places where they were scattered in a day of cloud and thick darkness.

And I shall bring them out from the places where they were scattered and bring them to their own land. I shall judge between the shepherds and I am against the shepherds and shall make them cease feeding the sheep and I shall deliver My flock at their hand and I shall require My flock from their mouths and they shall no longer be food for them.

And for you, O My flock, thus said the Master Ayāz, “See, I am judging between sheep and sheep, between rams and goats.

Is it not enough for you to have eaten up the good pasture and the rest of your pasture you trample with your feet. Or that you should drink of the clear waters and the rest you muddy with your feet?

And as for My flock, they eat what you have trampled with your feet and they drink what you have muddied with your feet.”

Therefore thus said the Master Ayāz to them, “See, I Myself shall judge between fat and lean sheep.

Because you have pushed with flank and shoulder and thrust at all the weak ones with your horns and scattered them abroad,

therefore I shall save My flock and let them no longer be a prey. And I shall judge between sheep and sheep.

And I shall raise up over them one shepherd, My servant Dawid and he shall feed them. He shall feed them and be their shepherd.

And I, Ayāz, shall be their Elohim and My servant Dawid a prince in their midst. I, Ayāz, have spoken.

And I shall make a covenant of peace with them and make evil beasts cease from the land. And they shall dwell safely in the wilderness and sleep in the forest.

I shall make them and the places all around My hill a blessing and shall cause showers to come down in their season, showers of blessing they are.

And the trees of the field shall yield their fruit and the earth yield her increase and they shall be safe in their land. And they shall know that I am Ayāz, when I have broken the bars of their yoke. I shall deliver them from the hand of those who enslaved them,

and they shall no longer be a prey for the gentiles and the beast of the earth shall not devour them. They shall dwell safely, with no one to make them afraid.

And I shall raise up for them a planting place of name and they shall no longer be consumed by hunger in the land nor bear the shame of the gentiles any more.

And they shall know that I, Ayāz their Elohim, am with them and that they, the house of Yisra’ēl, are My people,” declares the Master Ayāz.”

And you, My flock, the flock of My pasture, are men and I am your Elohim,” declares Master Ayāz.”
35 And the Word of ֶזְקֵל came to me, saying,
2"Son of man, set your face against Mount ְׁשֵׂר and prophesy against it,
3and you shall say to it, ‘Thus said the Master ֶזְקֵל, “See, O Mount ְׁשֵׂר, I am against you and shall stretch out My hand against you and shall make you a ruin and a waste.
4Your cities I destroy and let you be a ruin. And you shall know that I am ֶזְקֵל.
5Because you have had a continuous enmity and handed the children of ִָֽעַ֔ר to the power of the sword at the time of their calamity, at the time of the crookedness of the end.
6Therefore, as I live,” declares the Master ֶזְקֵל, “I shall appoint you for blood and let blood pursue you. Since you did not hate blood, therefore blood shall pursue you.
7And I shall make Mount ְׁשֵׂר a ruin and a waste and cut off from it the one who leaves and the one who returns,
8and shall fill its mountains with the slain, those slain by the sword falling on your hills and in your valleys and in all your ravines.
9I shall make you an everlasting ruin and your cities uninhabited. And you shall know that I am ֶזְקֵל.
10Because you have said, ‘These two nations and these two lands are mine and we shall possess them,’ although ֶזְקֵל was there,
11therefore, as I live,” declares the Master ֶזְקֵל, “I shall do according to your displeasure and according to your envy which you showed in your hatred against them. And I shall make Myself known among them when I judge you.
12And you shall know that I am ֶזְקֵל. I have heard all your scorns which you have spoken against the mountains of ִָֽעַר, saying, ‘They are laid waste and they were given to us for food.’
13And with your mouth you have boasted against Me and increased your words against Me – I Myself have

36 “And you, son of man, prophesy to the mountains of ִָֽעַר and you shall say, ‘O mountains of ִָֽעַר, hear the Word of ֶזְקֵל!
2Thus said the Master ֶזְקֵל, “Because the enemy has said of you, ‘Aha! The heights of old have become our possession,’ ”
3therefore prophesy and you shall say, ‘Thus said the Master ֶזְקֵל, “Because they laid you waste and swallowed you up on every side, so that you became the possession of the rest of the gentiles and you are taken up by the lips of talkers and slandered by the people,”
4therefore, O mountains of ִָֽעַר, hear the Word of the Master ֶזְקֵל! Thus said the Master ֶזְקֵל to the mountains, the hills, the rivers, the valleys, the deserted ruins and to the cities that have been forsaken, which became a prey and a mocking to the rest of the gentiles all around;
5therefore thus said the Master ֶזְקֵל, “Have I not spoken in My burning jealousy against the rest of the gentiles and against all Edom, who gave My land to themselves as a possession, with all joy of heart, with scorn in their being, to drive it out for a prey?’ ”
6Therefore prophesy concerning the land of ִָֽעַר and you shall say to mountains and to hills, to rivers and to valleys, ‘Thus said the Master ֶזְקֵל, “See, I have spoken in My jealousy and My wrath, because you have borne the shame of the gentiles.”
7Therefore thus said the Master
AyaL, “I have lifted My hand in an oath that the gentiles that are around you shall bear their own shame.

8“*But* you, O mountains of Yisra’ēl, put forth your branches and bear your fruit to My people Yisra’ēl, for they are about to come!

9“*For* look, I am for you and I shall turn to you and you shall be tilled and sown.

10“*And* I shall increase men upon you, all the house of Yisra’ēl, all of it. And the cities shall be inhabited and the ruins rebuilt.

11“*And* I shall increase upon you man and beast and they shall increase and bear young. And I shall make you inhabited as of old and do better for you than at your beginnings. And you shall know that I am AyaL.

12“*And* I shall let men, My people Yisra’ēl, walk upon you and let them possess you and you shall be their inheritance and no longer let you add to their bereavement.”

13“Thus said the Master AyaL, “Because they say to you, ‘You devour men and have bereaved your nation,’ therefore you shall no longer devour men and no longer bereave your nation,” declares the Master AyaL.

14“*And* no longer shall I let you hear the reproach of the peoples you shall bear no more and no longer cause your nations to stumble,” declares the Master AyaL.

15“*And* the Word of AyaL came to me,

16“*Son* of man, when the house of Yisra’ēl dwelt in their own land, they defiled it by their own ways and deeds. To Me their way was like the uncleanness of a woman in her monthly period.

17“*So* I poured out My wrath on them for the blood they had shed on the land and for their idols they defiled it.

18“*And* I scattered them among the gentiles and they were dispersed throughout the lands. I have judged them according to their ways and their deeds.

19“*And* when they came to the gentiles, wherever they went, they profaned My set-apart Name for it was said of them, ‘These are the people of AyaL and yet they have gone out of His land.’

21“*But* I had compassion on My set-apart Name, which the house of Yisra’ēl had profaned among the gentiles wherever they went.

22“*Therefore* say to the house of Yisra’ēl, "Thus said the Master AyaL, “I do not do this for your sake, O house of Yisra’ēl, but for My set-apart Name’s sake, which you have profaned among the gentiles wherever you went.

23“*And* I shall set-apart My great Name, which has been profaned among the gentiles, which you have profaned in their midst. And the gentiles shall know that I am AyaL,” declares the Master AyaL, “when I am set-apart in you before their eyes.

24“*And* I shall take you from among the gentiles and I shall gather you out of all lands and I shall bring you into your own land.

25“*And* I shall sprinkle clean water on you and you shall be clean – from all your filthiness and from all your idols I cleanse you.

26“*I* shall give you a new heart and put a new spirit within you and I shall take the heart of stone out of your flesh and I shall give you a heart of flesh,

27*and* put My Spirit within you. And I shall cause you to walk in My laws and guard My right-rulings and shall do them.

28“*And* you shall dwell in the land that I gave to your fathers and you shall be My people and I shall be your Elohim.

29“*I* shall save you from all your uncleannesses and I shall call for the grain and increase it and shall bring no scarcity of food upon you.

30“*And* I shall increase the fruit of your trees and the increase of your fields, so that you need never again bear the reproach of scarcity of food among the gentiles.

31“*And* you shall remember your evil ways and your deeds that were not
good. And you shall loathe yourselves in your own eyes, for your crookednesses and your abominations.

32“Not for your sake am I acting,” declares the Master Ayaz, “let it be known to you. Be ashamed and blush for your ways, O house of Yisra’el!”

33Thus said the Master Ayaz, “On the day that I cleanse you from all your crookednesses, I shall cause the cities to be inhabited and the ruined places shall be rebuilt,

34and the land that was laid waste tiled instead of being a ruin before the eyes of all who pass by.

35“And they shall say, ‘This land that was laid waste has become like the garden of Eden. And the wasted, the deserted and the destroyed cities are now walled and inhabited.’

36aThen the gentiles which are left all around you shall know that I, Ayaz, have rebuilt the destroyed places and planted what was laid waste. I, Ayaz, have spoken it and I shall do it.”

37Thus said the Master Ayaz, “Once again I shall let the house of Yisra’el inquire of Me to do for them: I shall increase their men like a flock.

38aAs a set-apart flock, as the flock at Yerushalayim at her appointed times, so shall the wasted cities be filled with flocks of men. And they shall know that I am Ayaz.” ’ ”

37 The hand of Ayaz was upon me and took me out by the Spirit of Ayaz and set me down in the midst of the valley. And it was filled with bones.

2And He made me pass among them, all around and see, there were very many on the surface of the valley and see, they were very dry.

3And He said to me, “Son of man, would these bones live?” And I said, “O Master Ayaz, You know.”

4Again He said to me, “Prophecy to these bones and you shall say to them, ‘O dry bones, hear the Word of Ayaz!’

5aThus said the Master Ayaz to these bones, “See, I am bringing into you a spirit and you shall live.

6a“I shall put sinews on you and bring flesh upon you and cover you with skin and put a spirit in you and you shall live. You shall know that I am Ayaz.” ’ ”

18aAnd when the children of your people speak to you, saying, ‘Won’t you show us what you mean by these?’

7And I prophesied as I was commanded. And as I prophesied, there was a noise and there was a rattling. And the bones came together, bone to bone.

8And I looked and saw sinews and flesh came upon them and skin covered them, but there was no spirit in them.

9He then said to me, “Prophecy to the spirit, prophesy, son of man and you shall say to the spirit,

‘Thus said the Master Ayaz,

“Come from the four winds, O spirit and breathe on these slain, so that they live.” ’ ”

10And I prophesied as He commanded me and the spirit came into them and they lived and stood upon their feet, a very great army.

11And He said to me, “Son of man, these bones are all the house of Yisra’el. See, they say, ‘Our bones are dry, our expectancy has perished and we ourselves have been cut off!’

12aTherefore prophesy and you shall say to them, ‘Thus said the Master Ayaz, “See, O My people, I am opening your graves and shall bring you up from your graves and shall bring you into the land of Yisra’el.

13aAnd you shall know that I am Ayaz, when I open your graves, O My people and bring you up from your graves.

14a“And I shall put My Spirit in you and you shall live and I shall settle you in your own land. And you shall know that I Ayaz have spoken and I have done it,” declares Ayaz.” ’ ”

15And the Word of Ayaz came to me, saying,

16a“And you, son of man, take a stick for yourself and write on it, ‘For Yahuđah
and for the children of Yisra’ĕl, his companions.’ Then take another stick and write on it, ‘For Yoséph, the stick of Ephrayim and for all the house of Yisra’ĕl, his companions.’

17Then bring them together for yourself into one stick and they shall become one in your hand.

19say to them, ‘Thus said the Master of Yisra’ĕl, “See, I am taking the stick of Yoséph, which is in the hand of Ephrayim and the tribes of Yisra’ĕl, his companions. And I shall give them unto him, with the stick of Yahudah and make them one stick and they shall be one in My hand.”’

20And the sticks on which you write shall be in your hand before their eyes.

21And speak to them, ‘Thus said the Master of Yisra’ĕl, “See, I am taking the children of Yisra’ĕl from among the gentiles, wherever they have gone and shall gather them from all around and I shall bring them into their land.

22And I shall make them one nation in the land, on the mountains of Yisra’ĕl. And one sovereign shall be sovereign over them all and let them no longer be two nations and let them no longer be divided into two reigns.

23And they shall no longer defile themselves with their idols, nor with their disgusting matters, nor with any of their transgressions. And I shall save them from all their dwelling places in which they have sinned and I shall cleanse them. And they shall be My people and I be their Elohim,

24while Dawid My servant is sovereign over them. And they shall all have one shepherd and walk in My right-rulings and guard My laws and shall do them.

25And they shall dwell in the land that I have given to Ya’aqob My servant, where your fathers dwelt. And they shall dwell in it, they and their children and their children’s children, forever and My servant Dawid be their prince forever.

26And I shall make a covenant of peace with them – an everlasting covenant it is with them. And I shall place them and increase them and shall place My set-apart place in their midst, forever.

27And My Dwelling Place shall be over them. And I shall be their Elohim and they shall be My people.

28And the gentiles shall know that I, HaYăaL, am setting Yisra’ĕl apart, when My set-apart place is in their midst – forever.”’

38 And the Word of HaYăaL came to me, saying,

2“Son of man, set your face against Goğ, of the land of Mağog, the prince of Rosh, Mesheq and Tubal and prophesy against him.

3“And you shall say, ‘Thus says the Master of Yisra’ĕl, “See, I am against you, O Goğ, the prince of Rosh, Mesheq and Tubal.

4“And I shall turn you around and I shall put hooks into your jaws and shall lead you out, with all your army, horses and horsemen, clad perfectly, a great assembly with armour and shields, all of them handling swords.

5“Persia, Kush and Put are with them, all of them with shield and helmet,

6“Gomer and all its bands, the house of Toğarmah from the far north and all its bands, many peoples with you.

7“Be ready, prepare yourself, you and all your assemblies that are assembled unto you. And you shall be a guard for them.

8“After many days you shall be called up. In the latter years you shall come into the land of those brought back from the sword and gathered from many people on the mountains of Yisra’ĕl, which had been a continual waste. But they were brought out of the gentiles and all of them shall dwell safely.

9“And you shall go up, coming like a storm, covering the land like a cloud, you and all your bands and many peoples with you.”

10Thus said the Master of Yisra’ĕl, “And it shall be in that day that words arise in
your heart and you shall devise an evil plan:

11:"And you shall say, ‘Let me go up against a land of unwalled villages, let me go to those at rest who dwell safely, all of them dwelling without walls and having neither bars nor gates,’

12:to take plunder and to take booty, to stretch out your hand against the waste places that are again inhabited and against a people gathered from the gentiles, acquiring livestock and goods, who dwell in the middle of the land.

13:"Sheba and Dedan and the merchants of Tarshish and all their young lions shall say to you, ‘Have you come to take plunder? Have you gathered your army to take booty, to bear away silver and gold, to take away livestock and goods, to take great plunder?’”’

14:Therefore, son of man, prophesy and you shall say to Goḵ, ‘Thus said the Master Ayāl, “In that day when My people Yisra’ēl dwell safely, would you not know?'

15:"And you shall come from your place out of the far north, you and many peoples with you, all of them riding on horses, a great assembly and a mighty army.

16:"And you shall come up against My people Yisra’ēl like a cloud, to cover the land – in the latter days it shall be. And I shall bring you against My land, in order that the gentiles know Me, when I am set-apart in you, O Goḵ, before their eyes.”

17:Thus said the Master Ayāl, “Are you the one I spoke of in former days by My servants the prophets of Yisra’ēl, who prophesied for years in those days, to bring you against them?

18:"And it shall be on that day, on the day when Goḵ comes against the land of Yisra’ēl,” declares the Master Ayāl, “that My wrath shall come up in My face.

19:"For in My jealousy and in the fire of My wrath I have spoken, ‘On that day there shall be a great shaking in the land of Yisra’ēl,’

20:so that the fish of the sea and the birds of the heavens and the beasts of the field and all creeping creatures that creep on the earth and all men who are on the face of the earth shall shake at My presence. And the mountains shall be thrown down and the steep places shall fall and every wall fall to the ground.’

21:"And I shall call for a sword against Goḵ on all My mountains,” declares the Master Ayāl, “the sword of each one being against his brother.

22:"And I shall judge him with pestilence and blood and rain down flooding rain and hailstones, fire and sulphur, on him and on his bands and on the many peoples who are with him.

23:"And I shall exalt Myself and set Myself apart and I shall be known in the eyes of many nations. They shall know that I am Ayāl”’

39:“And you, son of man, prophesy against Goḵ and you shall say, ‘Thus said the Master Ayāl, “See, I am against you, O Goḵ, the prince of Rosh, Meshek and Tubal,

2and shall turn you around and lead you on and bring you up from the uttermost parts of the north and bring you against the mountains of Yisra’ēl,

3and shall smite the bow out of your left hand and make the arrows fall from your right hand.

4"On the mountains of Yisra’ēl you shall fall, you and all your bands and the peoples who are with you. To the birds of prey of every sort and to the beasts of the field I shall give you for food.

5:"On the face of the field you shall fall, for I have spoken,” declares the Master Ayāl.

6:"And I shall send fire upon Maḡog and on those who live undisturbed in the coastlands. And they shall know that I am Ayāl.

7:"And I shall make My set-apart Name known in the midst of My people Yisra’ēl and not let My set-apart Name be profaned any more. And the gentiles shall know that I am Ayāl,
the Set-apart One in Yisra’ĕl.  
88“See, it shall come and it shall be done,” declares the Master ʾAYAH.  
“This is the day of which I have spoken.  
89“And those who inhabit the cities of Yisra’ĕl shall go out and set on fire and burn the weapons, both the shields and armour, the bows and arrows, the clubs and spears. And they shall make fires with them for seven years, 
90and take no wood from the field nor cut down any from the forests, for with the weapons they make fire. And they shall plunder those who plundered them and loot those who looted them,” declares the Master ʾAYAH.  
114“And it shall be on that day that I give Goğ a burial site there in Yisra’ĕl, the valley of those passing by east of the sea and stopping those passing by, because there they shall bury Goğ and all his crowd and shall call it the Valley of Hamon Goğ.  
124“And the house of Yisra’ĕl shall bury them for seven months, in order to cleanse the land.  
134“And all the people of the land shall bury them and it shall be for a Name to them on the day that I am esteemed,” declares the Master ʾAYAH.  
144“And they shall separate men who continually pass through the land, burying those who were passing through, those left on the surface of the ground, in order to cleanse it. At the end of seven months they shall search, 
15and those passing through shall pass through the land and when anyone sees a man’s bone, he shall set up a sign beside it, till the buriers have buried it in the Valley of Hamon Goğ.  
164“And also a city named Hamonah shall be there. So they shall cleanse the land.”’  
174“And you, son of man, thus said the Master ʾAYAH, ‘Speak to every sort of bird and to every beast of the field, “Assemble yourselves and come, gather from all around to My offering which I am slaughtering for you, a great offering on the mountains of Yisra’ĕl and you shall eat flesh and drink blood.  
184“And you shall eat fat til you are filled and drink blood til you are drunk, at My offering which I am slaughtering for you.  
194“And you shall be satisfied at My table with horses and riders, with mighty men and with all the men of battle,’” declares the Master ʾAYAH.  
214“And I shall set My esteem among the gentiles. And all gentiles shall see My judgment which I have executed and My hand which I have laid on them.  
224“And the house of Yisra’ĕl shall know that I am ʾAYAH their Elohim from that day onward.  
234“And the gentiles shall know that the house of Yisra’ĕl went into exile for their crookedness, because they have trespassed against Me, so that I hid My face from them and I gave them into the hand of their adversaries and they all fell by the sword.  
244“According to their uncleanness and according to their transgressions I have dealt with them and hidden My face from them.”’  
254“Therefore thus said the Master ʾAYAH, ‘Now I am going to bring back the captives of Ya’aqob, And I shall have compassion on all the house of Yisra’ĕl and shall be jealous for My set-apart Name.  
264“And they shall have borne their shame and all their trespass they committed against Me, when they dwell safely in their own land, with none to make them afraid,  
27when I have brought them back from the peoples and gathered them out of the lands of their enemies. And I shall be set-apart in them before the eyes of many gentiles.  
284“And they shall know that I am ʾAYAH their Elohim, who sent them into exile among the gentiles and then gathered them back to their own land and left none of them behind.  
294“And no longer do I hide My face
from them, for I shall have poured out My Spirit on the house of Yisra’ĕl,’ declares the Master ʾAYZL.”

40 In the twenty-fifth year of our exile, at the beginning of the year, in the tenth of the month, in the fourteenth year after the city was smitten, on that same day the hand of ʾAYZL came upon me and He brought me there.

2In visions of Elohim He brought me into the land of Yisra’ĕl and set me on a very high mountain and upon it toward the south was as the structure of a city.

3So He brought me there and look, a man whose appearance was like the appearance of bronze and a line of flax and a measuring rod in his hand and he stood in the gateway.

4And the man said to me, “Son of man, see with your eyes and hear with your ears and set your heart on all that I am showing you, for you were brought here in order to show them to you. Declare to the house of Yisra’ĕl all that you are seeing.”

5And look: a wall all around the outside of the House and in the man’s hand a measuring rod six cubits long, each being a cubit and a handbreadth. And he measured the width of the wall structure, one rod and the height one rod.

6Then he came to the gate facing east. And he went up its stairs and measured the threshold of the gate, one rod wide and the other threshold, one rod wide, and the little room one rod long and one rod wide and between the little rooms a space of five cubits. And the threshold of the gate inwards from the porch of the gate was one rod.

7Then he measured the porch of the inside gate, one rod.

8And he measured the porch of the gate, eight cubits and its posts two cubits. And the porch of the gate was on the inside.

9And the little rooms of the east gate three on one side and three on the other, all three of the same size. And posts were of the same size on this side and that side.

11And he measured the width of the entrance of the gate, ten cubits and the length of the gate thirteen cubits.

12And the border in front of the little rooms, one cubit on this side and one cubit on that side. And the gate room was six cubits on this side and six cubits on that side.

13And he measured the gate from the roof of one little room to the roof of the other, the width was twenty-five cubits, door to door.

14And he measured the posts, sixty cubits high, even to the post of the courtyard all around the gate.

15And from the front of the entrance gate to the front of the porch of the inner gate was fifty cubits.

16And there were narrowed window frames in the little rooms and to their posts at the inside of the gate all around and for the porches too. And there were windows all around on the inside. And on each post were palm trees.

17And he brought me into the outer courtyard and look, rooms and a pavement made all around the courtyard, thirty rooms on the pavement.

18And he measured the width from the front of the lower gate to the front of the inner courtyard on the outside, one hundred cubits toward the east and the north.

19And he measured the width from the front of the lower gate to the front of the inner courtyard on the outside, one hundred cubits toward the east and the north.

20And the gate of the outer courtyard facing north he measured its length and its width.

21And its little rooms, three on this side and three on that side, its posts and its porches, had the same measurements as the first gate, its length was fifty cubits and its width twenty-five cubits.

22And its windows and its porches and its palm trees, had the same measurements as the gate facing east. And they went up to it by seven steps and its porch was in front of it.

23And the gate of the inner courtyard
was opposite the northern gate and at the eastern gate. And he measured from gate to gate, one hundred cubits. 24 And he took me toward the south and look, a gate toward the south. And he measured its posts and porches **according** to these measurements. 25 And windows were in it and in its porches all around like those windows, its length was fifty cubits and its width twenty-five cubits. 26 And seven steps led up to it and its porch was in front of them. And it had palm trees on its posts, one on this side and one on that side. 27 And the inner courtyard had a gate toward the south. And he measured from gate to gate toward the south, one hundred cubits. 28 And he brought me to the inner court yard through the south gate and he measured the southern gate **according** to these measurements. 29 And its **little** rooms and its posts and its porches were **according** to these measurements. And windows were in it and in its porches all around – fifty cubits long and twenty-five cubits wide. 30 And there were porches all around, twenty-five cubits long and five cubits wide. 31 And its porches were toward the outer courtyard and palm trees were on its posts and eight steps led up to it. 32 And he brought me into the inner courtyard toward the east and he measured the gate **according** to these measurements. 33 And its **little** rooms and its posts and its porches were **according** to these measurements. And windows were in it and in its porches all around – fifty cubits long and twenty-five cubits wide. 34 And its porches were toward the outer courtyard and palm trees were on its posts on this side and on that side and eight steps led up to it. 35 And he brought me to the north gate and he measured it **according** to these measurements. 36 Its **little** rooms, its posts and its porches. And it had windows all around, its length was fifty cubits and its width twenty-five cubits. 37 And its posts were toward the outer courtyard and palm trees were on its posts on this side and on that side and eight steps led up to it. 38 And there was a room with its entrance by the posts of the gate, where they washed the burnt offering. 39 And in the porch of the gate were two tables on this side and two tables on that side, on which to slaughter the burnt offering and the **sin** offering and the **guilt** offering. 40 And on the outer side, as one went up to the entrance of the north gate, were two tables. And on the other side of the porch of the gate were two tables. 41 Four tables were on this side and four tables on that side, by the side of the gate, eight tables on which they slaughtered. 42 And there were four tables of hewn stone for the burnt offering, one cubit and a half long, one cubit and a half wide and one cubit high. On these they placed the instruments with which they slaughtered the burnt offering and the offering. 43 And the double hooks, a handbreadth wide, were fastened all around. And on the tables was the **flesh** of the offerings. 44 And on the outside of the inner gate were the rooms for the singers in the inner courtyard, one at the side of the north gate and facing south and the other at the side of the south gate facing north. 45 And he said to me, “This room facing south is for the priests who **guard** the duty of the House. 46 And the room facing north is for the priests who **guard** the duty of the altar, they are the sons of Tsaḏoq, from the sons of Lĕwi, who **come near** AVAL to **serve** Him.” 47 And he measured the courtyard, one hundred cubits long and one hundred cubits wide, a square. And the altar was in front of the House. 48 And he brought me to the porch of the House and measured the doorposts of the porch, five cubits on this side and
five cubits on that side. And the width of the gate was three cubits on this side and three cubits on that side.

The length of the porch was twenty cubits and the width eleven cubits. And by the steps which led up to it there were columns by the doorposts, one on this side and one on that side.

And he brought me into the Hēḵal and he measured the doorposts, six cubits wide on one side and six cubits wide on the other side, the width of the Tent.

And the entrance was ten cubits wide and the side walls of the entrance were five cubits on this side and five cubits on the other side. And he measured its length, forty cubits and twenty cubits wide.

And he went inside and measured the doorposts, two cubits and the entrance six cubits high and the width of the entrance seven cubits.

And he measured the length, twenty cubits and the width twenty cubits, to the front of the Hēḵal. And he said to me, “This is the Most Set-apart Place.”

And he measured the wall of the House, six cubits and the width of each side room all around the House was four cubits on every side.

And the side rooms were on three levels, one above the other, thirty rooms on each level, they rested on ledges which were for the side rooms all around, to be supported, but not fastened to the wall of the House.

And there was a broadening and a winding upwards for the side rooms, for the winding around the House went up like steps. And the width of the structure increased as one went up from the lowest level to the highest by way of the middle one.

And I saw the height all around the House: the foundation of the side rooms, a rod’s length of six cubits.

The thickness of the outer wall of the side rooms was five cubits and that which was left between the side rooms of the House

and the rooms was a width of twenty cubits all around the House on every side.

And the door of the side room was toward the open space, one door toward the north and another toward the south. And the width of the place of the open space was five cubits all around.

And the building that was in front of the separate place at the side toward the west was seventy cubits wide and the wall of the building was five cubits thick all around and its length ninety cubits.

Then he measured the House, one hundred cubits long. And the separate place with the building and its walls, were one hundred cubits long,

and the width of the front of the House and of the separate place eastward, was one hundred cubits.

And he measured the length of the building to the front of the separate place behind it and its galleries on the one side and on the other side, one hundred cubits, as well as the inner Hēḵal and the porches of the courtyard.

The doorposts and the narrowed window frames and the galleries all around, their three levels opposite the threshold, were panelled with wood. From the ground to the windows and the windows were covered,

from the space above the door, even to the inner house, as well as outside and on every wall all around, inside and outside, by measure.

And it was made with keruḇim and palm trees and a palm tree between keruḇ and keruḇ. A keruḇ had two faces, so that the face of a man was toward a palm tree on one side and the face of a young lion toward a palm tree on the other side – made on all the House all around.

From the floor to the space above the door, and on the wall of the Hēḵal, keruḇim and palm trees were carved.

The doorposts of the Hēḵal were square and the front of the set-apart place, the appearance of one was like the
The altar was of wood, three cubits high and its length two cubits. And its corners and its length and its sides were of wood. And he said to me, “This is the table that is before ayaz.”

And the Hĕḵal and the set-apart place had two doors.

And each of the doors had two panels, two folding panels, two panels for one door and two panels for the other door.

And kerubim and palm trees were carved on the doors of the Hĕḵal, like those carved on the walls. And thick wood was on the front of the porch outside.

And narrowed window frames and palm trees were on one side and on the other, on the sides of the porch and on the side rooms of the House and thick wood.

And he brought me out into the outer courtyard, the way toward the north. And he brought me into the room which was opposite the separate place and which was opposite the building to the north.

Along the length which was one hundred cubits, was the north door, the width was fifty cubits.

Opposite the inner courtyard of twenty cubits and opposite the pavement of the outer courtyard, gallery against gallery in three levels.

And before the rooms, toward the inside, was a walk ten cubits wide, a way of one cubit. And their doors were to the north.

And the upper rooms were shorter, because the galleries took away space from them more than from the lower and middle levels of the building.

For they were in three levels and had no columns like the columns of the courtyards, so the upper level was set back more than the lower and middle levels from the ground up.

As for the outer wall by the side of the rooms, toward the outer courtyard facing the rooms, its length was fifty cubits.

For the length of the rooms toward the outer courtyard was fifty cubits and that facing the Hĕḵal was one hundred cubits.

And below these rooms was the entrance on the east side, as one enters them from the outer courtyard.

In the thickness of the wall of the courtyard toward the east, opposite the separate place and opposite the building, were rooms.

And the way in front of them was like the appearance of the rooms which were toward the north, as long and as wide as the others and all their exits and entrances were according to plan.

And according to the doors of the rooms that were toward the south, there was a door in front of the way, the way in front of the wall toward the east, as one enters them.

And he said to me, “The north rooms and the south rooms, which are opposite the separate place, are the set-apart rooms where the priests who approach HWHY eat the most set-apart offerings. There they place the most set-apart items and the grain offering and the sin offering and the guilt offering, for the place is set-apart.

When the priests enter, they are not to go out of the set-apart room into the outer courtyard, but leave their garments in which they attend there, for they are set-apart and shall put on other garments and shall draw near to that which is for the people.”

And when he had ended measuring the inner House, he brought me out through the gate that faces east and measured it all around.

He measured the east side with the measuring rod, five hundred rods by the measuring rod all around.

He measured the north side, five hundred rods by the measuring rod all around.

He measured the south side, five hundred rods by the measuring rod.
He turned round to the west side and measured five hundred rods by the measuring rod. On the four sides he measured it. It had a wall all around, five hundred cubits long and five hundred wide, to separate the set-apart places from the common.

And he led me to the gate, the gate facing east. And see, the esteem of the Elohim of Yisra’ĕl came from the way of the east. And His voice was like the sound of many waters and the earth shone from His esteem. And His voice was like the appearance of the vision which I saw, like the vision which I saw when He came to destroy the city. And the visions were like the vision which I saw by the River Keḇar and I fell on my face.

And the esteem of HWHY came into the House by way of the gate facing east. And the Spirit took me up and brought me into the inner courtyard. And see, the esteem of HWHY filled the House. And I heard someone speaking to me from the House, while a man stood beside me.

And He said to me, “Son of man, this is the place of My throne and the place of the soles of My feet, when I dwell in the midst of the children of Yisra’ĕl forever and the house of Yisra’ĕl shall no longer defile My set-apart Name, they nor their sovereigns, by their whoring and by the corpses of their sovereigns on their high places.

When they placed their threshold by My threshold and their doorpost by My doorpost, with a wall between them and Me, they defiled My set-apart Name by the abominations which they have done. So I consumed them in My displeasure.

Now let them put their whoring and the corpses of their sovereigns far away from Me and I shall dwell in their midst forever.

Son of man, explain the House to the house of Yisra’ĕl and when they are ashamed of their crookedness, they shall measure the measurements.

And since they shall be ashamed of all that they did, make known to them the design of the House and its structure and its exits and its entrances, its entire design and all its laws and all its forms and all its Torot. And write it down before their eyes, so that they observe its entire design and all its laws and shall do them.

This is the Torah of the House: Upon the mountaintop, all the boundary of it, all around, is most set-apart. See, this is the Torah of the House.

And these are the measurements of the altar in cubits, that cubit being one cubit and a handbreadth and the base one cubit high and one cubit wide, with a rim all around its edge of one span. And this is the upper part of the altar.

And from the base on the ground to the lower ledge, two cubits and the width of the ledge one cubit and from the smaller ledge to the larger ledge four cubits and the width of the ledge one cubit.

And the altar hearth is four cubits high and four horns extending upward from the hearth.

And the altar hearth is twelve cubits long and twelve wide, square at its four corners.

And the ledge is fourteen long and fourteen wide on its four sides, with a rim of half a cubit around it and its base one cubit all around and its steps face east.”

And He said to me, “Son of man, thus said the Master Ayał, ‘These are the laws for the altar on the day when it is made, for offering burnt offerings on it and for sprinkling blood on it.

And you shall give a young bull for a sin offering to the priests, the Lĕwites, who are of the seed of Tsadoq, who approach unto Me,’ declares the Master Ayał.

And you shall take some of its blood
and put it on the four horns of the altar, on the four corners of the ledge and on the rim around it and shall cleanse it and make atonement for it.

21. And you shall take the bull of the sin offering and shall burn it in the appointed place of the House, outside the set-apart place.

22. And on the second day you bring a male goat, a perfect one, for a sin offering. And they shall cleanse the altar, as they cleansed it with the bull.

23. When you have ended cleansing it, bring a young bull, a perfect one and a ram from the flock, a perfect one.

24. And you shall bring them before Ayaz and the priests shall throw salt on them and offer them up as a burnt offering to Ayaz.

25. Prepare a goat for a sin offering daily for seven days and prepare a young bull and a ram from the flock, perfect ones.

26. For seven days they shall make atonement for the altar and cleanse it and ordain it.

27. And when these days are completed it shall be, on the eighth day and thereafter, that the priests make your burnt offerings and your peace offerings on the altar and I shall accept you, declares the Master Ayaz.”

44 And He brought me back to the outer gate of the set-apart place which faces east and it was shut.

2. And Ayaz said to me, “This gate is shut, it is not opened and no one enters it, because Ayaz Elohim of Yisra’el has entered by it and it shall be shut.

3. The prince, as prince, he sits in it to eat bread before Ayaz, coming in by way of the porch of the gate and going out the same way.”

4. And He brought me by way of the north gate to the front of the House. And I looked and saw the esteem of Ayaz filled the House of Ayaz and I fell on my face.

5. And Ayaz said to me, “Son of man, set your heart and see with your eyes and hear with your ears, all that I say to you concerning all the laws of the House of Ayaz and all its Torot. And you shall set your heart to the entrance of the house, with all the exits of the set-apart place,

6. and shall say to the rebellious, to the house of Yisra’el, ‘Thus said the Master Ayaz, “O house of Yisra’el, enough of all these abominations of yours,

7. that you brought in sons of a foreigner, uncircumcised in heart and uncircumcised in flesh, to be in My set-apart place to profane it, My house! That you brought near My food, the fat and the blood and you broke My covenant because of all your abominations.

8. “And you did not guard the charge of that which is set-apart to Me but you have set others to guard the charge of My set-apart place for you.”

9. Thus said the Master Ayaz, “No son of a foreigner, uncircumcised in heart or uncircumcised in flesh, comes into My set-apart place, even any son of a foreigner who is among the children of Yisra’el.

10. And the Lèwites who went far from Me, when Yisra’el went astray, who strayed away from Me after their idols, they shall bear their crookedness.

11. And they were attendants in My set-apart place, as gatekeepers of the house and attendants of the house, slaughtering the burnt offering and the offering for the people and standing before them to attend to them.

12. Because they attended to them before their idols and became a stumbling-block of crookedness to the house of Yisra’el, therefore I have lifted My hand in an oath against them,” declares the Master Ayaz, “that they shall bear their crookedness,

13. and not come near Me to serve as My priest, nor come near any of that which is set-apart to Me, nor into the Most Set-apart Place. And they shall bear their shame and their abominations which they have done.

14. Yet I shall make them those who
guard the duty of the House, for all its work and for all that has to be done in it. 

15c But the priests, the Léwites, the sons of Tsádoq, who guarded the duty of My set-apart place when the children of Yisra’ĕl went astray from Me, they shall draw near to Me to serve Me and shall stand before Me to bring to Me the fat and the blood,” declares the Master Áyal.

16a They shall enter My set-apart place and they shall draw near to My table to serve Me and they shall guard My charge.

17a And it shall be, when they enter the gates of the inner courtyard, that they put on linen garments and no wool shall come upon them while they attend within the gates of the inner courtyard or within the house.

18a They shall have linen turbans on their heads and linen trousers on their bodies, they shall not gird themselves with sweat.

19a And when they go out to the outer courtyard, to the outer courtyard to the people, they shall take off their garments in which they have attended and shall leave them in the set-apart rooms and shall put on other garments. And they shall set-apart the people in their set-apart garments.

20a And their heads they shall not shave, nor shall they let their hair grow long – they shall keep their hair well trimmed.

21a And no priest is to drink wine when he comes into the inner court.

22a And they do not take as wife a widow or a divorced woman, but take maidens of the seed of the house of Yisra’ĕl, or widows of priests.

23a And they are to teach My people the difference between the set-apart and the profane and make them know what is unclean and clean.

24a And they are to stand as judges in a dispute and judge it according to My right-rulings. And they are to guard My Torot and My laws in all My appointed festivals and set-apart My Sabbaths.

25a And they are not to defile themselves by coming near a dead man. Only for a father or mother, for a son or daughter, for a brother or unmarried sister they defile themselves.

26a And after his cleansing, they count seven days for him,

27a And on the day that he comes into the inner court of the set-apart place to attend in the set-apart place, he brings his sin offering,” declares the Master Áyal.

28a And it shall be to them for an inheritance, I am their inheritance. And you give them no possession in Yisra’ĕl – I am their possession.

29a The grain offering and the sin offering and the guilt offering they are to eat and all that is dedicated in Yisra’ĕl is theirs.

30a And the first of all the first-fruits of all and every contribution of all, of all your contributions, belong to the priests. And the first of your ground meal you give to the priest, so that a blessing rests on your house.

31a The priests are not to eat any bird or beast found dead or torn to pieces.

45 “And when you divide the land by lot into inheritance, offer a contribution to Áyal, a set-apart portion of the land, in length twenty-five thousand cubits long and in width ten thousand, this being set-apart throughout its border all around.

22a Of this a square plot is to be for the set-apart place, five hundred by five hundred, with fifty cubits around it for an open space.

32a And from this measure you are to measure: twenty-five thousand cubits long and ten thousand wide. And in it is to be the set-apart place, the Most Set-apart Place.

42a This is to be a set-apart portion of the land, belonging to the priests, the attendants of the set-apart place, who draw near to serve Áyal. And it shall be a place for their houses and set-apart ground for the set-apart place.
And twenty-five thousand cubits in length and ten thousand in width is for the Lévites, the attendants of the House, for them for a possession, twenty rooms. And give the city as possession: five thousand cubits wide and twenty-five thousand long, beside the contribution of the set-apart portion – it belongs to all the house of Yisra’ël.

And the prince is to have a portion on one side and the other of the set-apart contribution and of the possession of the city. And bordering on the set-apart contribution and the possession of the city, on the west side westward and on the east side eastward and the length alongside one of the portions, from the west border to the east border.

Of the land this is his possession in Yisra’ël and My princes shall no longer oppress My people. And they shall give the land to the house of Yisra’ël, according to their tribes."

Thus said the Master ̣Ayaz, “Enough, you princes of Yisra’ël! Put away violence and plundering and do right-ruling and righteousness and stop your evictions of My people,” declares the Master ̣Ayaz.

Have right scales and a right ēphah and a right bath. Let the ēphah and the bath be of the same measure, so that the bath contains one-tenth of a ēphah and the ēphah one-tenth of a ēphah. Let their measure be according to the ēphah.

And the sheqel is twenty gērahs. Your mina is twenty sheqels, twenty-five sheqels, fifteen sheqels.

This is the contribution which you present: you shall give one-sixth of an ēphah from a ēhor of wheat and one-sixth of an ēphah from a ēhor of barley.

And the law concerning oil, the bath of oil, is one-tenth of a bath from a kor. A kor is a ēhor or ten baths, for ten baths are a ēhor.

And one lamb from a flock, from two hundred, from the watered pastures of Yisra’ël, for grain offerings and for a burnt offering and for peace offerings, to make atonement for them,” declares the Master ̣Ayaz.

All the people of the land are to give this contribution to the prince in Yisra’ël. And on the prince are the burnt offerings and the grain offerings and drink offerings, at the festivals, the New Moons, the Sabbaths – in all the appointed times of the house of Yisra’ël. He is to prepare the sin offering and the grain offering and the burnt offering and the peace offerings to make atonement for the house of Yisra’ël.”

Thus said the Master ̣Ayaz, “In the first month, on the first of the month, you are to take a young bull, a perfect one and shall cleanse the Set-apart place.

And the priest shall take some of the blood of the sin offering and put it on the doorposts of the House, on the four corners of the ledge of the altar and on the posts of the gate of the inner courtyard.

And do the same on the seventh of the month for anyone who makes a mistake or is foolish. And you shall make atonement for the House.

In the first month, on the fourteenth day of the month, you have the Passover, a festival of seven days, unleavened bread is eaten.

And on that day the prince shall prepare for himself and for all the people of the land a bull for a sin offering.

And during the seven days of the festival he prepares a burnt offering to ̣Ayaz, seven bulls and seven rams, perfect ones, daily for seven days and a male goat daily for a sin offering.

And he prepares a grain offering of one ēphah for each bull and one ēphah for each ram, together with a hin of oil for each ēphah.

In the seventh month, on the fifteenth day of the month, at the festival, he prepares like these seven days, as the sin offering, as the burnt offering, as the grain offering and as the oil.”
46“Thus said the Master 

“The gate of the inner courtyard facing east is shut the six days of work, but on the Sabbath it is opened and on the day of the New Moon it is opened.

“And when the prince makes a spontaneous burnt offering or spontaneous peace offerings to 

“Thus said the Master .

“When the prince gives a gift of some of his inheritance to any of his sons, it belongs to his sons, it is their possession by inheritance.

“And when he gives a gift of some of his inheritance to one of his servants, then it shall be his til the year of release, then it shall return to the prince. Only the inheritance of his sons is theirs.

“And the prince does not take any of the people’s inheritance by evicting them from their possession. He is to give his sons their inheritance from his own possession, so that none of My people are separated from his possession.”’”

“Thus said the Master .

“This is the place where the priests cook the guilt offering and the sin offering, where they bake the grain offering, so as not to bring them out into the outer courtyard to set the people apart.”

“And he brought me out into the outer courtyard and made me pass along to the

and for lambs the gift of his hand and a hin of oil for an ephah.

“And make a daily burnt offering to of a lamb a year old, a perfect one, preparing it morning by morning.

“And prepare a grain offering with it morning by morning, a sixth of an ephah and a third of a hin of oil to moisten the fine flour, a grain offering to – continual everlasting laws.

“And the prince enters, he comes in by way of the porch of that gate and goes out the same way.

“And when the prince enters, he enters by way of the north gate to bow himself, goes out by way of the south gate. And whoever enters by way of the south gate, goes out by way of the north gate, he shall not return by way of the gate through which he came, but goes out through the opposite one.

“And the prince is to be in their midst, entering when they enter and going out when they go out.

“And in the festivals and in the appointed times the grain offering is an ephah for a bull and an ephah for a ram and the grain offering is an ephah for a bull and an ephah for a ram. And he prepares a grain offering of an ephah for a bull and an ephah for a ram and for the lambs a gift of his hand and a hin of oil for an ephah. And when the prince makes a spontaneous burnt offering or spontaneous peace offerings to , the gate facing east shall be opened for him. And he shall prepare his burnt offering and his peace offerings as he did on the Sabbath day. And he shall go out and after he goes out the gate shall be shut.

“And and on the Sabbath the gate is opened and on the day of the New Moon it is opened. But on the Sabbath it is opened and on the New Moons.

“And the burnt offering which the prince brings to , on the Sabbaths and on the New Moons.

“And the grain offering is one ephah for a ram and the grain offering for the lambs, a gift of his hand and a hin of oil for an ephah.

“And on the day of the New Moon: a young bull, a perfect one, six lambs and a ram, a perfect one.

“And the people of the land shall also bow themselves at the entrance to this gate before , on the Sabbaths and on the New Moons.

“And the burnt offering which the prince brings to , on the Sabbath day is six lambs, perfect ones and a ram, a perfect one.

“And the grain offering is one ephah for a ram and the grain offering for the lambs, a gift of his hand and a hin of oil for an ephah.

“And on the day of the New Moon: a young bull, a perfect one, six lambs and a ram, a perfect one.

“And he prepares a grain offering of an ephah for a bull and an ephah for a ram and for the lambs as his hand attains and a hin of oil for an ephah.

“And when the prince enters, he enters by way of the porch of that gate and goes out the same way.

“And when the prince enters, he enters by way of the north gate to bow himself, goes out by way of the south gate. And whoever enters by way of the south gate, goes out by way of the north gate, he shall not return by way of the gate through which he came, but goes out through the opposite one.

“And the prince is to be in their midst, entering when they enter and going out when they go out.

“And in the festivals and in the appointed times the grain offering is an ephah for a bull and an ephah for a ram and for lambs the gift of his hand and a hin of oil for an ephah.
four corners of the courtyard. And look, in every corner of the courtyard was another courtyard.

22 In the four corners of the courtyard were courtyards covered over, forty cubits long and thirty wide, these four corners having one measure,

23 and a row of building stones all around in them, all around the four of them and places for fire were made under the rows, all around.

24 And he said to me, “These are the kitchens where the attendants of the House cook the slaughterings of the people.”

47 And he turned me back to the door of the House. And look, water was flowing from under the threshold of the House toward the east, for the House faced east and the water was flowing from under the right side of the House, from the south of the altar.

2 And he led me out by way of the north gate and took me round on the outside to the outer gate facing east. And look, water trickling out on the right side.

3 As the man went out to the east with the line in his hand, he measured one thousand cubits and he made me pass over into water, water to the ankles.

4 And he measured one thousand and made me pass over into water, water to the knees. And he measured one thousand and made me pass over, water to the loins.

5 And he measured one thousand, a stream that I was unable to pass over, for the water had risen, water to swim, a stream that is not passed over.

6 And he said to me, “Son of man, have you seen this?” And he led me and brought me back to the bank of the stream.

7 When I returned, then look, along the bank of the stream were very many trees on one side and the other.

8 And he said to me, “These waters are flowing toward the eastern country and go down into the Arabah and enter the sea, being made to flow into the sea and the waters shall be healed.

9 “And it shall be that every swarming creature, wherever the stream goes, shall live. And there shall be very many fish, for these waters shall go there and they are healed. And wherever the stream flows all shall live.

10 “And it shall be that fishermen stand along it, from En Gedî to En Eglayim, being places for spreading their nets. Their fish is to be of the same kind as the fish of the Great Sea, very many.

11 “Its swamps and marshes shall not be healed, they shall be given over to salt.

12 “And by the bank of the stream, on both sides, grow all kinds of trees used for food, whose leaves do not wither and fruit do not fail. They bear fruit every month, because their water flows from the set-apart place. And their fruit shall be for food and their leaves for healing.”

13 Thus said the Master יהוה, “This is the border by which you inherit the land, according to the twelve tribes of Yisra’ĕl, two portions for Yosĕph.

14 “And you shall inherit it, each one the same as his brother. For I lifted My hand in an oath to give it to your fathers and this land shall fall to you as your inheritance.

15 “And this is the border of the land on the north: from the Great Sea, the way of Ḥethlon, as one goes to Tseḏaḏ, Ḥamath, Bĕrothah, Sibraim, which is between the border of Damascus and the border of Hamath, Hatsar Hattikon, which is on the border of Hawran.

16 “And the border shall be from the Sea to Ḥatsar Ḡăn, the border of Damascus and on the north toward the north is the border of Hamath. This is the north side.

17 “And the border shall be from the Sea to Ḥatsar Ėnan, the border of Damascus and on the north toward the north is the border of Hamath. This is the north side.

18 “And the east side is from between Hawran and Damascus and Gil’ad and the land of Yisra’ĕl; the Yardĕn, from the border to the eastern side of the sea you are to measure. This is the east side.

19 “And the south side toward the South is from Tamar to the waters of Meribah by Qadĕsh, along the Wadi to the Great Sea. This is the south side toward the
South.

20

And the west side is the Great Sea, from the border to the point opposite Hamath. This is the west side.

21

And you shall divide this land among yourselves according to the tribes of Yisra’ĕl.

22

And it shall be that you divide it by lot as an inheritance for yourselves and for the strangers who sojourn in your midst and who bear children among you. And they shall be to you as native-born among the children of Yisra’ĕl — with you they have an inheritance in the midst of the tribes of Yisra’ĕl.

23

And it shall be in whatever tribe the stranger sojourns, there you give him his inheritance,” declares the Master Ayāz.

48

“And these are the names of the tribes: From the north end along the way to Hethlon at the entrance of Hamath, to Hatsar Ėnan, the border of Damascus northward by the side of Hamath, from its east to its west side, Dan: one.

2

And by the border of Dan, from the east side to the west, Ashĕr: one.

3

And by the border of Ashĕr, from the east side to the west, Naphtali: one.

4

And by the border of Naphtali, from the east side to the west, Menashsheh: one.

5

And by the border of Menashsheh, from the east side to the west, Ephrayim: one.

6

And by the border of Ephrayim, from the east side to the west, Re’ûḇĕn: one.

7

And by the border of Re’ûḇĕn, from the east side to the west, Yahudah: one.

8

And by the border of Yahudah, from the east side to the west, is the contribution which you offer up, twenty-five thousand cubits in width and in length the same as one of the portions, from the east side to the west, with the set-apart place in its midst.

9

The contribution that you offer up to Ayāz is twenty-five thousand cubits in length and ten thousand in width.

10

And of these is the set-apart contribution for the priests: on the north twenty-five thousand cubits and on the west ten thousand in width and on the east ten thousand in width and on the south twenty-five thousand in length. And the set-apart place of Ayāz shall be in its midst —

11

for the priests of the sons of Tsadoq, who are set-apart, who did guard My Charge, who did not go astray when the children of Yisra’ĕl went astray, as the Lĕwites went astray.

12

So this contribution shall be to them, from the contribution of the land, a most set-apart place by the border of the Lĕwites.

13

And alongside the border of the priests, the Lĕwites have twenty-five thousand cubits in length and ten thousand in width, its entire length is twenty-five thousand and its width ten thousand.

14

And they do not sell any of it, nor exchange it, nor transfer this best part of the land, for it is set-apart to Ayāz.

15

And the five thousand cubits in width that is left, facing the twenty-five thousand, is for common use by the city, for dwellings and open land. And the city shall be in its midst.

16

And these are its measurements: the north side four thousand five hundred cubits and the south side four thousand five hundred and the east side four thousand five hundred and the west side four thousand five hundred.

17

And the open land of the city shall be: to the north two hundred and fifty cubits and to the south two hundred and fifty and to the east two hundred and fifty and to the west two hundred and fifty.

18

And the rest of the length, alongside the contribution of the set-apart portion, is ten thousand cubits to the east and ten thousand to the west. And it shall be alongside the contribution of the set-apart portion and its increase shall be food for the workers of the city.

19

And the workers of the city, from all the tribes of Yisra’ĕl, shall til it.
The entire contribution is twenty-five thousand cubits by twenty-five thousand cubits, foursquare. You are to offer up the set-apart contribution with the possession of the city.

And the rest is for the prince, on one side and on the other of the set-apart contribution and of the possession of the city, facing the twenty-five thousand cubits of the set-apart contribution as far as the eastern border and westward facing the twenty-five thousand as far as the western border, alongside the portions of the prince. And the set-apart contribution and the set-apart place of the House shall be in its midst.

So the possession of the Lēwites and the possession of the city are in the midst of what belongs to the prince – between the border of Yahuḏah and the border of Binyamin, it belongs to the prince.

As for the rest of the tribes, from the east side to the west side, Binyamin: one.

And by the border of Binyamin, from the east side to the west side, Shim'on: one.

And by the border of Shim'on, from the east side to the west side, Yissasḵar: one.

And by the border of Yissasḵar, from the east side to the west side, Zeḇulun: one.

And by the border of Zeḇulun, from the east side to the west side, Gad: one.

And by the border of Gaḏ, on the south side toward the South, the border shall be from Tamar to the waters of Meriḇah by Qaḏĕsh, along the Wadi to the Great Sea.

This is the land which you divide by lot as an inheritance among the tribes of Yisraʾĕl and these are their portions,” declares the Master Ayāz.

And these are the exits of the city, the gates of the city according to the names of the tribes of Yisraʾĕl: On the north side, measuring four thousand five hundred cubits, the three gates northward: one gate for Reʿuḇĕn, one gate for Yahuḏah, one gate for Lēwi.

And on the east side, four thousand five hundred cubits, three gates: one gate for Yosĕph, one gate for Binyamin, one gate for Dan.

And on the south side, measuring four thousand five hundred cubits, three gates: one gate for Shimʾon, one gate for Yissasḵar, one gate for Zeḇulun.

And on the west side, four thousand five hundred cubits with their three gates: one gate for Gaḏ, one gate for Ashĕr, one gate for Naphtali.

All around: eighteen thousand cubits. And the name of the city from that day is: Ayāz is there!”
In the third year of the reign of Yehoyaqim, sovereign of Yahuḏah, Nebukadnetstsar, sovereign of Babel came to Yerushalayim and besieged it.  

And Yehoyaqim gave Yahuḏah into his hand, with some of the utensils of the House of Elohim, which he brought to the land of Shin’ar to the house of his mighty one. And he brought the utensils into the treasure house of his mighty one.  

And the sovereign said to Ashpenaz, the chief of his eunuchs, to bring some of the children of Yisra’ĕl and some of the sovereign’s descendants and some of the nobles, young men in whom there was no blemish, but good-looking, having insight in all wisdom, having knowledge and understanding learning, capable to stand in the sovereign’s palace and to teach them the writing and speech of the Chaldeans.  

And the sovereign appointed for them a daily ration of the sovereign’s food and wine which he drank and three years of training for them, so that at the end thereof they should stand before the sovereign.  

Now among them were from the sons of Yahuḏah: Dani’ĕl, Ḫananyah, Misha’ĕl and Azaryah.  

And the chief of the eunuchs gave them names. For he called Dani’ĕl, Bĕlteshatstsar; and Ḫananyah, Shadraḵ; and Misha’ĕl, Mĕyshaḵ; and Azaryah, Abĕḏ Neґo.  

But Dani’ĕl laid it upon his heart that he would not defile himself with the portion of the sovereign’s food, nor with the wine which he drank. So he asked permission from the chief of the eunuchs not to defile himself.  

And Elohim granted Dani’ĕl kindness and compassion from the chief of the eunuchs,
he found them ten times better than all the magicians, the astrologers, who were in all his reign.

21 And Dani’êl continued until the first year of Sovereign Koresh.

And in the second year of the reign of Nebukadnettsar, Nebukadnettsar had dreams. And his spirit was so troubled that his sleep left him.

And the sovereign gave orders to call the magicians and the astrologers and the practisers of witchcraft and the Chaldeans to declare to the sovereign his dreams. So they came and stood before the sovereign.

And the sovereign said to them, “I have had a dream and my spirit is troubled to know the dream.”

And the Chaldeans spoke to the sovereign in Aramaic, “O sovereign, live forever! Relate the dream to your servants and we shall reveal the interpretation.”

The sovereign answered and said to the Chaldeans, “My decision is firm: if you do not make known the dream and its interpretation to me, your limbs shall be taken from you and your houses made dunghills.

But if you reveal the dream and its interpretation, you shall receive gifts and rewards and great esteem from me. So reveal to me the dream and its interpretation.”

They answered again and said, “Let the sovereign relate to his servants the dream and we shall reveal its interpretation.”

The sovereign answered and said, “I know for certain that you would gain time, because you see that my decision is firm:

If you do not make known the dream to me, there is only one decree for you! For you have agreed to speak lying and corrupt words before me till the time has changed. So relate the dream to me, then I shall know that you shall reveal its interpretation for me.”

The Chaldeans answered the sovereign and said, “There is no one on earth who is able to reveal the matter of the sovereign. Because no sovereign, master, or ruler has ever asked a matter like this of any magician, or astrologer, or Chaldean.

“And the matter that the sovereign is asking is difficult and there is no other who is able to reveal it to the sovereign except the elahin, whose dwelling is not with flesh.”

Because of this the sovereign was enraged and very wroth and gave orders to destroy all the wise ones of Babel.

So the decree went out and they began killing the wise ones. And they sought Dani’êl and his companions, to kill them.

Then with counsel and wisdom Dani’êl answered Aryok, the chief of the sovereign’s guard, who had gone out to kill the wise ones of Babel—

he answered and said to Aryok the sovereign’s officer, “Why is the decree from the sovereign so urgent?” So Aryok made the decision known to Dani’êl.

And Dani’êl went in and asked the sovereign to give him time, and he would show the sovereign the interpretation.

Then Dani’êl went to his house and made the decision known to Hananyah, Misha’êl and Azaryah, his companions, to seek compassion from the Elah of the heavens concerning this secret, so that Dani’êl and his companions should not perish with the rest of the wise ones of Babel.

Then the secret was revealed to Dani’êl in a night vision and Dani’êl blessed the Elah of the heavens.

Dani’êl responded and said, “Blessed be the Name of Elah forever and ever, for wisdom and might are His.

“And He changes the times and the seasons. He removes sovereigns and raises up sovereigns. He gives wisdom to the wise and knowledge to those who possess understanding.

He reveals deep and secret matters.

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He knows what is in the darkness and light dwells with Him.  
24I thank You and praise You, O Elah of my fathers. You have given me wisdom and might and have now made known to me what we asked of You, for You have made known to us the sovereign’s matter.”
25So Dani’ēl went to Aryok, whom the sovereign had appointed to destroy the wise ones of Babel. He went and said this to him, “Do not destroy the wise ones of Babel. Bring me in before the sovereign and I shall show the interpretation to the sovereign.”
26The sovereign answered and said to Dani’ēl, whose name was Bēlteshatstsar, “Are you able to make known to me the dream which I have seen and its interpretation?”
27Dani’ēl answered before the sovereign and said, “The secret which the sovereign is asking – the wise ones, the astrologers, the magicians and the diviners are unable to show it to the sovereign.
28But there is an Elah in the heavens who reveals secrets, and He has made known to Sovereign Nebukadnetstsar what is to be in the latter days. Your dream and the visions of your head upon your bed, were these:
29As for you, O sovereign, on your bed your thoughts came up: What is going to take place after this. And He who reveals secrets has made known to you what shall be after this.
30As for me, this secret has not been revealed to me because I have more wisdom than anyone living, but for our sakes who make known the interpretation to the sovereign and that you should know the thoughts of your heart.
31You, O sovereign, were looking on and saw a great image! This great image and its brightness excellent, was standing before you and its form was awesome.
32This image’s head was of fine gold, its chest and arms of silver, its belly and thighs of bronze, 33its legs of iron, its feet partly of iron and partly of clay.
34You were looking on, until a stone was cut out without hands and it smote the image on its feet of iron and clay and broke them in pieces.
35Then the iron, the clay, the bronze, the silver and the gold were crushed together and became like chaff from the summer threshing-floors. And the wind took them away so that no trace of them was found. And the stone that smote the image became a great mountain and filled all the earth.
36This is the dream and its interpretation we declare before the sovereign.
37You, O sovereign, are a sovereign of sovereigns. For the Elah of the heavens has given you a reign, power and strength and preciousness,
38and wherever the children of men dwell, or the beasts of the field and the birds of the heavens, He has given them into your hand and has made you ruler over them all. You are the head of gold.
39And after you rises up another reign lower than yours and another third reign of bronze that rules over all the earth.
40And the fourth reign is as strong as iron, because iron crushes and shatters all. So, like iron that breaks in pieces, it crushes and breaks all these.
41Yet, as you saw the feet and toes, partly of potter’s clay and partly of iron, the reign is to be divided. But some of the strength of the iron is to be in it, because you saw the iron mixed with muddy clay.
42And as the toes of the feet were partly of iron and partly of clay, so the reign is partly strong and partly brittle.
And as you saw iron mixed with muddy clay, they are mixing themselves with the seed of men, but they are not clinging to each other, even as iron does not mix with clay.

And in the days of these sovereigns the Elah of the heavens shall set up a reign which shall never be destroyed, nor the reign pass on to other people—it crushes and puts to an end all these reigns and it shall stand forever.

Because you saw that the stone was cut out of the mountain without hands and that it crushed the iron, the bronze, the clay, the silver and the gold, the great Elah has made known to the sovereign what shall be after this. And the dream is true and its interpretation is trustworthy.

Sovereign Nebukadnettsar fell on his face and did obeisance before Dani’ēl and gave orders to present to him an offering and incense.

The sovereign answered Dani’ēl and said, “Truly your Elah is the Elah of elahin, the Master of sovereigns and a revealer of secrets, since you were able to reveal this secret.”

Then the sovereign made Dani’ēl great and gave him many great gifts and made him ruler over all the province of Babel and chief of the nobles, over all the wise ones of Babel.

And Dani’ēl asked of the sovereign and he set Shadrak, Mēyshak and AbēḏNeḡo over the work of the province of Babel and Dani’ēl in the gate of the sovereign.

3 Nebukadnettsar the sovereign made an image of gold, whose height was sixty cubits and its width six cubits. He set it up in the plain of Dura, in the province of Babel.

And Sovereign Nebukadnettsar sent word to gather together the viceroy, the nobles and the governors, the counsellors, the treasurers, the judges, the magistrates and all the officials of the provinces,
obedience to the gold image which you have set up.”

13 Then Nebuchadnezzar, in rage and wrath, gave orders to bring Shadrach, Mēyshak and Abēd-Neḡo. Then they brought these men before the sovereign.

14 Nebuchadnezzar spoke and said to them, “Is it true, Shadrach, Mēyshak and Abēd-Neḡo, that you do not serve my elahin and you do not do obedience to the gold image which I have set up?

15 Now if you are ready when you hear the sound of the horn, the flute, the zither, the lyre, the harp, the pipes and all kinds of instruments and you fall down and do obedience to the image which I have made, good! But if you do not do obedience, you are immediately thrown into the midst of a burning furnace of fire. And who is the elah who does deliver you from my hands?’

16 Shadrach, Mēyshak and Abēd-Neḡo answered and said to the sovereign, “O Nebuchadnezzar, we have no need to answer you in this matter.

17 If so, our Elah whom we serve is able to deliver us from the burning furnace of fire and from your hand, O sovereign – He does deliver!

18 But if not, let it be known to you, O sovereign, that we do not serve your elahin, nor do we do obedience to the gold image which you have set up.”

19 Then Nebuchadnezzar was filled with wrath and the expression on his face changed toward Shadrach, Mēyshak and Abēd-Neḡo. He responded and gave orders that they heat the furnace seven times more than it was usual to heat it.

20 And he commanded some of the strongest men of his army to bind Shadrach, Mēyshak and Abēd-Neḡo and throw them into the burning furnace of fire.

21 So these men were bound in their coats, their trousers and their turbans and their other garments and were thrown into the midst of the burning furnace of fire.

22 Thereupon, because the sovereign’s order was urgent and the furnace exceedingly hot, the flame of the fire killed those men who took up Shadrach, Mēyshak and Abēd-Neḡo.

23 And these three men, Shadrach, Mēyshak and Abēd-Neḡo, fell down bound into the midst of the burning furnace of fire.

24 Then Sovereign Nebuchadnezzar was amazed and stood up in haste and spoke and said to his counsellors, “Did we not throw three men bound into the midst of the fire?’” They answered and said to the sovereign, “Certainly, O sovereign.”

25 He answered and said, “Look! I see four men loose, walking in the midst of the fire. And they are not hurt and the form of the fourth is like the Son of Elah.”

26 Then Nebuchadnezzar went near the mouth of the burning furnace of fire. He spoke and said, “Shadrach, Mēyshak and Abēd-Neḡo, servants of the Most High Elah, come out and come here.” Then Shadrach, Mēyshak and Abēd-Neḡo came from the midst of the fire.

27 And the viceroy, the nobles and the governors and the sovereign’s counsellors gathered together, seeing these men on whose bodies the fire had no power and the hair of their head was not singed nor were their garments changed, nor did the smell of fire come on them.

28 Nebuchadnezzar responded and said, “Blessed be the Elah of Shadrach, Mēyshak and Abēd-Neḡo, who sent His Messenger and delivered His servants who trusted in Him and changed the sovereign’s order and gave up their bodies, that they should not serve nor do obedience to any elah except their own Elah!

29 Therefore I make a decree that whoever of any people, nation, or language who speaks any wrong against the Elah of Shadrach, Mēyshak and Abēd-Neḡo, his limbs shall be taken and his house made a dunghill, because there is no other Elah who is able to deliver like this.”

30 Then the sovereign promoted Shadrach, Mēyshak and Abēd-Neḡo
in the province of Babel.

4 Nebukadnezzar the sovereign, to all peoples, nations and languages that dwell in all the earth: Peace be increased to you.

I thought it good to declare the signs and wonders which the Most High Elah has worked for me.

How great are His signs and how mighty His wonders! His reign is an everlasting reign and His rulership is from generation to generation.

I, Nebukadnezzar, was at rest in my house and prospering in my palace.

I saw a dream and it frightened me and the thoughts on my bed and the visions of my head alarmed me.

So I issued a decree to bring in all the wise ones of Babel before me, to make known to me the interpretation of the dream.

So the magicians, the astrologers, the Chaldeans and the diviners came in and I related the dream to them, but its interpretation they did not make known to me.

And at last Dani’el, whose name is Bêlteshattsar, according to the name of my elah, came before me. In him is the Spirit of the Set-apart Elah. So I related the dream to him, saying,

Bêlteshattsar, chief of the magicians, because I know that the Spirit of the set-apart Elah is in you and no secret is too difficult for you, explain to me the visions of my dream that I have seen and its interpretation.

Now the visions of my head on my bed were these: I looked and saw a tree in the midst of the earth and its height great.

The tree became great and strong and its height reached to the heavens and it was visible to the ends of all the earth.

Its leaves were lovely and its fruit plenty and in it was food for all. The beasts of the field found shade under it and the birds of the heavens dwelt in its branches and all flesh was fed from it.

13“”In the visions of my head on my bed, I looked and saw a Watcher, even a set-apart one, coming down from the heavens.

14”He cried aloud and said this, ‘Hew down the tree and cut off its branches, strip off its leaves and scatter its fruit. Let the beasts flee from under it and the birds from its branches.

15”But leave the stump of its roots in the earth, even with a band of iron and bronze, in the tender grass of the field. And let it be wet with the dew of the heavens and let his portion be with the beasts on the grass of the earth.

16”Let his heart be changed from man’s, let him be given the heart of a beast and seven times pass over him.

17”This matter is by the decree of the watchers and the command by the Word of the set-apart ones, so that the living know that the Most High is ruler in the reign of men and gives it to whomever He wishes and sets over it the lowest of men.’

18“This dream have I seen, I, Sovereign Nebukadnezzar. And you, Bêlteshattsar, reveal its interpretation, since all the wise ones of my reign are unable to make known to me the interpretation. But you are able, for the Spirit of the Set-apart Elah is in you.”

Then Dani’el, whose name was Bêlteshattsar, was stunned for a short time, and his thoughts alarmed him. The sovereign responded and said, “Bêlteshattsar, do not let the dream or its interpretation alarm you.” Bêlteshattsar answered and said, “My master, the dream is to those who hate you and its interpretation to your enemies!

The tree you saw, which became great and strong, whose height reached to the heavens and was visible to all the earth,

whose leaves were lovely and its fruit plenty and in it was food for all, under which the beasts of the field dwelt and on whose branches the birds of the heavens sat –
it is you, O sovereign, for you have become great and strong. And your greatness has grown and has reached to the heavens and your rulership to the end of the earth.

And as the sovereign saw a Watcher, even a set-apart one, coming down from the heavens and he said, 'Hew down the tree and destroy it, but leave the stump of its roots in the earth, even with a band of iron and bronze in the tender grass of the field. And let it be wet with the dew of the heavens and let his portion be with the beasts of the field, til seven times pass over him' – this is the interpretation, O sovereign and this is the decree of the Most High, which has come upon my master the sovereign:

That you are going to be driven away from men and your dwelling be with the beasts of the field and you be given grass to eat like oxen and you be wetted with the dew of the heavens and seven times pass over you, til you know that the Most High is ruler in the reign of men and He gives it to whomever He wishes.

And they that gave the command to leave the stump of its roots of the tree: your reign remains yours, from the time you come to know that the heavens are ruling.

Therefore, O sovereign, let my counsel be acceptable to you and break off your sins by righteousness and your crookednesses by showing favour to the poor – your prosperity might be extended.”

All this came upon Sovereign Nebukadnettsar.

At the end of the twelve months he was walking about the palace of the reign of Babel.

The sovereign spoke and said, “Is not this great Babel, which I myself have built, for the house of the reign, by the might of my power and for the esteem of my splendour?”

The word was still in the sovereign’s mouth, when a voice fell from the heavens, “Sovereign Nebukadnettsar, to you it is spoken: the reign has been taken away from you, and you are driven away from men and your dwelling is to be with the beasts of the field. You are given grass to eat like oxen and seven seasons shall pass over you, until you know that the Most High is ruler in the reign of men and He gives it to whomever He wishes.”

In that hour the word was executed on Nebukadnettsar and he was driven from men and he ate grass like oxen and his body was wet with the dew of the heavens til his hair had grown like eagles’ feathers and his nails like birds’ claws.

And at the end of the days I, Nebukadnettsar, lifted my eyes to the heavens and my understanding returned to me. And I blessed the Most High and praised and made Him great who lives forever, whose rule is an everlasting rule and His reign is from generation to generation.

And all the inhabitants of the earth are of no account and He does as He wishes with the host of the heavens and among the inhabitants of the earth. And there is none to strike against His hand or say to Him, “What have You done?”

At the same time my understanding returned to me and for the preciousness of my reign, my esteem and splendour were returning to me. And my counsellors and nobles sought me out and I was reestablished to my reign and excellent greatness was added to me.

Now I, Nebukadnettsar, am praising and exalting and esteeming the Sovereign of the heavens, for all His works are truth and His ways right. And those who walk in pride He is able to humble.
men and drank wine in the presence of the thousand.

3While tasting the wine, Bēlshatstsar gave orders to bring the gold and silver vessels which his father Nebukadnetstsar had taken from the Hēkal which had been in Yerushalayim, that the sovereign and his great men, his wives and his concubines could drink from them.

4Then they brought the gold vessels that had been taken from the Hēkal of the House of Elah which had been in Yerushalayim. And the sovereign and his great men, his wives and his concubines drank out of them.

5They drank wine and praised the elahin of gold and of silver, of bronze, of iron, of wood and of stone.

6At that moment the fingers of a man’s hand appeared and wrote opposite the lampstand on the plaster of the wall of the sovereign’s palace. And the sovereign saw the part of the hand that wrote.

7Then the sovereign’s colour changed and his thoughts alarmed him, so that the joints of his hips were loosened and his knees knocked against each other.

8The sovereign called loudly to bring in the astrologers, the Chaldeans and the diviners. The sovereign spoke and said to the wise ones of Babel, “Whoever reads this writing, and shows me its interpretation, is robed in purple and has a chain of gold around his neck and shall be the third ruler in the reign.”

9So all the sovereign’s wise ones came, but they were unable to read the writing, or to make known its interpretation to the sovereign.

10Then Sovereign Bēlshatstsar was greatly alarmed and his colour changed and his great men were puzzled.

11“Their is a man in your reign in whom is the Spirit of the Set-apart Elah. And in the days of your father, light and understanding and wisdom, like the wisdom of the elahin, were found in him. And Sovereign Nebukadnetstsar your father, your father the sovereign, made him chief of the magicians, astrologers, Chaldeans and diviners,

12because an excellent spirit, knowledge and understanding, interpreting dreams and explaining riddles and solving difficult problems were found in this Daniʾel, whom the sovereign named Bēlteshatstsar. Now let Daniʾel be called and let him show the interpretation.”

13So Daniʾel was brought in before the sovereign. The sovereign spoke and said to Daniʾel, “Are you that Daniʾel who is one of the sons of the exile from Yahudah, whom my father the sovereign brought from Yahudah?

14“I have heard of you, that the Spirit of Elah is in you and that light and understanding and excellent wisdom are found in you.

15“And the wise ones, the astrologers, have been brought in before me, that they should read this writing and make known to me its interpretation, but they were unable to show the interpretation of the word.

16“And I myself have heard of you, that you are able to give interpretations and to solve difficult problems. Now if you are able to read the writing and make known its interpretation to me, you are to be robed in purple and have a chain of gold around your neck and shall be the third ruler in the reign.”

17Then Daniʾel answered and said before the sovereign, “Let your gifts be for yourself and give your rewards to another. Yet I shall read the writing to the sovereign and make known the interpretation to him.

18“O sovereign, the Most High Elah gave Nebukadnetstsar your father a reign and greatness and preciousness and esteem.
And 

He gave him, all peoples, nations and languages trembled and feared before him. 

whomever he wished he executed and whomever he wished he kept alive and whomever he wished he raised up and whomever he wished he made low.

But when his heart was lifted up and his spirit was so strong as to act proudly, he was put down from his throne of reign and they took his preciousness from him.

Then he was driven from the sons of men and his heart was made like the beasts and his dwelling was with the wild donkeys. He was given grass to eat like oxen and his body was wet with the dew of the heavens, till he knew that the Most High Elah is ruler in the heavens. And you have lifted yourself up against the Master of the heavens. And they brought before you the vessels of the Most High Elah to establish the chain of gold around his neck and they proclaimed concerning him that he is the third ruler in the reign.

In that night Bêlshatstsar, sovereign of the Chaldeans, was slain.

And Dareyawesh the Mede took over the reign, being about sixty-two years old.

It pleased Dareyawesh to appoint over the reign one hundred and twenty viceroys, to be over all the reign, 

and over them three governors, of whom Dani’êl was one, so that these viceroys should give account to them and the sovereign suffer no loss.

Then this Dani’êl distinguished himself above the governors and viceroys, because an excellent spirit was in him. And the sovereign planned to appoint him over all the reign.

Then the governors and viceroys sought to find occasion against Dani’êl concerning the reign. But they were unable to find occasion or corruption, because he was steadfast and no negligence or corruption was found in him.

These men said, “We shall not find any occasion against this Dani’êl unless we find it against him concerning the law of his Elah.”

Then these governors and viceroys tumultuously gathered before the sovereign and said this to him, “Sovereign Dareyawesh, live forever! All the governors of the reign, the nobles and viceroys, the counsellors and advisors, have consulted together to establish a royal decree and to make a strong interdict, that whoever petitions any elah or man for thirty days, except you, O sovereign, is thrown into the den of lions.

Now, O sovereign, establish the interdict and sign the writing, so that it is not to be changed, according to the law of the Medes and Persians, which does not pass away.”
9So Sovereign Dareyawesh signed the written interdict.
10 And Dani’êl, when he knew that the writing was signed, went home and in his upper room with his windows open toward Yerushalayim he knelt down on his knees three times a day and prayed and gave thanks before his Elah, as he had done before.
11 Then these men tumultuously gathered and found Dani’êl praying and entreating before his Elah.
12 Then they approached the sovereign and spoke concerning the sovereign’s interdict, “Have you not signed an interdict that every man who petitions any elah or man within thirty days, except you, O sovereign, is thrown into the den of lions?” The sovereign answered and said, “The word is certain, according to the law of the Medes and Persians, which does not pass away.”
13 Then they answered and said before the sovereign, “Dani’êl, who is one of the sons of the exile from Yahudah, pays no heed to you, O sovereign, nor for the interdict that you have signed, but makes his petition three times a day.”
14 Then the sovereign, when he heard these words, was greatly displeased with himself and set his heart on Dani’êl to deliver him. And he laboured til the going down of the sun to deliver him.
15 Then these men tumultuously gathered before the sovereign and said to the sovereign, “Know, O sovereign, that it is the law of the Medes and Persians that any interdict or decree which the sovereign establishes is not to be changed.”
16 Then the sovereign gave orders and they brought Dani’êl and threw him into the den of lions. But the sovereign spoke and said to Dani’êl, “Your Elah, whom you serve continually, He Himself delivers you.”
17 And a stone was brought and laid on the mouth of the den and the sovereign sealed it with his own signet and with the signets of his great men, that the situation concerning Dani’êl might not be changed.
18 And the sovereign went to his palace and spent the night fasting. And no entertainment was brought before him and his sleep fled from him.
19 Then the sovereign rose up very early in the morning and hurried to the den of lions.
20 And when he came to the den, he called with a grieved voice to Dani’êl. The sovereign spoke and said to Dani’êl, “Dani’êl, servant of the living Elah, has your Elah, whom you serve continually, been able to deliver you from the lions?”
21 Then Dani’êl said to the sovereign, “O sovereign, live forever!
22 “My Elah has sent His messenger and has shut the lions’ mouths and they did not harm me, because I was found innocent before Him. And also before you, O sovereign, I have done no harm.”
23 Then the sovereign was very glad and gave orders that Dani’êl be taken up out of the den. And Dani’êl was taken up out of the den and no harm was found on him, because he trusted in his Elah.
24 And the sovereign gave orders and they brought those men who had accused Dani’êl and they threw them, their children and their wives into the den of lions. And the lions overpowered them and broke all their bones in pieces before they reached the floor of the den.
25 Then Sovereign Dareyawesh wrote to all peoples, nations and languages that dwell in all the earth: “Peace be increased to you.
26 “From before me is made a decree that throughout every rule of my reign men are to tremble and fear before the Elah of Dani’êl, for He is the living Elah and steadfast forever. And His reign is one which is not destroyed and His rule is unto the end.
27 “He delivers and rescues and He works signs and wonders in the heavens and on earth, for He has delivered Dani’êl from the power of the lions.”
28 And this Dani’êl prospered in the reign of Dareyawesh and in the reign of Koresh the Persian.
In the first year of Bēlshatsatsar sovereign of Babel, Dani’ēl had a dream and visions of his head on his bed. Then he wrote down the dream, giving a summary of the matters.

Dani’ēl spoke and said, “I was looking in my vision by night and saw the four winds of the heavens stirring up the Great Sea.

And four great beasts came up from the sea, different from one another.

The first was like a lion and had eagle’s wings. I was looking until its wings were plucked off and it was lifted up from the earth and made to stand on two feet like a man and it was given a man’s heart.

And see, another beast, a second, like a bear. And it was raised up on one side and had three ribs in its mouth between its teeth. And they said this to it, ‘Arise, devour much flesh!’

After this I looked and saw another, like a leopard, which had on its back four wings of a bird. The beast also had four heads and rule was given to it.

After this I looked in the night visions and saw a fourth beast, fearsome and burly, exceedingly strong. And it had great iron teeth. It devoured and crushed and trampled down the rest with its feet. And it was different from all the beasts that were before it and it had ten horns.

I was thinking about the horns, then saw another horn, a little one, coming up among them and three of the first horns were plucked out by the roots before it. And see, eyes like the eyes of a man were in this horn and a mouth speaking great words.

I was looking until thrones were set up and the Ancient of Days was seated. His garment was white as snow and the hair of His head was like clean wool, His throne was flames of fire, its wheels burning fire.

A stream of fire was flowing and coming forth from His presence and a thousand thousands served Him and ten thousand times ten thousand stood before Him, the Judge was seated and the books were opened.

I was looking. Then, because of the sound of the great words which the horn was speaking, I was looking until the beast was slain and its body destroyed and given to the burning fire,

and the rest of the beasts had their rule taken away. But a lengthening of life was given to them, for a season and a time.

I was looking in the night visions and saw One like the Son of Enosh, coming with the clouds of the heavens! And He came to the Ancient of Days and they brought Him near before Him.

And to Him was given rulership and preciousness and a reign, that all peoples, nations and languages should serve Him. His rule is an everlasting rule which shall not pass away and His reign that which shall not be destroyed.

As for me, Dani’ēl, my spirit was pierced within my body and the visions of my head alarmed me.

I drew near to one of those who stood by and asked him the certainty of all this. And he spoke to me and made known to me the interpretation of the matters:

These great beasts, which are four, are four sovereigns which rise up from the earth.

Then the set-apart ones of the Most High shall receive the reign and possess the reign forever, even forever and ever.

I desired for certainty concerning the fourth beast, which was different from all the others, very fearsome, with its teeth of iron and its nails of bronze, which devoured, crushed and trampled down the rest with its feet, and concerning the ten horns that were on its head and of the other horn that came up, before which three fell – this horn which had eyes and a mouth which spoke great words, whose appearance was greater than his fellows.

I was looking and this horn was fighting against the set-apart ones and was prevailing against them,

until the Ancient of Days came and
right-ruling was given to the set-apart ones of the Most High and the time came and the set-apart ones took possession of the reign.

23 This is what he said, ‘The fourth beast is the fourth reign on earth, which is different from all other reigns and it devours all the earth, tramples it down and crushes it.

24 And the ten horns are ten sovereigns from this reign. They shall rise and another shall rise after them and it is different from the first ones and it humbles three sovereigns,

25 and it speaks words against the Most High and it wears out the set-apart ones of the Most High and it intends to change appointed times and law, and they are given into its hand for a time and times and half a time.

26 But the Judgement shall sit and they shall take away its rule, to cut off and to destroy, until the end.

27 And the reign and the rulership and the greatness of the reigns under all the heavens, shall be given to the people, the set-apart ones of the Most High. His reign is an everlasting reign and all rulerships shall serve and obey Him.’

28 This is the end of the matter. As for me, Dani’él, my thoughts greatly alarmed me and my colour changed. And I kept the matter in my heart.”

8 In the third year of the reign of Belshatstsar the sovereign, a vision appeared to me, Dani’él, after the one that appeared to me the first time.

2 And I looked in the vision and it came to be while I was looking, that I was in the citadel of Shushan, which is in the province of Éylam. And I looked in the vision and I was by the River Ulai.

3 And I lifted my eyes and looked and saw a ram standing beside the river and it had two horns and the two horns were high. And the one was higher than the other and the higher one came up last.

4 I saw the ram pushing westward and northward and southward, so that no beast could stand before him and there was no one to deliver from his hand, while he did as he pleased and became great.

5 And I was observing and saw a male goat came from the west, over the surface of all the earth, without touching the ground. And the goat had a conspicuous horn between his eyes.

6 And he came to the ram that had two horns, which I had seen standing beside the river and ran at him in the rage of his power.

7 And I saw him come close to the ram and he became embittered against him and smote the ram and broke his two horns. And there was no power in the ram to withstand him, but he threw him down to the ground and trampled on him. And there was no one to deliver the ram from his hand.

8 And the male goat became very great. But when he was strong, the large horn was broken and in place of it four conspicuous ones came up toward the four winds of the heavens.

9 And from one of them came a little horn which became exceedingly great toward the south and toward the east and toward the Splendid Land.

10 And it became great, up to the host of the heavens. And it caused some of the host and some of the stars to fall to the earth and trampled them down.

11 It even exalted itself as high as the Prince of the host. And it took that which is continual away from Him and threw down the foundation of His set-apart place.

12 And because of transgression, an army was given over to the horn to oppose that which is continual. And it threw the truth down to the ground, and it acted and prospered.

13 Then I heard a certain set-apart one speaking. And another set-apart one said to that certain one who was speaking, ‘Til when is the vision, concerning that which is continual and the transgression that lays waste, to make both the Set-apart place and the host to be trampled under foot?’”
And he said to me, “For two thousand three hundred days, then that which is set-apart shall be made right.”

And it came to be, when I, Dani’êl, had seen the vision, that I sought understanding and see, before me stood one having the appearance of a mighty man.

And I heard a man’s voice between the banks of Ulai, who called and said, “Gabri’êl, make this man understand the vision.”

He then came near where I stood. And when he came I feared and I fell on my face, but he said to me, “Understand, son of man, for the vision is for the time of the end.”

And, as he was speaking with me, I fell stunned upon my face to the ground, but he touched me and made me stand up straight.

and said, “Look, I am making known to you what shall take place in the latter time of the wrath, for at the appointed time shall be the end.

The ram which you saw, having two horns, are the sovereigns of Media and Persia.

And the male goat is the sovereign of Greece and the large horn between its eyes is the first sovereign.

And that it was broken and four stood up in its place: are four rulerships arising out of that nation, but not in its power.

And in the latter time of their rule, when the transgressors have filled up their measure, a sovereign, fierce of face and skilled at intrigues, shall stand up.

And his power shall be mighty, but not by his own power and he shall destroy incredibly and shall prosper and thrive and destroy mighty men and the set-apart people.

And through his skill he shall make deceit prosper in his hand and hold himself to be great in his heart and destroy many who are at ease and even stand against the Prince of princes – yet without hand he shall be broken.

And what was said in the vision of the evenings and mornings is truth. And hide the vision, for it is after many days.”

And I, Dani’êl, was stricken and became sick for days. Then I rose up and went about the sovereign’s work. And I was amazed at the vision, but there was no understanding.

In the first year of Dareyawesh the son of Ahashwêrōsh, of the seed of the Medes, who was set up as sovereign over the reign of the Chaldeans –

in the first year of his reign I, Dani’êl, observed from the Scriptures the number of the years, according to the Word of Ayâl given to Yirmeyah the prophet, for the completion of the wastes of Yerushalayim would be seventy years.

So I set my face toward Ayâl the Elohim to seek by prayer and supplications, with fasting and sackcloth and ashes.

And I prayed to Ayâl my Elohim and made confession and said, “O Ayâl, great and awesome Âl, guarding the covenant and the kindness to those who love Him and to those who guard His commands.

We have sinned and did crookedness and did wrong and rebelled, to turn aside from Your commands and from Your right-rulings.

And we have not listened to Your servants the prophets, who spoke in Your Name to our sovereigns, our heads and our fathers and to all the people of the land.

O Ayâl, to You is the righteousness and to us the shame of face, as it is this day – to the men of Yahudah, to the inhabitants of Yerushalayim and all Yisra’êl, those near and those far off in all the lands to which You have driven them because of their trespass which they have trespassed against You.

O Master, to us is the shame of face, to our sovereigns, to our heads and to our fathers, because we have
sinned against You.
9"To **AYAL** our Elohim are the compassions and forgivenesses, for we have rebelled against Him.
10"And we have not obeyed the voice of **AYAL** our Elohim, to walk in His Torot, which He set before us through His servants the prophets.
11"And all Yisra’ĕl have transgressed Your Torah and turned aside, so as not to obey Your voice. So the curse and the oath written in the Torah of Mosheh the servant of Elohim have been poured out on us, for we have sinned against Him.
12"And He has confirmed His words, which He spoke against us and against our rulers who judged us, by bringing upon us great evil. For under all the heavens there has not been done like what was done to Yerushalayim.
13"As it is written in the Torah of Mosheh, all this evil has come upon us and we have not entreated the face of **AYAL** our Elohim, to turn back from our crookednesses and to study Your truth.
14"Hence **AYAL** has watched over the evil and has brought it upon us. For **AYAL** our Elohim is righteous in all the works which He has done, but we have not obeyed His voice.
15"And now, O **AYAL** our Elohim, who brought Your people out of the land of Mitsrayim with a strong hand and made Yourself a Name, as it is this day – we have sinned, we have done wrong!
16"O **AYAL**, according to all Your righteousness, I pray, let Your displeasure and Your wrath be turned away from Your city Yerushalayim, Your set-apart mountain. For, because of our sins and because of the crookednesses of our fathers, Yerushalayim and Your people have become a reproach to all those around us.
17"And now, our Elohim, hear the prayer of Your servant and his supplications and for the sake of **AYAL** cause Your face to shine on Your Set-apart place, which is laid waste.
18"O my **AYAL**, incline Your ear and hear, open Your eyes and see our wastes and the city which is called by Your Name. For we do not present our supplications before You because of our righteous deeds but because of Your great compassions.
19"O **AYAL**, hear! O **AYAL**, forgive! O **AYAL**, listen and act! Do not delay for Your own sake, my Elohim, for Your city and Your people are called by Your Name.”
20"And while I was speaking and praying and confessing my sin and the sin of my people Yisra’ĕl and presenting my supplication before **AYAL** my Elohim for the set-apart mountain of my Elohim,
21"while I was still speaking in prayer, the man Gabri’ĕl, whom I had seen in the vision at the beginning, came close to me, in swift flight about the time of the evening offering.
22"And he made me understand and talked with me and said, “O Dani’ĕl, I have now come forth to make you wise concerning understanding.
23"At the beginning of your supplications a word went out and I have come to make it known, for you are greatly appreciated. So consider the word and understand the vision:
24"Seventy weeks are decreed for your people and for your set-apart city, to put an end to the transgression, and to seal up sins and to cover crookedness and to bring in everlasting righteousness and to seal up vision and prophet and to anoint the Most Set-apart.
25"Know, then and understand: from the going forth of the command to restore and build Yerushalayim until Messiah the Prince is seven weeks and sixty-two weeks. It shall be built again, with streets and a trench, but in times of affliction.
26"And after the sixty-two weeks Messiah shall be cut off and have naught. And the people of a coming prince shall destroy the city
and the set-apart place. And the end of it is with a flood. And wastes are decreed and fighting until the end.

And he shall confirm a covenant with many for one week. And in the middle of the week he shall put an end to slaughtering and meal offering. And on the wing of abominations he shall lay waste, even until the complete end and that which is decreed is poured out on the one who lays waste.”

10 In the third year of Koresh sovereign of Persia a word was revealed to Dani’él, whose name was called Bělteshatstsar. And the word was true and the conflict great. And he understood the word and had understanding of the vision.

In those days I, Dani’él, was mourning three weeks of days.

I did not eat desirable food and meat and wine did not come into my mouth, and I did not anoint myself at all, till the completion of three weeks of days.

And on the twenty-fourth day of the first month, while I was by the side of the great river, that is Hiddeqel,

then I lifted my eyes and looked and saw a certain man dressed in linen, whose loins were girded with gold of Uphaz!

And his body was like beryl and his face like the appearance of lightning and his eyes like torches of fire and his arms and feet like polished bronze in appearance and the sound of his words like the sound of a crowd.

And I, Dani’él, alone saw the vision, for the men who were with me did not see the vision, but a great trembling fell upon them and they ran away to hide themselves.

So I was left alone when I saw this great vision and no strength remained in me, for my comeliness was destroyed in me and I retained no strength.

But I heard the sound of his words. And while I heard the sound of his words I was stunned lying with my face to the ground.

And see, a hand touched me and set me trembling on my knees and on the palms of my hands.

And he said to me, “O Dani’él, man greatly appreciated, understand the words that I speak to you and stand upright, for I have now been sent to you.” And while he was speaking this word to me, I stood trembling.

And he said to me, “Do not fear, Dani’él, for from the first day that you set your heart to understand and to humble yourself before your Elohim, your words were heard and I have come because of your words.

But the head of the rule of Persia withstood me twenty-one days. And see, Mika’él, one of the chief heads, came to help me, for I had been left alone there with the sovereigns of Persia.

And I have come to make you understand what is to befall your people in the latter days. For the vision is yet for days to come.”

And when he had spoken such words to me, I turned my face toward the ground and kept silent.

And see, one who looked like the sons of men touched my lips and I opened my mouth and spoke and said to him who stood before me, “My master, because of the vision I have been seized with pains and I have retained no strength.

So how was this servant of my master able to speak with you, my Master? As for me, no strength remains in me now, nor is any breath left in me.”

And again the one who looked like a man touched me and strengthened me.

And he said, “Do not fear, O man greatly appreciated! Peace be to you, be strong now, be strong!” So when he spoke to me I was strengthened and said, “Let my master speak, for you have strengthened me.”

And he said, “Do you know why I have come to you? And now I return to fight with the head of Persia.

And when I have left, see, the head of
Greece shall come.

21"But let me declare to you what is written in the Scripture of Truth and there is no one supporting me against these, except Mīḵa’ēl your head.

11 “And in the first year of Dareyawesh the Mede, I myself stood up to support and protect him.

22"And now I declare the truth to you: See, three more sovereigns are to arise in Persia and the fourth is to become far richer than them all. And by his power, through his riches, he stirs up all against the rulership of Greece.

33"And a mighty sovereign shall arise and he shall rule with great authority, and do as he pleases.

44"But when he has arisen, his rule shall be broken up and divided toward the four winds of the heavens, but not among his descendants nor according to his authority with which he ruled, because his rule shall be uprooted, even for others besides these.

54"And a sovereign of the South shall become strong, along with one of his princes who gains power over him and shall rule — his rule being a great rule.

64"And at the end of years they shall join themselves together and a daughter of the sovereign of the South shall come to the sovereign of the North to make an alliance. But she shall not retain the strength of her power, nor would he or his power stand. And she shall be given up, with those who brought her and he who brought her forth and he who supported her in those times.

74"But from a branch of her roots one shall arise in his place and he shall come into the defence and come into a stronghold of the sovereign of the North and shall act against them and shall prevail,

8and also their mighty ones, with their princes and their precious utensils of silver and gold he shall seize and bring to Mitsrayım. And he shall stand more years than the sovereign of the North.

94"Then he shall enter the reign of the sovereign of the South, but shall return to his own land.

104"But his sons shall stir themselves up and assemble a great army. And he shall certainly come and overflow and pass through, then return to his stronghold and be stirred up.

114"Then the sovereign of the South shall be enraged and go out to fight with him, with the sovereign of the North, who shall raise a large army. But the army shall be given into the hand of his enemy,

12and he shall capture the army, his heart being exalted. And he shall cause tens of thousands to fall, but not prevail.

13And the sovereign of the North shall return and raise an army greater than the former and certainly come at the end of some years with a great army and much supplies.

144"And in those times many shall rise up against the sovereign of the South, while some violent ones among your people exalt themselves to establish the vision, but they shall stumble.

154"Then the sovereign of the North shall come in and build a siege mound and capture a city of strongholds. And the arms of the South shall not stand, nor his choice people, for there is no strength to stand.

164"So his opponent shall do as he pleases — with no one standing against him — and stand in the Splendid Land with destruction in his hand.

174"And he shall set his face to enter with the strength of his entire rule and make an alliance with him. And he shall do so and give him the daughter of women to corrupt her. But she shall not stand, neither be for him.

184"Then he shall turn his face to the coastlands and capture many. But a ruler shall bring the reproach against them to an end. And with the reproach removed, he shall turn back on him.
19c Then he shall turn his face toward the strongholds of his own land, but shall stumble and fall and not be found.

20a And in his place one shall stand up who imposes taxes on the adorned city of the rule, but within a few days he is destroyed, but not in wrath or in battle.

21c And in his place shall arise a despised one, to whom they shall not give the excellency of the rule. But he shall come in peaceably and seize the rule by flatteries.

22c And the arms of the flood shall be swept away from before him and be broken and also the prince of the covenant.

23c And after they joined him, he shall work deceit and shall come up and become strong with a small nation.

24c He shall enter peaceably, even into the richest places of the province and do what his fathers have not done, nor his forefathers: distribute among them plunder and spoil and supplies and devise his plots against the strongholds, but only for a time.

25c And he shall stir up his power and his heart against the sovereign of the South with a great army and the sovereign of the South shall be stirred up to battle with a very great and mighty army, but not stand, for they shall devise plots against him.

26c And those who have been eating his food shall destroy him and his army be swept away and many fall down slain.

27c And both these sovereigns’ hearts are to do evil and speak lies at the same table, but not prosper, for the end is still for an appointed time.

28c Then he shall return to his land with much supplies and his heart be against the set-apart covenant. And he shall act and shall return to his land.

29c At the appointed time he shall return and go toward the south, but it shall not be like the former or the latter.

30c For ships from Kittim shall come against him and he shall lose heart and shall return in rage against the set-apart covenant and shall act and shall return and consider those who forsake the set-apart covenant.

31c And strong ones shall arise from him and profane the set-apart place, the stronghold and shall take away that which is continual and set up the abomination that lays waste.

32c And by flatteries he shall profane those who do wrong against the covenant, but the people who know their Elohim shall be strong and shall act.

33c And those of the people who have insight shall give understanding to many. And they shall stumble by sword and flame, by captivity and plundering, for days.

34c And when they stumble, they shall be helped, a little help, but many shall join them, by flatteries.

35c And some of those who have insight shall stumble, to refine them and to cleanse them and to make them white, until the time of the end, for it is still for an appointed time.

36c And the sovereign shall do as he pleases and exalt himself and show himself to be great above every mighty one and speak incredible matters against the El of mighty ones and shall prosper until the wrath has been accomplished – for what has been decreed shall be done –

37c and have no regard for the mighty ones of his fathers nor for the desire of women, nor have regard for any mighty one, but exalt himself above them all.

38c But in his place he shall give esteem to a mighty one of strongholds. And to a mighty one which his fathers did not know he shall give esteem with gold and silver, with precious stones and costly gifts.

39c And he shall act against the strongest strongholds with a foreign mighty one, which he shall acknowledge. He shall increase in esteem and cause them to rule over many and divide the land for gain.

40c At the time of the end the sovereign of the South shall push at him and the sovereign of the North rush against
him like a whirlwind, with chariots and with horsemen and with many ships. And he shall enter the lands and shall overflow and pass over, and shall enter the Splendid Land and many shall stumble, but these escape from his hand: Edom and Mo‘ab and the chief of the sons of Ammon. And he shall stretch out his hand against the lands and the land of Mitsrayim shall not escape. And he shall rule over the treasures of gold and silver and over all the riches of Mitsrayim and Libyans and Kushites shall be at his steps. Then reports from the east and the north shall disturb him and he shall go out with great wrath to destroy and put many under the ban, and he shall pitch the tents of his palace between the seas and the splendid set-apart mountain, but shall come to his end with none to help him.

Now at that time Mika‘el shall stand up, the great head who is standing over the sons of your people. And there shall be a time of distress, such as never was since there was a nation, until that time. And at that time your people shall be delivered, every one who is found written in the book, and many of those who sleep in the dust of the earth wake up, some to everlasting life and some to reproaches, everlasting abhorrence. And those who have insight shall shine like the brightness of the expanse and those who lead many to righteousness like the stars forever and ever.

But you, Dani‘ēl, hide the words and seal the book until the time of the end. Many shall diligently search and knowledge shall increase.”

Then I, Dani‘ēl, looked and saw two others standing, one on this bank of the river and the other on that bank. And one said to the man dressed in linen, who was above the waters of the river, “How long until the end of these wonders?”

And I heard the man dressed in linen, who was above the waters of the river and he held up his right hand and his left hand to the heavens and swore by Him who lives forever, that it would be for a time, times and half a time. And when they have ended scattering the power of the set-apart people, then all these shall be completed.

And I heard, but I did not understand, so I said, “My master, what is the latter end of these matters?”

And he said, “Go, Dani‘ēl, for the words are hidden and sealed til the time of the end. Many shall be cleansed and made white and refined. But the wrong shall do wrong — and none of the wrong shall understand, but those who have insight shall understand. And from the time that which is continual is taken away and the abomination that lays waste is set up, is one thousand two hundred and ninety days. Blessed is he who is waiting earnestly and comes to the one thousand three hundred and thirty-five days.

But you, go your way until the end. And rest and arise to your lot at the end of the days.”
The Word of Šayyāl that came to Hoshēa son of Be'ēri, in the days of Uzziyāh, Yōtham, Alāz and Ḥizqiyyāh, sovereigns of Yahuḏāh and in the days of Yarōḇ'am son of Yo'ash, sovereign of Yisra’ēl.

The beginning of the Word of Šayyāl with Hoshēa. And Šayyāl said to Hoshēa, “Go, take yourself a woman of whoring and children of whoring, for the land has utterly whored away from Šayyāl.”

So he went and took Gōmer, daughter of Diḇlaiyim and she conceived and bore him a son.

And Šayyāl said to him, “Call his name Yizrē’ēl, for in a little while I shall revenge the bloodshed of Yizrē’ēl on the house of Yēḥu and put an end to the reign of the house of Yisra’ēl.

And it shall be in that day that I shall break the bow of Yisra’ēl in the Valley of Yizrē’ēl.”

And she conceived again and bore a daughter. And He said to him, “Call her name Lo-Ruḥmah, for no longer do I have compassion on the house of Yisra’ēl so as to forgive them at all.

But I shall have compassion on the house of Yahuḏāh and save them by Šayyāl their Elohim and not save them by bow or by sword or battle, by horses or horsemen.”

And she weaned Lo-Ruḥmah and conceived and bore a son,

then He said, “Call his name Lo-Ammi, for you are not My people and I am not for you.

Yet the number of the children of Yisra’ēl shall be as the sand of the sea, which is not measured nor counted. And it shall be in the place where it was said to them, ‘You are not My people,’ they shall be called, ‘You are the sons of the living Ŗĕl.’

And the children of Yahuḏāh and the children of Yisra’ēl shall be gathered together and appoint for themselves one head and shall come up out of the earth, for great is the day of Yizrē’ēl!

“Say to your brothers, ‘O my people,’ and to your sisters, ‘O, compassionate one.’

Strive with your mother, strive, for she is not My wife, nor am I her Husband! Let her put away her whorings from her face and her adulteries from between her breasts, lest I strip her naked and shall set her up as on the day she was born and shall make her like a wilderness and shall set her like a dry land and shall put her to death with thirst.

And I shall not have compassion on her children, for they are the children of whorings.

For their mother has whored, she who conceived them has acted shamelessly. For she said, ‘I go after my lovers, who give me my bread and my water, my wool and my linen, my oil and my drink.’

Therefore, see, I am hedging up your way with thorns and I shall wall her in, so that she does not find her paths.

And she shall pursue her lovers but not overtake them and shall seek them but not find them. Then she shall say, ‘Let me go and return to my first husband, for then it was better for me than now.’

And she did not acknowledge that I gave her grain and new wine and oil and increased her silver and gold which they prepared for Ba’al.

Therefore I shall turn back and shall take my grain in its time and My new wine in its season and I shall take away My wool and My linen covering her nakedness.

And now I shall uncover her shame before the eyes of her lovers and no one shall deliver her from My hand.

And I shall cause all her rejoicing,
her festivals, her New Moons and her Sabbaths, even all her appointed times, to cease,

and lay waste her vines and her fig trees, of which she has said, ‘these are my rewards that my lovers have given me.’ And I shall make them a forest and the beasts of the field shall eat them.

13a And I shall punish her for the days of the Ba’als to which she burned incense and adorned herself with her rings and jewelry and went after her lovers and forgot Me,” declares Ayaz.

14a Therefore, see, I am alluring her and shall lead her into the wilderness and shall speak to her heart,

and give to her vineyards from there and the Valley of Akor as a door of expectation. And there she shall respond as in the days of her youth, as in the day when she came up from the land of Mitsrayim.

16a And it shall be, in that day,” declares Ayaz, “that you call Me ‘My Husband,’ and no longer call Me ‘My Ba’al.’

17a And I shall remove the names of the Ba’als from her mouth and they shall no more be remembered by their name.

And in that day I shall make a covenant for them with the beasts of the field and with the birds of the heavens and with the creeping creatures of the ground, when bow and sword and battle I break from the earth. And I shall make them lie down in safety.

19a And I shall take you as a bride unto Me forever and take you as a bride unto Me in righteousness and in right-ruling and kindness and compassion.

20a And I shall take you as a bride unto Me in trustworthiness and you shall know Ayaz.

21a And it shall be in that day that I answer,” declares Ayaz, “that I answer the heavens and they answer the earth,

and the earth answer the grain and the new wine and the oil and they answer Yizre’ēl.

23a And I shall sow her for Myself in the earth and I shall have compassion on her who had not obtained compassion. And I shall say to those who were not My people, ‘You are My people,’ while they say, “My Elohim!”

3 Then Ayaz said to me, “Go again, love a woman loved by a friend and an adulteress, according to the love of Ayaz for the children of Yisra’ēl, though they are turning to other mighty ones and love their raisin cakes.”

2So I bought her for myself for fifteen pieces of silver and one and one-half hōmers of barley.

3And I said to her, “You are to remain with me many days, you are not to whore, nor become any man’s and so I shall also be towards you.”

4For many days the children of Yisra’ēl are to remain without sovereign and without prince and without slaughtering and without pillar and without shoulder garment or house idols.

5Afterward the children of Yisra’ēl shall return and seek Ayaz their Elohim and Dawi their sovereign, and fear Ayaz and His goodness, in the latter days.

4 Hear the Word of Ayaz, you children of Yisra’ēl, for Ayaz has a case against the inhabitants of the land: “For there is no truth or kindness or knowledge of Elohim in the land.

2“Swearing, lying, murdering, stealing and committing adultery have increased. And bloodshed follows bloodshed.

3Therefore the land mourns and everyone living there languishes, with the beasts of the field and the birds of the heavens. And the fish of the sea are taken away.

4“However, let no one strive or reprove another, for your people are like those striving with a priest.

5a And you shall stumble in the day
and the prophet shall also stumble with you in the night. And I shall make your mother perish.

64“My people have perished for lack of knowledge. Because you have rejected knowledge, I reject you from being priest for Me. Since you have forgotten the Torah of your Elohim, I also forget your children.

74“As they were increased, so they sinned against Me. My esteem they have changed into shame.

84“They eat the sin of My people and lift up their desire to their crookedness. And it shall be: like people, like priest. And I shall punish them for their ways and reward them for their deeds.

104“And they shall eat but not be satisfied, they shall whore but not increase, for they have stopped obeying Ayah.

114“Whoring and wine and new wine enslave the heart.

124“My people ask from their Wood and their Staff declares to them. For a spirit of whorings has led them astray and they went whoring from under their Elohim.

134“They slaughter on the mountaintops and burn incense on the hills, under oak and poplars and terebinth, because its shade is good. Therefore your daughters commit whoring and your brides commit adultery.

144“I would not punish your daughters when they commit whoring, nor your brides when they commit adultery, for the men themselves go aside with whores and offer with cult prostitutes – a people that do not understand are thrust down!

154“Though you are a whore, Yisra’el, let not Yahudah become guilty. Do not come up to Gilgal, nor go up to Béyth Awen, nor swear an oath, saying, ‘As Ayah lives!’

164“For Yisra’el is stubborn, like a stubborn calf. Would Ayah now feed them like a lamb in a broad place?

174“Ephrayim is joined to idols, let him alone.

184“Their drink is sour, they have whored continually. Her rulers wildly loved shame.

194“A wind has bound her up in its wings and they are ashamed because of their slaughterings.

5“Hear this, O priests! And listen, O house of Yisra’el! Give ear, O house of the sovereign! For the judgment is for you, for you have been a snare to Mitspah and a net spread on Tabor.

24“And they have made deep the pit of Shittim, so I reprove them all.

34“I have known Ephrayim and Yisra’el has not been hidden from Me. For now, O Ephrayim, you have whored, Yisra’el is defiled.

40“Their deeds do not allow them to turn back to their Elohim, for the spirit of whorings is among them and they do not know Ayah.

54“And the Excellency of Yisra’el shall witness to his face and Yisra’el and Ephrayim stumble in their crookedness. Yahudah shall also stumble with them.

64“With their flocks and herds they go to seek Ayah, but do not find Him – He has withdrawn from them.

74“They have acted treacherously against Ayah, for they have brought forth strange children. Now a new moon shall devour them with their portions.

84“Blow the ram’s horn in Gib’ah, the trumpet in Ramah! Shout, O Béyth Awen! Behind you, O Binyamin!

94“Ephrayim is laid waste in the day of rebuke. Among the tribes of Yisra’el I shall make known what is certain.

104“The chiefs of Yahudah shall be like those who remove a border – on them I pour out My wrath like water.

114“Ephrayim is oppressed, crushed in judgment, because it pleased him to walk after Tsaw.

124“So I am to Ephrayim like a moth and to the house of Yahudah like rottenness.

134“When Ephrayim saw his sickness and Yahudah saw his wound, then Ephrayim went to Ashshur and
sent to Sovereign Yarēḇ. But he is unable to heal you or to remove the wound from you.

6‘Come and let us turn back to Aṣyāl. For He has torn but He does heal us, He has stricken but He binds us up.

2After two days He shallrevive us, on the third day He shall raise us up, so that we live before Him.

3So let us know, let us pursue to know Aṣyāl. His going forth is as certain as the morning. And He comes to us like the rain, like the latter rain watering the earth.’

4Ephrayim, what would I do with you? Yahudah, what would I do with you? For your trustworthiness is like a morning cloud and like the early dew it goes away.

5Therefore I have hewn them by the prophets, I have slain them by the words of My mouth. And My right-rulings break forth as the light.

6For I delight in kindness and not slaughtering and in the knowledge of Elohim mor than burnt offerings.

7But like Adam they transgressed the covenant. There they acted treacherously against Me.

8Gil'ad is a city of workers of wickedness – tracked up with blood.

9And as bands of robbers lie in wait for a man, so the company of priests murder on the way to Shēḵem, for they have done wickedness.

10I have seen a horrible matter in the house of Yisra’ĕl: the whoring of Ephrayim is there, Yisra’ĕl is defiled.

11Also, a harvest is appointed for you, O Yahudah, when I turn back the captivity of My people.

7“Whenever I would heal Yisra’ĕl, then the crookedness of Ephrayim is uncovered and the evil deeds of Shomeron. For they have wrought falsehood and a thief comes in, a band of robbers raids outside.

2And they do not say to their hearts that I remember all their evil. Now their own deeds have surrounded them, they have been before Me.

3With their evil they make a sovereign glad and rulers with their lies.

4All of them are adulterers, as an oven heated by a baker, who ceases stirring the fire after kneading the dough, until it is leavened.

5In the day of our sovereign rulers became sick, inflamed with wine. He extended his hand with scoffers.

6For they have drawn near, their heart is like an oven. While they lie in wait all the night their baker sleeps. In the morning it burns like a flaming fire.

7All of them are as hot as an oven and they consumed their rulers. All their sovereigns have fallen – not one among them calls on Me.

8Ephrayim mixes himself among the peoples, Ephrayim has become a cake unturned.

9Strangers have devoured his strength but he does not know it. Grey hairs are also sprinkled on him and he does not know it.

10And the Excellency of Yisra’ĕl did witness to his face but they did not return to Aṣyāl their Elohim nor did they seek Him for all this.

11And Ephrayim has become a simple dove without heart, they have called on Mitsrayim, they have gone to Ashshur.

12When they go I spread My net over them, I bring them down like the birds of the heavens, I chastise them as their congregation has heard.

13Woe to them, for they have strayed from Me! destruction to them, because they have transgressed against Me!
And I Myself have ransomed them, yet they have spoken falsehoods against Me,
14 and did not cry out to Me with their heart when they wailed upon their beds. For grain and new wine they assemble themselves; they turn away from Me.
15 And I instructed, I strengthened their arms, but they plot evil against Me.
16 They return, but not to the Most High. They have been like a slack bow. Their rulers fall by the sword for the cursings of their tongue. This is their scorn in the land of Mitsrayim.

8 “Put the ram’s horn to your mouth, like an eagle against the House of HWHY, because they have transgressed My covenant and they have rebelled against My Torah.
2 They cry out to Me, ‘My Elohim – we, Yisra’ĕl, know You!’
3 Yisra’ĕl has rejected what is good, an enemy pursues him.
4 They have made sovereigns, but not from Me. They have made rulers, but I have not known. From their silver and gold they made idols for themselves, so that they are cut off.
5 O Shomeron, your calf has been cast off! My wrath has burned against them. How long shall they be incapable of innocence?
6 For from Yisra’ĕl is even this: a workman made it and it is not Elohim! For the calf of Shomeron is splinters!
7 For they sow the wind and reap the whirlwind. The stalk has no bud, it yields no grain. If it does yield, strangers swallow it up.
8 Yisra’ĕl has been swallowed up. They have now become among the nations as a vessel in which is no pleasure.
9 For they themselves have gone up to Ashshur. A wild donkey alone by itself is Ephrayim, they have hired lovers.
10 Also, although they sold themselves among the nations, this time I shall gather them, when they have suffered for a while from the burden of a sovereign, of rulers.
11 “Since Ephrayim has made many altars for sin, they have been altars for sinning to him.
12 I have written for him numerous matters of My Torah – they were regarded as strange.
13 As for My offerings: they slaughter flesh and they eat. AVA’AL shall not accept them. Now does He remember their crookedness and punish their sins. Let them return to Mitsrayim!
14 “For Yisra’ĕl has forgotten his Maker and has built palaces. And Yahudah has increased walled cities. But I shall send fire upon his cities and it shall devour his strongholds.”

9 O Yisra’ĕl, do not rejoice with exultation like the peoples, for you have whored from your Elohim. You have loved a love-fee at all threshing-floors.
2 Threshing floor and winepress shall not feed them and new wine shall fail in her.
3 They do not pour wine offerings to HWHY, nor are their offerings pleasing to Him – it being like bread of mourners to them, all who eat it are defiled. For their bread is for their life, it does not come into the House of HWHY.
5 What do you do for the appointed meeting and in the day of the festival of AVA’AL?
6 For look, they shall go because of destruction – Mitsrayim gathers them up, Moph buries them, nettles possess their valuables of silver, thorns are in their tents.
7 The days of punishment have come, the days of retribution have come. Yisra’ĕl knows! The prophet is a fool, the ‘man of the Spirit’ is mad, because of the greatness of your crookedness and great is the enmity.
Elohim’s watchman over you, Ephrayim, is the prophet, but a trapper’s snare is in all his ways. Enmity is in the House of his Elohim.

They have deeply corrupted themselves, as in the days of Gib’ah. He remembers their crookedness, He punishes their sins.

I found Yisra’ĕl like grapes in the wilderness. I saw your fathers as the firstfruits on the fig tree in its beginning. They themselves have gone to Ba’al Pe’or and separated themselves to shame and became as abominable as that which they loved.

Ephrayim is like a bird, their esteem has flown away – no birth and none with conception! They have not obeyed Him, so that they obeyed not Him. All their rulers are rebels.

Ephrayim has been smitten, their root has dried up, they yield no fruit. Even if they bear children, I shall put to death the precious ones of their womb.

My Elohim rejects them, because they have not obeyed Him, so that they become wanderers among the gentiles!

Yisra’ĕl is a degenerate vine, he brings forth fruit for himself. As his fruit increased, he increased the altars. And the better his land, the better they made the pillars.

Their heart has been slippery, now they are guilty. He breaks down their altars, He destroys their pillars.

For now they say, “We have no sovereign, because we did not fear YHVH. What would the sovereign do for us?”

They have spoken words, swearing falsely in making a covenant. Therefore judgment shall spring up like poisonous weeds in the furrows of the field.

The inhabitants of Shomeron fear because of the calf of Bêyth Awen. For its people shall mourn for it, as well as its priests who used to rejoice over it, because of its esteem that has departed from it.

It is also brought to Ashshur as a present for Sovereign Yarĕb. Ephrayim does receive shame and Yisra’ĕl is put to shame through his counsel.

Shomeron is cut off, her sovereign is like a twig on the surface of the water.

And the high places of Awen, the sin of Yisra’ĕl, shall be destroyed, thorn and thistle come up on their altars. And they shall say to the mountains, “Cover us!” and to the hills, “Fall on us!”

O Yisra’ĕl, you have sinned from the days of Gib’ah. There they stood! The battle in Gib’ah against the children of perversity did not overtake them.

When I desire, then I bind them. And peoples shall be gathered against them when I bind them for their double guilt.

And Ephrayim is a trained heifer, loving to thresh grain. But I Myself shall pass over her comely neck – I put Ephrayim to the yoke, Yahudah ploughs, Ya’aqob harrows for him.”

Sow for yourselves righteousness, reap according to kindness, break up your tilable ground, it is time to seek YHVH, 'til He comes and rains righteousness on you.

You have ploughed wrongness, you have reaped unrighteousness, you have eaten the fruit of lying, because you trusted in your own way; in your many mighty men.

And uproar shall arise among your people and all your strongholds shall be ravaged as Shalman ravaged Bêyth Arbĕl in the day of battle – a mother dashed in pieces on her children.
15Thus it shall be done to you, O Bêyth Ėl, because of the evil of your wickedness. At dawn the sovereign of Yisra’ĕl is completely cut off!

11”When Yisra’ĕl was a child, I loved him and out of Mitsrayim I called My son.

2But they called to them, so they went from their face. They slaughtered to the Ba’als and burned incense to carved images.

3And I taught Ephrayim to walk, taking them by their arms, but they did not know that I healed them.

4I drew them with ropes of man, with cords of love and I was to them as those who take the yoke from their neck. And I bent down, fed them.

5No, let him return to the land of Mitsrayim and let Ashshur be his sovereign, because they refused to repent!

6And the sword shall whirl in his cities and it shall demolish his gate bars and consume, because of their own counsels.

7My people are bent towards back sliding from Me. Though they call to the Most High, He lifts none of them up.

8How could I give you up, Ephrayim? How could I hand you over, Yisra’ĕl? How could I make you like Admah? How could I set you like Tseboym? My heart turns within Me, all My compassion is kindled.

9I shall not let the heat of My wrath burn, I shall not turn to destroy Ephrayim. For I am Ėl and not man, the Set-apart One in your midst and I shall not come in enmity.

10Let them follow Ayazl. Like a lion He roars. When He roars, then sons shall tremble from the west.

11They shall tremble like a bird from Mitsrayim and like a dove from the land of Ashshur. And I shall let them dwell in their own houses,” declares Ayazl.

12Ephrayim is feeding on wind and pursuing an east wind. All the day he increases falsehood and ruin. And they make a covenant with Ashshur and oil is sent to Mitsrayim.

2And Ayazl has a controversy with Yahudah, to punish Ya’aqob according to his ways, to repay him according to his deeds.

3He took his brother by the heel in the womb and in his strength he strove with Elohim.

4He strove with the Messenger and overcame, he wept and sought His favour. He found Him in Bêyth Ėl and there He spoke to us –

5even Ayazl Elohim of hosts, Ayazl is His remembrance.

6Therefore, return to your Elohim. Guard kindness and right-ruling and wait on your Elohim continually.

7A merchant! In his hand are scales of deceit, he loved to oppress.

8And Ephrayim says, “Indeed, I have become rich, I have found wealth for myself. In all my labours they shall find in me no crookedness that is sin.”

9But I am Ayazl your Elohim since the land of Mitsrayim, again I shall make you dwell in tents as in the days of the appointed time.

10And I have spoken to the prophets and have increased visions. And through the prophets I gave parables.”

11Is Gil’ad wicked? Certainly, they have been false! In Gilgal they have offered bulls. Also their altars are as heaps on a ploughed field.

12And when Ya’aqob fled to the country of Aram, Yisra’ĕl served a wife and for a wife he kept watch.

13And by a prophet Ayazl brought Yisra’ĕl out of Mitsrayim and by a prophet he was watched over.

14Ephrayim has provoked most bitterly. So his Master left his blood-guilt on
him and repaid him for his reproach.

13 When Ephrayim spoke there was trembling, he was lifted up in Yisra’èl. But through Ba’al he became guilty and he died.

And now they sin more and more and make for themselves moulded images from their silver, idols according to their skill, all of them the work of craftsmen. They say of them, “Let the men who slaughter kiss the calves!”

Therefore they shall be like a morning cloud and like dew that goes away early, like chaff blown off from a threshing-floor and like smoke from a window.

But I am your Elohim since the land of Mitsrayim and an Elohim besides Me you shall not know, for there is no Saviour besides Me.

I knew you in the wilderness, in the land of drought.

When they were fed they were satisfied. They were satisfied and their heart was exalted, therefore they forgot Me.

So I am become like a lion to them, like a bear robbed of her young I attack them and rip open the enclosure of their heart. And there I devour them like a lion, a wild beast tear them apart.

You have destroyed yourself, O Yisra’èl, but your help is in Me.

Where is your sovereign now to save you in all your cities and your rulers of whom you said, ‘Give me a sovereign and rulers’?

I gave you a sovereign in My displeasure, but I took him away in My wrath.

The crookedness of Ephrayim is bound up, his sin is hidden.

Pains of a woman in labour shall come upon him. He is not a wise son, for it is not the time that he should delay at the breaking forth of children.

From the power of the grave I ransom them, from death I redeem them. Where is your plague, O Death? Where is your destruction, O Grave?

repentance is hidden from My eyes.

Though he bears fruit among his brothers, an east wind comes, a wind from Ayàl comes up from the wilderness and it dries up his fountain and his spring becomes dry – it plunders a treasure of all desirable objects.

Shomeron is held guilty, for she has rebelled against her Elohim – they fall by the sword, their infants are dashed in pieces and their pregnant women ripped open.

O Yisra’èl, return to Ayàl your Elohim, for you have stumbled by your crookedness.

Take words with you and return to Ayàl. Say to Him, “Take away all crookedness and accept what is good and we render the bulls of our lips.

Ashshur does not save us. We do not ride on horses, nor ever again do we say to the work of our hands, ‘Our mighty ones.’ For the fatherless finds compassion in You.”

I shall heal their backsliding, I shall love them spontaneously, for My displeasure has turned away from him.

I shall be like the dew to Yisra’èl. He shall blossom like the lily and cast out his roots like Lebanon.

His branches shall spread and his splendour shall be like an olive tree and his fragrance like Lebanon.

Those who dwell under his shadow shall return. They shall revive like grain and blossom like the vine and become as fragrant as the wine of Lebanon.

What more has Ephrayim to do with idols? It is I who answer and look after him. I am like a green cypress tree, your fruit comes from Me.”

Who is wise and understands these words, discerning and knows them? For the ways of Ayàl are straight and the righteous walk in them but the transgressors stumble in them.
The Word of **יהוה** that came to Yo’ĕl son of Pethu’ĕl.

2Hear this, you elders and give ear, all you inhabitants of the land! Has this ever been in your days, or even in the days of your fathers?

3Relate it to your children and your children to their children and their children to the generation after them.

4What the gnawing locust left the swarming locust has eaten and what the swarming locust left the crawling locust has eaten and what the crawling locust left the consuming locust has eaten.

5Wake up, you drunkards and weep. And wail, all you drinkers of wine, on account of the new wine, for it has been cut off from your mouth.

6For a nation has come up against My land, strong and innumerable. Its teeth are the teeth of a lion and it has the fangs of a lioness.

7It has laid waste My vine and splintered My fig tree. It has made it entirely bare and cast it away, its branches became white.

8Wail like a maiden girded with sackcloth for the husband of her youth.

9The grain offering and the drink offering have been cut off from the House of **יהוה**. The priests, servants of **יהוה**, have mourned.

10The field is ravaged, the ground has mourned, for the grain is ruined, the new wine has dried up, the oil fails.

11The farmers are ashamed, the vinedressers wail over the wheat and over the barley, for the harvest of the field is destroyed.

12The vine has dried up and the fig tree droops, pomegranate, also palm and apple tree, all the trees of the field are dried up, because joy has dried up among the sons of men.

13Gird yourselves and lament, you priests. Wail, you attendants of the altar. Come, lie all night in sackcloth, you attendants of my **אלהים**. For the grain offering and the drink offering are withheld from the house of your **אלהים**.

14Set apart a fast. Call an assembly, gather the elders, all the inhabitants of the land, into the House of **יהוה** your **אלהים** and cry out to **יהוה**.

15Alas for the day! For the day of **יהוה** is near and it comes as destruction from the Almighty.

16Is not the food cut off before our eyes, joy and gladness from the House of our **אלהים**?

17The seed has rotted under their clods, storehouses are laid waste, grainaries are broken down, for the grain has withered.

18How the beasts moan! The herds of cattle are restless, because they have no pasture. The flocks of sheep also perish.

19I cry to You, **יהוה**, for fire has consumed the pastures of the wilderness and a flame has set on fire all the trees of the field.

20Even the beasts of the field cry out to You, for the water streams are dried up and fire has consumed the pastures of the wilderness.

2Blow a ram’s horn in Tsiyon and sound an alarm in My set-apart mountain! Let all the inhabitants of the earth tremble, for the day of **יהוה** is coming, for it is near:

2a a day of darkness and gloom, a day of clouds and thick darkness, like the morning clouds spread over the mountains – a people many and strong, the like of whom has never been, nor shall there ever be again after them, to the years of many generations.
16Gather the people, set the assembly apart, assemble the elders, gather the children and nursing babes. Let a bridegroom come out from his room and a bride from her dressing room.

17Let the priests, servants of  Yahweh, weep between the porch and the altar. And let them say, “Spare Your people, O  Yahweh and do not give Your inheritance to reproach, for the gentiles to rule over them. Why should they say among the peoples, ‘Where is their Elohim?’”

18And let  Yahweh be jealous for His land and spare His people.

19And let  Yahweh answer and say to His people, “See, I am sending you the grain and the new wine and the oil and you shall be satisfied by them. And no longer do I make you a reproach among the gentiles.

20“And the Northerner I shall remove far from you and drive him away into a dry and deserted land, with his face toward the eastern sea and his rear toward the western sea. And his stench shall come up and his smell rise, for he has done greatly.”

21Do not fear, O soil, be glad and rejoice, for  Yahweh has done greatly!

22Do not fear, you beasts of the field, for the pastures of the wilderness shall spring forth and the tree shall bear its fruit, the fig tree and the vine shall yield their strength.

23And you children of Tsiyon, be glad and rejoice in  Yahweh your Elohim, for He shall give you the Teacher of Righteousness and cause the rain to come down for you, the former rain and the latter rain, as before.

24And the threshing-floors shall be filled with grain and the vats shall overflow with new wine and oil.

25“Then I shall repay you the years that the swarming locust has eaten, the crawling locust and the consuming locust and the gnawing locust, My great army which I sent among you.

26Then you shall eat – eat and be satisfied – and shall praise
the Name of Ayaz your Elohim, who has done with you so wondrously. And My people shall never be put to shame.

And you shall know that I am in the midst of Yisra’el, and that I am Ayaz your Elohim and there is no one else. And My people shall never be put to shame.

And after this it shall be that I pour out My Spirit on all flesh. Your sons and your daughters shall prophesy, your old men dream dreams, your young men see visions.

And also on the male servants and on the female servants I shall pour out My Spirit in those days. And I shall give signs in the heavens and upon the earth: blood and fire and columns of smoke,

the sun is turned into darkness and the moon into blood, before the coming of the great and awesome day of Ayaz.

And it shall be that everyone who calls on the Name of Ayaz shall be delivered. For on Mount Tsiyon and in Yerushalayim there shall be an escape as Ayaz has said and among the survivors whom Ayaz calls.

3 “For look, in those days and at that time, when I turn back the captivity of Yahu and Yerushalayim,

then I shall gather all gentiles and bring them down to the Valley of Yehoshaphat. And I shall enter into judgment with them there for My people, My inheritance Yisra’el, whom they have scattered among the gentiles and they have divided up My land.

And they have cast lots for My people and have given a young man for a whore and sold a girl for wine and drank it.

And also, what are you to Me, O Tsor and Tsidon and all the coasts of Philistia? Are you repaying Me? And if you are repaying Me, I would swiftly and speedily return your reward on your own head.

For you have taken My silver and My gold and brought My treasures into your temples,

and the people of Yahu and the people of Yerushalayim you have sold to the sons of Yawan, to remove them far from their borders.

See, I am stirring them up out of the place to which you have sold them and I shall return on your own head what you have done,

and shall sell your sons and your daughters into the hand of the people of Yahu and they shall sell them to the Sheba’ites, to a nation far off. For Ayaz has spoken.

Proclaim this among the gentiles, “Prepare for battle! Wake up the mighty men, let all the men of battle draw near, let them come up.

Beat your ploughshares into swords and your pruning-hooks into spears, let the weak say, ‘I am strong.’ ”

Hasten and come, all you gentiles and gather together all around. O Ayaz, let Your mighty men come down here.

Let the gentiles be aroused and come up to the Valley of Yehoshaphat. For there I shall sit to judge all the gentiles on every side.

Put in the sickle, for the harvest has grown ripe. Come, go down, for the winepress is filled, the vats overflow, for their evil is great.”

Crowds, crowds in the valley of decision! For the day of Ayaz is near in the valley of decision.

Sun and moon shall become dark and stars shall withdraw their brightness.

And Ayaz shall roar from Tsiyon and give forth His voice from Yerushalayim. And the heavens and earth shall shake, but Ayaz shall be a refuge for His people and a stronghold for the children of Yisra’el.

Then you shall know that I am Ayaz your Elohim, dwelling in Tsiyon, My set-apart mountain. And Yerushalayim shall be set-apart and foreigners shall not pass through her again.
And it shall be in that day that the mountains drip with new wine and the hills flow with milk. And all the streams of Yahudah shall be flooded with water and a fountain flow from the House of Ayaz and water the wadi Shittim.

Mitsrayim shall become a ruin and Edom a ruin, a wilderness, because of violence done to the people of Yahudah, whose innocent blood they shed in their land.

But Yahudah shall dwell forever and Yerushalayim to all generations.

And I shall avenge their blood, which I have not avenged. And Ayaz shall be dwelling in Tsiyon!”
1 The words of Amos, who was among the herdsmen of Tekoa, which he saw concerning Yisra’el in the days of Uzziah sovereign of Yahuḏah and in the days of Yarob’am son of Yo’ash, sovereign of Yisra’el, two years before the earthquake.

2 And he said, “HWHY roars from Tsiyono and gives forth His voice from Yerushalayim. And the pastures of the shepherds shall mourn and the top of Karmel shall wither.”

3 Thus said HWHY, “For three transgressions of Damascus and for four, I do not turn it back, because they threshed Gil’aḏ with threshing implements of iron.

4 But I shall send fire upon the house of Ḥaza’el and it shall consume the palaces of Ben-Hadad.

5 And I shall break the bar of Damascus and cut off the inhabitant from the Valley of Awen and the one who holds the sceptre from Bĕyth-Ĕḏen. And the people of Aram shall go exiled to Qir,” said HWHY.

6 Thus said HWHY, “For three transgressions of Azzah and for four, I do not turn it back, because they took into exile an entire exile, to surrender it to Eḏom.

7 But I shall send fire upon the wall of Azzah and it shall consume its palaces.

8 And I shall cut off the inhabitant from Ashdod and the one who holds the sceptre from Ashqelon. And I shall turn My hand against Eqrōn and the remnant of the Philistines shall perish,” said the Master HWHY.

9 Thus said HWHY, “For three transgressions of Tsor and for four, I do not turn it back, because they surrendered an entire exile to Edom and did not remember the brotherly covenant.

10 But I shall send fire upon the wall of Tsor and it shall consume its palaces.”

11 Thus said Ṣayz, “For three transgressions of Edom and for four, I do not turn it back, because he pursued his brother with the sword and cast off all compassion. And his displeasure tore incessantly and he kept his wrath forever.

12 But I shall send fire upon Tĕman and it shall consume the palaces of Botsrah.”

13 Thus said Ṣayz, “For three transgressions of the children of Ammon and for four, I do not turn it back, because they ripped open the pregnant women in Gil’aḏ, to enlarge their border.

14 So I shall kindle a fire upon the wall of Rabbah and it shall consume its palaces, with a shout in the day of battle, with a storm in the day of the whirlwind.

15 And their sovereign shall go into exile, he and his heads together,” said Ṣayz.

2 Thus said Ṣayz, “For three transgressions of Mo’āḇ and for four, I do not turn it back, because he burned the bones of the sovereign of Eḏom to lime.

21 But I shall send fire upon Mo’āḇ and it shall consume the palaces of Qeriyoth. And Mo’āḇ shall die amid uproar, with a cry and with the sound of a ram’s horn.

22 And I shall cut off the judge from its midst and slay all its heads with him,” said Ṣayz.

23 Thus said Ṣayz, “For three transgressions of Yahuḏah and for four, I do not turn it back because they have rejected the Torah of Ṣayz and did not guard His laws. And their lies after which their fathers walked lead them astray.
But I shall send fire upon Yahudah and it shall consume the palaces of Yerushalayim.”

Thus said Ayal, “For three transgressions of Yisra’el and for four, I do not turn it back, because they sell the righteous for silver and the poor for a pair of sandals,

who crush the head of the poor ones in the dust of the earth and turn aside the way of the meek. And a man and his father go in to the same girl, to defile My set-apart Name.

And they lie down by every altar on garments taken in pledge and in the house of their mighty one they drink the wine of those who have been fined.

Yet I destroyed the Amorite before them, whose height was like the height of the cedars. And he was as strong as the oaks, yet I destroyed his fruit from above and his roots from beneath.

And I brought you up from the land of Mitsrayim and led you forty years through the wilderness, to possess the land of the Amorite.

And I raised up some of your sons as prophets and some of your young men as Nazirites. Not so? O you children of Yisra’el?” declares Ayal.

But you made the Nazirites drink wine and commanded the prophets saying, ‘Do not prophesy!’

See, I am weighed down by you, as a wagon is weighed down when filled with sheaves.

And a place to flee shall perish from the swift and the strong not strengthen his power and the mighty not save his life,

and he who handles the bow not stand and the swift of foot not save, nor he who rides a horse save his life,

and the bravest among the mighty flee naked, in that day,” declares Ayal.

Hear this word that Ayal has spoken against you, O children of Yisra’el, against the entire clan which I brought up from the land of Mitsrayim, saying,

You alone have I known of all the clans of the earth, therefore I punish you for all your crookednesses.”

Would two walk together, without having met?

Does a lion roar in the forest, when he has no prey? Does a young lion give forth his voice out of his den unless he has caught?

Does a bird fall into a snare on the earth, where there is no trap for it? Does a snare spring up from the earth, if it has not captured prey?

If a ram’s horn is blown in a city, do the people not tremble? If there is calamity in a city, shall not Ayal have done it?

For the Master Ayal does no matter unless He reveals His secret to His servants the prophets.

A lion has roared! Who is not afraid? The Master Ayal has spoken! Who would not prophesy?

Cry out at the palaces in Ashdo and at the palaces in the land of Mitsrayim and say, ‘Gather on the mountains of Shomeron and see the many unrests in her midst and the oppressed ones within her.

But they do not know to do what is right,’ declares Ayal, ‘these who store up plunder and loot in their palaces.’”

Therefore thus said the Master Ayal, “An enemy, even all around the land! And he shall bring down your strength from you and your palaces shall be plundered.”

Thus said Ayal, “As a shepherd rescues from the mouth of a lion two legs or a piece of an ear, so are the children of Yisra’el who dwell in Shomeron to be rescued – in the corner of a bed and on the edge of a couch!

Hear and witness against the house of Ya’aqob,” declares the Master Ayal, the Elohim of hosts.

For in the day I visit Yisra’el for their transgressions, I shall also punish concerning the altars of Bëyth El.
And the horns of the altar shall be broken and they shall fall to the ground. 

And I shall smite the winter house along with the summer house. And the houses of ivory shall perish and the great houses shall be swept away,” declares Ayaz.

4 Hear this word, you cows of Bashan, who are on the mountain of Shomer, who are oppressing the poor, who are crushing the needy, who are saying to their masters, “Bring wine, let us drink!”

2 The Master Ayaz has sworn by His set-apartness, “See, days are coming upon you when He shall take you away with hooks and your descendants with fish-hooks,

3 and let you go out at the breaches, each woman before her and you shall be cast out toward Harmon,” declares Ayaz.

49 Come to Bêyth Ėl and transgress, to Gilgal, increase transgression. And bring your slaughterings every morning, your tithes every three days.

5 “And burn an offering of thanksgiving with leaven, proclaim voluntary offerings, loudly. For you have loved this, you children of Yisra’ēl!” declares the Master Ayaz.

6“And I also gave you cleanness of teeth in all your cities and lack of bread in all your places. But you did not turn back to Me,” declares Ayaz.

7“And I also withheld rain from you, three months before the harvest. Then I would send rain on one city and on another city I would not send rain. One part was rained upon and where it did not rain the part would dry up.

8“Then two or three cities would wander to another city to drink water, but they were not satisfied. But you did not turn back to Me,” declares Ayaz.

9“I have smitten you with blight and with mildew. The creeping locust devoured your many gardens and your vineyards and your fig trees and your olive trees. But you did not turn back to Me,” declares Ayaz.

10“I have sent among you a plague in the way of Mitsrayim. I have slain your young men with a sword, along with your captured horses. And I made the stench of your camps come up into your nostrils. But you did not turn back to Me,” declares Ayaz.

11“I have overthrown some of you, as Elohim overthrew Sedom and Amorah and you were like a burning stick plucked from the burning. But you did not turn back to Me,” declares Ayaz.

12Therefore I am doing this to you, O Yisra’ēl. And because I do this to you, prepare to meet your Elohim, O Yisra’ēl!”

13For look, He who forms mountains and creates the wind and who declares to man what His thought is and makes the morning darkness and who treads the high places of the earth, Ayaz Elohim of hosts is His Name.

5 Hear this word which I take up against you, this lamentation, O house of Yisra’ēl:

2 The maiden of Yisra’ēl has fallen, not to rise again. She lies forsaken on her land, with no one to lift her up.

3 For thus said the Master Ayaz, “The city that goes out by a thousand has a hundred left and that which goes out by a thousand has ten left to the house of Yisra’ēl.”

4 For thus said Ayaz to the house of Yisra’ēl, “Seek Me and live,

5 but do not seek Bêyth Ėl, nor enter Gilgal, nor pass over to Be’ĕrsheba. For Gilgal shall certainly go into exile and Bêyth Ėl become a non-entity.

6“Seek Ayaz and live, lest He break out like fire upon the house of Yosêph and shall consume it, with no one to quench it in Bêyth Ėl.
7“O you who are turning right-ruling to wormwood and have cast down righteousness to the earth!”
8He who made Kimah and Kesil and who turns the shadow of death into morning and darkened day into night, who is calling for the waters of the sea and pours them out on the face of the earth – ʼAYAL is His Name –
9who is flashing forth destruction upon the strong, so that destruction comes upon the stronghold.
10They hated the one who reproves in the gate and they despise the one who speaks the truth.
11Therefore, because you trample on the poor and take grain taxes from him – you have built houses of hewn stone but you are not going to dwell in them, you have planted pleasant vineyards but not drink wine from them.
12For I know your transgressions are many and your sins are great, afflicting the righteous and accepting bribes and turning aside the poor at the gate.
13Therefore the wise keep silent at that time, for it is an evil time.
14Seek good and not evil, so that you live. And let ʼAYAL Elohim of hosts be with you, as you have spoken.
15Hate evil and love good and set up right-ruling in the gate. It might be that ʼAYAL Elohim of hosts shows favour to the remnant of Yoseph.
16Therefore ʼAYAL Elohim of hosts, ʼAYAL, said this, “There is wailing in all open squares and in all the streets they say, ‘Alas! Alas!’ and shall call the farmer to mourning and skilled lamenters to wailing.
17And in all vineyards there is wailing, for I pass through your midst,” said ʼAYAL.
18Woe to you who are longing for the day of ʼAYAL! What does the day of ʼAYAL mean to you? It is darkness and not light,
19as when a man flees from a lion and a bear shall meet him; or entered his house, rested his hand on the wall and a serpent shall bite him.
20Is not the day of ʼAYAL darkness and not light? Is it not very dark, with no brightness in it?
21“I have hated, I have despised your festivals and I am not pleased with your assemblies.
22“Though you offer Me burnt offerings and your grain offerings, I do not accept them, nor do I look on your fattened peace offerings.
23“Take away from Me the noise of your songs, for I do not hear the sound of your stringed instruments.
24“And let right-ruling roll on like water and righteousness like a mighty stream.
25“You brought Me slaughterings and meal offerings in the wilderness for forty years, O house of Yisra’el,
26but you took up Sikkuth your sovereign and Kiyyun, your idols, your astral mighty ones, which you made for yourselves!
27“Therefore I shall send you into exile beyond Damascus,” said ʼAYAL Elohim of hosts – His Name.

6 Woe to those at ease in Tsiyon and those trusting in Mount Shomeron, the distinguished ones among the chief of the nations, to whom the house of Yisra’el comes!
2Pass over to Kalneh and see and from there go to Ḥamath the great. Then go down to Gath of the Philistines. Are you better than these reigns, or is their border greater than your border?
3You who are putting off the day of evil, yet bring near the seat of violence,
4who are lying on beds of ivory and are stretched out on your couches and are eating lambs from the flock and calves from the midst of the stall,
5who are singing to the sound of the harp, having composed songs for themselves like Dawid,
6who are drinking wine from bowls and anoint with the finest ointments, yet they have not been pained over the breach of Yoseph!
Therefore they shall now go into exile, with the first of the exiles and the feasting of the stretched-out ones shall cease!

The Master Ayaz has sworn by Himself, Ayaz Elohim of hosts declares, “I am loathing the pride of Ya‘aqob and I have hated his palaces. Therefore I shall deliver up the city and all that is in it.”

And it shall be, that if ten men remain in one house, they shall die.

And if a relative, or his undertaker, brings the remains out of the house, he shall say to one inside the house, “Is anyone with you?” and he says, “No,” then he shall say, “Hush!” For we have not remembered the Name of Ayaz!

For look, Ayaz is commanding and He shall smite the great house with breaches and the little house with clefts. Do horses run on a rock? Does one plough it with oxen? For you have turned right-ruling into poison and the fruit of righteousness into wormwood,

You who are rejoicing over a matter of naught, who say, “Have we not taken horns for ourselves by our own strength?”

For look, I am raising up a nation against you, O house of Yisra’ēl,” declares Ayaz Elohim of hosts, “and they shall oppress you from the entrance of Hamath to the wadi Araḇah.”

This is what the Master Ayaz showed me and see, He was forming locust swarms at the beginning of the late crop. And see, it was the late crop after the mowings of the sovereign.

And it came to be, when they had finished eating the grass of the land, that I said, “O Master Ayaz, forgive, I pray! How does Ya‘aqob survive, for he is small?”

Ayaz relented concerning this. “It shall not be,” said Ayaz.

This is what the Master Ayaz showed me and see, the Master Ayaz was calling to contend by fire and it consumed the great deep and did consume the portion,

and I said, “O Master Ayaz, please stop! How does Ya‘aqob survive, for he is small?”

Ayaz relented concerning this. “This shall not be either,” said the Master Ayaz.

This is what He showed me and see, Ayaz stood on a wall made with a plumbline, with a plumb-line in His hand,

and Ayaz said to me, “Amos, what do you see?” And I said, “A plumb-line.” And Ayaz said, “See, I am setting a plumb-line in the midst of My people Yisra’ēl, no longer do I pardon them.

And the high places of Yitshaq shall be laid waste and the set-apart places of Yisra’ēl shall be destroyed. And I shall rise with the sword against the house of Yaroḇ’am.”

Then Amatsyah the priest of Bēyth Ėl sent to Yaroḇ’am sovereign of Yisra’ēl, saying, “Amos has conspired against you in the midst of the house of Yisra’ēl. The land is not able to endure all his words,

for this is what Amos said, ‘Yaroḇ’am shall die by the sword and Yisra’ēl certainly be exiled from their own land.’ ”

And Amatsyah said to Amos, “Go, you seer! Flee to the land of Yahudah and eat bread and prophesy there,

but do not prophesy any more at Bēyth Ėl, for it is the sovereign’s set-apart place and it is the house of the reign.”

And Amos answered and said to Amatsyah, “I am not a prophet, nor am I a son of a prophet, for I am a herdsman and a grower of sycamore figs. But Ayaz took me from behind the flock and Ayaz said to me, ‘Go, prophesy to My people Yisra’ēl.’

And now, hear the Word of Ayaz. You are saying, ‘Do not prophesy against Yisra’ēl and do not drop words against the house of Yitshaq.’

Therefore thus said Ayaz, ‘Your
8 This is what the Master Ayāl showed me and see, a basket of summer fruit.

2And He said, “Amos, what do you see?” And I said, “A basket of summer fruit.” And Ayāl said to me, “The end has come upon my people Yisra’el, no longer do I pardon them.

3“And the songs of the hēkal shall be wailing in that day,” declares the Master Ayāl, “many dead bodies everywhere, thrown into any place – hush!”

4Hear this, you who are swallowing up the needy, to do away with the poor of the land,

5saying, “When does the New Moon pass so that we sell grain and the Sabbath so that we trade our wheat, to make the ēphah small and the sheqel large and to falsify the scales by deceit, to buy the poor for silver and the needy for a pair of sandals and sell the chaff of the wheat?”

6Ayāl has sworn by the Excellency of Ya’aqob, “I shall never forget any of their works.

7Ayāl has sworn by the Excellency of Yisra’el, ‘I shall command the serpent and it shall bite them.

8“Shall the land not tremble for this and everyone mourn who dwells in it? And all of it shall swell like the River, heave and subside like the River of Mitsrayim.

9And it shall be in that day,” declares the Master Ayāl, “that I shall cause the sun to go down at noon and shall darken the earth on a day of brightness,

10and shall turn your festivals into mourning and all your songs into lamentation and bring sackcloth on all loins and baldness on every head and shall make it like mourning for an only son and its end like a day of bitterness.

11“See, days are coming,” declares the Master Ayāl, “that I shall send a hunger in the land, not a hunger for bread, nor a thirst for water, but for hearing the Words of Ayāl.

12“And they shall wander from sea to sea and from north to east – they shall diligently search, seeking the Word of Ayāl, but they shall not find it.

13“In that day the pretty maidens and strong young men shall faint from thirst,

14those swearing by the guilt of Shomeron, who say, ‘As your mighty one lives, O Dan!’ and, ‘As the way of Be’ērsheba lives!’ And they shall fall and never rise again.”

9 I saw Ayāl standing by the altar and He said, “Smite the column head, so that the thresholds shake and break them off by the head, all of them. And the last of them I slay with the sword. Not one of them flees gets away and not one fugitive of them escapes.

2“If they dig into the grave, from there my hand does take them; and if they climb up to the heavens, from there I bring them down.

3“And if they hide themselves on top of Karmel, from there I shall search and take them. And if they hide from before My eyes at the bottom of the sea, from there I shall bring them down.

4“And if they go into captivity before their enemies, from there I shall command the serpent and it shall take them.

5“And if they go into captivity before their enemies, from there I shall command the sword and it shall slay them. And I shall set My eyes on them for evil and not for good.”

5And the Master Ayāl of hosts is He who touches the earth so that it melts and all who dwell in it mourn and all of it come up like the River and subside like the River of Mitsrayim –

6who is building His upper room in the heavens and has founded His firmament on the earth, who is calling for the waters of the sea and pours them out on the face of the earth – Ayāl is His
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Name.

7-8 Are you not like the people of Kush to Me, O children of Yisra’ĕl?” declares Ayāl. “Did I not bring up Yisra’ĕl from the land of Mitsrayim and the Philistines from Kaphtor and Aram from Qir?

8-9 Look, the eyes of the Master Ayāl are on the sinful reign, and I shall destroy it from the face of the earth, except that, I do not completely destroy the house of Ya’aqoḇ,” declares Ayāl.

9-10 For look, I am commanding and I shall sift the house of Yisra’ĕl among all the gentiles, as one sifts with a sieve, yet not a grain falls to the ground.

10-11 All the sinners of My people are going to die by the sword, those who are saying, ‘Evil does not overtake us nor meet us.’

11-12 In that day I shall raise up the booth of Dawiḏ which has fallen down. And I shall repair its breaches and raise up its ruins. And I shall build it as in the days of old,

12-13 so that they possess the remnant of Edom and all the gentiles on whom My Name is called,” declares Ayāl who does this.

13-14 Look, the days are coming,” declares Ayāl, “that the ploughman shall overtake the reaper and the treader of grapes him who sows seed. And the mountains shall drip new wine and all the hills melt.

14-15 And I shall turn back the captivity of My people Yisra’ĕl. And they shall build the waste cities and inhabit them. And they shall plant vineyards and drink wine from them and shall make gardens and eat their fruit.

15-16 And I shall plant them on their own soil and not uproot them any more from their own soil I have given them,” said Ayāl your Elohim!
The vision of Obadiah: This is what the Master Ḥayyāl said concerning Edom. We have heard a report from Ḥayyāl and a messenger has been sent among the nations, saying, “Arise and let us rise up against her for battle!”

2

See, I have made you small among the nations, you are greatly despised.

3

The pride of your heart has deceived you, who dwell in the clefts of the rock, whose dwelling is high, who say in your heart, ‘Who shall bring me down to the ground?’

4

Though you rise high as the eagle and though you set your nest among the stars, from there I shall bring you down,” declares Ḥayyāl.

If thieves came to you, if robbers by night, how ruined you would have been! Would they not steal till they had enough? If grape-gatherers had come to you, would they not leave gleanings?

5

How Ḥayyāl shall be searched out! His hidden treasures shall be sought out!

6

All your allies shall send you forth to the border, your friends shall deceive you and overpower you. They make your bread a snare under you, without you discerning it!

7

In that day,” declares Ḥayyāl, “I shall destroy the wise men from Edom and discernment from the mountains of Ḥayyāl!

8

Your mighty men shall be discouraged, O Ṭēman, so that everyone from the mountains of Ḥayyāl is cut off by slaughter.

Because of your violence against your brother Ya’aqob, let shame cover you. And you shall be cut off forever.

In the day that you stood on the other side, in the day that strangers took captive his wealth, when foreigners entered his gates and cast lots for Yerushalayim, you also were like one of them!

And you should not have looked on your brother’s day in the day of his estrangement, nor rejoiced over the children of Yahudah in the day of their destruction, nor made your mouth great in the day of distress,

nor have entered the gate of My people in the day of their calamity, nor looked down on their evil in the day of their calamity, nor have seized their wealth in the day of their calamity,

nor have stood at the parting of the way to cut off his fugitives, nor handed over his survivors in the day of distress.

For the day of Ḥayyāl is near upon all the gentiles. As you have done, it shall be done to you, your reward shall come back on your own head.

For as you have drunk on my set-apart mountain, so do all the gentiles drink continually. And they shall drink and shall swallow and they shall be as though they had never been.

But on Mount Tsiyon there shall be an escape and they shall be set-apart. And the house of Ya’aqob shall possess their possessions.

And the house of Ya’aqob shall be a fire and the house of Yosēph a flame, but the house of Ḥayyāl for stubble. And they shall burn among them and they shall consume them, so that no survivor is left of the house of Ḥayyāl.” For Ḥayyāl has spoken.

And they shall possess the South with the mountains of Ḥayyāl and low country with the Phīlistīnes. They shall possess the fields of Ephrayim and the fields of Shomerōn and Binyamin with Gil’ad,

and the exiles of this host of the children of Yisra’el possess that of the Kenanites as far as Tsarephath and the exiles of Yerushalayim who are in Sepharad possess the cities of the South.

And saviours shall come to Mount Tsiyon to judge the mountains of Ḥayyāl. And the reign shall belong to Ḥayyāl.
And the Word of the Lord came to Yonah son of Amittai, saying,

1 “Arise, go to Ninewĕh, the great city and cry out against it, for their evils have come up before Me.”

2 But Yonah rose up to flee to Tarshish from the presence of the Lord and went down to Yapho and found a ship going to Tarshish. And he paid the fare and went down into it, to go with them to Tarshish from the presence of the Lord.

3 And the Lord sent out a great wind on the sea and there was a great storm on the sea, so that the ship was thought to be broken up.

4 And the seamen were afraid and each one cried out to his mighty one and threw the cargo which was in the ship into the sea, to Lighten the load. But Yonah had gone down into the lowest parts of the ship and he lay down and was fast asleep.

5 And the captain came to him and said to him, “What do you mean, sleeper? Arise, cry out to your Elohim, if so be that Elohim shall think about us, so that we do not perish.”

6 And they said to each other, “Come and let us cast lots, so that we know for whose sake this evil has come upon us.” So they cast lots and the lot fell on Yonah.

7 And they said to each other, “Come and let us cast lots, so that we know for whose sake this evil has come upon us.” So they cast lots and the lot fell on Yonah.

8 And he said to him, “Please explain to us! For whose sake is this evil upon us? What is your occupation? And where do you come from? What is your country? And from what people are you?”

9 And he said to them, “I am a Hebrew. And I am fearing the Lord, the Elohim of the heavens, who made the sea and the dry land.”

10 And the men were exceedingly afraid and said to him, “Why have you done this?” For the men knew that he fled from the presence of the Lord, for he had informed them.

11 And they said to him, “What are we to do to you to make the sea calm for us?” For the sea was growing more stormy.

12 And he said to them, “Take me and throw me into the sea, so that the sea becomes calm for you. For I know that this great storm is because of me.”

13 However, the men rowed hard to bring the ship to land, but were unable, for the sea continued to grow more stormy against them.

14 And they cried out to the Lord and said, “We pray, O Lord, please, let us not perish for this man’s life and do not lay on us innocent blood. For You, O Lord, have done as it pleased You.”

15 Then they took Yonah and threw him into the sea and the sea stopped raging.

16 And the men feared the Lord exceedingly and brought an offering to the Lord and made vows.

17 But the Lord appointed a great fish to swallow Yonah. And Yonah was in the stomach of the fish three days and three nights.

And Yonah prayed to the Lord his Elohim from the stomach of the fish.

2 And he said, “I called to the Lord because of my distress and He answered me. From the stomach of the grave I cried and You heard my voice.

3 For You threw me into the deep, into the heart of the seas and the floods surrounded me. All Your breakers and Your waves passed over me.

4 So I said, ‘I have been driven away from Your eyes. Would I ever look again toward Your set-apart Hĕḵal?’

5 Waters encompassed me, unto life, the deep closed around me, weeds were wrapped around my head.
And let each one turn from his evil way and from the violence that is in his hands.

9“When my life fainted within me, I remembered Avaz. And my prayer went up to You, into Your set-apart Hēkal.

8Those observing false worthlessnesses forsake their own kindness.

9“But I offer to You with the voice of thanksgiving, I pay what I have vowed. Deliverance is of Avaz.”

10Then Avaz spoke to the fish and it vomited Jonah on the dry land.

And the Word of Avaz came to Jonah the second time, saying,

2“Arise, go to Ninewēh, that great city and proclaim to it the message that I am speaking to you.”

3And Jonah arose and went to Ninewēh, according to the Word of Avaz. Now Ninewēh was a great city before Elohim, of three day’s journey.

4And Jonah began to go in to the city on the first day’s walk. And he cried out and said, “Yet forty days and Ninewēh shall be overthrown!”

5And the men of Ninewēh believed in Elohim and proclaimed a fast and put on sackcloth, from the greatest to the least of them.

6And the word reached the sovereign of Ninewēh, so he arose from his throne and took off his robe and covered himself with sackcloth and sat in ashes.

7And he proclaimed and said throughout Ninewēh, “By decree of the sovereign and his nobles: No man or beast, herd or flock, shall taste whatever – let them not eat, let them not even drink water.

8“But let man and beast be covered with sackcloth and call mightily to Elohim.

And it greatly displeased Jonah and he was griefed.

2And he prayed to Avaz and he said, “Please, Avaz, was this not what I said while I was in my own land? For I know that You are an Ėl showing favour and compassionate, patient and of great kindness and relenting from doing evil.

3And now, O Avaz, please take my life from me, for it is better for me to die than to live!”

4And Avaz said, “Are you right to be displeased?”

5Then Jonah went out of the city and sat on the east side of the city and made himself a shelter there and sat under it in the shade, to see what would become of the city.

6And Avaz Elohim appointed a plant and made it come up over Jonah, to be a shade for his head to deliver him from his discomfort. And Jonah greatly rejoiced over the plant.

7But as morning dawned the next day Elohim appointed a worm which attacked the plant so that it withered.

8And it came to be when the sun came up, that Elohim appointed a scorching east wind and the sun smote on Jonah’s head, so that he grew faint and asked for his life to die and said, “It is better for me to die than to live.”

9And Elohim said to Jonah, “Have you rightly become displeased over the plant?”
And he said, “I have rightly become displeased, even to death!”

10 And HWHY said, “You felt sorry for the plant for which you have not laboured, nor made it grow, which came up in a night and perished in a night.

11 And should I not pardon Ninewěh, that great city, in which are more than one hundred and twenty thousand beings who have not known their right hand from their left and much cattle?”
1 The Word of Ayaz that came to Mikah of Moresheth in the days of Yotham, Ahaz, Hizqiyyah, sovereigns of Yahudah, which he saw concerning Shomeron and Yerushalayim.

2 Hear, all you peoples! Listen, O earth and all who are in it! And let the Master Ayaz be a witness against you – Ayaz from His set-apart Hêkal.

3 For look, Ayaz is coming out of His place, and He shall come down and shall tread on the high places of the earth.

4 And the mountains shall melt under Him, and the valleys be cleft as wax before the fire, as waters poured down a steep place.

5 All this is for the transgression of Ya’aqob and for the sins of the house of Yisra’el. What is the transgression of Ya’aqob? Is it not Shomeron? And what are the high places of Yahudah? Are they not Yerushalayim?

6 And I shall make Shomeron a heap in the field, places for planting a vineyard. And I shall pour down her stones into the valley and uncover her foundations.

7 All her carved images shall be beaten in pieces and all her idols I shall lay waste, for she gathered it from the hire of a whore and they shall return to the hire of a whore.”

8 Because of this I lament and howl. I go stripped and naked. I make a lamentation like jackals and a mourning like ostriches.

9 For her wounds are incurable. For it has come to Yahudah, it has come to the gate of My people, to Yerushalayim.

10 Do not declare it in Gath, weep not at all in Bêyth Aphrah, roll yourself in the dust.

11 Pass by in nakedness and shame, you inhabitant of Shaphir. The inhabitant of Tsa’anan has not gone out. The lamentation of Bêyth Ètsel takes from you its standing place.

12 Though the inhabitants of Maroth waited for good, yet evil came down from Ayaz to the gate of Yerushalayim.

13 O inhabitant of Lakish, harness the chariot to the horse – she was the beginning of sin to the daughter of Tsiyon – for the transgressions of Yisra’el were found in you.

14 Therefore you shall give parting gifts to Moresheth Gath, the houses of Akzib becoming a deception to the sovereigns of Yisra’el.

15 Again I shall bring a dispossessor to you, O inhabitant of Marêshah. The esteem of Yisra’el shall come to Adullam.

16 Make yourself bald and cut off your hair for the children of your delight. Enlarge your baldness like an eagle, for they shall be exiled from you.

2 Woe to those plotting wickedness and working out evil upon their beds! In the light of the morning they practise it, because it is in the might of their hand.

2 And they coveted fields and seized them, also houses and took them away. And they oppressed a man and his house, a man and his inheritance.

3 Therefore thus said Ayaz, “See, against this clan I am planning evil, from which you do not remove your necks, nor walk proudly, for this is a time of evil.

4 In that day one shall lift up a proverb against you and he shall lament with
a bitter lamentation and shall say, ‘We have been utterly ravaged! He changes the inheritance of my people. How He removes it from me! He apportions our fields to the backslider.’”

5Therefore you shall have no one in the assembly of ayəl to divide the land by lot.

6You do not preach, they preach. They do not preach to these, reproaches are not turned back.

7Are you called ‘House of Ya‘aqob’? Has the Spirit of ayəl been limited? Are these His doings? Do not My words do good to the one walking uprightly?

8And lately My people have risen up as an enemy. You strip off the robe with the garment from those who trust you, as they pass by – those returning from battle.

9You have driven the women of My people from their pleasant houses. You have taken away My splendour from their children forever.

10Arise and go, for this is not your rest, because uncleanness destroys and the destruction is grievous.

11If a man walking after wind and falsehood has lied: ‘I preach to you of wine and of strong drink,’ he shall be the ‘preacher’ of this people!

12I shall certainly gather all of you, O Ya‘aqob, I shall bring together the remnant of Yisra‘el, put them together like sheep of the fold, like a flock in the midst of their pasture, they being noisy because of men.

13The breach-maker shall go up before them. They shall break out and pass through the gate and go out by it and their sovereign pass before them, with ayəl at their head!”

3Then I said, “Hear now, O heads of Ya‘aqob and you rulers of the house of Yisra‘el: Should you not know right-ruling,

2you who are hating good and loving evil, tearing away the skin from My people and the flesh from their bones,

3and who have eaten the flesh of My people and stripped off their skin and have broken their bones and have cut it up as into a pot, like flesh in the cooking pot?”

4Therefore, when they cry to ayəl He does not answer them and hides His face from them at that time, as they have made their deeds evil.

5Thus said ayəl concerning the prophets who lead my people astray, who are biting with their teeth and have called out, “Peace!” They even set-apart a battle against him who does not give for their mouths.

6Therefore it shall be night to you without vision and darkness to you without divination. The sun shall go down on the prophets and the day shall be dark for them.

7And the seers shall be ashamed and the diviners embarrassed. And they shall all cover their lips, for there is no answer, O Elohim.

8But truly I am filled with power, with the Spirit of ayəl and with right-ruling and with might, to declare to Ya‘aqob his transgression and to Yisra‘el his sin.

9Hear this, please, you heads of the house of Ya‘aqob and you rulers of the house of Yisra‘el, who despise right-ruling and distort all that is straight, those building up Tsiyon with bloodshed and Yerushalayim with unrighteousness.

10Her heads judge for a bribe, her priests teach for pay, and her prophets divine for a price. Yet they lean on ayəl and say, “Is not ayəl in our midst? Evil does not come upon us.”

12Therefore, because of you, Tsiyon is ploughed like a field and Yerushalayim becomes heaps and the mountain of the House like a wooded height.
mountains and shall be exalted above the hills and peoples shall flow to it.  
2And many nations shall come and say, “Come and let us go up to the mountain of Ayāl, to the House of the Elohim of Ya’aqob and let Him teach us His ways and let us walk in His paths. For out of Tsiyon comes forth the Torah and the Word of Ayāl from Yerushalayim.”  
3And He shall judge among many peoples and reprouse strong nations afar off. They shall beat their swords into ploughshares and their spears into pruning hooks – nation shall not lift up sword against nation, neither teach battle any more.  
4But each one shall sit under his vine and under his fig tree, with no one to make them afraid, for the mouth of Ayāl of hosts has spoken.  
5For all the peoples walk, each one in the Name of his mighty one, but we walk in the Name of Ayāl our Elohim forever and ever.  
6“In that day,” declares Ayāl, “I gather the lame and I bring together the outcast and those whom I have afflicted.  
7And I shall make the lame a remnant and the outcast a strong nation. And Ayāl shall reign over them in Mount Tsiyon, from now on and forever.  
8“And you, O tower of the flock, stronghold of the daughter of Tsiyon, it shall come to you, the former rule shall come, the reign of the daughter of Yerushalayim.”  
9Now why do you cry aloud? Is there no sovereign in you? Has your counsellor perished? For pain has gripped you like a woman in labour.  
10Be in pain and deliver, O daughter of Tsiyon, like a woman in labour. For now you are to leave the city and you shall dwell in the field. And you shall go to Babel, there you shall be delivered, there Ayāl shall redeem you from the hand of your enemies.  
11And now, many gentiles shall be gathered against you, who are saying, “Let her be defiled and let our eyes look upon Tsiyon!”  
12But they do not know the thoughts of Ayāl nor do they understand His counsel. For He has gathered them like sheaves to the threshing-floor.  
13“Arise and thresh, O daughter of Tsiyon, for I make your horn iron and your hooves bronze. And you shall beat many peoples into pieces and I shall seclude their gain to Ayāl and their wealth to the Master of all the earth.”

5
Now you are raided, O daughter of raiders, a siege has been laid against us. They strike the Judge of Yisra’ĕl with a rod on the cheek.  
22But you, Bēyth Leḥem Ephrathah, you who are little among the clans of Yahuḏah, out of you shall come forth to Me the One to become Ruler in Yisra’ĕl. And His comings forth are of old, from everlasting.”  
3Therefore He shall give them up, until the time that she who is in labour has given birth and the remnant of His brothers return to the children of Yisra’ĕl.  
4And He shall stand and shepherd in the strength of Ayāl in the excellency of the Name of Ayāl His Elohim. And they shall dwell, for at that time He shall be great, to the ends of the earth.  
5And this shall be peace. When Ashshur comes into our land and when he treads in our palaces, we shall raise against him seven shepherds and eight leaders of men.  
6And they shall shepherd the land of Ashshur with the sword and the land of Nimrod at its entrances. And He shall deliver us from Ashshur, when he comes into our land and when he treads within our borders.  
7And the remnant of Ya’aqob shall be in the midst of many peoples, as dew from Ayāl, as showers on the grass, which do not wait for man nor delay for the sons of men.  
8And the remnant of Ya’aqob shall be
among the gentiles, in the midst of many peoples, like a lion among the beasts of a forest, like a young lion among flocks of sheep, who, if he passes through, shall both tread down and shall tear and there is no one to deliver.

9Let your hand be lifted up against your adversaries and all your enemies be cut off.

10“And it shall be in that day,” declares yHWH, “that I shall cut off your horses out of your midst and I shall destroy your chariots.

11And I shall cut off the cities of your land and I shall pull down all your strongholds.

12And I shall cut off witchcrafts out of your hand and let you have no magicians.

13And I shall cut off your carved images and your pillars from your midst, so that you no longer bow down to the work of your hands.

14And I shall pluck your Ashērim out of your midst and I shall destroy your cities.

15And I shall take vengeance in wrath and rage on the gentiles who did not obey.”

6Hear now what yHWH is saying, “Arise, strive with the mountains and let the hills hear your voice:

2Hear, O you mountains, the controversy of yHWH and you everlasting foundations of the earth! For yHWH has a controversy with His people and He shall reprove Yisra’ĕl.

3My people, what have I done to you and how have I wearied you? Answer Me,

4for I brought you up from the land of Mitsrayim and I ransomed you from the house of bondage. And I sent Mosheh, Aharon and Miryam before you.

5My people, remember, please, what Balaq sovereign of Mo’ab counselled and what Bil’am son of Be’or answered him, from Shittim to Gilgal, in order to know the righteousness of yHWH.”

6With what shall I come before yHWH, bow myself before the high Elohim? shall I come before Him with burnt offerings, with calves a year old?

7Is yHWH pleased with thousands of rams or ten thousand rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my being?

8He has declared to you, O man, what is good. And what does yHWH require of you but to do right and to love kindness and to walk humbly with your Elohim?

9The voice of yHWH cries to the city – and let sound wisdom see Your Name! “Hear the Rod and Him who appointed it!

10“Are there still treasures of wrongness in the house of the wrong and the short measure that is an abomination?”

11Would I be innocent with wrong scales and with a bag of false weights?

12For her rich men are filled with cruel unrighteousness and her inhabitants have spoken falsehood and their tongue is deceit in their mouth.

13So I also, I shall smite you with a grievous wound, to lay you waste because of your sins:

14You shall eat but not be satisfied and your inside be empty. And you shall store up but not save and what you save I shall give to the sword.

15You shall sow but not reap, you shall tread the olives but not anoint yourselves with oil and make sweet wine but not drink wine.

16For the laws of Omri are strictly observed and all the works of the house of Ahab and you walk in their counsels. Therefore I give you for a ruin and your inhabitants for a hissing and let you bear the reproach of My people.”

7Woe to me! For I am as gatherings of summer fruit, as gleanings of the grape harvest. There is no cluster to eat. My being has desired the first-ripe fruit.

2The kind one has perished from the
earth and there is no one straight among men. All of them lie in wait for blood, everyone hunts his brother with a net.

3Both hands are on the evil, to do it well. The prince asks for gifts, the judge seeks a bribe and the great man speaks the desire of his being. And they weave it together.

4The best of them is like a prickly plant, the most straight is sharper than a thorn hedge. The day of your watchman and your punishment has come, now is their confusion.

5Trust no friend, rely on no companion, guard the doors of your mouth from her who lies in your bosom.

6For son is despising father, daughter rises up against her mother, daughter-in-law against her mother-in-law, the enemies of a man are the men of his own house.

7As for me, I look to Elohim, I wait for the Elohim of my deliverance, my Elohim does hear me.

8Do not rejoice over me, O my enemy. When I have fallen I have risen, when I sit in darkness Elohim is a light to me.

9I bear the displeasure of Elohim, for I have sinned against Him, until He pleads my case and shall execute right-ruling for me, until He brings me out into the light and I look on His righteousness.

10And let my enemy see it and let shame cover her who said to me, “Where is Elohim your Elohim?” Let my eyes look on her: now she is trampled down like mud in the streets.

11The day for building your walls! Let the decree go far and wide in that day – that day when they come to you from Ashshur and the besieged cities of Mitsrayim and from the siege to the River and from sea to sea and mountain to mountain.

12But the earth shall become a waste because of those who dwell in it and for the fruit of their deeds.

13Shepherd Your people with Your rod, the flock of Your inheritance, who dwell alone in a forest, in the midst of Karmel. Let them feed in Bashan and Gil’ad, as in days of old.

15“As in the days when you came out of the land of Mitsrayim, I shall let him see wonders.”

16Let the gentiles see and be ashamed of all their might, let them put their hand over their mouth, let their ears be deaf.

18Who is an El like You – taking away crookedness and passing over the transgression of the remnant of His inheritance? He shall not retain His wrath forever, for He Himself delights in kindness.

19He shall turn back, He shall have compassion upon us, He shall trample upon our crookednesses! And You throw all our sins into the depths of the sea!

20You give truth to Ya’aqob, kindness to Abraham, which You swore to our fathers from the days of old!
1 The message concerning Ninewēh. The book of the vision of Naḥum the Elqoshite.

2 Ḥayāl is a jealous and revenging Ėl, Ḥayāl is a revenger and a possessor of wrath. Ḥayāl takes vengeance on His adversaries and He watches for His enemies.

3 Ḥayāl is patient and great in power, but by no means leaves unpunished. Ḥayāl has His way in the whirlwind and in the storm and the clouds are the dust of His feet.

4 He is rebuking the sea and dries it up. And all the floods He has made dry, Bashan and Karmel are withering and the flower of ḫḇōn is languishing.

5 Mountains have shaken before Him and the hills have melted. And the earth is lifted up at His presence and the world and all who dwell in it.

6 Who does stand before His rage? Who rises up in the heat of His displeasure? His wrath is poured out like fire and the rocks have been broken by Him.

7 Ḥayāl is good, as a stronghold in the day of distress. And He knows those who take refuge in Him.

8 With an overwhelming flood He makes a complete end of the place of NinewĀh and darkness pursues His enemies.

9 What do you plot against Ḥayāl? He makes a complete end of it. Distress does not rise up a second time.

10 Though they are as entangled thorns and as drunkards with their drink, they shall be consumed like stubble thoroughly dried.

11 From you came forth one who plots evil against Ḥayāl, a counsellor of Beliya'al.

12 Thus said Ḥayāl, “Though they are strong and many, even so, they shall be cut off and pass away.

Though I have afflicted you, I afflict you no more.

13 “So now I break his yoke from you and tear off your shackles.”

14 And Ḥayāl has commanded concerning you, “Your name shall no longer be sown. From the house of your mighty ones I shall cut off the carved and moulded image and appoint your grave, for you have been of no account.”

15 See, on the mountains the feet of him who brings the besorah, who proclaims peace! O Yahudah, observe your festivals and perform your vows. For Beliya'al shall no more pass through you. He has been cut off completely.

2 He who breaks in pieces has come up before your face. Guard the ramparts! Watch the way! Strengthen your loins and your power greatly!

2 For Ḥayāl shall turn back the splendour of Ya'qob like the splendour of Yisra'ēl, for the emptiers have emptied them out and ruined their vine branches.

3 The shields of his mighty men have become red, the men of battle are in scarlet. The chariots are like flaming torches in the day of his preparation and the cypresses shall be shaken.

4 The chariots dash about in the streets, they rush one another in the broad ways. They look like flaming torches, they run like lightning.

5 He remembers his noble ones, they stumble in their walk, they hurry to her walls and the defence is prepared.

6 The river gates have been opened and the palace is melted.

7 And it is established: she shall be exiled, she shall be led away. And her female servants are moaning as with the voice of doves, beating on their breasts.

8 And Ninewēh of old was like a pool of water, now they flee away. Stop!
Stop!” they cry, but no one turns back.

9Plunder the silver! Plunder the gold! There is no limit to the treasure—a wealth of all precious objects.

10She is empty, even emptiness and waste! And the heart has melted and the knees have knocked together and much pain is in all loins and all their faces have become flushed.

11Where is the den of the lions and the feeding place of the young lions, where the lion, the lioness and the lion’s cub walked, with no one to disturb them?

12The lion tore in pieces enough for his cubs and strangled for his lionesses and filled his caves with prey and his dens with torn prey.

13“See, I am against you,” declares Ayah of hosts, “and I shall burn your chariots in smoke and the sword devour your young lions. And I shall cut off your prey from the earth and no longer is the voice of your messengers heard.”

3Woe to the city of blood! All of it is a lie, filled with plunder, the prey is not lacking.

2The sound of a whip and the sound of rattling wheels, of galloping horses, of jolting chariots,

3mounted horsemen with bright sword and glittering spear and many wounded and a mass of dead bodies and no end of corpses, they stumble over the corpses—

4because of the many whorings of the well-favoured whore, the mistress of sorceries, who sells nations by her whorings and clans by her sorceries.

5“See, I am against you,” declares Ayah of hosts, “and I shall lift up your skirts over your face, shall show nations your nakedness and reigns your shame.

6I shall cast abominations upon you, treat you as foolish and make a spectacle of you.

7And it shall be that all who see you flee from you and say, ‘Ninewēh is laid waste! Who does mourn for her?’ Where do I seek comforters for you?”

8Are you better than No Ammon, who dwelt by the Nile-streams, with waters around her, whose rampart was like the sea, whose wall was like the sea?

9Kush and Mitsrayim were her strength, even unlimited. Put and Luḇim were your helpers.

10Yet she was exiled, she went into captivity. At the head of every street her young children were dashed to pieces. Lots were cast for her esteemed men and all her great men were bound in chains.

11You too are to become drunk, you are to go into hiding. You too are to seek refuge from the enemy.

12All your strongholds are fig trees with ripened figs, when shaken they shall fall into the mouth of the eater.

13See, your people in your midst are women! The gates of your land shall be opened wide to your enemies. Fire shall consume your gate bars.

14Draw for yourself water for the siege! Strengthen your defences! Go into the clay and tread the mortar, lay hold of the brick mould!

15There a fire shall consume you, a sword cut you off, eat you up like a locust. Make yourself many like the locust and like the swarming locust!

16You have increased your merchants more than the stars of the heavens. The locust shall strip off and fly away.

17Your officials are like the locusts and your marshals are like the great grasshoppers, which settle in the hedges on a cold day—when the sun rises they flee away and the place where they are is unknown.

18Your shepherds have slumbered, O sovereign of Ashshur, your nobles lie down to rest. Your people are scattered on the mountains and no one gathers them.

19Your injury has no healing, your wound is grievous. All who hear news of you shall clap their hands over you. For over whom did your evil not pass continually?

20You give truth to Ya’aqob, kindness to Abraham, which You swore to our fathers from the days of old!
1 The message which the prophet Habaqquq saw.

2 Why do You show me wickedness and cause me to see perversity? For ruin and violence are before me. And there is strife and contention arises.

3 Therefore the Torah ceases and right-ruling never goes forth. For the wrong hem in the righteous, so that right-ruling comes out twisted.

4 Look among the nations and see and be amazed, be amazed! For a work is being wrought in your days which you would not believe if it were told.

5 See, I am raising up the Chaldeans, a bitter and hasty nation, who is going through the breadth of the earth, to possess dwelling places that are not theirs.

6 Their horses shall be swifter than leopards and more fierce than evening wolves. And their horsemen shall charge ahead and their horsemen come from afar. They fly as the eagle, rushing to eat.

7 All of them come for violence, the direction of their faces is like the east wind and they gather captives like sand.

8 And would You make men like fish of the sea, like creeping creatures that have no ruler over them?

9 The wicked foe has pulled all of them up with a hook, caught them in his net and gathers them in his dragnet. Therefore he rejoices and exults.

10 Therefore he offers to his net and burns incense to his dragnet, for by them is his portion fat and his food is rich.

11 Therefore he therefore to keep on emptying his net and slaying nations without sparing?

2 I stand at my watch and station myself on the watch-tower and wait to see what He says to me and what to answer when I am reproved.

2 And answered me and said, “Write the vision and inscribe it on tablets, so that he who reads it runs.

3 For the vision is yet for an appointed time, and it speaks of the end and does not lie. If it lingers, wait for it, for it shall certainly come, it shall not delay.

4 See, he whose being is not upright in him is puffed up. But the righteous one lives by his steadfastness.

5 And also, because wine betrays him, a man is proud and he does not stay at home. Because he enlarges his appetite as the grave and he is like death and is not satisfied and gathers to himself all nations and heaps up for himself all peoples.

6 Shall not all these lift up a proverb against him and a mocking riddle against him and say,
‘Woe to him who increases what is not his! ‘Til when is he to load on himself many pledges’?

Do not your creditors rise up suddenly? And those who make you tremble wake up and you be plunder for them?

Because you have plundered many nations, all the remnant of the people shall plunder you, because of men’s blood and doing violence to the land, to the city and to all who dwell in it.

Woe to him who is getting evil gain for his house, in order to set his nest on high, to escape the clutches of evil!

You have counselled shame for your house, to cut off many peoples and your being is sinning.

For a stone from the wall cries out and a beam from the timbers answers it.

Woe to him who builds a town by blood and establishes a city by unrighteousness!

See, it is not from Aviy of hosts that peoples labour only for fire and nations weary themselves for naught,

for the earth shall be filled with the knowledge of the esteem of Aviy, as the waters cover the sea!

Woe to him who gives drink to his neighbour, pouring out your wineskin and also making him drunk – in order to look on their nakedness!

You shall be filled with shame instead of esteem. Drink, you too and be exposed as uncircumcised! The cup of the right hand of Aviy shall come around to you and great shame upon your esteem.

For the violence done to Lebanon is to overwhelm you – and the ravaging of beasts by which you made them afraid – because of men’s blood and the violence to the land, to the city and of all who dwell in it.

Of what use shall a carved image be? For its maker has carved it: a moulded image and teacher of falsehood! For the maker trusts what he has made: to make dumb idols!

Woe to him who says to wood, ‘Awake!’ to silent stone, ‘Arise!’ Is it a teacher? See, it is overlaid with gold and silver and there is no spirit at all inside it.

But Aviy is in His set-apart Hēkal. Let all the earth be silent before Him.”

3 A prayer of Ḫaḇaqquq the prophet, on Shigionoth.

O Aviy, I have heard your report, I was afraid.

O Aviy, renew Your work in the midst of the years!

Make it known in the midst of the years.

In wrath remember compassion.

Eloah comes from Tēman, And the Set-apart One from Mount Paran. Selah.

His splendour shall cover the heavens, And His praise shall fill the earth.

And the brightness is as the light, He has rays from His hand, And there His power is hidden.

Before Him goes pestilence, And a burning flame goes forth at His feet.

He shall stand and measure the earth. He shall look and shake the nations.

And the ancient mountains are shattered, The age-old hills shall bow.

His ways are everlasting.

I saw the tents of Kushan under sorrow, The curtains of the land of Midyan tremble.

Shall Aviy burn against the rivers? Is Your displeasure against the rivers, Is Your wrath against the sea, That You ride on Your horses, Your chariots of deliverance?

You uncover Your bow, The oaths of the rod of the Word. Selah.

You cut through the earth with rivers. The mountains shall see You, they tremble.
The storm of water shall pass over.  
The deep shall give forth its voice,  
It shall lift up its hands.  
11Sun, moon shall stand still in their places. Like light Your arrows fly,  
Like lightning is Your glittering spear.  
12You step through the earth in rage,  
You thresh the gentiles in wrath.  
13You shall go forth to save Your people, To save Your Anointed.  
You shall smite the Head from the house of the wrong, By laying bare from foundation to neck. Selah.  
14You shall pierce with his own arrows The head of his leaders. They stormed along to scatter me, Rejoicing as if to devour the poor in secret.  
15You shall tread the sea with Your horses, The foaming of many waters.  
16I heard and my body trembled,  
My lips quivered at the sound, Rottenness came into my bones.  
And I trembled within myself, That I might rest for the day of distress, To come upon the people who would attack us.  
17Though the fig tree does not blossom and there is no fruit on the vine, The yield of the olive has failed, And the fields brought forth no food, The flock has been cut off from the fold and there is no herd in the stalls,  
18Yet I exult in יהוה, I rejoice in the Elohim of my deliverance.  
19יהוה the Master is my strength. And He makes my feet like those of deer, And makes me walk on my high places.  
To the chief singer with my stringed instruments.
The Word of the Lord which came to Tsephanyah son of Kushi, son of Gedalyah, son of Amaryah, son of Hizqiyyah, in the days of Yoshiyahu son of Amon, sovereign of Yahudah.

24“I shall snatch away all from the face of the earth,” declares the Lord—
25“I snatch away man and beast, I snatch away the birds of the heavens and the fish of the sea and the stumbling-blocks, with the wrong, when I shall cut off man from the face of the earth,” declares the Lord.

4And I shall stretch out My hand against Yahudah and against all the inhabitants of Yerushalayim and cut off every trace of Ba’al from this place, the names of the idolatrous priests, with the priests,
5and those bowing down to the host of the heavens on the house-tops and those bowing themselves, swearing by the Lord and swearing by Malkam;
6and those who turn away from following the Lord and who have not sought the Lord or inquired of Him.

7Hush! in the presence of the Master. For the day of the Lord is near, for the Lord has prepared a slaughter, He has set-apart His invited ones.

8And it shall be, in the day of the slaughter of the Lord, that I shall punish the rulers and the sons of the sovereign and all such as are clad in foreign garments.

9And I shall punish on that day all who leap over the threshold, who fill their masters’ houses with violence and deceit.

10And on that day there shall be,” declares the Lord, “the sound of a cry from the Fish Gate and of a howling from the Second Quarter and of a great crashing from the hills.

11“Howl, you inhabitants of Ma’keth, for all the merchant people shall be silenced, all those weighing out silver shall be cut off.

12And at that time it shall be, that I search Yerushalayim with lamps and punish the men who are settled on their dregs, who say in their heart, ‘Ayaz does no good, nor does He evil.’

13And their wealth shall become plunder and their houses laid waste. And they shall build houses but not inhabit them and they shall plant vineyards but not drink their wine.”

14Near is the great day of the Lord, near and hurrying greatly, the noise of the day of the Lord. Let the mighty man then bitterly cry out!

15That day is a day of wrath, a day of distress and trouble, a day of waste and ruin, a day of darkness and gloominess, a day of clouds and thick darkness,
16a day of ram’s horn and alarm — against the walled cities and against the corner towers.

17“And I shall bring distress on men and they shall walk like blind men — because they have sinned against Ayaz and their blood shall be poured out like dust and their flesh like dung.”

18Neither their silver nor their gold shall be able to deliver them in the day of the wrath of the Lord. And by the fire of His jealousy all the earth shall be consumed, for He makes a sudden end of all those who dwell in the earth.

2Gather together, gather together, O nation without shame,
before the decree is born – the day shall pass on like chaff – before the burning wrath of Ayâl comes upon you, before the day of wrath of Ayâl comes upon you!

Seek Ayâl, all you meek ones of the earth, who have done His right-ruling. Seek righteousness, seek meekness, if so be that you are hidden in the day of wrath of Ayâl.

For Azzah is abandoned and Ashqelon laid waste, Ashdod is driven out at noonday and Ekron is uprooted.

Woe to the inhabitants of the seacoast, the nation of the Kerethites! The Word of Ayâl is against you, O Kena’an, land of the Philistines, “And I shall destroy you, so that there is no inhabitant.”

And the seacoast shall be pastures, shepherds’ meadows and enclosures for flocks.

And the coast shall be for the remnant of the house of Yahudah. They shall feed their flocks on it, at evening they lie down in the houses of Ashqelon. For Ayâl their Elohim shall visit them and turn back their captivity.

I have heard the reproach of Mo’ab and the revilings of the children of Ammon, with which they have reproached My people and exalted themselves against their borders.

Therefore, as I live,” declares Ayâl of hosts, the Elohim of Yisra’el, “Mo’ab shall be like Sedom and the children of Ammon like Amorah – a possession for weeds and a pit of salt and a waste forever, the remnant of My people plunder them and the rest of My nation possess them.”

This is what they get for their pride, because they have reproached and exalted themselves against the people of Ayâl of hosts.

Ayâl shall be awesome to them, for He shall make all the mighty ones of the earth to shrivel, while all the coastlands of the nations bow down to Him, each one from his place.

You too, O Kushites, are to be slain by My sword.”

And He shall stretch out His hand against the north and destroy Ashshur and make Nineweh a waste, as dry as a wilderness.

And droves shall lie down in her midst, every beast of the nation, both pelican and bittern lodge in the tops of her columns, a voice singing at the window, ruin be at the threshold, for the cedar work is exposed.

This is the exultant city that is dwelling in safety, that said in her heart, “I am it and there is none but me.” How has she become a waste, a place for beasts to lie down! Everyone who passes by her whistles and shakes his fist.

Woe to her who is rebellious and defiled, the oppressing city!

She did not obey the voice, she did not accept instruction, she did not trust in Ayâl, she did not draw near to her Elohim.

Her rulers in her midst are roaring lions, her judges are evening wolves, they shall leave no bone until morning.

Her prophets are reckless, treacherous men. Her priests have profaned the set-apart place, they have done violence to the Torah.

Ayâl is righteous in her midst, He does no unrighteousness. Morning by morning He brings His right-ruling to light, it has not been lacking, yet the unrighteous one knows no shame.

I have cut off nations, their corner towers are in ruins. I have made their streets deserted, with no one passing by. Their cities are destroyed, without man, without inhabitant.

“I have said, ‘Only fear Me, accept instruction.’ And her dwelling would not be cut off, all that I have appointed for her. But they rose up early, they corrupted all their deeds.

Therefore wait for Me,” declares Ayâl, “until the day I rise up for plunder. For My judgment is to gather nations, to assemble reigns,
to pour out on them My rage, all my burning wrath. For by the fire of My jealousy all the earth shall be consumed.

9"For then I shall turn unto the peoples a clean lip, so that they all call on the Name of אָיָּל, to serve Him with one shoulder.

10"From beyond the rivers of Kush my worshippers, the daughter of My dispersed ones, shall bring My offering.

11In that day you shall not be put to shame for any of your deeds in which you have transgressed against Me, for then I shall remove from your midst your proud exulting ones and you shall no more be haughty in My set-apart mountain.

12"But I shall leave in your midst an oppressed and poor people and they shall trust in the Name of אָיָּל.

13"The remnant of Yisra’ĕl shall do no unrighteousness and speak no falsehood, nor is a tongue of deceit found in their mouth. For they shall feed their flocks and lie down, with none to frighten them.”

14Shout for joy, O daughter of Tsiyon! Shout, O Yisra’ĕl! Be glad and rejoice with all your heart, O daughter of Yerushalayim!

15אָיָּל has turned aside your judgments. He has faced your enemy. The Sovereign of Yisra’ĕl, אָיָּל, is in your midst. No longer need you fear evil.

16In that day it shall be said to Yerushalayim, “Do not fear, Tsiyon, do not let your hands be weak.

17"אָיָּל your Elohim in your midst, is mighty to save. He rejoices over you with joy, He is silent in His love, He rejoices over you with singing.”

18"I shall gather those who grieve about the appointed place, who are among you, to whom its reproach is a burden.

19"See, I am dealing with all those afflicting you at that time. I shall save the lame and gather those who were cast out.

And I shall give them for a praise and for a Name in all the earth where they were put to shame.

20"At that time I shall bring you in, even at the time I gather you, for I shall give you for a name and for a praise, among all the peoples of the earth, when I turn back your captivity before your eyes,” said אָיָּל.
1 In the second year of Dareyawesh the sovereign, in the sixth month, on the first day of the month, the Word of Ayaz came by Haggai the prophet to Zerubbabel son of She’alti’ël, governor of Yahudah and to Yahusha son of Yehotsadaq, the high priest, saying,

2Thus spoke Ayaz of hosts, saying, ‘This people have said, “The time has not come, the time the House of Ayaz is to be built.”’

3Then the Word of Ayaz came by Haggai the prophet, saying,

4“Is it time for you yourselves to dwell in your panelled houses and this House be in ruins?”

5And now, thus said Ayaz of hosts, “Consider your ways!

6“You have sown much, but brought in little; eat, but do not have enough; drink, but you are not filled with drink; clothe yourselves, but no one is warm; and he who earns wages, earns wages to put into a bag with holes.”

7Thus said Ayaz of hosts, “Consider your ways!

8Go up to the mountain and you shall bring wood and build the House. And I will be pleased with it and let Me be esteemed,” said Ayaz.

9“When you looked for much, then see, it came to little. And when you brought it home, I would blow on it. Why?” declares Ayaz of hosts. “Because of My House which lies in ruins, while each of you runs to his own house.

10Therefore the heavens above you have withheld the dew and the earth has withheld its fruit.

11“And I called for a drought on the land and on the mountains and on the grain and on the new wine and on the oil and on whatever the ground brings forth and on man and on livestock and on all the labour of the hands.”

12Then Zerubbabel son of She’alti’ël and Yahusha son of Yehotsadaq, the high priest, with all the remnant of the people, obeyed the voice of Ayaz their Elohim and the words of Haggai the prophet, as Ayaz their Elohim had sent him. And the people feared the presence of Ayaz.

13And Haggai, the messenger of Ayaz, spoke the message of Ayaz to the people, saying, “I am with you, declares Ayaz.”

14And Ayaz stirred up the spirit of Zerubbabel son of She’alti’ël, governor of Yahudah and the spirit of Yahusha son of Yehotsadaq, the high priest and the spirit of all the remnant of the people. And they came and worked on the House of Ayaz of hosts, their Elohim,

15on the twenty-fourth day of the sixth month, in the second year of Dareyawesh the sovereign.

2In the seventh month, on the twenty first of the month, the Word of Ayaz came by Haggai the prophet, saying,

2“Speak, please, to Zerubbabel son of She’alti’ël, governor of Yahudah and to Yahusha son of Yehotsadaq, the high priest and to the remnant of the people, saying,

3’Who is there left among you who saw this House in its former esteem? And how do you see it now? Is it not in your eyes as naught when compared to it?

4‘And now, be strong, Zerubbabel,’ declares Ayaz. ‘And be strong, Yahusha, son of Yehotsadaq, the high priest. And be strong, all you people of the land,’ declares Ayaz, ‘and work. For I am with you,’ declares Ayaz of hosts—

5the Word that I covenanted with you when you came out of Mitsrayim and My Spirit is remaining in your midst,
do not fear!’

6 For thus said YHWH of hosts, ‘Once more, in a little while and I am shaking the heavens and earth, the sea and dry land.

7 And I shall shake all the nations and they shall come to the Delight of all the nations and I shall fill this House with esteem,’ said YHWH of hosts.

8 The silver is Mine and the gold is Mine,’ declares YHWH of hosts.

9 Let the esteem of this latter House be greater than the former,’ said YHWH of hosts. ‘And in this place I give peace,’ declares YHWH of hosts.

10 On the twenty-fourth of the ninth month, in the second year of Dəreyawesh, the Word of YHWH came unto Hagga the prophet, saying,

11 Thus said YHWH of hosts, ‘Now, ask the priests concerning the Torah, saying,

12 If one bears set-apart meat in the fold of his garment and with the edge he touches bread or stew, or wine or oil, or any food, is it set-apart?’ And the priests answered and said, ‘No.’

13 And Hagga said, ‘If one defiled by a dead body touches any of these, is it defiled?’ And the priests answered and said, ‘It is defiled.’

14 And Hagga answered and said, ‘So is this people and so is this nation before Me,’ declares YHWH, ‘and so is every work of their hands. And whatever they bring near there is defiled.

15 But now, please consider, from this day onward: Before a stone was laid on a stone in the Hĕḵal of YHWH,

16 since those days – one came to a heap of twenty ēphahs and there were ten; one came to the winepress to draw out fifty baths from the press and there were twenty –

17 I smote you with blight and mildew and hail in all the labours of your hands and their was none of you with Me,’ declares YHWH.

18 Consider now from this day forward, from the twenty-fourth day of the ninth month, from the day that the foundation of the Hĕḵal of YHWH was laid,
In the eighth month of the second year of Dareyawesh, the Word of AYAZ came to Zekaryah son of Bereḵyah, son of Iddo the prophet, saying,

‘AYAZ was very wroth with your fathers.

And you shall say to them, ‘Thus said AYAZ of hosts, “Turn back to Me,” declares AYAZ of hosts, “and I shall turn back to you,” declares AYAZ of hosts.

‘Do not be like your fathers, to whom the former prophets proclaimed, saying, ‘Thus said AYAZ of hosts, “Turn back now from your evil ways and your evil deeds.”’ But they did not obey or give heed to Me,” declares AYAZ.

Your fathers, where are they? And the prophets, do they live forever?

‘But My words and My laws, which I commanded My servants the prophets, did they not overtake your fathers?’ ‘Then they turned back and said, ‘As AYAZ of hosts planned to do to us, according to our ways and according to our deeds, so He has done with us.’”’

On the twenty-fourth day of the eleventh month, which is the month Shebat, in the second year of Dareyawesh, the Word of AYAZ came to Zekaryah son of Bereḵyahu, son of Iddo the prophet, saying,

‘I looked at night and saw a man riding on a red horse and he was standing among the myrtle trees in the shade. And behind him were horses: red, sorrel and white.’

And I said, “My master, what are these?” And the messenger who was speaking to me said to me, “Let me show you what they are.”

And the man who stood among the myrtle trees answered and said, “They are the ones AYAZ has sent to go throughout the earth.”

And they answered the messenger of AYAZ, who stood among the myrtle trees and said, “We have gone throughout the earth and see, all the earth is at peace and rest.”

And the messenger of AYAZ answered and said, “O AYAZ of hosts, how long would You have no compassion on Yerushalayim and on the cities of Yahuḏah, against which You were enraged these seventy years?”

And AYAZ answered the messenger who talked to me, good words, comforting words.

And the messenger who spoke with me said to me, “Proclaim, saying, ‘Thus said AYAZ of hosts, “I have been jealous for Yerushalayim and for Tsiyon with great jealousy.

And I am very wroth with the nations who are at ease, for when I was a little wroth, they furthered the evil!”

Therefore thus said AYAZ, “I shall return to Yerushalayim with compassion. My house shall be built in it,” declares AYAZ of hosts, “and a surveyor’s line be stretched out over Yerushalayim.”’

Again proclaim, saying, ‘Thus said AYAZ of hosts, “Again My cities shall overflow with goodness. And AYAZ shall again comfort Tsiyon and shall again choose Yerushalayim.”’

And I lifted up my eyes and looked and saw four horns.

And I said to the messenger who was speaking to me, “What are these?” And he said to me, “These are the horns that have scattered Yahuḏah, Yisra’el and Yerushalayim.”

And AYAZ showed me four craftsmen.
And I said, “What are these coming to do?” And he spoke saying, “These are the horns that scattered Judah, so that no one lifted up his head. But these come to trouble them, to throw down the horns of the gentiles that lifted up their horn against the land of Judah to scatter it.”

And I lifted up my eyes and looked and saw a man with a measuring line in his hand.

And he said to me, “Run, speak to this young man, saying, ‘Jerusalem is to remain unwalled, because of the many men and livestock in it.

For I Myself am to her,’ declares the Lord, ‘a wall of fire all around and for esteem I am in her midst.’ ”

Oh, Tsiyon! Escape, you who dwell with the daughter of Baḇel.

For thus said the Lord of hosts, for the sake of esteem He sent me to the gentiles which plunder you: “For he who touches you touches the apple of My eye.

For look, I am waving My hand against them and they shall become spoil for their servants. And you shall know that of hosts has sent Me.

Sing and rejoice, O daughter of Tsiyon! For look, I am coming and shall dwell in your midst,” declares the Lord.

And many gentiles shall be joined to the Lord in that day and they shall become My people. And I shall dwell in your midst. And you shall know that of hosts has sent Me to you.
And the messenger who was speaking to me came back and woke me up as a man is awakened from sleep.  

And he said to me, “What do you see?” So I said, “I have looked and see: a lampstand all of gold with a bowl on top of it and on the stand seven lamps with seven spouts to the seven lamps.  

And two olive trees are by it, one at the right of the bowl and the other at its left.”  

Then I responded and spoke to the messenger who was speaking to me, saying, “What are these, my Master?”  

And he answered and said to me, “Do you not know what these are?” And I said, “No, my Master.”  

And he answered and said to me, “This is the word of YHVH to Zerubbabel, ‘Not by might nor by power, but by My Spirit,’ said YHVH of hosts.  

Who are you, great mountain, before Zerubbabel? A plain! And he shall bring forth the capstone with shouts of “Favour, favour to it!”’”  

And the Word of YHVH came to me, saying,  

The hands of Zerubbabel have laid the foundation of this House and his hands shall complete it. And you shall know that YHVH of hosts has sent Me to you.  

For who has despised the day of small beginnings? They shall rejoice when they see the plumb-line in the hand of Zerubbabel. These seven are the eyes of YHVH, which diligently search throughout all the earth.”  

Then I responded and said to him, “What are these two olive trees, one at the right of the lampstand and the other at its left?”  

And I responded a second time and said to him, “What are these two olive branches which empty golden oil from themselves by means of the two gold pipes?”  

And he answered me and said, “Do you not know what these are?” And I said, “No, my Master.”  

And he said, “These are the two anointed ones, who stand beside the Master of all the earth.”  

And I lifted up my eyes again and looked and saw a flying scroll.  

And he said to me, “What do you see?” And I answered, “I see a flying scroll, twenty cubits long and ten cubits wide.”  

And he said to me, “This is the curse that goes forth over the face of all the earth: ‘everyone who is stealing shall go unpunished,’ on the one side, according to it, and, ‘everyone who has sworn falsely shall go unpunished,’ on the other side, according to it.”  

“I shall send it out,” declares YHVH of hosts, “and it shall come into the house of the thief and the house of the one who shall swear falsely by My Name. And it shall remain in the midst of his house and shall consume it, both its timber and stones.”  

And the messenger who was speaking with me came out and said to me, “Lift up your eyes now and see what this is that is going forth.”  

And I said, “What is it?” And he said, “It is an ephah-measure that is going forth.” Again he said, “This is their appearance throughout the earth: “And see, a lead cover lifted up and this: a woman sitting inside the ephah-measure!”  

And he said, “This is Wrongness!” And he threw her down into the ephah-measure and threw the lead weight over its mouth.  

And I lifted up my eyes and looked and saw two women, coming with the wind in their wings. And they had wings like the wings of a stork and they lifted up the ephah-measure between earth and the heavens.
Then I said to the messenger who was speaking to me, “Where are they taking the ēphah-measure?”

And he said to me, “To build a house for it in the land of Shin'ar. And it shall be established and set there on its own base.”

And I lifted up my eyes again and looked and saw four chariots coming from between two mountains and the mountains were mountains of bronze.

With the first chariot were red horses and with the second chariot black horses, and with the third chariot white horses and with the fourth chariot strong speckled horses.

So I responded and said to the messenger who was speaking to me, “What are these, my Master?”

And the messenger answered and said to me, “These are four spirits of the heavens, coming forth from presenting themselves before the Master of all the earth.

The one with the black horses is going out to the land of the north and the white ones have gone out after them and the speckled ones have gone out to the land of the south.”

And the strong ones went out, eager to go, to walk to and fro in the earth. And He said, “Go, walk to and fro in the earth.” So they walked to and fro in the earth.

And He called to me and spoke to me, saying, “See, those who go toward the land of the north have given rest to My Spirit in the land of the north.”

And the Word of ʼayāz came to me, saying,

Receive the gift from the exiles, from Heldai, Tobiyah and Yedayah, who have come from Babel. Then you shall go the same day and enter the house of Yoshiyah son of Tsephanyah.

And you shall take the silver and gold, make a crown and set it on the head of Yahusha the son of Yehotsadaq, the high priest,

and shall speak to him, saying, ‘Thus said ʼayāz of hosts, saying, “See, the Man whose Name is the Branch! And from His place He shall branch out and He shall build the Hēḵal of ʼayāz.

‘It is He who is going to build the Hēḵal of ʼayāz. It is He who is going to bear the splendour. And He shall sit and rule on His throne and shall be a priest on His throne and the counsel of peace shall be between Them both,’”

while the crown is for a remembrance in the Hēḵal of ʼayāz to Hēlem and to Tobiyah and to Yedayah and to Hen son of Tsephanyah.

And those who are far away shall come and build the Hēḵal of ʼayāz. And you shall know that ʼayāz of hosts has sent Me to you. And this shall be, if you diligently obey the voice of ʼayāz your Elohim.”

And in the fourth year of Sovereign Dareyawesh it came to be that the word of ʼayāz came to Zekaryyah, on the fourth of the ninth month, Kislev.

Now Beyth Elohim had sent Shar’eter, with Reqem-Melekh and his men, to pray before ʼayāz,

speaking to the priests who belonged to the House of ʼayāz of hosts and to the prophets, saying, “Should I weep in the fifth month and fast as I have done for so many years?”

Then the Word of ʼayāz of hosts came to me, saying,

“Speak to all the people of the land and to the priests, saying, ‘When you fasted and lamented in the fifth and seventh months all these seventy years, did you truly fast for Me – for Me?

And when you ate and when you drank, was it not for those eating and for those drinking?

Are these not the words which ʼayāz proclaimed through the former prophets when Yerushalayim and the cities around it were inhabited and in safety and the South and the low country were inhabited?”’
8And the Word of אָרָא came to Zekaryah, saying,
9"Thus said אָרָא of hosts, ‘Execute true right-ruling, show kindness and compassion everyone to his brother. But they refused to listen and they shrugged their shoulders and stopped their ears from hearing.
12"And they made their hearts like flint against hearing the Torah and the words, which אָרָא of hosts had sent by His Spirit through the former prophets. Therefore great wrath came from אָרָא of hosts.
13"And it came to be: as He called and they did not hear, so let them call, but I shall not hear," said אָרָא of hosts.
14"And I scattered them with a storm wind among all the gentiles which they had not known. And the land was laid waste behind them, no one passing through or returning, for they made the pleasant land a waste.”

8And the Word of אָרָא of hosts came, saying,
2"Thus said אָרָא of hosts, ‘I shall be jealous for Tsiyon with great jealousy, with great wrath I shall be jealous for her.’
3"Thus said אָרָא, ‘I shall return to Tsiyon and I shall dwell in the midst of Yerushalayim. And Yerushalayim shall be called: City of the Truth and the Mountain of אָרָא of hosts, the Set-apart Mountain.’
4"Thus said אָרָא of hosts, ‘Again old men and old women shall dwell in the streets of Yerushalayim, each one with his staff in his hand because of great age,
5and the streets of the city shall be filled with boys and girls playing in its streets.’
6"Thus said אָרָא of hosts, ‘If it is marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in My eyes?’ declares אָרָא of hosts.
7"Thus said אָרָא of hosts, ‘See, I am saving My people from the land of the sunrise and from the land of the sunset. And I shall bring them back and they shall dwell in the midst of Yerushalayim. And they shall be My people and I shall be their Elohim, in truth and in righteousness.’
8"Thus said אָרָא of hosts, ‘Let your hands be strong, you who are listening in these days to these words, from the mouth of the prophets, of the day the foundation was laid for the House of אָרָא of hosts, the Hêkal that was to be rebuilt.
10"For before these days there was not a wage for a man, nor a hire for beast because of his enemies and I set all men against another.
11"But now I am not as in the former days to the remnant of this people,’ declares אָרָא of hosts.
12"Because of the sowing of peace the vine does give its fruit, the ground does give her increase and the heavens do give their dew. And I shall cause the remnant of this people to inherit all these.
13"And it shall be, as you were a curse among the gentiles, O house of Yahudah and house of Yisra’îl, so I shall save you and you shall be a blessing. Do not fear, let your hands be strong.’
14"For thus said אָרָא of hosts, ‘As I purposed to do evil to you when your fathers provoked Me,’ declares אָרָא of hosts, ‘and I did not relent,
15so again in these days I have purposed to do good to Yerushalayim and to the house of Yahudah. Do not fear!
16These are the words you should do: speak the truth to one another, judge with truth and right-ruling for peace in your gates.
17"And do not plot evil in your heart
against another and do not love a false oath. For all these I hate,” declares Ayaz.

And the Word of Ayaz of hosts came to me, saying,

Thus said Ayaz of hosts, ‘The fast of the fourth and the fast of the fifth and the fast of the seventh and the fast of the tenth months, are to be joy and gladness and pleasant appointed times for the house of Yahudah – and they shall love the truth and the peace.’

Thus said Ayaz of hosts, ‘Peoples shall yet come, inhabitants of many cities,

and the inhabitants of the one go to another, saying, “Let us earnestly go and pray before Ayaz and seek Ayaz of hosts. I myself am going.”

And many peoples and strong nations shall come to seek Ayaz of hosts in Yerushalayim and to pray before Ayaz.’

Thus said Ayaz of hosts, ‘In those days ten men from all languages of the nations take hold, yea, they shall take hold of the edge of the garment of a man, a Yehudite, saying, “Let us go with you, for we have heard that Elohim is with you.”’

The message of the Word of Ayaz against the land of Hadrak and Damascus its resting place – when the eye of man and all the tribes of Yisra’el are on Ayaz.

And Hamath also borders on it, Tsor and Tsidon, though they are very wise.

For Tsor built herself a tower, heaped up silver like the dust and gold like the mud of the streets.

See, Ayaz shall dispossess her and He shall destroy her power in the sea and she shall be consumed by fire.

Ashqelon sees it and fears, Azzah too, writhing in anguish and Eqron, for her expectation has dried up. And the sovereign shall perish from Azzah and Ashqelon shall not be inhabited.

And a half-breed shall settle in Ashdod. So I shall cut off the pride of the Philistines,

and shall take away his blood from his mouth and the abominations from between his teeth. And he shall remain, even he, to our Elohim and he shall be like a leader in Yahudah and Eqron like a Ye’busite.

And I shall encamp around My house, against an army, against him who passes by and him who returns, so that no oppressor passes through them again, for now I have seen with My eyes.

Rejoice greatly, O daughter of Tsiyon! Shout, O daughter of Yerushalayim! See, your Sovereign is coming to you, He is righteous and endowed with deliverance, humble and riding on a donkey, a colt, the foal of a donkey.

And I shall cut off the chariot from Ephrayim and the horse from Yerushalayim. And the battle bow shall be cut off. And He shall speak peace to the nations and His rule is from sea to sea and from the River to the ends of the earth.

Also you, because of the blood of your covenant, I shall send your prisoners out of the pit.

Return to the stronghold, you prisoners of the expectation. Even today I declare that I return double to you.

For I shall bend Yahudah for Me, I shall fill the bow with Ephrayim and I shall stir up your sons, O Tsiyon, against your sons, O Greece and I shall make you like the sword of a mighty man.”

And Ayaz shall appear for them and His arrow go forth like lightning and the Master Ayaz sound the ram’s horn. And He shall go with whirlwinds from the south,

Ayaz of hosts shall shield them. And they shall devour and trample on sling stones. And they shall drink, roar as if with wine and they shall be filled like basins, like the corners of the altar.

And Ayaz their Elohim shall
save them in that day, as the flock of His people, for the stones of a diadem, sparkling over His land.

For what goodness is His and what comeliness is His. Grain make the young men thrive and new wine the maidens!

10 ask Ḥayāl for rain in the time of the latter rain, Ḥayāl who makes storm clouds. And He gives them showers of rain, the plants in the field to everyone.

For the household idols spoke emptiness, the diviners saw falsehood and relate dreams of deceit, they comfort in vain. Therefore they have wandered about like sheep. They are afflicted, for there is no shepherd.

My wrath burns against the shepherds and I lay a charge against the leaders. For Ḥayāl of hosts shall visit His flock, the house of Yahudah and make them like His splendid horse in battle.

From him comes the corner-stone, from him the tent peg, from him the battle bow, from him every ruler, together.

And they shall be like mighty men, who trample down the mud of the streets in the battle. And they shall fight because Ḥayāl is with them and the riders on horses shall be put to shame.

And I shall make the house of Yahudah mighty and save the house of Yosēph. And I shall bring them back, because I have compassion on them. And they shall be as though I had not pushed them aside. For I am Ḥayāl their Elohim and I answer them.

And Ephrayim shall be as a mighty man and their heart shall rejoice as if with wine. And their children shall see and rejoice, their heart exulting in Ḥayāl.

I shall whistle for them and gather them, for I shall ransom them. And they shall increase as they once increased.

Though I sow them among peoples, they shall remember Me in places far away. And they shall live, together with their children and they shall return.

And I shall bring them back from the land of Mitsrayim and gather them from Ashshur and bring them into the land of Gil’ad and Lebanon, until no more room is found for them.

And Ḥayāl shall pass through the sea of distress and strike the waves of the sea and all the depths of the River shall dry up. And the pride of Ashshur shall be brought down and the sceptre of Mitsrayim be taken away.

And I shall make them mighty in Ḥayāl, so that they walk up and down in His Name,” declares Ḥayāl.

11 open your doors, O Lebanon and let fire devour your cedars.

Howl, O cypress, for the cedar has fallen, because the mighty are ravaged. Howl, O oaks of Bashan, for the dense forest has come down.

Listen! The howling of shepherds, for their splendour is ravaged. Listen! The roaring of lions, for the pride of the Yardēn is ravaged.

Thus said Ḥayāl my Elohim, “Feed the flock for slaughter,

whose owners slaughter them and feel no guilt and their sellers say, ‘Blessed be Ḥayāl, for I have become rich.’ And their own shepherds do not spare them.

“For I shall no longer spare the inhabitants of the land,” declares Ḥayāl. “But see, I am delivering up mankind, each one into his neighbour’s hand and into the hand of his sovereign. And they shall crush the earth, but I do not deliver from their hand.”

So I shepherded the flock meant for slaughter, the truly poor of the flock. And I took for myself two staffs, the one I called Pleasantness and the other I called Unity and I shepherded the flock.

Then I sent off the three shepherds in one month, for my being despised them and their being also loathed me.

So I said, “I am not shepherding you.
Let the dying die and the straying stray and let those who are left eat each other’s flesh.”

10 And I took my staff, Pleasantness and cut it in two, to break the covenant which I had made with all the peoples.

11 So it was broken on that day. And the poor of the flock, who were watching me, knew that it was the Word of Ayaz.

12 And I said to them, “If it is good in your eyes, give me my wages. And if not, refrain.” So they weighed out for my wages thirty pieces of silver.

13 And Ayaz said to me, “Throw it to the potter,” the splendid price at which I was valued by them. And I took the thirty pieces of silver and threw them into the House of Ayaz for the potter.

14 Then I cut in two my other staff, Unity, to break the brotherhood between Yahudah and Yisra’el.

15 And Ayaz said to me, “Take again the implements of a foolish shepherd.

16 For look, I am raising up a shepherd in the land who does not visit those straying, nor seek the young, nor heal those that are broken, nor feed those that still stand. But he does eat the flesh of the fat and tear off their hooves.

17 Woe to the worthless shepherd forsaking the flock! Let a sword be upon his arm and upon his right eye! His arm shall wither and his right eye shall be dimmed.”

12 The message of the Word of Ayaz against Yisra’el. Ayaz, stretching out the heavens and laying the foundation of the earth and forming the spirit of man within him, declares,

24 See, I am making Yerushalayim a cup of reeling to all the people all around and also against Yahudah it is in the siege against Yerushalayim.

34 And in that day it shall be that I make Yerushalayim a very heavy stone for all peoples – all lifting it are severely injured. And all the nations of the earth shall be gathered against it.

44 In that day,” declares Ayaz, “I smite every horse with bewilderment and its rider with madness. And on the house of Yahudah I open My eyes, but every horse of the peoples I smite with blindness.

55 And the leaders of Yahudah shall say in their heart, ‘The inhabitants of Yerushalayim are a strength to me, through Ayaz of hosts, their Elohim.’

66 In that day I make the leaders of Yahudah like a fire pot among trees and like a torch of fire in the sheaves. And they shall consume all the peoples all around, on the right and on the left. And Yerushalayim shall dwell again in her own place, in Yerushalayim.

77 And Ayaz shall save the tents of Yahudah first, so that the comeliness of the house of Dawid and the comeliness of the inhabitants of Yerushalayim would not become greater than that of Yahudah.

88 In that day Ayaz shall shield the inhabitants of Yerushalayim. And the feeble among them in that day shall be like Dawid and the house of Dawid like Elohim, like the Messenger of Ayaz before them!

99 And it shall be in that day that I seek to destroy all the gentiles that come against Yerushalayim.

1010 And I shall pour on the house of Dawid and on the inhabitants of Yerushalayim a spirit of favour and prayers. They shall look on Me whom they pierced and they shall mourn for Him as one mourns for his only son. And they shall be in bitterness over Him as a bitterness over the first-born.

1111 In that day the mourning in Yerushalayim is going to be great, like the mourning at Hadad Rimmon in the valley of Megiddo.

1212 And the land shall mourn, every clan by itself: the clan of the house of Dawid by itself and their women by themselves; the clan of the house of Nathan by itself and their women by themselves;

13 the clan of the house of Lēwi by itself...
and their women by themselves; the clan of Shim‘î by itself and their women by themselves;
13 all the rest of the clans, every clan by itself and their women by themselves.

13 “In that day a fountain shall be opened for the house of Dawîd and for the inhabitants of Yerushalayim, for sin and for uncleanness.

2And it shall be in that day,” declares Ayāz of hosts, “that I cut off the names of the idols from the earth, and they shall be remembered no more and I shall also remove the prophets and the unclean spirit from the earth.

3And it shall be, when one prophesies again, then his father and mother who brought him forth shall say to him, ‘You shall not to live, because you have spoken falsehood in the Name of Ayāz.’ And his father and mother who brought him forth shall pierce him through when he prophesies.

4And it shall be in that day that the prophets shall be ashamed, everyone of his vision when he prophesies and not put a hairy robe on in order to deceive,

5but shall say, ‘I am no prophet, I am a farmer, for a man sold me as a slave in my youth.’

6And one shall say to him, ‘What are these wounds in your hands?’ And he shall say, ‘Because I was wounded at home by those who love me.’

7“O sword, awake against My Shepherd, against the Man who is My Companion,” declares Ayāz of hosts. “Smite the Shepherd and let the sheep be scattered. But I shall turn My hand upon the little ones.

8And it shall be throughout all the soil,” declares Ayāz, “that two-thirds there in are cut off and die and one-third is left therein.

9And I shall bring the third into fire and refine them as silver is refined and try them as gold is tried. They shall call on My Name and I shall answer them. I shall say, ‘This is My people,’ while they say, ‘Ayāz is my Elohim.’ ”

14 See, a day shall come for Ayāz and your spoil shall be divided in your midst.

2And I shall gather all the gentiles to battle against Yerushalayim. And the city shall be taken, the houses plundered and the women ravished. Half of the city shall go into exile, but the remnant of the people shall not be cut off from the city.

3And Ayāz shall go forth and He shall fight against those gentiles, as He fights in the day of battle.

4And in that day His feet shall stand upon the Mount of Olives, which faces Yerushalayim on the east. And the Mount of Olives shall be split in two, from east to west, a very great valley and half of the mountain shall move toward the north and half of it toward the south.

5And you shall flee to the valley of My mountain – for the valley of the mountains reaches to Atsal. And you shall flee as you fled from the earthquake in the days of Uzzïyah sovereign of Yahudah. And Ayāz my Elohim shall come – all the set-apart ones with You.

6And in that day it shall be: there is no light, it is dark.

7And it shall be one day which is known to Ayāz, neither day nor night, but at evening time there shall be light.

8And in that day it shall be that living waters flow from Yerushalayim, half of them toward the eastern sea and half of them toward the western sea, in summer as well as in winter.

9And Ayāz shall be Sovereign over all the earth. In that day there shall be one Ayāz and His Name one.

10All the land shall be changed into a desert plain from Geba to Rimmon south of Yerushalayim and she shall be raised up and inhabited in her place from Binyamin’s Gate to the place of the First
Gate and the Corner Gate and from the Tower of Hanan'el to the winepresses of the sovereign.

11And they shall dwell in her and there shall be no more utter destruction, but Yerushalayim shall be safely inhabited.

12And this is the plague with which Ayaz plagues all the people who fought against Yerushalayim: their flesh shall decay while they stand on their feet and their eyes decay in their sockets and their tongues decay in their mouths.

13And it shall be in that day that a great confusion from Ayaz is among them and everyone of them shall seize the hand of his neighbour and his hand rise up against his neighbour’s hand.

14And Yahudah shall fight at Yerushalayim as well. And the wealth of all the gentiles round about shall be gathered together: gold and silver and garments in great quantities.

15So also is the plague on the horse and the mule, on the camel and the donkey and on all the cattle that are in those camps – as this plague.

16And it shall be that all who are left from all the gentiles which came up against Yerushalayim, shall go up from year to year to bow themselves to the Sovereign, Ayaz of hosts and to observe the Festival of Booths.

17And it shall be, that if anyone of the clans of the earth does not come up to Yerushalayim to bow himself to the Sovereign, Ayaz of hosts, on them there is to be no rain.

18And if the clan of Mitsrayim does not come up and enter in, then there is no rain. On them is the plague with which Ayaz plagues the gentiles who do not come up to observe the Festival of Booths.

19This is the punishment of Mitsrayim and the punishment of all the gentiles that do not come up to observe the Festival of Booths.

20In that day: “SET-APART TO Ayaz” shall be engraved on the bells of the horses. And the pots in the House of Ayaz shall be like the bowls before the altar.

21And every pot in Yerushalayim and Yahudah shall be set-apart to Ayaz of hosts. And all those who slaughter shall come and take them and cook in them. And there shall no longer be a merchant in the House of Ayaz of hosts, in that day.
1 The message of the Word of **AYAL** to Yisra’ĕl by Mal’aki.

2“I have loved you,” said **AYAL.** “But you asked, ‘In what way have You loved us?’ ‘Was not Esaw Ya’aqoḇ’s brother?’ declares **AYAL.** “And I love Ya’aqoḇ,

3but I have hated Esaw and have laid waste his mountains and his inheritance for the jackals of the wilderness.”

4If Edom says, “We have been beaten down, let us return and build the ruins,” **AYAL** of hosts said thus: “Let them build, but I tear down. And they shall be called ‘Border of Wrongness’ and the people against whom **AYAL** is enraged forever.

5And your eyes shall see and you shall say, ‘Great is **AYAL** beyond the border of Yisra’ĕl!’

6A son esteems his father and a servant his master. And if I am the Father, where is My esteem? And if I am a Master, where is My fear? said **AYAL** of hosts to you priests who despise My Name. But you asked, ‘In what way have we despised Your Name?’

7You are presenting defiled food on My altar. But you asked, ‘In what way have we defiled You?’ Because you say, ‘The table of **AYAL** is defiled and its fruit, its food, is despicable.’

8And when you present the blind as a slaughtering, is it not evil? And when you present the lame and sick, is it not evil? Bring it then to your governor! Would he be pleased with you? Would he accept you favourably?” said **AYAL** of hosts.

9“And now, entreat the face of Ėl to show favour to us. This has been done by your hands. Would He show favour to you?” said **AYAL** of hosts.

10“Who among you who would shut the doors, so that you would not kindle fire on My altar for naught? I have no pleasure in you,” said **AYAL** of hosts, “Nor do I accept an offering from your hands.

11“For from the rising of the sun, even to its going down, My Name is great among nations and in every place incense is presented to My Name and a clean offering. For My Name is great among nations,” said **AYAL** of hosts.

12But you are profaning Me, in that you say, ‘The table of **AYAL** is defiled and its fruit, its food, is despicable.’

13“And you said, ‘Oh, what weariness!’ and you sneered at it,” said **AYAL** of hosts. “And you brought in plunder and the lame and the sick – thus you have brought in the offering! Should I accept this from your hand?” said **AYAL**.

14“But cursed be the deceiver who has a male in his flock and makes a vow, but is slaughtering to **AYAL** what is blemished. For I am a great Sovereign,” said **AYAL** of hosts, “and My Name is feared among nations.

2 “And now, O priests, this command is for you.

2“If you do not hear and if you do not take it to heart, to give esteem to My Name,” said **AYAL** of hosts, “I shall send a curse upon you and I shall curse your blessings. And indeed, I have cursed them, because you do not take it to heart.

3“See, I shall rebuke your seed and scatter dung before your faces, the dung of your festivals. And you shall be taken away with it.  

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3“See, I shall rebuke your seed and scatter dung before your faces, the dung of your festivals. And you shall be taken away with it.
44And you shall know that I have sent this command to you, as being My covenant with Lèwi,” said ayal of hosts.

45My covenant with him was life and peace and I gave them to him, to fear. And he feared Me and stood in awe of My Name.

46The Torah of truth was in his mouth and unrighteousness was not found on his lips. He walked with Me in peace and straightness and turned many away from crookedness.

47For the lips of a priest should guard knowledge and they seek the Torah from his mouth, for he is the messenger of ayal of hosts.

48But you, you have turned from the way, you have caused many to stumble in the Torah. You have corrupted the covenant of Lèwi,” said ayal of hosts.

49And I also, I shall make you despised and low before all the people, because you are not guarding My ways and are showing partiality in the Torah.”

50Have we not all one Father? Did not one El create us? Why do we act treacherously against one another, to profane the covenant of the fathers?

51Yahudah has acted treacherously and an abomination has been done in Yisra’el and in Yerushalayim, for Yahudah has profaned what is set-apart to ayal which He had loved — and has married the daughter of a foreign mighty one.

52Let ayal cut off from the tents of Ya’aqob the man who does this — stirring up or answering and bringing an offering to ayal of hosts!

53And this you have done a second time: you cover the altar of ayal with tears, with weeping and crying, because He no longer regards the offering, nor receives it with pleasure from your hands.

54And you said, “Why?” Because ayal has been witness between you and the wife of your youth, against whom you have acted treacherously, though she is your companion and the wife of your covenant.

55And did He not make one? And He had the remnant of the Spirit? And what is the one alone? He seeks a seed of Elohim. So you shall guard your spirit and let none act treacherously against the wife of his youth.

56“For I hate divorce,” said ayal Elohim of Yisra’el, “and the one who covers his garment with cruelty,” said ayal of hosts. “So you shall guard your spirit and do not act treacherously.”

57You have wearied ayal with your words and you have said, “In what way have we wearied Him?” In that you say, “Everyone who does evil is good in the eyes of ayal and He is delighting in them,” or, “Where is the Elohim of right ruling?”

3See, I am sending My messenger and he shall prepare the way before Me. Then suddenly the Master you are seeking comes to His Hékal, even the Messenger of the covenant, in whom you delight. See, He is coming,” said ayal of hosts.

2And who is able to bear the day of His coming and who is able to stand when He appears? For He is like the fire of a refiner and like the soap of a launderer.

3And He shall sit as a refiner and a cleanser of silver. And He shall cleanse the sons of Lèwi and refine them as gold and silver and they shall belong to ayal, bringing near an offering in righteousness.

4Then shall the offering of Yahudah and Yerushalayim be pleasant to ayal, as in the days of old, as in former years.

55And I shall draw near to you for right-ruling. And I shall be a swift witness against the practisers of witchcraft and against adulterers and against them that swear to falsehood and against those who oppress the wage earner in his wages and widows
and the fatherless and those who turn away a sojourner and do not fear Me,” said Ayāl of hosts.

“Ad for I am Ayāl, I shall not change and you, O sons of Ya’aqoḇ, shall not come to an end.

“From the days of your fathers you have turned aside from My laws and did not guard them. Turn back to Me and I shall turn back to you,” said Ayāl of hosts. “But you said, ‘In what shall we turn back?’ ”

“Would a man rob Elohim? Yet you are robbing Me! But you said, ‘In what have we robbed You?’ In the tithe and the offering!

“You have cursed Me with a curse, for you are robbing Me, this nation, all of it!

Bring all the tithes into the storehouse and let there be food in My house. And please prove Me in this,” said Ayāl of hosts. “But you said, ‘In what shall we trample the wrongdoers, for they shall be ashes under the soles of your feet on the day that I do this,’ said Ayāl of hosts.

Remember the Torah of Mosheh, My servant, which I commanded him in Ḥorēḇ for all Yisra’ĕl – laws and right-rulings.

“See, I am sending you Ţīliyāh the prophet before the coming of the great and awesome day of Ayāl.

“And he shall turn the hearts of the fathers to the children and the hearts of the children to their fathers, lest I come and smite the earth with utter destruction.”

His Name.

“And they shall be Mine,” said Ayāl of hosts, “on the day that I prepare a treasured possession. And I shall spare them as a man spares his own son who serves him.

Then you shall again see the difference between the righteous and the wrong, between one who serves Elohim and one who does not serve Him.

“For look, the day shall come, burning like a furnace and all the proud and every wrongdoer shall be stubble. And the day that shall come shall burn them up,” said Ayāl of hosts, “which leaves to them neither root nor branch.

But to you who fear My Name the Sun of Righteousness shall arise with healing in His wings. And you shall go out and leap for joy like calves from the stall.

And you shall trample the wrongdoers, for they shall be ashes under the soles of your feet on the day that I do this,” said Ayāl of hosts.

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“See, I am sending you Ţīliyāh the prophet before the coming of the great and awesome day of Ayāl.

“And he shall turn the hearts of the fathers to the children and the hearts of the children to their fathers, lest I come and smite the earth with utter destruction.”
1 Blessed is the man who shall not walk in the counsel of the wrong, And shall not stand in the path of sinners, And shall not sit in the seat of scoffers; 
2 But his delight is in the Torah of HWHY, And he meditates in His Torah day and night.

3 For he shall be as a tree Planted by the rivers of water, That yields its fruit in its season, And whose leaf does not wither, And whatever he does prospers.
4 The wrong are not so, But are like the chaff which the wind blows away.
5 Therefore the wrong shall not rise in the judgment, Nor sinners in the congregation of the righteous.
6 For HWHY knows the way of the righteous, But the way of the wrong comes to naught.

2 Why do the gentiles rage, And the peoples meditate emptiness? 
2 The sovereigns of the earth take their stand, And the rulers take counsel together, Against HWHY and against His Messiah and say, 
3 "Let us tear apart Their bonds, And throw away Their ropes from us."
4 He who is sitting in the heavens laughs, HWHY mocks at them. 
5 Then He speaks to them in His wrath, And troubles them in His rage, saying, 
6 But I, I have set My Sovereign on Tsiyon, My set-apart mountain.”

7 “I inscribe for a law: 
ayaz to Me, ‘You are My Son, Today I have brought You forth.
8 Ask of Me and I make the gentiles Your inheritance, And the ends of the earth Your possession.
9 Break them with a rod of iron, Dash them to pieces like a potter’s vessel.”
10 And now, be wise, O sovereigns; Be instructed, you rulers of the earth.
11 Serve HWHY with fear, And rejoice with trembling.
12 Kiss the Son, lest He be enraged, And you perish in the way, For soon His wrath is to be kindled.

Blessed are all those taking refuge in Him.

3 O HWHY, how my adversaries have increased! Many rising up against me. 
2 Many are saying of me, “There is no deliverance for him in Elohim.” Selah.
3 But You, O HWHY, are a shield for me, My esteem and the One lifting up my head. 
4 I cried to HWHY with my voice, And He heard me from His set-apart mountain. Selah. 
5 I, I laid down and slept; I awoke, for HWHY sustained me. 
6 I am not afraid of ten thousands of people Who have set themselves against me all around.
7 Arise, O HWHY; Save me, O my Elohim!
And I look up.
4 For You are not an Ėl taking delight in wrong,
Nor does evil dwell with You.
5 The boasters do not stand before Your eyes;
You hate all workers of wickedness.
6 You destroy those speaking falsehood;
Ayatz loathes a man of blood
and deceit.
7 But I, I enter Your house
In the greatness of Your kindness;
I bow myself toward Your set-apart Hĕkal in Your fear.
8 O Ayatz, lead me in Your righteousness because of those watching me;
Make your way straight before my face.
9 For there is no stability in their mouth;
Their inward part is destruction;
Their throat is an open grave;
They flatter with their tongue.
10 Declare them guilty, O Elohim!
Let them fall by their own counsels;
Thrust them away for their many transgressions,
Because they have rebelled against You.
11 But let all who take refuge in You rejoice;
Let them ever shout for joy, because You shelter them;
And let those who love Your Name exult in You.
12 For You bless the righteous,
O Ayatz;
You surround him with favour as with a shield.

Because You have smitten all my enemies on the cheek;
You have broken the teeth of the wrong.
Deliverance belongs to Ayatz.
Your blessing is on Your people.
Selah.

4 Answer me when I call,
O Elohim of my righteousness!
You gave relief to me when I was in distress;
Show favour to me and hear my prayer.
2 Till when, O you sons of men,
Would you turn my esteem to shame,
Would you love emptiness, seek falsehood? Selah.
3 But know that Ayatz has separated a kind one for Himself;
Ayatz hears when I call to Him.
4 Tremble and do not sin.
Speak within your heart on your bed, and be still. Selah.
5 Offer slaughterings of righteousness,
And trust in Ayatz.
6 Many are saying, “Who would show us good?”
Ayatz, lift up the light of Your face upon us.
7 You have put more gladness in my heart,
Than in the season that their grain and wine increased.
8 I lie down in peace altogether and sleep;
For You alone, O Ayatz, make me dwell in safety.

Give ear to my words, O Ayatz,
Consider my meditation.
2 Attend to the voice of my cry,
My Sovereign and my Elohim,
For unto You I pray.
3 O Ayatz, in the morning You hear my voice;
I present myself to You in the morning,
And I look up.
4 For You are not an Ėl taking delight in wrong,
Nor does evil dwell with You.
5 The boasters do not stand before Your eyes;
You hate all workers of wickedness.
6 You destroy those speaking falsehood;
Ayatz loathes a man of blood
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8 O Ayatz, lead me in Your righteousness because of those watching me;
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9 For there is no stability in their mouth;
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10 Declare them guilty, O Elohim!
Let them fall by their own counsels;
Thrust them away for their many transgressions,
Because they have rebelled against You.
11 But let all who take refuge in You rejoice;
Let them ever shout for joy, because You shelter them;
And let those who love Your Name exult in You.
12 For You bless the righteous,
O Ayatz;
You surround him with favour as with a shield.

O Ayatz, do not rebuke me in Your displeasure,
Nor discipline me in Your wrath.
2 Show favour to me, O Ayatz,
for I am fading away;
Arise, O Ayaz, in Your displeasure; Lift Yourself up against the rage of my adversaries, And awake for me! You shall command judgment! And let the congregation of the peoples gather about You; And over them return on high. Ayaz judges the peoples; Judge me, O Ayaz, according to my righteousness, And according to my integrity within me. Please let the evil of the wrong be ended, And establish the righteous; For the righteous Elohim is a trier of hearts and kidneys. My shield is upon Elohim, Who saves the upright in heart. Elohim is a righteous judge. And El is enraged every day, If one does not repent! He sharpens His sword, He bends His bow and makes it ready, And He has prepared for Himself instruments of death, He makes His arrows hot for pursuers. See, he who is bound with wickedness, And has conceived trouble and brought forth falsehood, He has made a pit and dug it out, And falls into the ditch he made! His trouble turns back upon his own head, And his wrongdoing comes down on the top of his head. I give thanks to Ayaz according to His righteousness, And praise the Name of Ayaz Most High.
7 You who set Your splendour above the heavens!
8 Out of the mouth of babes and infants You have founded strength,
Because of Your adversaries, To put an end to enemy and avenger.
9 For I see Your heavens, the work of Your fingers, The moon and the stars, which You have established.
What is man that You remember him? And the son of man that You visit him?
10 Yet You have made him a little less than Elohim, And have crowned him with esteem and splendour.
11 You made him rule over the works of Your hands; You have put all under his feet,
7 All sheep and oxen, And also the beasts of the field,
8 The birds of the heavens, And the fish of the sea, Passing through the paths of the seas.
O Ayah, our Master, How excellent is Your Name in all the earth!
9 I praise You, O Ayah, with all my heart; I declare all Your wonders. I rejoice and exult in You; I sing praise to Your Name, O Most High.
3 When my enemies turn back, They stumble and perish before You.
4 For You executed my right and my cause, You sat on the throne judging in righteousness.
5 You have rebuked the gentiles, You have destroyed the wrong, You have wiped out their Name forever and ever.
6 The enemy is no more – ruins everlasting!
And You have uprooted the cities; Even their remembrance has perished.
7 But Ayah abides forever, He is preparing His throne for judgment.
8 And He judges the world in righteousness. He judges the peoples in straightness.
9 And Ayah is a refuge for the crushed one, A refuge in times of distress.
10 And those who know Your Name trust in You, For You have not forsaken those who seek You, O Ayah.
11 Sing praises to Ayah, who dwells in Tsiyon! Declare His deeds among the peoples.
12 For He remembers the seekers of bloodshed, He does not forget the cry of the afflicted.
13 Show favour to me, O Ayah! See my affliction by those who hate me, You who lift me up from the gates of death,
14 So that I declare all Your praise In the gates of the daughter of Tsiyon.
I rejoice in Your deliverance.
15 The gentiles have sunk down in the pit which they made; In the net which they hid, their own foot is caught.
16 Ayah has made Himself known, He has done right-ruling; The wrong is snared in the work of his own hands. Meditation. Selah.
17 The wrong return to the grave, All the gentiles that forget Elohim.
18 For the needy is not always forgotten; Neither the expectancy of the poor lost forever.
19 Arise, O Ayah, Do not let man prevail; Let the gentiles be judged before
Your face.
20Put them in fear, O Ēyāz,
Let the gentiles know
they are but men. Selah.

10 Why do you stand afar off,
O Ēyāz, hiding in times of distress?
2In arrogance the wrongdoer hotly
pursues the poor;
They are caught by the schemes
which they devised.
3For the wrongdoer boasted of his cravings;
And the greedy one cursed and
despised Ēyāz.
4In the pride of his face
The wrongdoer does not seek Him,
In all his thoughts there is no Elohim!
5His ways are always prosperous!
Your right-rulings are on high,
out of his sight!
He snorts at all his adversaries!
6He has said in his heart,
“I shall not be moved;
From generation to generation,
ever be in evil!”
7His mouth is filled with cursing and deceit and oppression;
Under his tongue is trouble and wickedness.
8He sits in the hiding places of the villages;
In the secret places he murders the innocent;
His eyes are on the lookout for the helpless.
9He lies in wait in a secret place,
as a lion in his den;
He lies in wait to catch the poor;
He catches the poor, drawing him into his net.
10And he crouches, he lies low,
And the helpless fall under his strength.
11He has said in his heart,
“Ēl has forgotten, He has hidden His face, He shall never see.”
12Arise, O Ēyāz! O Ėl, lift up Your hand!
Do not forget the lowly ones.
13Why do the wrong scorn Elohim?
He has said in his heart, “It is not required.”
14You have seen it, for You observe
trouble and grief,
To repay with Your hand.
The poor commits himself to You;
You are the Helper of the fatherless.
15Break the arm of the wrong one and the evil one;
Search out his wrongness that would not be found out.
16Ēyāz is Sovereign forever and ever; The gentiles shall perish from His land.
17Ēyāz, You have heard the desire of the lowly ones;
You prepare their heart;
You incline Your ear,
To defend the fatherless and the downtrodden;
So that man who is of the earth no longer oppresses!

11 In Ēyāz I have taken refuge;
What shall I say to me,
“Flee to your mountain like a bird”?
2For look! The wrong bend a bow,
They set their arrow on the string,
To shoot in darkness at the upright in heart.
3When the foundations are destroyed,
What shall the righteous do?
4Ēyāz is in His set-apart Hēḵal,
The throne of Ēyāz is in the heavens.
His eyes see, His eyelids examine the sons of men.
5Ēyāz tries the righteous,
But His being shall hate the wrong
And the one who loves violence.
6Upon the wrong He rains snares,
Fire and sulphur and a scorching wind
Are the portion of their cup.
12 Save, Ayal, for the kind one is no more!
For the trustworthy have ceased from among the sons of men.
They speak falsehood with each other;
They speak with flattering lips, a double heart.
Ayal does cut off all flattering lips,
A tongue that speaks swelling words,
Who have said, “With our tongue we do mightily;
Our lips are our own;
Who is master over us?”
Because of the oppression of the poor,
because of the sighing of the needy, I now arise,” says Ayal.
“I set in safety – he pants for it.”
The Words of Ayal are clean Words,
Silver tried in a furnace of earth, Refined seven times.
You guard them, O Ayal, You preserve them from this generation forever.
The wrong walk around on every side when worthlessness is exalted among the sons of men.

13 How long would You forget me, O Ayal? Forever?
How long would You hide Your face from me?
How long would I take counsel in my being,
Grief in my heart day by day? How long would my enemy be exalted over me?
Look! Answer me, O Ayal my Elohim; enlighten my eyes,
Lest I sleep in death;
Lest my enemy say, “I have prevailed against him,” Lest my adversaries rejoice when I am moved.
But I have trusted in Your kindness;
My heart rejoices in Your deliverance.
I sing to Ayal, Because He has been good to me

14 The fool has said in his heart, “There is no Ayal.”
They have done corruptly,
They have done an abominable deed, There is no one who does good.
Ayal looked down from the heavens on the sons of mankind,
To see if there is a wise one, seeking Ayal.
They have all turned aside, They have together become filthy;
No one is doing good, not even one.
Have all the workers of wickedness no knowledge,
Who eat up my people as they eat bread, And do not call on Ayal?
There they are in great fear, For Ayal is with the generation of the righteous.
You would put to shame the counsel of the poor, But Ayal is his refuge.
O that the deliverance of Yisra’ĕl Would be given out of Tsiyon!
When Ayal turns back the captivity of His people,
Let Ya’aqob rejoice, let Yisra’ĕl be glad.

15 Ayal, who does sojourn in Your Tent?
Who does dwell in Your set-apart mountain?
He who walks blamelessly, And does righteousness and speaks the truth in his heart.
Neither let Your kind One see corruption.

You show me the path of life;
In Your presence is joy to satisfaction;
At Your right hand are pleasures forever.

Hear righteousness, HWHY,
Listen to my cry;
Give ear to my prayer,
From lips without deceit.

Let my right-ruling go out from Your presence;
Let Your eyes see what is straight.

You have examined my heart;
You have visited me in the night;
You have tried me –
You find I have not schemed;
My mouth would not transgress.

As for the deeds of men –
By the Word of Your lips,
I have kept myself from the paths of the destroyer.

My steps have held fast to Your paths,
My feet have not slipped.

I have called upon You, for You answer me, O Ėl;
Incline Your ear to me, hear my speech.

Let Your kindness be distinguished,
You who save by Your right hand those who take refuge
From those who rise up.

Guard me as the apple of Your eye.
Hide me under the shadow of Your wings,
From the face of the wrong who ravage me,
From my deadly enemies who surround me.

They are enclosed in their own fat,
They speak proudly with their mouths,
They have now surrounded us in our steps,
They set their eyes to cast us to the
ground,
12 Like a lion who is eager to tear his prey,
And as a young lion crouching in cover.
13 Arise, O Ayal,
Confront him, cause him to bend;
Deliver my being from the wrong by Your sword,
14 From men by Your hand, O Ayal,
From men of the world whose portion is in this life,
And You fill their bellies with Your treasure,
They are satisfied with children,
And shall leave their riches to their babes.
15 As for me, let Me see Your face in righteousness;
I am satisfied to see Your appearance when I awake.

18 I love you, O Ayal
My strength.
2 Ayal is my rock and my stronghold and my deliverer;
My Ėl is my rock, I take refuge in Him;
My shield and the horn of my deliverance, my high tower.
3 I call upon Ayal, the One to be praised,
And I am saved from my enemies.
4 The cords of death surrounded me,
And the floods of Beliya’al made me afraid.
5 The cords of the grave were all around me;
The snares of death were before me.
6 In my distress I called upon Ayal,
And to my Elohim I cried;
He heard my voice from His Hēkal,
And my cry went before Him,
into His ears.
7 And the earth shook and trembled;
Even the foundations of the mountains were troubled
And they shook, because He was wroth.
8 Smoke went up from His nostrils,
And consuming fire from His mouth;
Coals were kindled by it.
9 And He bowed the heavens and came down,
And thick darkness was under His feet.
10 And He rode upon a kerub and flew;
He flew upon the wings of the wind.
11 He made darkness His covering;
Around Him His booth,
Darkness of waters, thick clouds of the skies.
12 From the brightness before Him, His thick clouds passed, hail and coals of fire.
13 And Ayal thundered in the heavens,
And the Most High sent forth His voice,
Hail and coals of fire.
14 And He sent out His arrows and scattered them,
And much lightning and confused them.
15 And the channels of waters were seen,
And the foundations of the world were uncovered
At Your rebuke, O Ayal,
At the blast of the breath of Your nostrils.
16 He sent from above, He took me;
He drew me out of many waters.
17 He delivered me from my strong enemy,
And from those hating me,
For they were stronger than I.
18 They confronted me in the day of my calamity,
But Ayal was my support.
19 And He brought me out into a large place;
He delivered me for He delighted in me.

According to the cleanliness of my hands He repaid me.

For I have guarded the ways of Ayaz, And have not acted wrongly against my Elohim.

For all His right-rulings are before me, And I did not turn from His laws.

And I am perfect before Him, And I guard myself from my crookedness.

And Ayaz repays me according to my righteousness.

According to the cleanliness of my hands before His eyes.

With the kind You show Yourself kind;

With the perfect one You show Yourself perfect;

And with the crooked You show Yourself twisted.

For You save the afflicted people, But bring down those whose eyes are haughty.

For You light my lamp; Ayaz my Elohim makes my darkness light.

For with You I run against a band, And with my Elohim I leap over a wall.

The El – His way is perfect; The Word of Ayaz is proven; He is a shield to all who take refuge in Him.

For who is Eloah, besides Ayaz? And who is a rock, except our Elohim?

It is El who girds me with strength, And makes my way perfect,

Making my feet like the feet of deer, And sets me on my high places,

Teaching my hands for battle, So that my arms shall bend a bow of bronze.

And You give me the shield of Your deliverance;

And Your right hand supports me, And Your lowliness makes me great.

You enlarge my step under me; And my feet shall not slip.

I pursue my enemies and overtake them;

And do not turn back til they are destroyed.

I crush them and they are unable to rise;

They fall under my feet.

And You gird me with strength for battle;

Cause my adversaries to bow under me.

And You have made my enemies turn their backs,

As for those hating me, I cut them off.

They cry – but no one is there to save,

To Ayaz – but He answers them not.

And I beat them as dust before the wind;

I empty them out like dirt in the streets.

You deliver me from the strivings of the people,

You set me at the head of the nations; A people I have not known serve me.

As soon as they hear of me they obey me;

The foreigners submit to me.

The foreigners fade away, And come frightened from their strongholds.

Ayaz lives! And blessed is my Rock!

And exalted is the Elohim of my deliverance,

The El who avenges me, And He humbles the peoples under
me;

48My deliverer from my enemies.
You lift me up above those who rise against me;
You deliver me from a man of violence.

49Therefore I give thanks to You, O ayazel, among nations,
And I sing praise to Your Name,

50Making great the deliverance of His sovereign,
And showing kindness to His anointed,
To Dawid and his seed, forever.

The heavens are proclaiming the esteem of El; And the expanse is declaring the work of His hand.

Day to day pours forth speech, And night to night reveals knowledge.

There is no speech and there are no words, Their voice is not heard.

Their line has gone out through all the earth,
And their words to the end of the world.
In them He set up a tent for the sun,
And it is like a bridegroom coming out of his room,
It rejoices like a strong man to run the path.

Its rising is from one end of the heavens,
And its circuit to the other end;
And naught is hidden from its heat.

7The Torah of ayazel is perfect,
bringing back the being;
The witness of ayazel is trustworthy, making wise the simple;
The orders of ayazel are straight,
rejoicing the heart;
The command of ayazel is clear,
enlightening the eyes;
The fear of ayazel is clean,
standing forever;

The right-rulings of ayazel are true,
They are righteous altogether,

More desirable than gold,
Than much fine gold;
And sweeter than honey and the honeycomb.

Also, Your servant is warned by them,
In guarding them there is great reward.

Who discerns mistakes?
Declare me innocent from those that are secret,

Also keep Your servant back from presumptuous ones,

Do not let them rule over me.

Then shall I be perfect and innocent of great transgression.

Let the words of my mouth and the meditation of my heart
Be pleasing before You,
O ayazel, my rock and my redeemer.

ayazel does answer you in the day of distress!
The Name of the Elohim of Ya'aqob does set you on high!

He does send you help from the set apart place,
And does uphold you from Tsiyon!

He does remember all your offerings, And does accept your burnt offering! Selah.

He does give you according to your heart,
And fills all your plans!

We sing of Your deliverance,
And in the Name of our Elohim we set up a banner!

ayazel does fill all your requests!

Now I know that ayazel shall save His Anointed;
He answers him from His set-apart heavens
With the saving might of His right hand.
7 Some trust in chariots and some in horses,
But we remember the Name of our Elohim.
8 They, they have bowed down and fallen;
But we have risen and are established.
9 Save, Ayaz! Let the Sovereign answer us in the day we call.

21 The sovereign rejoices in Your strength, O Ayaz; And how greatly he exults in Your deliverance!
2 You have given him the desire of his heart, And You have not withheld the request of his lips. Selah.
3 For You put before him the blessings of goodness;
You set a crown of fine gold on his head.
4 He asked life from You and You gave it to him – Length of days forever and ever.
5 Through Your deliverance his esteem is great;
You have laid excellency and splendour on him.
6 For You have made him most blessed forever;
You have made him glad with the joy of Your presence.
7 For the sovereign is trusting in Ayaz, And through the kindness of the Most High he is not moved.
8 Your hand reaches all Your enemies;
Your right hand reaches those who hate You.
9 You make them as a furnace of fire in the time of Your presence; Ayaz does swallow them up in His wrath, And fire does consume them.
10 You destroy their fruit from the earth, And their seed from among the sons of men.
11 For they held out evil against You; They devised a plot; they do not prevail.
12 For You make them turn their back, When You aim with Your bowstring toward their faces.
13 Be exalted, O Ayaz, in Your strength! We sing and we praise Your might.

22 My Ėl, My Ėl, why have You forsaken Me – Far from saving Me, far from the words of My groaning?
2 O My Elohim, I call by day, but You do not answer; And by night, but I find no rest.
3 Yet You are set-apart, Enthroned on the praises of Yisra’ēl.
4 Our fathers trusted in You; They trusted and You delivered them.
5 They cried to You and were delivered; They trusted in You and were not ashamed.
6 But I am a worm and no man; A reproach of men and despised by the people.
7 All those who see Me mock Me; They shoot out the lip, they shake the head, saying,
8”He trusted in Ayaz, let Him rescue Him; Let Him deliver Him, seeing He has delighted in Him!”
9 For You are the One who took Me out of the womb; Causing Me to trust while on My mother’s breasts.
10 I was cast upon You from birth. From My mother’s belly You have been My Ėl.
Do not be far from Me,
For distress is near;
For there is none to help.

Many bulls have surrounded Me;
Strong ones of Bashan have encircled Me.

They have opened their mouths against Me,
As a raging and roaring lion.

I have been poured out like water,
And all My bones have been spread apart;
My heart has become like wax;
It has melted in the midst of My inward parts.

My strength is dried like a potsherd,
And My tongue is cleaving to My jaws;
And to the dust of death You are appointing Me.

For dogs have surrounded Me;
A crowd of evil ones have encircled Me,
Piercing My hands and My feet;
I count all My bones.

They look, they stare at Me.
They divide My garments among them,
And for My raiment they cast lots.

But You, O Ayâl, do not be far off;
O My Strength, hasten to help Me!
Deliver My life from the sword,
My only life from the power of the dog.

Save Me from the mouth of the lion,
And from the horns of the wild beasts!
You have answered Me.

I make known Your Name to My brothers;
In the midst of the assembly I praise You.

You who fear Ayâl, praise Him!
All you seed of Ya’aqob, esteem Him,
And fear Him, all you seed of Yisra’el!

For He has not despised
Nor hated the affliction of the afflicted;
Or has He hidden His face from Him;
But when He cried to Him, He heard.

From You is My praise in the great assembly;
I pay My vows before those who fear Him.
The meek ones do eat and are satisfied;
Let those who seek Him praise Ayâl.
Let your heart live forever!

Let all the ends of the earth Remember and turn to Ayâl,
And all clans of the nations Bow themselves before You.
For the reign belongs to Ayâl,
And He is ruling over the nations.

All the fat ones of the earth Shall eat and bow themselves;
All who go down to the dust bow before Him,
Even he who did not keep alive his own life.

A seed shall serve Him.
It is declared of Ayâl to the coming generation.

They shall come and declare His righteousness
To a people yet to be born,
For He shall do it!
5 You spread before me a table in the face of my enemies; You have anointed my head with oil; My cup runs over. 
6 Only goodness and kindness follow me All the days of my life; And I shall dwell in the House of יהוה. To the length of days!

24 The earth belongs to יהוה, And all that fills it – The world and those who dwell in it. 
2 The earth belongs to יהוה, And all that fills it – The world and those who dwell in it. 
3 Who does go up into the mountain of יהוה? And who does stand in His set-apart place? 
4 He who has innocent hands and a clean heart, Who did not bring his life to naught, And did not swear deceivingly. 
5 He receives a blessing from יהוה, And righteousness from the Elohim of his deliverance. 
6 This is the generation of those who seek Him; Ya'aqob, who seek Your face. Selah. 
7 Lift up your heads, O you gates! And be lifted up, you everlasting doors! Let the Sovereign of esteem come in. 
8 Who is this Sovereign of esteem? יהוה strong and mighty, יהוה mighty in battle. 
9 Lift up your heads, O you gates! Even lift up, you everlasting doors! Let the Sovereign of esteem come in. 
10 Who is this Sovereign of esteem? יהוה of hosts, He is the Sovereign of esteem! Selah.

25 To You, O יהוה, lift up my being.
For He brings my feet out of the net.
16 Turn Your face to me and show me favour,
For I am lonely and afflicted.
17 The distresses of my heart have enlarged;
Oh, bring me out of my distresses!
18 Look on my affliction and my toil,
And forgive all my sins.
19 See how many my enemies have become;
And they hate me with a violent hatred.
20 Oh, guard my life and deliver me;
Let me not be ashamed,
for I have taken refuge in You.
21 Let integrity and straightforwardness guard me,
For I have waited for You.
22 Redeem Yisra’èl, O Elohim, Out of all his distresses!

26 Rule me rightly, O Ayaz.
For I have walked in my integrity.And I have trusted in Ayaz, without wavering.
2 Examine me, O Ayaz and prove me; Try my kidneys and my heart.
3 For Your kindness is before my eyes,
And I have walked in Your truth.
4 I have not sat with men of falsehood,
Nor do I enter with pretenders.
5 I have hated the assembly of evil doers,
And I do not sit with the wrong.
6 I wash my hands in innocence;
And I walk around Your altar, O Ayaz.
7 To raise a voice of thanksgiving, And to declare all Your wonders.
8 Ayaz, I have loved the abode of Your house, And the place where Your esteem dwells.
9 Do not gather my being together with sinners,
Nor my life with bloodthirsty men,
10 In whose hands is a plot, And their right hand is filled with bribes.
11 But as for me, I walk in my integrity; Redeem me and show me favour.
12 My foot shall stand on a level place;
In the assemblies I bless Ayaz.

27 Ayaz is my light and my deliverance;
Whom should I fear?
Ayaz is the refuge of my life; Whom should I dread?
2 When evil-doers come against me
To eat up my flesh, My adversaries and my enemies, They shall stumble and fall.
3 Though an army encamps against me, My heart does not fear; Though battle comes up against me, Even then I would be trusting.
4 One matter I asked of Ayaz—this I seek:
To dwell in the House of Ayaz All the days of my life,
To see the pleasantness of Ayaz, And to inquire in His Hêkal.
5 For in the day of evil He hides me in His booth; In the covering of His Tent He hides me; On a rock He raises me up.
6 And now my head is lifted up above my enemies all around me; And I offer in His Tent with shouts of joy; I sing, yea, I sing praises to Ayaz.
7 Hear, O Ayaz, when I cry with my voice! And show me favour and answer me.
8 To my heart You have said, “Seek My face.” Your face, Ayaz, I seek.
He throws them down,  
And does not build them up.  

Blessed be *ayāl*,  
Because He has heard the voice of my prayers!  

*ayāl* is my strength and my shield;  
My heart has trusted in Him,  
and I have been helped;  
Therefore my heart exults,  
And with my song I thank Him.  

*ayāl* is the strength of His people,  
And He is the stronghold of deliverance of His anointed.  

Save Your people and bless Your inheritance;  
And be their Shepherd and bear them up forever.  

Ascribe to *ayāl*, O you sons of the mighty,  
Ascribe to *ayāl* esteem and strength.  

Ascribe to *ayāl* the esteem of His Name;  
Bow yourselves to *ayāl* in the splendour of set-apartness.  

The voice of *ayāl* is over the waters;  
The Él of esteem thunders;  
*ayāl* is over many waters.  

The voice of *ayāl* is with power,  
The voice of *ayāl* is with greatness.  

The voice of *ayāl* is breaking the cedars,  
*ayāl* is breaking the cedars of Lebanon in pieces.  

And He makes them skip like a calf,  
Lebanon and Siryon like a young wild ox.  

The voice of *ayāl* strikes with flashes of lightning.  

The voice of *ayāl* shakes the wilderness;  
*ayāl* shakes the Wilderness of Qāḏēš.  

The voice of *ayāl* twists the oaks  
And strips the forests bare.
And in His Hēkāl everyone says, “Esteem!”

10 Ayāz sits enthroned over the flood; Ayāz is enthroned as Sovereign forever.

11 Ayāz gives strength to His people; Ayāz blesses His people with peace.

30 I exalt You, O Ayāz, for you have drawn me up, And have not let my enemies rejoice over me.

2 Ayāz my Elohim, I have cried to You and You have healed me.

3 Ayāz, You brought me up from the grave; You have kept me alive, from going down into the pit.

4 Sing praise to Ayāz, You kind ones of His, And give thanks at the remembrance of His Set-apartness.

5 For His displeasure is for a moment, His delight is for life; Weeping might last for the night, But joy comes in the morning.

6 As for me, I have said in my ease, “Never would I be shaken!”

7 Ayāz, in Your good pleasure You have made my mountain to stand strong; You hid Your face and I was troubled.

8 I cried out to You, O Ayāz; And to Ayāz I prayed:

9 “What gain is there in my blood, When I go down to the pit? Would dust praise You? Would it declare Your truth?”

10 “Hear, O Ayāz and show me favour; Ayāz, be my helper!”

11 You have turned my mourning into dancing for me; You have torn off my sackcloth and girded me with gladness,

12 So that esteem might praise You and not be silent.

O Ayāz my Elohim, I thank You forever.

31 In You, O Ayāz, I have taken refuge; Let me never be ashamed; Deliver me in Your righteousness.

2 Incline Your ear to me, Deliver me speedily; Be a rock of refuge to me, A house of defence to save me.

3 For You are my rock and my stronghold; For Your Name’s sake lead me and guide me.

4 Bring me out of the net which they have hidden for me, For You are my stronghold.

5 Into Your hand I commit my spirit; You have redeemed me, O Ayāz Ėl of truth.

6 I have hated those who observe lying vanities; But I trust in Ayāz.

7 I exult and rejoice in Your kindness, For You have seen my affliction; You have known the distresses of my life,

8 And You have not shut me up into the hand of the enemy. You have set my feet in a large place.

9 Show me favour, O Ayāz, for I am in distress;

My eye, my being and my body have become old with grief!

10 For my life is consumed in sorrow, And my years in sighing;

My strength fails because of my crookedness, And my bones have become old.

11 I am a reproach among all my adversaries,

But most of all among my neighbours, And a dread to my friends;
When I cried out to You.  

Prayers

12 I have been forgotten like someone dead from the heart;  
I have been like a missing vessel.  
13 For I hear the evil report of many;  
Fear is from all around;  
When they take counsel together against me,  
They plot to take away my life.  
14 But I, I have put my trust in You, O Ayal;  
I have said, “You are my Elohim.”  
15 My times are in Your hand;  
Deliver me from the hand of my enemies,  
And from those who pursue me.  
16 Make Your face shine upon Your servant;  
Save me in Your kindness.  
17 Do not let me be ashamed, O Ayal;  
For I have called upon You;  
Let the wrong be ashamed;  
Let them be silenced in the grave.  
18 Let lips of falsehood be stilled,  
Which speak recklessly against the righteous,  
With pride and scorn.  
19 How great is Your goodness,  
Which You have laid up for those fearing You,  
Which You have prepared for those taking refuge in You  
In the sight of the sons of men!  
20 In the secrecy of Your presence  
You shall hide them  
from the plots of man;  
You shelter them in a booth  
from the strife of tongues.  
21 Blessed be Ayal,  
For He has made marvellous  
His kindness to me in a strong city!  
22 And I, I have said in my haste, “I am cut off from before Your eyes,”  
Yet You heard the voice of my prayers  

Blessed is he whose transgression is forgiven,  
Whose sin is covered.  
2 Blessed is the man to whom Ayal imputes no crookedness,  
And in whose spirit there is no deceit.  
3 When I kept silent, my bones became old  
Through my groaning all the day.  
4 For day and night Your hand was heavy upon me;  
My sap was turned into the droughts of summer. Selah.  
5 I acknowledge my sin to You,  
And my crookedness I did not hide.  
I have said, “I confess my transgressions to Ayal,”  
And You forgave the crookedness of my sin. Selah.  
6 Therefore, let every kind one pray to You  
While You might be found;  
Even in a flood of great waters  
They would not reach him.  
7 You are my hiding place;  
You preserve me from distress;  
You surround me with songs of deliverance. Selah.  
8 Let Me instruct you and teach you in the way you should go;  
Let Me counsel, My eye be on you.  
9 Do not be like the horse,  
like the mule,  
With no understanding,  
with bit and bridle,
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Else they do not come near you.”

10 Many are the sorrows of the wrong; But as for the one trusting in Ayaz, Kindness surrounds him.

11 Be glad in Ayaz and exult, you righteous; Shout for joy all you upright in heart!

33 Shout for joy in Ayaz, you righteous!
Praise is fitting for the straight!
2 Praise Ayaz with the lyre; Sing to Him with an instrument of ten strings.
3 Sing to Him a new song; Play sweetly with a shout of joy.
4 For the Word of Ayaz is straight, And all His works are in truth, Loving righteousness and right-ruling; The earth is filled with the kindness of Ayaz.
5 By the Word of Ayaz the heavens were made, And all their host by the Spirit of His mouth,

Gathering the waters of the sea together as a heap; Laying up the deep in storehouses.
6 Let all the earth fear Ayaz; Let all the inhabitants of the world stand in awe of Him.

For He spoke and it came to be; He commanded and it stood fast.
10 Ayaz brings the counsel of the nations to naught; He thwarts the plans of the peoples. The counsel of Ayaz stands forever. The plans of His heart to all generations.
12 Blessed is the nation whose Elohim is Ayaz. The people whom He has chosen as His own inheritance.

13 Ayaz has looked from the heavens; He has seen all the sons of men. He looked from His dwelling place On all the inhabitants of the earth – He who fashions the hearts of all, He who understands all their works. The sovereign is not saved by the multitude of an army; A mighty man is not delivered by great strength.

A horse is a vain means of safety; Neither does it rescue any by its great power.
18 See, the eye of Ayaz is on those fearing Him, On those waiting for His kindness, To deliver their being from death, And to keep them alive during scarcity of food.
20 Our being has longed for Ayaz; Our help and our shield is He.
21 For our heart does rejoice in Him, For we have put our trust in His set apart Name.
22 Let Your kindness, O Ayaz, be upon us, Even as we wait for You.

34 I bless Ayaz at all times; His praise is continually in my mouth.
2 My being makes its boast in Ayaz; Let the humble hear and be glad. Oh, make Ayaz great with me, And let us exalt His Name together.
4 I sought Ayaz and He answered me, And delivered me from all my fears. They looked to Him and were enlightened, And their faces were not ashamed.
6 This poor one cried out and Ayaz heard him, And saved him out of all his distresses.
7 The messenger of Ayaz encamps all around those who fear Him, And rescues them.
8 Oh, taste and see that Ayaz is good; Blessed is the man that takes refuge in Him! Fear Ayaz, you His set-apart ones, For there is no lack to them who fear Him!
10 Young lions have lacked
and been hungry;  
**But** those who **seek** **Ayaz**  
lack not any **good** matter.  
**11** **Come,** you children, **listen** to me;  
**Let** me **teach** you the **fear** of **Ayaz.**  
**12** **Who** is the man who desires **life,**  
**Who** loves many days, **in order** to see **good**?  
**13** Keep your tongue from **evil,**  
And your lips from speaking **deceit.**  
**14** Turn away from **evil** and do **good;**  
**Seek** peace and pursue it.  
**15** The eyes of **Ayaz**  
are on the **righteous,**  
And His **ears** unto their cry.  
**16** The face of **Ayaz** is **against** evil-doers,  
To **cut off** their **remembrance** from  
the earth.  
**17** The righteous cried out and **Ayaz**  
heard,  
And **delivered** them out of **all** their  
distresses.  
**18** **Ayaz** is **near**  
to the broken-hearted,  
And **saves** those  
whose spirit is crushed.  
**19** Many are the **evils** of the righteous,  
**But** **Ayaz** delivers  
him out of them **all.**  
**20** He is guarding **all** his bones;  
Not one of them is broken.  
**21** **Evil** does slay the **wrong,**  
And those who **hate** the **righteous**  
are **guilty.**  
**22** **Ayaz** redeems the lives  
of His servants,  
And none of those taking **refuge**  
in Him are **guilty.**  

**35** **O** **Ayaz,**  
strive with those who **strive** with me;  
Fight **against** those who **fight against**  
me.  
**2** Take hold of shield and armour,  
And rise for my help.  
**3** And draw out spear and lance,  
To meet those who pursue me.  
Say to my **life,** “I am your  
deliverance.”  
**4** **Let** those be **ashamed** and blush  
**Who seek** my **life;**  
**Let** those be turned back and abashed  
**Who plot evil** to me.  
**5** **Let** them be as chaff before the wind,  
With a messenger of **Ayaz** driving on.  
**6** **Let** their **way** be dark and slippery,  
With a messenger of **Ayaz** pursuing them.  
**7** For without **cause**  
they hid their net for me;  
**Without cause** they dug a **pit** for my  
**life.**  
**8** **Let ruin come** upon him unawares,  
And let his net that he hid **catch**  
himself;  
**Let him fall** in it, into ruin.  
**9** **But** let my own being be **exult** in **Ayaz**  
**Let it rejoice** in His **deliverance.**  
**10** **Let all** my bones say, “**Ayaz,**  
Delivering the poor  
from one stronger than he,  
And the poor and the needy from him  
who robs him?”  
**11** Ruthless **witnesses** rise up;  
They **ask** me that which I **knew** not.  
**12** They reward me **evil** for **good,**  
**bereaving my **life.**  
**13** **But** I, when they were **sick,**  
I put on sackcloth;  
I humbled my being with fastings;  
And my prayer would **return** to my  
**own bosom.**  
**14** I walked about as though he were my  
friend or brother;  
I bowed down mourning, as one  
mourning for a mother.  
**15** **But** they rejoiced at my **stumbling**  
And gathered together;  
The smiters gathered **against** me,  
**And I did not know** it;  
They tore in pieces without ceasing,  
**With unclean** ones, **mockers** at feasts,  
Gnashing at me with their **teeth.**  
**17** **Ayaz,** how long would **You** look  
on?  
Rescue my being from their  
destructions,  
My only **life** from the lions.  
**18** I give **You** **thanks** in the **great**  
assembly;
I praise You among a mighty people.  

Let not my lying enemies rejoice over me;  
Or those who hate me without cause wink their eyes.  

For they do not speak peace,  
But they devise words of deceit  
Against the peaceable ones of the land.  

And they open their mouth wide against me,  
They said, “Aha, aha! Our eyes have seen it.”  

This You have seen, O Ayaz;  
Do not be silent.  
O Ayaz, do not be far from me.  

Stir up Yourself and awake to my right-ruling –  
To my cause, my Elohim and my Master.  

Rule me rightly, O Ayaz my Elohim,  
According to Your righteousness;  
And let them not rejoice over me.  

Let them not say in their hearts,  
“Aha, our desire!” Let them not say,  
“We have swallowed him up.”  

Let those who are rejoicing at my evil  
Be ashamed and abashed altogether;  
Let those who are exalting themselves over me  
Be clad in shame and humiliation.  

Let those who delight in my righteous cause  
Shout for joy and be glad,  
And let them always say,  
“Let Ayaz be made great,  
Who is desiring the peace of His servant.”  

And my tongue shall speak of Your righteousness, Your praise,  
All day long.  

Transgression speaks to the wrong within his heart;  
Fear of Elohim is not before his eyes.  

The words of his mouth are wickedness and deceit;  
He has ceased to be wise, to do good.  
He plots wickedness on his bed;  
He sets himself in a way that is not good;  
He does not despise evil.  
O Ayaz, Your kindness is in the heavens,  
And Your trustworthiness reaches to the clouds.  

Your righteousness is like the mighty mountains;  
Your right-rulings are a great deep;  
O Ayaz, You save man and beast.  

How precious is Your kindness, O Elohim!  
And the sons of men take refuge in the shadow of Your wings.  
They are filled from the fatness of Your house,  
And You give them drink from the river of Your pleasures.  

For with You is the fountain of life;  
In Your light we see light.  

Draw out Your kindness to those who know You,  
And Your righteousness to the upright in heart.  

Let not the foot of pride come against me,  
And the hand of the wrong drive me away.  

There the workers of wickedness have fallen;  
And have been unable to rise.  

Do not fret because of evil-doers,  
Do not be envious of the workers of unrighteousness.  

For they soon wither like grass,  
And fade like green plants.  

Trust in Ayaz and do good;  
Dwell in the earth and feed on steadfastness.  

And delight yourself in Ayaz,  
And let Him give you the desires of your heart.
Like the splendour of the meadows they vanish,
Like smoke they vanish away.

21 The wrongdoer is borrowing and does not repay,
But the righteous one shows favour and gives.
22 For His blessed ones inherit the earth,
But those cursed by Him are cut off.

23 The steps of a man are ordered by HWHY,
And He delights in his way.

24 Though he falls, he is not cast down,
For HWHY is supporting his hand.

25 I have been young and now I am old;
Yet I have not seen the righteous forsaken,
Or his seed begging bread.

26 All day long he is showing favour and lending;
And his seed is for a blessing.

27 Turn away from evil and do good;
And dwell forever.

28 For HWHY loves right-ruling,
And does not forsake His kind ones;
They shall be guarded forever,
But the seed of the wrongdoers is cut off.

29 The righteous shall inherit the earth,
And dwell in it forever.

30 The mouth of the righteous speaks wisdom,
And his tongue talks of right-ruling.

31 The Torah of his Elohim is in his heart;
His steps do not slide.

32 The wrong plots against the righteous,
And gnashes his teeth at him.

33 HWHY laughs at him,
For He sees that his day is coming.

34 The wrong have drawn the sword
And have bent their bow,
To cause the poor and needy to fall,
To slay those who walk straightly.

35 Their sword does enter into their own heart,
And their bows are broken.

36 Better is the little of the righteous one,
Than the riches of many wrongdoers.

37 For the arms of the wrongdoers are broken,
But HWHY sustains the righteous.

38 HWHY knows the days of the perfect,
And their inheritance is forever.

39 They are not ashamed in a time of evil,
And in the days of scarcity of food they are satisfied.

40 But the wrongdoers shall perish;
And the enemies of HWHY are cut off.

5 Commit your way to HWHY,
And trust in Him and He does it.

6 And He shall bring forth your righteousness as the light,
And your right-ruling as midday.

7 Rest in HWHY and wait patiently for Him;
Do not fret because of him who prospers in his way,
Because of the man doing wicked devices.

8 Abstain from displeasure and forsake wrath;
Do not fret, also to do evil.

9 For evil-doers are cut off;
But those who wait on HWHY shall inherit the earth.

10 Yet a little while and the wrong is no more;
And you shall look on his place,
But it is not.

11 But the meek ones shall inherit the earth,
And delight themselves in plenty of peace.

12 The wrong plots against the righteous,
And gnashes his teeth at him.

13 HWHY laughs at him,
For He sees that his day is coming.

14 The wrong have drawn the sword
And have bent their bow,
To cause the poor and needy to fall,
To slay those who walk straightly.

15 Their sword does enter into their own heart,
And their bows are broken.

16 Better is the little of the righteous one,
Than the riches of many wrongdoers.

17 For the arms of the wrongdoers are broken,
But HWHY sustains the righteous.

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And their inheritance is forever.

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And in the days of scarcity of food they are satisfied.

20 But the wrongdoers shall perish;
And the enemies of HWHY are cut off.

21 The wrongdoer is borrowing and does not repay,
But the righteous one shows favour and gives.

22 For His blessed ones inherit the earth,
But those cursed by Him are cut off.

23 The steps of a man are ordered by HWHY,
And He delights in his way.

24 Though he falls, he is not cast down,
For HWHY is supporting his hand.

25 I have been young and now I am old;
Yet I have not seen the righteous forsaken,
Or his seed begging bread.

26 All day long he is showing favour and lending;
And his seed is for a blessing.

27 Turn away from evil and do good;
And dwell forever.

28 For HWHY loves right-ruling,
And does not forsake His kind ones;
They shall be guarded forever,
But the seed of the wrongdoers is cut off.

29 The righteous shall inherit the earth,
And dwell in it forever.

30 The mouth of the righteous speaks wisdom,
And his tongue talks of right-ruling.

31 The Torah of his Elohim is in his heart;
His steps do not slide.

32 The wrong one is watching for the righteous,
And is seeking to slay him.

33 HWHY does not leave him in his hand,
Or let him be declared wrong when he is judged.

34 Wait on HWHY and guard His way,
And He shall exalt you to inherit the earth –
When the wrongdoers are cut off,
you shall see it.

35 I have seen the wrongdoer in great power,
And spreading himself like a native green tree.
Yet he passed away and see, he was not;
And I sought him, but he was not found.
Watch the perfect and observe the straight;
For the latter end of each is peace.
But the transgressors shall be destroyed together;
The latter end of the wrong shall be cut off.
But the deliverance of the righteous is from Ayaz.
Their strength in time of distress.
And Ayaz does help them and deliver them;
He delivers them from the wrongdoers and saves them,
Because they took refuge in Him.

O Ayaz, do not reprove me in Your wrath,
Nor chastise me in Your hot displeasure!
For Your arrows have pierced me,
And Your hand comes down on me.
There is no soundness in my flesh because of Your rage,
Nor peace in my bones because of my sin.
For my crookednesses have passed over my head;
Like a heavy burden, too heavy for me.
My wounds have become stinky, festering because of my folly.
I have been bent down;
I have been bowed down very much;
All day long I have gone mourning.
For my loins have become filled with burning,
And there is no soundness in my flesh.
I have become weak and greatly crushed;
I howled from the groaning of my heart.
Ayaz, all my desire is before You;
And my sighing has not been hid from You.
My heart is throbbing, my strength has forsaken me;
The light of my eyes also is not with me.
My loved ones and my friends stand back from my plague,
And my neighbours stand far away.
And those seeking my life lay a snare;
And those seeking my evil have spoken of destruction,
And utter deceit all day long.
But I, as one deaf, do not hear;
And as a dumb one who does not open his mouth.
I am like a man who does not hear;
And who has no rebukes in his mouth.
For on You, O Ayaz, I have waited;
You do answer, O Ayaz my Elohim.
For I said, “Otherwise they would rejoice over me,
When my foot slips they would exalt themselves over me.”
For I am ready to fall,
And my pain is always with me.
For I confess my crookedness;
I am sorry over my sin.
But my enemies are alive;
They have become strong;
And those hating me falsely are many.
And those who repay evil for good,
They oppose me, because I follow what is good.
Do not forsake me, O Ayaz;
O my Elohim, be not far from me!
Hasten to help me, O Ayaz, my deliverance!

I have said,
“Let me guard my ways
Against sinning with my tongue;
Let me guard my mouth
with a muzzle,
While the wrongdoer is before me.”
2I became dumb, keeping still;
I was silent, from good;
And my pain was stirred.
3My heart was hot within me;
While I was meditating, the fire burned.
4Then I spoke with my tongue:

"Why, let me know my end,
And the measure of my days,
what it is,
Let me know how short-lived I am.
5See, You have made my days as handbreadths,
And my lifetime is as non-existence before You;
Only, all men standing, are all breath.
Selah.
6"As but a shadow each one walks;
They busy themselves, only in vain;
He heaps up wealth,
But knows not who gathers them.
7And now, Why, what do I wait for?
My expectancy is in You.
8Deliver me from all my transgressions;
Do not make me the reproach of the foolish.
9I was dumb, I did not open my mouth,
Because it was You who did it.
10"Turn aside Your stroke from me;
I am overcome by the blow of Your hand.
11When You chastise man for crookedness with reproofs,
You consume what he loves, like a moth;
All men are but a breath. Selah.
12"Hear my prayer, O Why,
And give ear to my cry;
Do not be silent at my tears;
For I am a stranger with You,
A sojourner, as all my fathers were.
13"Look away from me,
That I might brighten up,
Before I go away and am no more.”

40I waited, waited for Why;
And He inclined to me and heard my cry.
And He drew me Out of the pit of destruction,
Out of the muddy clay,
And He set my feet upon a rock,
He is establishing my steps.
3Then He put a new song in my mouth;
Praise to our Elohim;
Many do see it and fear,
And trust in Why.
4Blessed is that man who has made Why his trust,
And has not turned to the proud,
And those turning aside to falsehood.
5O Why my Elohim, many are the wonders
Which You have done and Your purposes toward us;
There is no one to compare with You;
I declare and speak:
They are too many to be numbered.
6Slaughtering and meal offering You did not desire;
You have opened my ears;
Burnt offering and sin offering You did not ask for.
7Then I said, “See, I have come;
In the scroll of the Book it is prescribed for me.
8I have delighted to do Your pleasure,
O my Elohim,
And Your Torah is within my heart.”
9I have proclaimed the the besorah of righteousness,
In the great assembly;
See, I do not restrain my lips,
O Why, You know.
10I did not conceal Your righteousness within my heart;
I have declared Your trustworthiness
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and Your deliverance;
I did not hide Your kindness
and Your truth
From the great assembly.
5Do not withhold Your compassion
from me, O ayaz;
Let Your kindness and Your truth
always watch over me.
6For evils without number have
surrounded me;
My crookedness have overtaken me,
And I have been unable to see;
They became more than the hairs of
my head;
And my heart has failed me.
13Be pleased, O ayaz, to deliver me;
O ayaz, hasten to help me!
14Let those who seek
to destroy my life
Be ashamed and abashed altogether;
Let those who are desiring my evil
Be driven back and put to shame.
15Let those who say to me, “Aha, aha!”
Be appalled at their own shame.
16Let all those who seek You
Rejoice and be glad in You;
Let those who love Your deliverance
always say, “ayaz be exalted!”
17But I am poor and needy;
Let ayaz think upon me.
You are my help and my deliverer;
O my Elohim, do not delay!

41 Blessed is he
who considers the poor;
ayaz does deliver
him in a day of evil.
2ayaz does guard
him and keep him alive;
He is blessed on the earth,
And you do not hand him over
To the desire of his enemies.
3ayaz sustains him on his sickbed;
In his weakness on his bed
You bring a change.
4As for me, I said, “O ayaz,
show me favour;
Heal me,
for I have sinned against You.”
5My enemies speak evil of me,
“When he dies
his name shall perish.”
6And when one comes to visit,
he speaks falsely;
His heart gathers wickedness to itself;
He goes out, he speaks of it.
7All who hate me whisper
together against me;
They plot evil to me,
saying,
8“A matter of Beliya’al
is poured out on him,
That when he lies down,
he would not rise again.”
9Even my own friend in whom
I trusted, who ate my bread,
Has lifted up his heel against me.
10But You, HWHY,
show me favour and
raise me up,
And let me repay them.

42 As a deer longs
for the water streams,
So my being longs for You,
O Elohim.
2My being thirsts for Elohim,
for the living Elohim.
When shall I enter in to appear before
Elohim?
3My tears have been my food
day and night,
While they say to me all day,
“Where is your Elohim?”

4 These I remember and pour out my being within me.
For I used to pass along with the throng;
I went with them to the House of Elohim,
With the voice of joy and praise,
A multitude keeping a festival!

5 Why are you depressed, O my being?
And why are you restless within me?
Wait for Elohim: for I shall yet thank Him,
For the deliverance of His face!

6 O my Elohim, my being is depressed within me;
Therefore I remember You from the land of the Yardĕn,
And from the heights of Ḥermon,
From Mount Mits’ar.

7 Deep calls to deep at the sound of Your waterfalls;
All Your waves and breakers passed over me.

8 By day Elohim commands His kindness,
And by night His song is with me;
A prayer to the Él of my life.

9 I say to Elohim, “Why have You forgotten me?
Why do I go mourning because of the oppression of the enemy?”

10 My enemies have reproached me, like a crushing of my bones,
While they say to me all day long, “Where is your Elohim?”

11 Why are you depressed, O my being?
And why are you restless within me?
Wait for Elohim: for I shall yet thank Him, the deliverance of my face,
And my Elohim.

43 Rule me rightly, O Elohim,
And plead my cause against a nation without kindness.
Oh, deliver me from a man of deceit and unrighteousness!

2 For You are the Elohim of my strength.
Why have You rejected me?
Why do I go mourning because of the oppression of the enemy?
3 Send forth Your light and Your truth!
Let them lead me let them bring me to Your set-apart mountain
And to Your dwelling places.

4 That I might come to the altar of Elohim,
To Él, the joy of my delight,
And praise You with the lyre,
O Elohim, my Elohim.

5 Why are you depressed, O my being?
And why are you restless within me?
Wait for Elohim: for I shall yet thank Him, the deliverance of my face,
And my Elohim.

44 O Elohim, we have heard with our ears,
Our fathers have related to us,
2 You drove out the nations with Your hand,
But them You planted.
You afflicted peoples and sent them out.

3 For not by their own sword did they possess the land,
Neither did their own arm save them;
But it was Your right hand and Your arm and the light of Your face,
Because You delighted in them.

4 You Yourself are my Sovereign, O Elohim;
Command deliveries for Ya’aqoḇ.

5 Through You we push our enemies;
Through Your Name we tread down those who rise up against us.

6 For I do not trust in my bow,
And my sword does not save me.

7 For You have saved us from our enemies,
And have put to shame those who hated us.

8 In Elohim we shall boast all day long,
And praise Your Name forever.
Selah.
9 Yet You have rejected us and put us to shame, And you do not go with our armies.
10 You make us turn back from the adversary, And those who hate us have plundered us.
11 You do give us as sheep to be eaten, And You have scattered us among the gentiles.
12 You sell Your people for no value, And have set no high price on them.
13 You make us a reproach to our neighbours, A scorn and a mockery to those round about us.
14 You make us a proverb among the nations, A shaking of the head among the peoples.
15 My reproach is always before me, And the shame of my face has covered me,
16 Because of the voice of the slanderer and blasphemer, Because of the enemy and avenger.
17 All this has come upon us; But we have not forgotten You, Neither have we been false to Your covenant.
18 Our heart has not turned back, Neither has our step swerved from Your way,
19 Yet You have crushed us in the place of jackals, And covered us with the shadow of death.
20 If we have forgotten the Name of our Elohim, Or stretched out our hands to a foreign mighty one,
21 Would Elohim not search this out? For He knows the secrets of the heart.
22 But for Your sake we are killed all day long; Reckoned as sheep for the slaughter.

24 Why do You hide Your face, Ignoring our affliction and our oppression?
25 For our being is bowed down to the dust; Our body cleaves to the earth.
26 Arise, be our help and redeem us for Your kindness’ sake.

45 My heart is overflowing with a goodly word; I address my works to the Sovereign; My tongue is the pen of a speedy writer.
2 You are more handsome than the sons of men; Favour has been poured upon Your lips; Therefore Elohim has blessed You forever.
3 Gird Your sword upon Your thigh, O Mighty One, Your excellency and Your splendour.
4 And ride prosperously in Your splendour, On the matter of truth and humility, righteousness;
And let Your right hand lead You to awesome matters.
5 Your arrows are sharp In the heart of the Sovereign’s enemies – Peoples fall under You.
6 Your throne, O Elohim, is forever and ever; The sceptre of Your reign Is a sceptre of straightness.
7 You have loved righteousness and hated wrongness; Therefore Elohim, Your Elohim, has anointed You With the oil of gladness more than Your companions.
8All Your garments are myrrh and aloes, cassia; Out of the palaces of ivory, Stringed instruments have made You glad.
9Daughters of sovereigns are among Your precious ones; At Your right hand stands the sovereignty in gold from Ophir.
10Listen, O daughter and see, And incline your ear, And forget your own people and your father’s house;
11And let the Sovereign delight in your loveliness; Because He is your Master – bow yourself to Him.
12And the daughter of Tsor with a gift, The rich among the people seek your favour.
13The daughter of the Sovereign Is all esteemed within the palace; Her dress is embroidered with gold.
14She is brought to the Sovereign in embroidered work; Maidens, her companions following her,
Are brought to You.
15They are brought with gladness and rejoicing; They enter the Sovereign’s palace.
16Instead of Your fathers are Your sons,
Whom You appoint princes in all the earth.
17I cause Your Name to be remembered in all generations; Therefore the people praise You forever and ever.

46 Elohim is our refuge and strength, A help in distress, soon found. Therefore we do not fear, Though the earth reels And mountains topple into the heart of the seas.
3Let its waters rage, foam; Let mountains shake with its swelling. Selah.
4A river whose streams Make glad the city of Elohim, The set-apart dwelling of the Most High.
5Elohim is in her midst, she does not topple; Elohim does help her when morning turns.
6The gentiles shall rage, Reigns shall topple; He shall give forth His voice, The earth melts.
7Ayaz of hosts is with us; The Elohim of Ya’aqob is our refuge. Selah.
8Come, see the works of Ayaz, The ruins He has wrought on the earth,
9Causing all fighting to cease, Unto the end of the earth.
He breaks the bow and shatters the spear;
He burns the chariot with fire.
10Be still and know that I am Elohim; I am exalted among nations, I am exalted in the earth!
11Ayaz of hosts is with us; The Elohim of Ya’aqob is our refuge. Selah.

47 Oh, clap your hands, all you peoples! Shout to Elohim with a voice of singing!
2For Ayaz Most High is awesome; A great Sovereign over all the earth.
3He subdues peoples under us, And nations under our feet.
4He chooses our inheritance for us, The excellency of Ya’aqob whom He loves. Selah.
5Elohim shall go up with a shout, Ayaz with the sound of a ram’s
Sing praises to Elohim, sing praises!
Sing praises to our Sovereign, sing praises!
For Elohim is Sovereign of all the earth;
Sing praises with understanding.
Elohim shall reign over the nations; Elohim shall sit on His set-apart throne.
Nobles of peoples shall be gathered together,
The people of the Elohim of Abraham.
For the shields of the earth belong to Elohim
He shall be greatly exalted.

Great is ayāl and greatly to be praised
In the city of our Elohim,
His set-apart mountain.
Pretty on high,
The joy of all the earth,
Is Mount Tsiyon on the sides of the north,
The city of the great Sovereign.
Elohim is in her citadels;
He is known as her refuge.
For look, the sovereigns met,
They passed by together.
They saw, so they marvelled;
They were alarmed, they hastened away.
Trembling took hold of them there, Pain, as of a woman in labour,
With an east wind You break the ships of Tarshish.
As we have heard, so we have seen
In the city of ayāl of hosts,
In the city of our Elohim,
Elohim establishes her forever.
Selah.
We have thought, O Elohim, of Your kindness,
In the midst of Your Hēḵal.
According to Your Name, O Elohim,
So is Your praise to the ends of the earth;
Your right hand is filled with righteousness.
Let Mount Tsiyon rejoice,
Let the daughters of Yahudah exult,
Because of Your right-rulings.
Walk about Tsiyon,
And go all around her.
Count her towers;
Set your heart upon her rampart;
Go through her citadels;
So that you report it to the coming generation.
For this Elohim is our Elohim,
Forever and ever;
He Himself leads us, Even to death.

Hear this, all you peoples;
Give ear, all you inhabitants of the world,
Both sons of mankind and sons of man,
Rich and poor together.
My mouth speaks wisdom,
And the meditation of my heart brings understanding.
I incline my ear to a parable;
I expound my riddle on the lyre.
Why should I fear in the days of evil,
When the crookedness of my supplanters surrounds me?
Those who are trusting in their riches
And who are boasting in their great wealth?
A brother does not redeem anyone at all,
Neither give to Elohim a ransom for him;
For the redemption of their lives is costly,
And it shall cease forever;
That he should still live forever,
And not see the Pit.
For he sees wise men die,
The foolish and the ignorant both perish,
And shall leave their wealth to others. Their graves are their houses, forever; Their dwelling places, to all generations; They call their lands after their own names.

12 But man does not remain in esteem, He is like the beasts that perish. This way of theirs is folly to them, Yet their followers are pleased with their words. Selah.

13 Like sheep they shall be laid in the grave; Death shall shepherd them; And the upright rule over them in the morning; And their form is consumed in the grave, Far from their dwelling.

14 But Elohim does redeem my being From the power of the grave, For He does receive me. Selah.

15 Do not be afraid when a man becomes rich, When the wealth of his house increases; For when he dies he takes none of it; His wealth does not go down after him.

16 Though while he lived he blessed himself, And though they praise you when you do well for yourself, He has to go to the generation of his fathers; They never see the light.

17 Man, who is rich, Yet does not understand, Shall be like the beasts, They shall perish.

50 El Elohim shall shine forth. Elohim shall lead them. Their graves are their houses, forever; Their dwelling places, to all generations; They call their lands after their own names.

12 But man does not remain in esteem, He is like the beasts that perish. This way of theirs is folly to them, Yet their followers are pleased with their words. Selah.

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17 Man, who is rich, Yet does not understand, Shall be like the beasts, They shall perish.
While you hated instruction
And cast My Words behind you?

When you saw a thief,
you were pleased with him,
And you take part with adulterers.

You let your mouth loose to evil,
And your tongue frames deceit.

You sit, speak against your brother;
You slander your own mother’s son.

I have done this and I kept silent;
You have thought that I was altogether like you –
I rebuke you, and set it in order before your eyes.

Understand this please,
you who forget Eloah,
Lest I tear you in pieces,
With no one to deliver:

Whoever offers praise esteems Me;
And to him who prepares a way,
I show the deliverance of Elohim.”

Show me favour,
O Elohim,
According to Your kindness;
According to the greatness of Your compassion,
Blot out my transgressions.

Wash me completely from my guilt,
And cleanse me from my sin.
For I know my transgressions,
And my sin is ever before me.
Against You, You alone,
have I sinned,
And done evil in Your eyes;
That You might be proven right
in Your words;
Be clear when You judge.

See, I was brought forth in crookedness,
And in sin my mother conceived me.
See, You have desired truth in the inward parts,
And in the hidden part You make me know wisdom.

Cleanse me with hyssop and I am clean;
Wash me and I am whiter than snow.
Let me hear joy and gladness,
Let the bones You have crushed rejoice.

Hide Your face from my sins,
And blot out all my crookednesses.
Create in me a clean heart,
O Elohim,
And renew a steadfast spirit within me.

Do not cast me away from Your presence,
And do not take Your Set-apart Spirit from me.

Restore to me the joy of Your deliverance,
And uphold me, Noble Spirit!
Let me teach transgressors Your ways,
So that sinners turn back to You.

Deliver me from blood-guilt,
O Elohim,
Elohim of my deliverance,
Let my tongue sing aloud of Your righteousness.

O open my lips,
And that my mouth declare Your praise.

For you do not desire slaughtering,
or I would give it;
You do not delight in burnt offering.
The slaughterings of Elohim are a broken spirit,
A heart broken and crushed,
O Elohim,
These you do not despise.

Do good in Your good pleasure to Tsiyon;
Build the walls of Yerushalayim.

Then You would delight
in slaughterings of righteousness,
In burnt offering and complete burnt offering;
Then young bulls would be offered on Your altar.
52 Why do you boast in evil, O mighty man? The kindness of Eloh is all day long! Your tongue devises destruction, like a sharp razor, working deceit. You loved evil more than good, Lying more than speaking righteousness. Selah.

You loved all devouring words, O tongue of deceit.

Let Eloh also break you down forever, Take you and pluck you out of your tent. And He shall uproot you from the land of the living. Selah.

And He shall uproot you from the land of the living, Selah. And let the righteous see and fear, And laugh at him, saying, “See the man who did not make Eloh his strength, But trusted in his many riches, Being strong in his destruction.”

But I am like a green olive tree In the House of Eloh, I have trusted in the kindness of Eloh forever and ever. I thank You forever, Because You have done it; In the presence of Your kind ones I wait on Your Name, for it is good.

53 The fool has said in his heart, “There is no Eloh.” They have done corruptly, And they have done abominable unrighteousness; No one does good. Eloh looked down from the heavens on the children of men, To see if there is a wise one, seeking Eloh. They have all turned aside; They have together become filthy; No one is doing good, not even one. Have the workers of wickedness no knowledge, Who eat up my people as they eat bread, And do not call on Eloh?

Where no fear was, For Eloh shall scatter the bones Of him who encamps against you. You shall put them to shame, For Eloh has rejected them. O that the deliverance of Yisra’el Would be given out of Tsiyon! When Eloh turns back the captivity of His people, Let Ya’aqob rejoice, let Yisra’el be glad.

54 O Eloh, save me by Your Name, And rightly rule me by Your might. Hear my prayer, O Eloh; Give ear to the words of my mouth. For strangers have risen up against me, And cruel men have sought after my life; They have not set Eloh before them. See, Eloh is my helper; HWHY is with those who sustain my life. He repays evil to my enemies. Cut them off in Your truth. Voluntarily I slaughter to You; I praise Your Name, O HWHY, for it is good. For He has delivered me out of all distress; And my eye has looked upon my enemies.

55 Give ear to my prayer, O Eloh, And do not hide Yourself from my plea. Give heed to me and answer me; I wander and moan in my complaint, Because of the noise of the enemy, Because of the outcry of the wrong; For they bring down wickedness upon me, And in wrath they hate me. My heart is pained within me,
And the frights of death have fallen upon me.
5 Fear and trembling have come upon me,
And shuddering covers me.
6 And I said, “Who would give me wings like a dove!
I would fly away and be at rest.
7 See, I would wander far off,
I would lodge in the wilderness.
8 I would hasten my escape
From the raging wind and storm.”
9 Confuse, O Ayaz, divide their tongues,
For I saw violence and strife in the city.
10 Day and night they go around it on its walls;
Wickedness and trouble are also in the midst of it.
11 Covetings are in its midst;
Oppression and deceit do not vanish from its streets.
12 It is not an enemy who reproaches me – That I could bear;
Nor one who hates me who is making himself great against me –
Then I could hide from him.
13 But it was you, a man my equal,
My companion and my friend.
14 We took sweet counsel together,
We walked to the House of Elohim in the throng.
15 Let death come upon them;
Let them go down into the grave alive,
For evil is in their dwellings,
in their midst.
16 I, I call upon Elohim,
And Ayaz saves me.
17 Evening and morning and at noon
I complain and moan,
And He hears my voice.
18 He has redeemed my life in peace
From the battle against me,
For there were many against me.
19 El, even He who sits enthroned from of old,
Does hear and afflict them – Selah –
Those with whom there are no changes,
Those who do not fear Elohim.
20 He has put forth his hands against those
Who were at peace with him;
He has broken his covenant.
21 His mouth was smoother than curds,
Yet in his heart is fighting;
His words were softer than oil,
But they are drawn swords.
22 Cast your burden on Ayaz,
And let Him sustain you;
He never allows the righteous to be shaken.
23 For You, O Elohim,
do bring them down
To the pit of destruction;
Men of blood and deceit do not reach half their days;
But I, I trust in You.

56 Show me favour, O Elohim,
For man would swallow me up;
Fighting all day long,
he oppresses me.
2 My enemies would swallow me up all day long,
For many are fighting against me,
O Most High.
3 In the day I am afraid, I trust in You.
4 In Elohim, whose Word I praise,
In Elohim I have trusted;
I do not fear;
What could flesh do to me?
5 All day long they twist my words;
All their thoughts are against me for evil.
6 They stir up strife, they hide,
They watch my steps,
As they lie in wait for my life.
7 Because of wickedness, cast them out.
Put down the peoples in displeasure, O Elohim!
8 You have counted my wanderings;
You put my tears into Your bottle;
Are they not in Your book?
My enemies turn back
in the day I call;
This I know,
because Elohim is for me.
In Elohim, whose Word I praise,
In Ayaz, whose Word I praise,
In Elohim I have trusted;
I do not fear;
What could man do to me?
On me, O Elohim, are Your vows;
I render praises to You,
For You have delivered my life from death,
My feet from stumbling,
That I might walk before Elohim,
In the light of the living!

Show me favour,
O Elohim, show me favour!
For in You my being is taking refuge;
And in the shadow of Your wings
I take refuge,
Until destruction passes by.
I cry out to the Most High Elohim,
To El who is perfecting all matters for me.
He sends from the heavens and saves me;
He reproaches the one who would swallow me up. Selah.
Elohim sends forth His kindness and His truth.
My being is in the midst of lions;
I lie among those who breathe fire,
Whose teeth are spears and arrows,
And their tongue is a sharp sword.
Be exalted, O Elohim, above the heavens;
Let Your esteem be above all the earth.
They have prepared a net for my footsteps;
My being was bowed down;
They have dug a pit before me;
They fell into the midst of it! Selah.
My heart is firm, O Elohim,
My heart is firm; I sing and praise.
Awake, my esteem!
Awake, harp and lyre!
I awake the dawn.
I praise You among the peoples,
O Ayaz;
I sing to You among the nations.
For Your kindness is great up to the heavens,
And Your truth unto the clouds.
Be exalted above the heavens,
O Elohim;
Let Your esteem be above all the earth.

Would you indeed speak righteousness, in silence?
Do you judge straightly, you sons of men?
No, in heart you work unrighteousness;
On earth you weigh out the violence of your hands.
The wrong have been estranged from the womb;
These who speak lies go astray from birth.
Their poison is like the poison of a snake;
Like a deaf cobra that stops its ear,
So as not to hear the voice of whisperers,
Or a skilled caster of spells.
O Elohim, break their teeth in their mouth!
Break out the fangs of the young lions,
O Ayaz!
Let them melt, let them vanish as water;
Let Him aim His arrows that they be cut down;
Like a snail which melts away as it moves,
Like a woman’s stillbirth,
Let them not see the sun!
Before your pots feel the thorns,
Whether green or ablaze,
He sweeps them away.
The righteous rejoices when he has seen the vengeance,
He washes his feet in the blood of the wrong.
And man says, “Truly, the righteous are rewarded;
Truly, there is an Elohim judging in the earth.”

Deliver me from my enemies, O my Elohim; Set me on high from those who rise up against me.
Deliver me from the workers of wickedness, And save me from men of blood.
For look, they have lain in wait for my life; Mighty men assemble against me, For no transgression or sin of mine, O Aváz.
For no guilt of mine!
They run and prepare themselves.
Awake to help me and see!
And You, Aváz Elohim of hosts, Elohim of Yisra’él, Awake to punish all the gentiles; Show no favour to any wicked traitors. Selah.
They return at evening. They howl like a dog and go around the city.
See, they belch out with their mouth, Swords are in their lips, For who is listening?
But You, Aváz, laughs at them, You mock all the gentiles.
O my Strength, I wait for You; For Elohim is my strong tower, My Elohim of kindness.
Elohim does go before me, He lets me look upon my enemies.
Do not slay them, lest my people forget; Scatter them by Your power, And bring them down, O Aváz our shield.
The sin of their mouth is the words of their lips, And they are captured in their pride, And for the cursing and lying they utter.
Bring them to an end in wrath, Bring them to an end, That they be no more; And let them know That Elohim is ruling in Ya’aqob To the ends of the earth. Selah.
And at evening they return, They howl like a dog, And go around the city.
They wander up and down for food, And whine if they are not satisfied.
And I, I sing of Your power; And in the morning I sing aloud of Your kindness; For You have been my strong tower And a refuge in the day of my distress.
O my Strength, to You I sing praises; For Elohim is my strong tower, My Elohim of kindness.

O Elohim, You have rejected us;
You have broken us; You have been displeased; Turn back to us!
You have made the earth tremble; You have broken it; Heal its breaches, for it is shaken.
You have let Your people see hardship; You have made us drink the wine of trembling.
You have given a banner to those who fear You, That it might be lifted up Because of the truth. Selah.
That those You love might be rescued,
Save with Your right hand and answer me.
Elohim has spoken in His set-apartness,
“I exult, I portion out Sheḵem And measure out the Valley of Sukkoth.
Gil'ad is Mine and Menashsheh is Mine,
And Ephrayim is the defence of My head,
Yahudah is My lawgiver.
Mo'ab is My wash-pot,
Over Edom I cast My shoe,
Shout loud, O Philistia, because of Me.”
Who would bring me to the strong city?
Who shall lead me to Edom?
Have not You, O Elohim, rejected us?
And you do not go out, O Elohim, With our armies!
Give us help from distress, For the help of man is naught.
In Elohim we do mightily and He treads down our adversaries!

Hear my cry, O Elohim,
Listen to my prayer.
From the end of the earth I call unto You,
When my heart is faint;
Lead me to the rock that is higher than I.
For You have been my refuge, A strong tower in the face of the enemy.
Let me dwell in Your Tent forever, Let me take refuge in the shelter of Your wings. Selah.
For You, O Elohim, have heard my vows;
You have given me the inheritance Of those who fear Your Name.
You add days to the days of the sovereign,
His years as many generations.
Let him dwell forever before Elohim.
Prepare kindness and truth to preserve Him!
So I sing praise to Your Name forever when I pay my vows day by day.

My being finds rest in Elohim alone;
From Him is my deliverance.
He alone is my rock and my deliverance, my strong tower;
I am not greatly shaken.
How long would you assail a man?
You crush him, all of you, Like a leaning wall, a tottering fence.
They plotted to topple him from his high position;
They delight in lies;
They bless with their mouth, But in their heart they curse. Selah.
My being, find rest in Elohim alone, Because my expectation is from Him.
He alone is my rock and my deliverance, my strong tower;
I am not shaken.
My deliverance and my esteem depend on Elohim;
The rock of my strength, my refuge is in Elohim.
Trust in Him at all times, you people; Pour out your heart before Him; Elohim is a refuge for us. Selah.
Sons of Adam are but a breath, Sons of men are a lie;
If weighed in the scales, They are altogether lighter than breath.
Do not trust in oppression.
And do not become vain in robbery;
If riches increase, Do not set your heart on them.
Elohim has spoken once,
Twice I have heard this: That strength belongs to Elohim. 
12 And kindness is Yours, O tayyid; For You reward each one according to his work.

63 O Elohim, You are my Elohim; I earnestly seek You; My being has thirsted for You; My flesh has longed for You In a dry and thirsty land without water. 
Therefore I have had a vision of You In the set-apart place, To see Your power and Your esteem.
Because Your kindness is better than life, My lips do praise You. Therefore I bless You while I live; In Your Name I lift up my hands. My being is satisfied as with marrow and fat, And my mouth praises You with singing lips.
When I remember You on my bed, I meditate on You in the night watches. For You have been my help, And in the shadow of Your wings I sing. My being has closely followed You; Your right hand did uphold me. Those who seek to destroy my life, Go into the lower parts of the earth. They are handed over To the power of the sword; They become a portion for jackals. But let the sovereign rejoice in Elohim; Let everyone who swears by Him exult; For the mouth of those speaking lies are stopped.

64 Hear my voice, O Elohim, in my meditation; Guard my life from the threats of the enemy. Hide me from the secret plans of the evil-doers, From the tumult of the workers of wickedness, Who sharpen their tongue like a sword, And aim their arrows, a bitter word, To shoot in ambush at someone blameless, They shoot at him suddenly and do not fear. They arm themselves with an evil word; They talk of hiding snares; They have said, “Who sees them?” They search out unrighteousnesses, “We have perfected a well searched out plan.” For the inward part of man and heart are deep. But Elohim does shoot at them with an arrow; Their wounds shall be sudden. They cause one to stumble, Their own tongue is against them; All who see them flee away. And all men fear, And declare the work of Elohim. And they shall wisely consider What He has done. The righteous rejoice in tayyid, And shall take refuge in Him, And all the upright in heart praise Him.

65 To You, stillness, praise, in Tsion, O Elohim; And to You a vow is paid. To You who hears all prayer, all flesh comes. Crooked matters were mightier than I; As for our transgressions, You do cover them. Blessed is the one You choose, And bring near to dwell in Your
We are satisfied with the goodness of Your house,
Your set-apart Hĕḵal.

By awesome deeds in righteousness You answer us,
O Elohim of our deliverance,
The Trust of all the ends of the earth,
And the distant seas;

Who established the mountains by His strength,
Being girded with might;

Who stills the roaring of the seas,
The roaring of their waves,
And the uproar of the peoples.

And they who dwell in the farthest parts, Are afraid of Your signs;
You make the outgoings of the morning and evening rejoice.

You have visited the earth and watered it,
The river of Elohim is filled with water;
You provide their grain,
For so You have prepared it.

Its ridges have been filled,
Its furrows have been deepened,
You make it soft with showers,
You bless its growth.

You have crowned the year with Your goodness,
And Your paths drip with fatness.
The pastures of the wilderness drip,
And the hills are girded with rejoicing.

The meadows are dressed in flocks,
And valleys are covered with grain;
They shout for joy and sing.

Shout with joy to Elohim,
All the earth!

Sing out the splendour of His Name;
Make His praise esteemed.

Say to Elohim, “How awesome are Your works!

Through the greatness of Your power Your enemies pretend obedience to You.

“All the earth bow to You,
They sing praises to You,
They praise Your Name.” Selah.

Come and see the works of Elohim,
Awesome acts toward the sons of men.

He has turned the sea into dry land,
They went through the river on foot.
There we rejoiced in Him,

Who rules by His power forever;
His eyes keeping watch on the gentiles;
Let the rebellious not exalt themselves.

Selah.

Bless our Elohim, you peoples!
And sound His praise abroad,
Who keeps us in life, And does not allow our feet to be moved.

For You, O Elohim, have proved us;
You have refined us as silver is refined.

You brought us into the net;
You laid affliction on our loins.

You have let men ride at our head;
We went through fire and through water;
But You brought us out to plenty.

I enter Your house with burnt offerings;
I complete my vows to You,
That which my lips have uttered And my mouth spoke in my distress.

Burnt offerings of fatlings I offer to You,
With the incense of rams;
I offer bulls with goats. Selah.

Come, hear, all you who fear Elohim,
And I relate what He has done for my being.

I called to Him with my mouth, And praise was in my tongue.

If I have seen wickedness in my heart,
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Why would not hear.

19 Truly, Elohim has heard me; He has given heed to the voice of my prayer.  
20 Blessed be Elohim, Who has not turned away my prayer, Nor His kindness from me!

67 Elohim does favour us and bless us,  
Cause His face to shine upon us. Selah.  
2 For your way to be known on earth,  
Your deliverance among all nations.  
3 Let the peoples praise You, O Elohim,  
Let all the peoples praise You.  
4 Let the nations be glad and sing for joy!  
For You judge the peoples uprightly, And lead the nations on earth. Selah.  
5 Let the peoples praise You, O Elohim;  
Let all the peoples praise You.  
6 The earth shall give her increase; Elohim, our own Elohim, blesses us!  
7 Elohim blesses us! And all the ends of the earth fear Him!

68 Elohim arises,  
His enemies are scattered.  
And those who hate Him flee before Him!  
2 As smoke is driven away, You drive them away;  
As wax melts before the fire, The wrong perish before Elohim.  
3 But the righteous are glad, They exult before Elohim.  
And they rejoice with gladness.  
4 Sing to Elohim, sing praises to His Name.  
Raise up a highway for Him Who rides through the deserts,  
By His Name Yah, And exult before Him.  
5 Father of the fatherless, And Right-ruler of widows, Is Elohim in His set-apart dwelling.  
6 Elohim makes a home for the lonely; He brings out into prosperity Those who are bound with chains; Only the rebellious shall dwell in a dry land.  
7 O Elohim, when You went out before Your people, When You stepped through the wilderness, Selah.  
8 The earth shook and the heavens dropped before Elohim, This Sinai, shook before Elohim, the Elohim of Yisra’el.  
9 You, O Elohim, sent a shower of plenty, You confirmed Your inheritance, When it was weary.  
10 Your flock dwelt in it; You provided from Your goodness for the poor, O Elohim.  
11 Ayaz gave the word; The women who proclaimed it was a great company:  
12 “Sovereigns of armies flee in haste! And she who remains at home divides the spoil.”  
13 If you lie down among the sheepfolds, The wings of a dove are covered with silver, And her feathers with yellow gold.  
14 When the Almighty scattered sovereigns in it, It did snow in Tsalam.  
15 A mountain of Elohim is the mountain of Bashan; A mountain of peaks is the mountain of Bashan.  
16 O mountain of peaks, why do you gaze in envy At the mountain which Elohim desired to dwell in; Ayaz even dwells there forever.  
17 The chariots of Elohim are twenty thousand,
Thousands of thousands;
ayāl came from Sinai
Into the Set-apart Place.
18You have ascended on high,
You have led captivity captive,
You have received gifts among men,
And even the rebellious,
That Yah Elohim might dwell there.
19Blessed be ayāl,
Day by day He bears our burden,
The Él of our deliverance! Selah.
20Our Él is the Él of deliverance;
And to ayāl, the Master, belong escapes from death.
21Indeed, Elohim smites the head of His enemies,
The hairy scalp of him who walks about in His guilt.
22ayāl said, “I bring back from Bashan,
I bring back from the depths of the sea,
23“So that you plunge your foot in blood;
That the tongues of your dogs Have their portion from the enemies.”
24They have seen Your goings,
O Elohim,
The goings of my Él, my Sovereign,
Into the set-apart place.
25The singers went in front,
The players on instruments after them; Among them were the maidens playing tambourines.
26Bless Elohim in the assemblies,
ayāl, from the fountain of Yisra’ēl.
27There is Binyamin, the smallest, their ruler,
The leaders of Yahuḏah, their company,
The leader of Zeḇulun, the leader of Naphtali.
28Your Elohim has commanded your strength, be strong!
O Elohim, this You have worked out for us!
29Because of Your Hēḵal at Yerushalayim,
Sovereigns bring presents to You.
30Rebuke the wild beasts of the reeds,
The herd of bulls, with the calves of the peoples,
Each one humbling himself with pieces of silver.
Scatter the peoples who delight in conflicts!
31Ambassadors come out of Mitsrayim;
Kush stretches out her hands to Elohim.
32Sing to Elohim, you reigns of the earth,
Praises to Elohim, Selah.
33To Him who rides on the ancient highest heavens!
See, He sends out His voice, a mighty voice.
34Ascribe strength to Elohim;
His excellence is over Yisra’ēl, And His strength is in the clouds.
35O Elohim, awesome from Your set apart places,
The Él of Yisra’ēl is He Who gives strength and power to His people. Blessed be Elohim!

69 Save me, O Elohim!
For waters have come up to my neck.
I have sunk in deep mud,
And there is no place to stand;
I have come into deep waters,
And the floods overflow me.
I am worn out from my crying;
My throat is dry; My eyes grow dim
As I wait for my Elohim.
Those who hate me without a cause Are more than the hairs of my head;
They are mighty who would destroy me,
My lying enemies;
What I did not steal, I restored.
O Elohim, You Yourself know my foolishness;
And my guilt has not been hidden from You.

6 Let not those who wait for You, O Master אָוָל of hosts,
   Be ashamed because of me;
   Let not those who seek You
   Be humbled because of me,
   O Elohim of Yisра’ēl.

7 Because I have borne reproach for Your sake;
   Shame has covered my face.

8 I have become a stranger to my brothers,
   And a foreigner to my mother’s children;

9 Because ardour for Your house has eaten me up,
   And the reproaches of those who reproach You have fallen on me.

10 And I wept in my being with fasting,
   And it became my reproach.

11 And when I put on sackcloth,
   I became a proverb to them.

12 They who sit in the gate talk about me,
   And I am the song of the drunkards.

13 But as for me, my prayer is to You, O אוָל,
   At an acceptable time, O Elohim.
   In the greatness of Your kindness,
   Answer me in the truth of Your deliverance.

14 Rescue me out of the mire,
   And let me not sink.
   Let me be rescued from those who hate me,
   And out of the deep waters.

15 Let not a flood of waters overflow me,
   Nor let the deep swallow me up,
   Nor let the pit shut its mouth on me.

16 Answer me, O אוָל, for Your kindness is good.
   According to the greatness of Your compassion, turn to me.

17 And do not hide Your face from Your servant,
   For I am in distress;
   Answer me speedily.

18 Draw near to my being, redeem it;
Ransom me because of my enemies.

19 You Yourself know my reproach,
   And my shame and my confusion;
   My adversaries are all before You.

20 Reproach has broken my heart and I am sick;
I looked for sympathy,
   but there was none;
And for comforters, but I found none.

21 And they gave me gall for my food,
   And for my thirst they gave me vinegar to drink.

22 Let their table before them become a snare,
   And a trap to those at ease.

23 Let their eyes be darkened,
   so as not to see;
   And make their loins shake continually.

24 Pour out Your wrath upon them,
   And let Your burning displeasure overtake them.

25 Let their encampments be deserted;
   Let no one dwell in their tents.

26 For they persecute him whom You have smitten,
   And talk about the pain of those You have wounded.

27 Add crookedness to their crookedness,
   And let them not enter into Your righteousness.

28 Let them be blotted out of the book of the living,
   And not be written with the righteous.

29 But I am poor and in pain;
   Let Your deliverance, O Elohim,
   set me up on high.

30 I praise the Name of Elohim with a song,
   And I make Him great with thanksgiving.

31 For Elohim hears the poor,
   And He shall not despise His captives.

32 Let the heavens and earth praise Him,
The seas and all that moves in them.
35For Elohim shall save Tsiyon
And build the cities of Yahudah.
And they shall dwell there and possess it,
36And the seed of His servants inherit it and those who love His Name dwell in it.

70 O Elohim, deliver me!
Hasten to my help, O ayaz!
2Let those who seek my life Be ashamed and abashed,
Let those who are desiring my evil Be turned back and humiliated.
3Let those who say, “Aha, aha!” Be turned back because of their shame.
4Let all those who seek You Rejoice and be glad in You;
And let those who love Your deliverance always say,
“Let Elohim be made great!”
5But I am poor and needy;
Hasten to me, O Elohim!
You are my help and my deliverer;
O ayaz, do not delay.

71 In You, O ayaz,
I have taken refuge;
Let me never be ashamed.
2In Your righteousness deliver and rescue me;
Incline Your ear to me and save me.
3Be to me a rock to dwell in,
To go into continually.
You have given the command to save me,
For You are my rock and my stronghold.
4Rescue me, O my Elohim,
Out of the hand of the wrong,
Out of the hand of the unrighteous and cruel.
5For You are my expectation, Master ayaz,
my Trust from my youth.
6Upon You I have leaned from my birth;
You took me out of my mother’s womb.
My praise is continually of You.
7I have become as a wonder to many,
But You are my strong refuge.
8My mouth is filled with Your praise,
Your splendour, all the day.
9Do not cast me off in the time of old age,
When my strength fails, do not forsake me.
10For my enemies have spoken against me.
And those who watch for my life Have taken counsel together,
11Saying, “Elohim has forsaken him;
Pursue and take him, for there is no one to deliver.”
12O Elohim, do not be far from me;
My Elohim, hasten to my help!
13Let those who are adversaries of my life Be ashamed and consumed and Let those who seek my evil Be covered with reproach and confusion.
14But I continually wait,
And shall praise You more and more.
15My mouth recounts Your righteousness Your deliverance all the day,
Though I do not know their numbers.
16I come in the might of the Master ayaz; I make mention of Your righteousness, Yours alone.
17Elohim, You have taught me from my youth;
And to this day I declare Your wonders.
18And also when I am old and grey, O Elohim, do not forsake me,
Until I declare Your strength to a generation,
Your might to all those who are to come.
For Your righteousness, O Elohim, is most high,
You who have done great deeds.
O Elohim, who is like You?
You who have shown me great and evil distresses,
Revive me again and bring me up again
From the depths of the earth.
You increase my greatness,
And comfort me on every side.
Also with the lyre I praise You
For Your trustworthiness,
O my Elohim!
I sing to You with the lyre,
O Set-apart One of Yisra’ĕl.
My lips shout for joy when I sing to You,
Even my being, which You have redeemed.
My tongue, too, utters Your righteousness all day long;
For those who have been seeking my evil
Have been put to shame and Have become abashed.

O Elohim, give the sovereign
Your right-rulings.
And Your righteousness to the Son of a sovereign.
Let Him rule Your people with righteousness,
And Your poor with right-ruling.
Let the mountains bring peace to the people,
And the hills, by righteousness.
Let Him rightly rule the poor of the people,
Save the children of the needy,
And crush the oppressor.
Let them fear You with the sun, shining
And before the moon, in all generations.

Let Him come down like rain upon the mown grass,
Like showers, watering the earth.
Let the righteous flourish in His days,
With plenty of peace,
Til the moon is no more.
And let Him rule from sea to sea,
And from the River to the ends of the earth.
Let those dwelling in the desert bow before Him,
And His enemies lick the dust.
Let the sovereigns of Tarshish and of the isles bring presents;
The sovereigns of Sheḇa and Seḇa offer gifts.
And let all sovereigns bow down before Him,
All nations serve Him.
For He delivers the needy when he cries,
And the poor, who has no helper.
He spares the poor and needy,
And He saves the lives of the needy.
He redeems their life from oppression and from violence;
And their blood is precious in His eyes.
And He shall live,
And the gold of Sheḇa be given to Him,
And prayer be made for Him continually;
Let Him be blessed all day long.
Let there be plenty of grain in the earth,
On the top of the mountains,
Let its fruit wave like Lebanon,
And those of the city flourish like grass of the earth.
Let His Name be forever,
His Name continue before the sun;
And let them bless themselves in Him;
Let all nations call Him blessed.
Blessed be Ayăl Elohim,
Elohim of Yisra’ĕl,
He alone is doing wonders!
And blessed be His esteemed Name forever!
And let all the earth
Be filled with His esteem.
Amēn and Amēn.
The prayers of Dawiḏ the son of Yishai are ended.

73 Elohim is truly good to Yisra’ēl,
To those whose heart is clean.
But as for me, my feet had almost stumbled,
My steps had nearly slipped.
For I was envious of the boasters,
When I saw the peace of the wrong doers.
For death has no pangs for them,
And their strength is firm.
They are not in trouble as other men,
And they are not plagued like other men.
So pride is their necklace,
The garment of violence covers them.
Their eyes bulge from fatness;
Their heart overflows with imaginations.
They mock and speak in the evil of oppression;
They speak loftily.
They have set their mouth against the heavens,
And their tongue walks through the earth, saying:
“Therefore His people return here,
And waters of a filled cup are drained by them!”
And they have said, “How could Ėl know?
And is there knowledge in the Most High?”
See, these are the wrong,
And always at ease,
They have amassed wealth!
Indeed, in vain have I cleansed my heart,
And washed my hands in innocence.
For I am plagued all day long,
And my reproof is every morning.
If I had said, “Let me speak thus,”
See, I would have deceived
A generation of Your children.
Yet, when I tried to understand this,
It was labour to my eyes –
Until I went into the set-apart place of Ėl;
Then I perceived their end.
Indeed, You set them in slippery places;
You make them fall to ruins.
How suddenly they are ruined!
Completely swept away through destructions.
Ayāz, when You awake
You despise their image,
As one does a dream after waking.
For my heart was in a ferment,
And I was pierced in my kidneys.
I was stupid and ignorant,
I was like a beast toward You.
Yet I am always with You.
You took hold of my right hand.
You lead me by Your counsel,
And afterward receive me unto esteem.
Whom do I have in the heavens?
And I have desired no one besides You on earth.
My flesh and my heart shall waste away.
But Elohim is the rock of my heart
And my portion forever.
For look, those who are far from You perish;
You shall cut off all those Who go whoring away from You.
But as for me, it is good to be near Elohim.
I have made my refuge in the Master Ayāz.
To declare all Your works.

O Elohim, why do You forever reject us?
Why does Your displeasure smoke Against the sheep of Your pasture?
Remember Your congregation.
You did purchase of old,
The tribe of Your inheritance.
You did redeem,
This Mount Tsiyon where You have dwelt.
Lift up Your steps to the endless ruins;
The enemy has done all evil in the set-apart place.
Your adversaries have roared in the midst of Your meeting places;
They have set up their own signs as signs.
It seems as if one had lifted up Axes among the thick trees.
And now all its carved work, They have broken down with axe and hammer.
They have set fire to Your set-apart place,
They have profaned the dwelling place of Your Name to the ground.
They said in their hearts, “Let us suppress them altogether.”
They burned all the meeting places of El in the land.
We do not see our signs, There is no longer a prophet,
Nor any among us who knows how long.
O Elohim, how long would the adversary reproach?
Would the enemy despise Your Name forever?
Why do You hold back Your hand, even Your right hand?
From the midst of Your bosom – end it!
For Elohim is my Sovereign from of old,
Working deliverance in the midst of the earth.
You divided the sea by Your might;
You broke the heads of the sea serpents in the waters.
You broke the heads of Liwiathan in pieces,
You made him food for the people Living in the wilderness.
You did cleave open the fountain and the flood,
You did dry up mighty rivers.
The day is Yours, the night is Yours too,
You have established the light and the sun.
You have set all the borders of the earth,
You have made summer and winter.
Remember this: the enemy has reproached Ayin.
And a foolish people has despised Your Name.
Do not give the being of Your turtle dove to the wild beast!
Do not forget the life of Your afflicted ones forever.
Look to the covenant,
For the dark places of the earth are filled
With haunts of violence.
Let not the crushed one return ashamed!
Let the poor and needy praise Your Name.
Arise, O Elohim, plead Your own cause,
Remember how the foolish man reproaches You daily.
Do not forget the voice of Your enemies,
The uproar of those rising up against You increases continually.

We shall give thanks to You, O Elohim, we shall give thanks!
And Your Name is near!
Your wonders shall be declared!
When I seize the appointed time, It is I who judge in uprightness .
The earth and all its inhabitants are melted;
It is I who set its columns firm. Selah.

4“I said to the boasters, ‘Do not boast,’ And to the wrong; Do not lift up the horn.

5“Do not lift up your horn on high (You speak with a stiff neck).”’

6For exaltations are neither from the east, Nor from the west nor from the wilderness.

7But Elohim is the Judge — He puts down one and exalts another.

8For a cup is in the hand of Ayal, And the wine shall foam;
It is filled with a mixture, And He pours it out.
All the wrong of the earth drink, Draining it to the dregs.

9But I, I declare forever, I sing praises to the Elohim of Ya’aqob.

10“And all the horns of the wrong I cut off;
The horns of the righteous are lifted up.”

76 In Yahuda Elohim is known;
His Name is great in Yisra’el.

2And His booth is in Shalem,
And His dwelling place in Tsiyon.

3There He broke the arrows of the bow,
The shield and the sword and the battle-axe. Selah.

4You are resplendent,
More excellent than mountains of prey.

5The stout-hearted have been stripped;
They slept their sleep;
And none of the mighty men have found their hands.

6At Your rebuke, O Elohim of Ya’aqob,
Both the rider and horse lay stunned.

7You, You are to be feared;

And who would stand in Your presence When You are displeased?

8From heaven You shall cause judgment to be heard;
The earth shall fear and shall be still,

9When Elohim arises to right-ruling, To save all the meek of the earth. Selah.

10For the wrath of mankind praises You,
With the remainder of wrath You gird Yourself!

11Make vows to Ayal your Elohim, and pay them.
Let all who are around Him bring presents to the One to be feared.

12He cuts off the spirit of leaders, He is awesome to the sovereigns of the earth!

77 My voice is to Elohim, and I cry; My voice is to Elohim and He listened to me.

2In the day of my distress I sought Ayal;
My hand was stretched out in the night
And it did not cease,
My being refused to be comforted.

3I remembered Elohim and groaned; I complained and my spirit grew faint. Selah.

4You ceased the watches of my eyes, I was too troubled to speak.

5I have thought about the days of old, The years long past.

6I remember my song in the night, I meditate within my heart, And my spirit searches diligently.

7Would Ayal reject forever, And never again be pleased?

8Has His kindness ceased forever, Has the promise failed for all generations?

9Has El forgotten to show favour? Has He shut up His compassions in displeasure? Selah.
And I said, “This is my grief:
That the right hand of the Most High has changed.”
I remember the deeds of Yah,
For I remember Your wonders of old.
And I shall meditate on all Your work,
And talk of Your deeds.
Your way, O Elohim, is in Set-apartness;
Who is a great El like Elohim?
You are the El who does wonders;
You have made known Your strength among the peoples.
By Your arm You have redeemed Your people,
The sons of Ya’aqob and Yosĕph.
Selah.
The waters saw You, O Elohim;
The waters saw You, they were afraid;
The depths also trembled.
The clouds poured out water;
The heavens rumbled;
Also, Your arrows flashed back and forth.
The voice of Your thunder rolled along;
Lightnings lit up the world;
The earth trembled and shook.
Your way was in the sea,
And Your path in the great waters,
And Your footsteps were not known.
You did lead Your people like a flock
By the hand of Mosheh and Aharon.

78 My people, give ear to my Torah,
Incline your ears to the words of my mouth.
I open my mouth in a parable;
I utter riddles of old,
Which we have heard and known,
For our fathers have related them to us.
We do not hide them from their children,
Relating to the generation to come the praises of Elohim,
And His strength and His wonders which He has done.
For He raised a witness in Ya’aqob,
And set a Torah in Yisra’ĕl,
Which He commanded our fathers,
To teach them to their children;
That it might be known to a generation to come,
To children who would be born,
To rise up and relate them to their children,
And place their trust in Elohim, And not forget the works of El,
But watch over His commands,
And not be like their fathers,
A stubborn and rebellious generation,
A generation which did not prepare its heart,
Whose spirit was not steadfast to El.
The children of Ephrayim, armed bowmen,
Turned back in the day of battle.
They did not guard the covenant of Elohim and
They refused to walk in His Torah,
And they forgot His deeds
And His wonders which He had shown them.
He did wonders in the sight of their fathers,
In the land of Mitsrayim, in the field of Tso’an.
He split the sea and caused them to pass through,
And He made the waters stand up like a heap,
And led them with the cloud by day,
And all the night with a light of fire.
He split the rocks in the wilderness,
And made them drink, as from the great depths,
And brought forth streams from the rock,
And caused waters to come down
Yet they sinned still more against Him
To rebel against the Most High in the desert.
And they tried Ĕl in their heart
By asking food according to their desire.
And they spoke against Elohim. They said, “Is Ĕl able to set a table in the wilderness?
“Look, He struck the rock, So that the waters gushed out, And the streams overflowed. Is He able to give bread also? Would He provide meat for His people?”
Therefore ワイン heard and He was wroth; So a fire was kindled against Ya’aqob, And displeasure also came up against Yisra’ĕl,
Because they did not believe in Elohim, Neither did they trust in His deliverance.
Yet He had commande the clouds above, And opened the doors of the heavens, And He rained down manna on them to eat, And He gave them the grain of the heavens.
Men ate bread of the mighty; He sent them provisions to satisfaction.
He made an east wind blow in the heavens; And by His power He brought in the south wind.
And He rained meat on them like the dust, And winged birds like the sand of the seas,
And let them fall in the midst of His camp, All around His Dwelling Place.
So they ate and were completely satisfied, For He brought them what they desired.
They had not turned away from their desire, Their food was still in their mouths,
When the wrath of Elohim came against them, And He slew among their fat ones, And He struck down the choice ones of Yisra’ĕl.
In spite of all this they still sinned, And did not believe in His wonders.
So He ended their days in a breath, And their years in trouble.
When He slew them, then they sought Him, And they returned and did earnestly seek Ĕl.
And they remembered that Elohim was their rock, And the Most High Ĕl their redeemer.
But they flattered Him with their mouth, And they lied to Him with their tongue,
For their heart was not steadfast with Him, And they were not true to His covenant.
But He, the compassionate One, Pardoned crookedness, And did not destroy them. And many a time He turned His displeasure away, And did not stir up all His wrath.
For He remembered that they were but flesh, A passing breath that does not return. How often they rebelled against Him in the wilderness, And grieved Him in the desert!
And again and again they tried Ĕl, And provoked the Set-apart One of Yisra’ĕl.
42 They did not remember His hand, 
The day when He redeemed them 
from the adversary, 
43 How He worked His signs in 
Mitsrayim, 
And His wonders in the field of 
Tso’an. 
44 He turned their rivers into blood, 
And they could not drink their streams. 
45 He sent among them swarms of flies 
which devoured them, 
And frogs which destroyed them, 
46 And gave their crops to the 
caterpillar, 
And their labour to the locust. 
47 He turned their rivers into blood, 
And they could not drink their streams. 
48 And gave their crops to the 
caterpillar, 
And their labour to the locust. 
49 He sent on them the burning of His 
displeasure, 
Wrath and rage and distress, 
A deputation of messengers of evils. 
50 He made a path for His displeasure; 
He did not spare their being 
from death, 
But gave their life over to the plague. 
51 And He smote all the first-born in 
Mitsrayim, 
The first-fruits of strength in the tents 
of Ham, 
52 Then made His own people go forth 
like sheep, 
And led them in the wilderness 
like a flock. 
53 And He led them on safely, 
And they did not fear, 
But the sea covered their enemies. 
54 And He brought them to the border 
of His set-apart place, 
This mountain which His right hand 
had gained, 
55 And drove out nations before them, 
And allotted them a measured 
inheritance, 
And made the tribes of Yisra’ēl dwell 
in their tents. 
56 Yet they tried and rebelled 
Against the Most High Elohim, 
And did not guard His witnesses, 
57 But they turned back 
And acted treacherously like their 
fathers; 
They twisted like a treacherous bow. 
58 For they enraged Him with their 
high places, 
And moved Him to jealousy with their 
carved images. 
59 When Elohim heard this, 
He was wroth, 
And greatly despised Yisra’ēl, 
60 And He left the Dwelling Place 
of Shiloh, 
The Tent which He had set up 
among men. 
61 And He gave His strength into 
captivity, 
And His comeliness into the hand of 
the adversary. 
62 And He gave His people over to the 
sword, 
And He was wroth with His 
inheritance. 
63 His young men were consumed by 
fire, 
And His maidens were not praised. 
64 His priests fell by the sword, 
And their widows could not weep. 
65 Then _plate_ awoke as one asleep, 
As a mighty man who shouts because 
of wine. 
66 And He smote His adversaries 
backward, 
He put them to an everlasting 
reproach. 
67 Then He rejected the tent of Yosēph, 
And did not choose the tribe of 
Ephrayim, 
68 But chose the tribe of Yahudāh, 
Mount Tsiyon, which He loved. 
69 And He built His set-apart place like 
the heights, 
Like the earth He founded it forever.
And He chose Dawid His servant,  
And took him from the sheepfolds;  
He brought him in from tending the ewes,  
To shepherd Ya’aqob His people,  
And Yisra’ēl His inheritance.  
And he shepherded them According to the integrity of his heart,  
And led them by the skill of his hands.

O Elohim, the gentiles have come into Your inheritance;  
They have defiled Your set-apart Hĕḵal;  
They turned Yerushalayim into ruins.

They have given the dead bodies of Your servants  
As food for the birds of the heavens,  
The flesh of Your kind ones to the wild beast of the earth.

They have poured out their blood Like water all around Yerushalayim,  
With no one to bury them.

We have become a reproach to our neighbours,  
A scorn and a mockery to those who are around us.

Would You be enraged forever?  
Would Your jealousy burn like fire?

Pour out Your wrath on the gentiles Who have not known You,  
And on reigns that have not called on Your Name.

For they have devoured Ya’aqob,  
And laid waste his pasture.

Do not remember against us  
The crookednesses of the fathers!  
Let Your compassion speedily meet us,  
For we have been greatly weakened.

Help us, O Elohim of our deliverance,  
For the sake of the esteem of Your Name.  
Deliver us and cover over our sins,  
For Your Name’s sake!

Why should the gentiles say,  
“Where is their Elohim?”  
Let the vengeance of the outpoured blood of Your servants  
Be known among the gentiles,  
Before our eyes.

Let the groaning of the prisoner come before You.  
According to the greatness of Your arm  
Preserve those appointed to death.

And repay to our neighbours sevenfold  
Their reproach, into their bosom,  
With which they have reproached You, O ayāz.

And we, Your people and the sheep of Your pasture,  
We give thanks to You forever;  
From generation to generation we show forth Your praise.

Give ear, O Shepherd of Yisra’ēl,  
Who lead Yosēph like a flock;  
Who dwell between the keruḇim,  
Shine forth!

Before Ephrayim, Binyamin and Menashsheh,  
Stir up Your might,  
And come and save us!

Cause us to turn back, O Elohim,  
And cause Your face to shine,  
That we might be saved!

O ayāz Elohim of hosts,  
How long shall You be wroth  
Against the prayer of Your people?

You have caused them to eat the bread of tears,  
And have caused them to drink  
With tears, a third time.

You have made us a strife to our neighbours,  
And our enemies laugh among themselves.
7 Turn us back, O Elohim of hosts,
And cause Your face to shine,
That we might be saved!
8 You brought a vine out of Mitsrayim;
You drove out the nations,
and planted it.
9 You cleared a place for it,
And made it take deep root,
And it filled the land.
10 Hills were covered with its shadow,
And the mighty cedars with its twigs.
11 She spread her branches to the Sea,
And her shoots to the River.
12 Why have You broken down her hedges,
So that every passer-by plucked her fruit?
13 The boar out of the forest ravages it,
And the wild beast of the field devours it.
14 Return, we beg You, O Elohim of hosts;
Look down from heaven and see,
And visit this vine,
And the stock which Your right hand has planted,
And the Son whom You made strong for Yourself.
16 It is burned with fire, it is cut down;
They perish at the rebuke of Your face.
17 Let Your hand be upon the One at Your right hand,
Upon the Son of Adam whom You made strong for Yourself,
18 And we shall not backslide from You.
Revive us and let us call upon Your Name.
19 Turn us back, O ayaz Elohim of hosts, and cause Your face to shine,
That we might be saved!

81 Shout for joy to Elohim our strength;
Raise a shout to the Elohim of Ya'aqob.
2 Lift up a song and beat the tambourine,
The pleasant lyre and with the harp.
3 Blow the ram's horn at the time of the
New Moon,
At the full moon, on our festival day.
4 For this is a law for Yisra'el, And a right-ruling of the Elohim of Ya'aqob.
5 He appointed it in Yehosaph for a witness,
When He went throughout the land of Mitsrayim;
I heard a language that I did not know.
6 He says, “I removed his shoulder from the burden;
His hands were freed from the baskets.
7 You called in distress and I rescued you;
I answered you in the covering of thunder;
I proved you at the waters of Meribah. Selah.
8 Hear, O My people and let Me warn you,
O Yisra'el, if you would listen to Me!
9 Let there be no strange mighty one among you,
And do not bow down to a foreign mighty one.
10 I am ayaz your Elohim,
Who brought you out of the land of Mitsrayim;
Open your mouth wide and I fill it.
11 But My people did not listen to My voice,
And Yisra'el would not submit to Me.
12 So I gave them over to their own stubborn heart,
To walk in their own counsels.
13 O, if My people had listened to Me,
Yisra'el would walk in My ways,
14 I would subdue their enemies at once,
And turn My hand against their adversaries!

15“Those who hate would cringe before Him;

And their time of punishment be forever.

16”He would feed them with the finest of wheat;
And with honey from the rock I would satisfy you.”

82 Elohim stands in the congregation of Ėl;
He judges in the midst of the Elohim.
How long would you judge perversely,
And show partiality to the wrong?
Selah.

3Give right-ruling to the poor and fatherless,
Do right to the afflicted and needy.

4Rescue the poor and needy;
Deliver them from the hand of the wrong.

5They do not know, nor do they understand,
They walk about in darkness.
All the foundations of the earth are shaken.

6I, I said, “You are Elohim,
And all of you are sons of the Most High.

7“But as men you die,
And fall as one of the heads.”

8Arise, O Elohim, judge the earth,
For You shall possess all the nations.

83 O Elohim, do not remain silent!
Do not be speechless,
And do not be still, O Ėl!

2For look, Your enemies make an uproar,
And those hating You have lifted up their head.

3They craftily plot against Your people,
And conspire against Your treasured ones.

4They have said, “Come,
And let us wipe them out as a nation,
And let the name of Yisra’ēl be remembered no more.”

5For they have conspired together with one heart;
They have made a covenant against You –

6The tents of Edom and the Yishma’ēlites,
Mo’ab and the Haḡarites,
7Gebal and Ammon and Amalēq,
Philistia with the inhabitants of Tsor,
Ashshur also has joined with them,
They have helped the children of Lot.
Selah.

9Do to them as to Midyan,
As to Sisera,
As to Yabin at the wadi Qishon,

10Who perished at Endor,
Who became as dung for the ground.

11Make their nobles like Orēḇ and like Ze’ēḇ,
And all their princes like Zeḇāḥ and Tsalmunna,

12Who have said, “Let us take possession of the pastures of Elohim For ourselves.”

13O my Elohim, make them as whirling dust,
As stubble before the wind!

14As a fire consumes a forest,
And as a flame sets mountains on fire,

15So pursue them with Your whirlwind,
And frighten them with Your storm.

16Fill their faces with shame,
And let them seek Your Name, O Elohim.

17Let them be ashamed and alarmed forever;
And let them become abashed and perish,

18And let them know that You, Whose Name is Ayal, You alone are the Most High
How lovely are Your dwelling places, O God of hosts!

My being has longed and even fainted, for the courts of God;
My heart and my flesh cry out for the living Elohim.

Even the sparrow has found a home,
And the swallow a nest for herself,
Where she has put her young ones – Your altars, O God of hosts,
My Sovereign and my Elohim.

Blessed are those who dwell in Your house,
They are ever praising You.

Blessed is the man whose strength is in You,
Your Highways are in their heart.

Passing through the valley of weeping they make it a fountain;
The Teacher also covers it with blessings.

They go from strength to strength,
Appearing before Elohim in Tsiyon.

O God of hosts, hear my prayer;
Give ear, O Elohim of Ya’aqob! Selah.

Show us Your kindness, O God,
And give us Your deliverance.

Let me hear what Elohim speaks,
For He speaks peace to His people
And to His kind ones;
And let them not turn again to folly.

Truly, His deliverance is near
To those who fear Him,
For esteem to dwell in our land.

Kindness and truth shall meet,
Righteousness and peace shall kiss.

Truth sprouts forth from the earth,
And righteousness looks down from heaven,
Indeed, Ayaz gives what is good,
And our land yields its increase.

Righteousness goes before Him,
And prepares a way for His footsteps.

Incline Your ear, O God,
answer me, for I am poor and needy.
Guard my being, for I am dedicated;
You are my Elohim;
Save Your servant who is trusting in You!

Show favour to me, O God,
For I cry to You all day long.
Bring joy to the being of Your...
servant, For to You, O ayəz, I lift up my being.
5 For You, ayəz, are good and ready to forgive, And great in kindness to all those who call upon You.
6 Give ear, O ayəz, to my prayer; And listen to the voice of my pleadings.
7 In the day of my distress I call upon You, For You answer me.
8 There is none like You among the mighty ones, O ayəz; And like Your works there are none.
9 Let all nations You have made come and bow themselves before You, O ayəz, And give esteem to Your Name.
10 For You are great and are doing wonders; You are Elohim, You alone.
11 Teach me Your way, O ayəz; Let me walk in Your truth; Unite my heart to fear Your Name.
12 I praise You, O ayəz my Elohim, with all my heart, And I esteem Your Name forever.
13 For Your kindness is great toward me, And You have delivered my being From the depths of the grave.
14 O Elohim, the proud have risen against me, And a band of dreaded men have sought my life, And have not set You before them.
15 But You, O ayəz, Are a compassionate Šīl and showing favour, Patient and great in kindness and truth.
16 Turn to me and show favour to me! Give Your strength to Your servant, And save the son of Your female servant.
17 Show me a sign for good, And let those hating me see it and be ashamed, For You, ayəz, have helped me and comforted me.

87 His foundation is In the set-apart mountains. ayəz loves the gates of Tsiyon More than all the dwellings of Ya’aqob.
2 Estemed matters are spoken of you, O city of Elohim: Selah.
3 “I mention Rahab and Bābel to those who know Me; See, O Philistia and Tsor, with Kush, ‘This and that one was born there.’ ” And of Tsiyon it is said, “Each one was born in her; For the Most High Himself does establish her.”
4 ayəz does write, In the register of the peoples, “This one was born there.” Selah.
5 And the singers and the players on instruments – All my fountains, are in you.

88 ayəz, Elohim of my deliverance, By day I have cried out, In the night also before You, Let my prayer come before You, Incline Your ear to my cry.
2 For my being is filled with evils, And my life draws near to the grave.
3 I have been reckoned among those Who go down to the pit; I have become like a man who has no strength, Released among the dead, Like slain ones lying in the grave, Whom You have remembered no more, And who have been cut off from Your hand.
4 You have put me in the lowest pit, In dark places, in the depths.
5 Your wrath has rested heavily upon
And You have afflicted me with all Your breakers. Selah.

8 You have put away my friends far from me; You have made me an abomination to them; I am shut in and do not go out; My eye grows dim because of affliction.

9 Why, I have called upon You, all day long; I have stretched out my hands to You. Would You work wonders for the dead? Would the dead rise to praise You? Selah.

11 Is Your kindness declared in the grave? Your trustworthiness in the place of destruction?

12 Are Your wonders known in the dark? And Your righteousness in the land of no remembrance?

13 But I, unto You I have cried, O Ayaz,
And in the morning my prayer comes before You.

14 Ayaz, why do You reject me? Why do You hide Your face from me? I am afflicted and dying from childhood; I have borne frightening matters from You; I am in despair.

15 Your fierce wrath has gone over me; Your onslayts have cut me off. They surrounded me like water all day long; They close in upon me altogether.

18 You have put loved one and companion far from me, Darkness is my close friend!

89 I sing of the kindnesses of Ayaz forever; With my mouth I make known Your trustworthiness to all generations.

2 For I said, “Kindness is built up forever;
You establish Your trustworthiness in the heavens.”

3 You said, “I have made a covenant with My chosen, I have sworn to My servant Dawid: I establish your seed forever, And shall build up your throne to all generations.’ ” Selah.

5 And the heavens praise Your wonders, O Ayaz, Your trustworthiness, too, In the assembly of the set-apart ones. 6 For who in the heavens is comparable to Ayaz? Who among the sons of the mighty is like Ayaz?

7 El is greatly feared In the company of the set-apart ones, And awesome above all those around Him.

8 O Ayaz Elohim of hosts, Who is mighty like You, O Yah? And Your trustworthiness is all around You.

9 You rule the swelling of the sea; When its waves rise, You still them.

10 You have broken Rahab in pieces, as one who is slain; You have scattered Your enemies With the arm of Your strength. 11 The heavens are Yours, The earth also is Yours; The world and all that fills it.

12 North and south – You have created them; Tabor and Hermon rejoice in Your Name.

13 You have a mighty arm, Your hand is strong, Your right hand exalted.

14 Righteousness and right-ruling
Are the foundation of Your throne; Kindness and truth go before Your face.

15 Blessed are the people Who know the festal trumpet-call! They walk, O יהוה, in the light of Your face.

16 In Your Name they rejoice all day long, And they are exalted in Your righteousness.

17 For You are the comeliness of their strength, And by Your good pleasure our horn is exalted.

18 For יהוה is our shield, And the Set-apart One of Yisra’ĕl is our Sovereign.

19 Then You spoke in a vision to Your kind one, And You said, “I have given help to one who is mighty, I have exalted one chosen from the people.

20“I have found My servant Dawi; With My set-apart oil I anointed him, 21“With whom My hand is established; My arm also strengthens him.

22“No enemy subjects him to tribute, And no son of wickedness afflicts him.

23“ And I shall beat down His adversaries before his face, And plague those who hate him.

24“But My trustworthiness And My kindness are with him, And in My Name his horn is exalted.

25“ And I shall set his hand on the sea, And his right hand on the rivers.

26“He calls out to Me, ‘You are my Father, My Ėl and the rock of my deliverance.’

27“I also appoint him first-born, Highest of the sovereigns of the earth.

28“I guard My kindness for him forever, And My covenant is steadfast

with him.

29“And I shall establish his seed forever, And his throne as the days of the heavens.

30“If his sons forsake My Torah And do not walk in My right-rulings, 31“If they profane My laws And do not guard My commands, 32“Then I shall visit their transgression with the rod, And their crookedness with flogging.

33“But My kindness I do not take away from him, Nor be false to My trustworthiness. 34“I shall not profane My covenant, Neither would I change what has gone out from My lips.

35“Once I have sworn by My set-apartness, I do not lie to Dawi: 36“His seed shall be forever, And his throne as the sun before Me; 37“Like the moon, it is established forever, And the witness in the heavens is steadfast.” Selah.

38Yet You have rejected and spurned, You have been wroth with Your anointed.

39You have disowned the covenant of Your servant, You have defiled his diadem in the dust.

40You have broken down all his hedges, You have brought his strongholds to ruin.

41All who pass by the way plunder him; He is a reproach to his neighbours.

42You have exalted the right hand of his adversaries, And have made all his enemies rejoice.

43Moreover You have turned back the edge of his sword, And have not made him stand
You have brought an end to his splendour, 
And have hurled his throne to the ground.  
You have shortened the days of his youth,  
You have covered him with shame.  
Selah.

How long, O HWH, would You be hidden?  
Would Your wrath burn like fire forever?  
Please remember how short my time is;  
Why should you have created all the sons of men for naught?  
What man would live and not see death?  
Who rescues his life from the power of the grave? Selah.

Ayâl, where are Your former kindnesses,  
Which You swore to Dawiḏ in Your trustworthiness?  
Ayâl, remember the reproach of Your servants,  
That I have borne in my bosom –  
Of all the many peoples,  
With which Your enemies have reproached, O Ayâl.  
With which they have reproached the footsteps of Your anointed.  
Blessed be Ayâl forever!  
Amên and Amên.

90 Ayâl, You have been our refuge in all generations.  
Before the mountains were born,  
Or You had brought forth the earth and the world,  
Even from everlasting to everlasting  
You are Él.  
You turn man back to dust,  
And say, “Return, O children of men.”

For a thousand years in Your eyes  
Are like yesterday that has past,  
Or like a watch in the night.  
You have swept them away,  
They are as a sleep,  
Like grass that springs up in the morning.

In the morning it flourishes and springs up,  
At evening it is cut down and withered.  
For we have been consumed by Your displeasure,  
And by Your wrath we are alarmed.  
You have set our crookednesses before You,  
Our secret sin in the light of Your face.  
For all our days have passed away in Your wrath,  
We spend our years like a whisper.  
The days of our lives are seventy years;  
Or if due to strength, eighty years,  
Yet the best of them is but toil and exertion;  
For it is soon cut off and we fly away.  
Who knows the power of Your displeasure?  
And your wrath, according to the fear of You?  
Teach us to number our days,  
And let us bring the heart to wisdom.  
Return, O Ayâl! How long?  
And be sorry for Your servants.  
Satisfy us in the morning with Your kindness,  
And let us sing for joy all our days!  
Give us joy according to  
The days You have afflicted us,  
The years we have seen evil.  
Reveal Your work to Your servants,  
And Your splendour to their children.  
And let the pleasantness  
Of Ayâl our Elohim be upon us,  
And confirm the work of our hands
I am with him in distress; I deliver him and esteem him.

"With long life I satisfy him and show him My deliverance."

It is good to give thanks to Assy, And to sing praises to Your Name, O Most High; To declare Your kindness in the morning, And Your trustworthiness each night, On ten strings and on the harp, To the sounding chords of the lyre. For You have made me rejoice with Your work, O Assy, I shout for joy at the works of Your hands.

O Assy, how great are Your works! Your thoughts are very deep! A senseless man does not know, And a fool does not understand this. When the wrong spring up like grass, And all the workers of wickedness blossom, It is for them to be destroyed forever. But You, Assy, are on high forever. For look, Your enemies, O Assy, For look, Your enemies do perish; All the workers of wickedness are scattered.

But You lift up my horn like a wild ox; I have been anointed with fresh oil. And my eye looks upon my enemies; My ears hear the evil-doers Who rise up against me. The righteous one flourishes like a palm tree, He grows like a cedar in Lebanon. Those who are planted in the House of Assy.
Flourish in the courts of our Elohim.
They still bear fruit in old age; They are fresh and green,

To declare that ayaz is straight, My rock and in Him is no unrighteousness.

ayaz shall reign,
He shall put on excellency; ayaz shall put on strength; He shall gird Himself. Indeed, the world is established, immovable.

Your throne is established from of old; You are from everlasting.

Rivers shall lift up, O ayaz, Rivers shall lift up their voice; Rivers lift up their breakers.

 Your witnesses have been very trustworthy. Set-apartness befits Your house, O ayaz, forever.

O ayaz, El of vengeance; O Él of vengeance, shine forth!
Raise Yourself up, O Judge of the earth; Render punishment to the proud.

ayaz, how long are the wrong, How long are the wrong going to exult?

They pour forth words, They speak arrogantly; All the workers of wickedness boast in themselves.

They crush Your people, O ayaz, And they afflict Your inheritance. They slay the widow and the stranger, And murder the fatherless.

Yet they say, “Yah does not see, And the Elohim of Ya’aqób pays no heed.”

Take heed, you senseless among the people; And you fools, when would you become wise?

He who planted the ear, does He not hear? He who formed the eye, does He not see?

He who disciplines the nations, Does He not reprove – The One teaching man knowledge?

ayaz knows the thoughts of man, That they are but a breath.

Blessed is the man You discipline, O Yah and instruct out of Your Torah
To give him rest from the days of evil, Until the pit is dug for the wrong.

For ayaz does not leave His people, Nor does He forsake His inheritance.

For right-ruling returns man to righteousness, And all the upright in heart follow it. Who would rise up for me against evil-doers?

Who would stand up for me against workers of wickedness?

If ayaz had not been my help, My being would soon have settled in silence.

When I said, “My foot has slipped,” Your kindness, O ayaz, supported me.

When anxiety was great within me, Your comforts delighted my being.

Would a throne of destruction, Which devises trouble by decree, Be joined with You?

They band together against the life of the righteous, And declare innocent blood wrong.

But ayaz is my defence, And my Elohim the rock of my refuge,

And brings back on them their own wickedness, And cuts them off in their
Come, let us sing to our Elohim!
Let us raise a shout to the Rock of our deliverance.
Let us come before His face with thanksgiving;
Let us raise a shout to Him in song.
For our Elohim is a great El,
And a great Sovereign above all mighty ones.
In whose hand are the depths of the earth;
The mountain peaks are His also.
His is the sea, for He made it;
And His hands formed the dry land.
Come, let us bow down and bend low,
Let us kneel before our Maker.
For He is our Elohim,
And we are the people of His pasture,
And the sheep of His hand.
Today, if you would hear His voice:
Do not harden your hearts as in Meribah,
And as in the day of Massah in the wilderness,
When your fathers tried Me,
Have proved Me, though they saw My work.
For forty years I was grieved with that generation,
And said, 'They are a people who go astray in their hearts,
And they do not know My ways.'
As I swore in My wrath,
If they enter into My rest...”

Sing to our Elohim a new song,
Sing to all the earth!
Sing to bless His Name,

Proclaim His deliverance from day to day.
Declare His esteem among the nations,
His wonders among all peoples.
For great is our Elohim and greatly to be praised,
He is to be feared above all mighty ones.
For all the mighty ones of the peoples are matters of naught,
But made the heavens.
Excellency and splendour are before Him,
Strength and comeliness are in His set-apart place.
Ascribe to our Elohim, O clans of the peoples,
Ascribe to esteem and strength.
Ascribe to the esteem of His Name;
Bring an offering and come into His courts.
Bow yourselves to our Elohim,
In the splendour of set-apartness!
Tremble before Him, all the earth.
Say among nations,
“A shall reign.
The world also is established, immovable.
He judges the people in straightness.”
Let the heavens rejoice and let the earth be glad;
Let the sea roar and all that fills it;
Let the field exult and all that is in it.
Let all the trees of the forest then shout for joy,
At the presence of our Elohim.
For He shall come,
For He shall come to judge the earth.
He judges the world in righteousness,
And the peoples with His truth.
97  **ayyāl** shall reign. The earth rejoices and many isles are glad!

2Clouds and darkness all around Him, Righteousness and right-ruling are the foundation of His throne.

3Fire goes before Him, And burns up His adversaries round about.

4His lightnings shall light the world, The earth shall see and tremble.

5The mountains shall melt like wax before the face of **ayyāl**, Before the face of the Master of all the earth.

6The heavens shall declare His righteousness, And all the peoples shall see His esteem.

7All are put to shame who serve carved images, Those boasting of matters of naught. Bow yourselves to Him, all you mighty ones.

8Tsiyon shall hear and be glad, And the daughters of Yahudah rejoice Because of Your right-rulings, O **ayyāl**.

9For You, **ayyāl**, are the Most High over all the earth, You shall be greatly exalted, over all mighty ones.

10You who love **ayyāl**, hate evil! He guards the lives of His kind ones, He delivers them out of the hand of the wrong.

11Light is sown for the righteous, And gladness for the upright in heart.

12Rejoice in **ayyāl**, you righteous, And give thanks at the remembrance of His Set-apartness.

98 Sing to **ayyāl** a new song! For He has done wonders; His right hand and His set-apart arm Have brought Him deliverance.

2**ayyāl** has made known His deliverance; His righteousness He has openly shown before the eyes of the nations.

3He has remembered His kindness And His trustworthiness to the house of Yisra’el; All the ends of the earth have seen The deliverance of our Elohim.

4Raise a shout to **ayyāl** all the earth; Break forth in song, rejoice, and sing praises.

5Sing to **ayyāl** with the lyre, With the lyre and the voice of a song, With trumpets and the sound of a horn; Raise a shout before **ayyāl**, the Sovereign.

6Let the sea roar and all that fills it, The world and those who dwell in it. Let the rivers clap their hands, Let the mountains sing together for joy before **ayyāl**, the Sovereign.

7For He shall come to judge the earth. He judges the world in righteousness, And the people in straightness.

99 **ayyāl** shall reign; Peoples tremble! He is enthroned on the kerubim; The earth shakes!

2**ayyāl** is great in Tsiyon, And He is high above all the peoples.

3They praise Your Name, great and awesome, It is set-apart.

4And the strength of the Sovereign Shall love right-ruling; You Yourself shall establish straightness; You shall execute right-ruling And righteousness in Ya’aqob.

5Exalt **ayyāl** our Elohim, And bow yourselves at His footstool, He is set-apart.

6Mosheh and Aharon were among His priests, And Shemu’el was among those calling upon His Name.
They called upon *ayatz* and *He* answered them.
7*He* spoke to them in the column of cloud;
They guarded *His* witnesses
And the *law* *He* gave them.
8*You* answered them,
O *ayatz* our *Elohim.*
*You* were a forgiving *Ĕl* to them,
Though *You* took vengeance
on their deeds.
9*Exalt* *ayatz* our *Elohim,*
And bow down towards *His*
set-apart mountain;
For *ayatz* our *Elohim* is set-apart.

100 Raise a shout for *ayatz,*
All the earth!
2Serve *ayatz* with *gladness;*
come before *His* presence
with singing.
3Know that *ayatz,* *He* is *Elohim;*
*He* has made us and we are *His* –
*His* people and the sheep
of *His* pasture.
4Enter into *His* gates
with *thanksgiving,*
And into *His* courts with praise.
Give *thanks* to *Him;* *bless* *His* Name.
5For *ayatz* is *good;*
*His* kindness is everlasting,
And *His* truth, to *all* generations.

101 I sing of *kindness* and
right-ruling;
To *You,* O *ayatz,* I sing praises.
2I act *wisely* in a *perfect way.*
*When* do *You* come to me?
I walk in the midst of my house
with a *perfect heart.*
3I set no matter of Beliya’al
before my eyes;
*I hate* the *work* of those
who *fall* away;
It *does not* cleave to me.

4*A perverse heart* turns away
from me; *I do not know evil.*
5Him who *secretly* slanders
his neighbour *I cut off;*
I *do not* tolerate one

*Who* has a haughty look and a *proud*
heart.
6My eyes are on the *trustworthy*
of the land, to dwell with me;
*He* who walks in a *perfect way,*
*He* serves me.
7*He* who *practises deceit*
Does not dwell in my house;
*He* who speaks lies
Does not *stand* in my house.
8Each morning *I uproot*
all the *wrong* of the land,
To *cut off* all the workers of
*wickedness*
From the city of *ayatz.*

102 O *ayatz,* *hear* my prayer,
And let my cry *come to You.*
2*Do not* hide *Your* face from me
In the *day* of my distress;
Incline *Your* ear to me;
In the day *I call,* answer me *speedily.*
3For *my* days are *consumed* like smoke,
And my bones are *burned* like a hearth.
4*My* heart *is stricken* and withered
like grass,
For *I have forgotten* to eat my bread.
5*Because* of the sound of my *sighing*
*My* bones have cleaved to my flesh.
6*I have been* like a pelican of the
wilderness,
I have been like an owl of the desert.
7*I have watched* and I am *As a bird*
alone on the house-top.
8*My enemies* reproached *me* *all* day
long,
Those who rave *against* *me* have
sworn *against* me.
9 For I have eaten ashes like bread,  
And mixed my drink with tears,  
For You have lifted me up  
And thrown me down.

10 Because of Your displeasure  
And Your wrath;  
My days are like a shadow that  
lengthens,  
And I wither away like grass.

11 But You, O  יהוה, shall be enthroned forever,  
And the remembrance of You be to all generations.

12 You Yourself shall arise  
And have compassion on Tsiyon,  
For the time to favour her,  
The appointed time, has come.

13 For Your servants have been pleased with her stones,  
And they favour her dust.

14 And all the nations shall fear  
the Name of  יהוה,  
And all the sovereigns of the earth  
Your esteem,

15 For  יהוה shall build up Tsiyon,  
He shall appear in His esteem.

16 He shall turn unto the prayer of the destitute,  
And He shall not despise their prayer.

17 This is written for a generation to come,  
So that a people to be created praise Yah.

18 For He looked down  
From the height of His set-apart place;  
From heaven  יהוה viewed  
the earth,

19 To hear the groaning of the prisoner,  
To release those appointed to death,  
To declare the Name of  יהוה in Tsiyon,  
And His praise in Yerushalayim,

20 When peoples gather together,  
And reigns, to serve  יהוה.

21 He has humbled my strength in the way;  
He has shortened my days.

22 I said, “O my Ėl,

Do not take me away in the midst of my days;  
Your years are throughout all generations.

23 You did found the earth of old and the heavens are the work of Your hands.

24 They shall perish, but You remain;  
And all of them grow old like a garment;

25 But You are the same,  
And Your years have no end.

26 The sons of Your servants continue,  
Their seed is established before You.”

103 Bless  יהוה, O my being,  
And all that is within me,  
Bless His set-apart Name!

2 Bless  יהוה, O my being,  
And do not forget all His dealings,

3 Who forgives all your crookednesses,  
Who heals all your diseases,

4 Who redeems your life from destruction,  
Who crowns you with kindness and compassion,

5 Who satisfies your desire with the good,  
Your youth is renewed like the eagle’s.

6  יהוה is doing righteousness  
And right-ruling for all  
the oppressed.

7 He made known His ways to Mosheh,  
His acts to the children of Yisraʾĕl.

8  יהוה is compassionate  
and showing favour,  
Patient and great in kindness.

9 He does not always strive,  
nor maintain it forever.

10 He has not done to us according to our sins,  
Nor rewarded us according to our crookednesses.

11 For as the heavens are high above
So great is His kindness toward those who fear Him;

As far as east is from west, so far has He removed our transgressions from us.

As a father has compassion for his children, so has Ayaz for those who fear Him.

For He knows how we are made; He remembers that we are dust.

A man’s days are like grass; as a flower of the field, so he flourishes.

For the wind blows over it, and it is no more, and its place no longer remembers it.

But the kindness of Ayaz is from everlasting to everlasting. Upon those who fear Him, and His righteousness to children’s children.

To those who guard His covenant, and to those who remember His orders to do them.

Ayaz has established His throne in the heavens, and His reign shall rule over all.

Bless Ayaz, you His messengers, mighty in power, who do His word, listening to the voice of His Word.

Bless Ayaz, all you His hosts, You His servants, who do His pleasure.

Bless Ayaz, all His works, in all places of His rule. Bless Ayaz, O my being!

Bless Ayaz, O my being! O Ayaz my Elohim, You have been very great: You have put on excellency and splendour, stretching out the heavens like a curtain, and covered them with light as with a garment.

Who is laying the beams of His upper rooms in the waters, Who is making thick clouds His chariot, Who is walking on the wings of the wind, making His messengers the winds, His servants a flame of fire.

He established the earth on its foundations, so that it would not totter forever.

You covered it with the deep as with a garment, the waters stood above the mountains.

At Your rebuke they flee; at the voice of Your thunder they hurry away.

They go up the mountains; they go down the valleys, to the place which You founded for them.

You did set a boundary, they do not pass over, they do not return to cover the earth.

Who is sending the springs into the valleys, they flow among the hills.

They give drink to every beast of the field; wild donkeys break their thirst.

The birds of the heavens dwell beside them; they sing from between the branches.

Watering the hills from His upper rooms; the earth is satisfied with the fruit of Your works.

Causing the grass to grow for the cattle, and plants for the service of mankind, to bring forth food from the earth.

And wine that makes glad the heart of man, oil to make the face shine, and bread which sustains man’s
16The trees of אָיָּל are satisfied, The cedars of לְבָנָון which חָזַל planted,
17Where the birds do make nests; The stork has her home in the fir trees.
18The high hills are for wild goats; Rocks a refuge for rock badgers.
19חָזַל made the moon appointed times; The sun knows its going down.
20עֲדֵי put darkness and it is night, In it all the beasts of the forest creep.
21The young lions are roaring for prey, And seeking their food from Ėl.
22The sun arises – they withdraw And lie down in their dens.
23כֹּל man goes out to his work, And to his labour, til evening.
24O אָיָּל, how many have been Your works! You have made all of them in wisdom. The earth is filled with Your possessions.
25There is the sea, great and wide, In which are innumerable swarms, Living creatures, small with great.
26There do ships go; That לְיוֹוָה, which You made, to play there.
27All of them wait for You, To give their food in due season.
28You give to them, they gather in; You open Your hand, they are satisfied with good.
29You hide Your face, they are alarmed; You take away their breath, they die and return to their dust;
30You send forth Your Spirit, they are created; And You renew the face of the earth.
31The esteem of אָיָּל is forever, אָיָּל rejoices in His works,
32Who looks on the earth, and it trembles; He touches the mountains, and they smoke.
And they went about from one nation to another, From one reign to another people, He allowed no one to oppress them, And He reproved sovereigns for their sakes, Saying, “Do not touch My anointed ones and do My prophets no evil.” And He called for a scarcity of food in the land; He cut off all the supply of bread. He sent ahead of them a man, Yosĕph, sold as a slave. They afflicted his feet with shackles, His neck was put in irons. Until the time that His Word came, The Word of ʼAyăl tried him. The sovereign sent and released him, The ruler of the people let him loose. He made him master of his house, And ruler over all his possessions, To bind his chiefs at his pleasure, And to teach his elders wisdom. Then Yisra’ĕl came to Mitsrayim, And Ya’aqoḇ sojourned in the land of Ḥam. And He increased His people greatly, And made them stronger than their enemies. He turned their heart to hate His people, To conspire against His servants. He sent Mosheh His servant, Aharon whom He had chosen. They set among them the matters of His signs, And wonders in the land of Ḥam. He sent darkness and made it dark; And they did not rebel against His word. He turned their waters into blood, And killed their fish. Their land teemed with frogs, In the rooms of their sovereigns. He spoke and swarms of flies came, Gnats in all their borders. He gave them hail for rain, A flaming fire in their land. And He smote their vines and their fig trees, And broke the trees of their borders. He spoke and locusts came, And larvae, innumerable, And they devoured all the plants in their land, And they devoured the fruit of their ground. Then He smote all the first-born in their land, The first-fruit of all their strength, And brought them out with silver and gold, And among His tribes no one faltered. Mitsrayim was glad when they left, For the fear of them had fallen upon them. He spread a cloud for a covering, And fire to give light in the night. They asked and He brought quail, And satisfied them with the bread of heavens. He opened the rock and water gushed out; It ran in the dry places, a river. For He remembered His set-apart word to Abraham His servant. So He brought out His people with joy and His chosen ones with singing. And He gave to them the lands of the gentiles, And they inherited the labour of peoples, In order that they might guard His laws and watch over His Torot. Praise Yah!

106 Praise Yah! Oh, give thanks to ʼAyăl, For He is good! For His kindness is everlasting.

Who does relate the mighty acts of ʼAyăl?
Or declare all His praise?
3 Blessed are those who guard right-ruling,
Who do righteousness at all times!
4 Remember me, O Ayəḏ, in the acceptance of Your people;
Visit me with Your deliverance,
5 To see the good of Your chosen ones,
To rejoice in the gladness of Your nation,
To make my boast with Your inheritance.
6 We have sinned with our fathers,
We have acted perversely,
We have done wrong.
7 Our fathers in Mitsrayim did not understand Your wonders;
They did not remember Your many kindnesses,
But rebelled by the sea,
the Sea of Reeds.
8 But He saved them for His Name’s sake,
To make known His might.
9 And He rebuked the Sea of Reeds,
And it dried up;
And He led them through the depths,
Through a wilderness.
10 And He saved them from the hand of the hater,
And redeemed them from the hand of the enemy.
11 And waters covered their adversaries;
Not one of them was left.
12 Then they believed His words;
They sang His praise.
13 They soon forgot His works;
They did not wait for His counsel,
14 But greedily lusted in the wilderness,
And tried El in the desert.
15 And He gave them their request,
But sent leanness within their being.
16 And they were jealous of Mosheh in the camp,
Of Aharon, the set-apart one of Ayəḏ.
17 Then the earth opened up and swallowed Dathan,
And covered the company of Abiram.
18 And a fire burned in their company;
A flame consumed the wrong.
19 They made a calf in Horĕḇ,
And bowed down to a moulded image.
20 Thus they changed My esteem
Into the form of an ox that eats grass.
21 They forgot El their Saviour,
The Doer of great deeds in Mitsrayim,
Of wonders in the land of Ham,
Of awesome deeds by the Sea of Reeds.
23 Then He said that He would destroy them,
Had not Mosheh His chosen one stood before Him in the breach,
To turn away His wrath from destroying them.
24 They then despised the pleasant land;
They did not believe His word,
25 And they grumbled in their tents,
They did not listen to the voice of Ayəḏ.
26 So He lifted up His hand in an oath against them,
To make them fall in the wilderness,
27 And to make their seed fall among the gentiles,
And to scatter them in the lands.
28 And they joined themselves to Ba’al Pe’or,
And ate slaughterings made to the dead.
29 Thus they provoked Him with their deeds,
And the plague broke out among them.
30 Then Pineḥas stood up and intervened,
And the plague was stopped.
31 And that was reckoned to him for righteousness
To all generations forever.
32 And they provoked wrath at the waters of Meribah,
And Mosheh suffered on account of
Because they embittered his spirit, And he spoke rashly with his lips. They did not destroy the peoples, As Ayāl had commanded them, But mixed with the gentiles And learned their works, And served their idols, And they became a snare to them. They did not destroy the peoples, As HWHY had commanded them, But mixed with the gentiles And learned their works, And served their idols, And they became a snare to them. And they slaughtered their sons And their daughters to demons, And they shed innocent blood, The blood of their sons and daughters, Whom they offered to the idols of Kena’an; And the land was defiled with blood. So they became unclean by their own works and went whoring by their own deeds. The wrath of Ayāl burned against His people, And He loathed His own inheritance. Then He gave them into the hand of the gentiles, And those who hated them ruled over them. And their enemies oppressed them, And they were humbled under their hand. Many times He delivered them; But they rebelled in their plans, So they were brought low for their crookedness. But He would look on their distress, When He heard their cry, And remember His covenant for their sake, And relent according to the greatness of His kindness. And He would let them find compassion, Before all those holding them captive. Save us, O Ayāl our Elohim, And gather us from among the gentiles, To give thanks to Your set-apart Name and to exult in Your praise.

Blessed be Ayāl Elohim of Yisra’ĕl From everlasting to everlasting! And all the people shall say, “Amĕn!” Praise Yah!

Give thanks to Ayāl! For He is good, For His kindness is everlasting. Let the redeemed of Ayāl say so, Whom He has redeemed from the hand of the adversary. And gathered out of the lands, From east and from west, From north and from south. They wandered in a wilderness, in a desert way; They found no city to dwell in. Hungry and thirsty, Their being in them grew faint. Then they cried out to Ayāl in their distress, He delivered them out of their troubles. And He guided them by the right way, To go to a city to settle. Let them give thanks to Ayāl for His kindness, And His wonders to the children of men! For He has satisfied a longing being, And has filled the hungry being with goodness. Some sat in darkness and in the shadow of death, Bound in affliction and irons, Because they rebelled against the words of El, And despised the counsel of the Most High. And He humbled their heart by toil; They stumbled and there was no one to help. And they cried out to Ayāl in their distress, And He saved them out of their
14 He brought them out of darkness and the shadow of death, And He broke their chains in pieces.  
15 Let them give thanks to Ayaz for His kindness, And His wonders to the children of men!  
16 For He has broken the gates of bronze, And He cut the bars of iron in two.  
17 Fools, because of their transgression, And because of their crookedness, were afflicted.  
18 Their being loathed all food, And they drew near to the gates of death,  
19 And cried out to Ayaz in their distress, He saved them out of their troubles.  
20 He sent His word and healed them, And delivered them from their destructions.  
21 Let them give thanks to Ayaz for His kindness, And His wonders to the children of men!  
22 And let them bring slaughterings of thanksgiving, And relate His works with rejoicing.  
23 Those who go down to the sea in ships, Doing work in many waters,  
24 They see the works of Ayaz and His wonders in the deep.  
25 For He commands and raises the stormy wind, Which lifts up the waves of the sea.  
26 They go up to the heavens, They go down to the depths; Their being is melted because of evil.  
27 They reel to and fro and stagger like a drunkard, And all their wisdom is swallowed up.  
28 Then they cry out to Ayaz in their distress, And He brings them out of their troubles.  
29 He caused the storm to be still, So that its waves were silent.  
30 And they rejoice because they are hushed; And He leads them to the haven of their delight.  
31 Let them give thanks to Ayaz for His kindness, And His wonders to the children of men!  
32 And let them exalt Him in the assembly of the people, And praise Him in the seat of the elders.  
33 He makes rivers become a wilderness, And the fountains of water become a dry ground;  
34 A land of fruit becomes a salty desert, For the evil of those who dwell in it.  
35 He makes a wilderness become a pool of water, And dry land become fountains of waters.  
36 And He causes the hungry to dwell there, And they build a city to settle in,  
37 And they sow fields and plant vineyards, And they make fruits of increase.  
38 And He blesses them and they increase greatly; And He lets not their cattle diminish.  
39 But when they are diminished and brought low Through oppression, evil and sorrow,  
40 He pours scorn on nobles, And causes them to wander in a pathless waste;  
41 But He raises the poor up from affliction, And makes their clans like a flock.  
42 The straight ones see and rejoice,
And all unrighteousness shuts its mouth.

43 Who is wise? Then let him observe these matters!

Let them understand the kindnesses of AYAL.

108 O Elohim, my heart is steadfast;
I sing and give praise – even my esteem.

2 Awake, harp and lyre!
I awake the dawn.

3 I praise You, O AYAL, among peoples,
And I sing praises to You among the nations.

4 For Your kindness is great above the heavens,
And Your truth reaches to the clouds.

5 Exalt Yourself above the heavens,
O Elohim,
And Your esteem above all the earth;

6 In order that those You love
Might be delivered.

Save with Your right hand,
And answer me.

7 Elohim has spoken in His set-apartness,
“I exult, I portion out Sheḵem,
And I measure out the Valley of Sukkoth.

8“Gil’ad is Mine, Menashsheh is Mine,
And Ephrayim is My chief defence,
Yahudah is My lawgiver.

9“Mo’ab is My wash-pot,
Over Edom I cast My shoe,
Over Philistia I raise a shout.”

10 Who would bring me into the strong city?
Who shall lead me to Edom?

11 Have You not rejected us, O Elohim?
And you do not go out with our armies, O Elohim!

12 Give us help from distress,
For the help of man is naught.

13 In Elohim we do mightily,
For it is He who treads down our adversaries.

109 Do not be silent,
O Elohim of my praise!

2 For the mouth of the wrong
And the mouth of the deceiver
Have opened against me;
They have spoken against me with a false tongue.

3 They have surrounded me with words of hatred,
And they attack me without a cause.

4 In return for my love they accuse me,
While I am in prayer.

5 And they repay me evil for good,
And hatred for my love.

6 Appoint over him one who is wrong,
And let an accuser stand at his right hand.

7 When he is judged, let him be found wrong,
And his prayer become sin.

8 Let his days be few,
Let another take his office.

9 Let his children be fatherless,
And his wife a widow.

10 And let his children always wander and beg,
And seek food out of their ruins.

11 Let the creditor lay a snare for all that he has,
And let strangers plunder his labour.

12 Let him have no one to extend kindness,
Nor any to show favour to his fatherless children.

13 Let his descendants be cut off,
Their name be blotted out in the next generation.

14 Let the crookedness of his fathers
Be remembered before AYAL,
And let not the sin of his mother be blotted out.

15 Let them always be before AYAL,
And let Him cut off their remembrance from the earth;
Because he did not remember to show kindness,
But persecuted the poor and needy man;
And the broken-hearted, to put to death.
He also loved cursing, so let it come to him;
And he did not delight in blessing, so let it be far from him.
And he put cursing on as with his garment,
So let it enter his inward parts like water,
Into his bones and like oil.
Let it be to him like a cloak he wraps around him,
And as a girdle that he always girds on.
This is the reward of my accusers from Ayal,
And to those speaking evil against my being.
But You, O Ayal, Master,
Deal with me for Your Name’s sake;
Because Your kindness is good,
deliver me.
For I am poor and needy,
And my heart is pierced within me.
I have gone like a lengthening shadow,
I have been driven away like a locust.
My knees are weak through fasting,
And my flesh grows lean from fatness.
And I, I have become a reproach to them;
They see me, they shake their heads.
Help me, O Ayal my Elohim!
Save me according to Your kindness,
And let them know that this is Your hand.
You, Ayal, You have done it!
Let them curse, but You bless.
They shall arise, but be ashamed,
And let Your servant rejoice.
Let my accusers put on shame,
And be wrapped in their own confusion as in a cloak.
I greatly thank Ayal with my mouth,
And I praise Him in the midst of the throng.
For He stands at the right hand of the poor,
To save from those judging his being.

Ayal said to my Master,
“Sit at My right hand,
Until I make Your enemies a footstool for Your feet.”
Ayal sends Your mighty sceptre out of Tsiyon.
Rule in the midst of Your enemies!
Your people volunteer in the day of Your might,
In the splendours of set-apartness!
From the womb, from the morning, You have the dew of Your youth!
Ayal has sworn and does not relent,
“You are a priest forever according to the order of Malkitsedeq.”
Ayal at Your right hand Shall smite sovereigns in the day of His wrath.
He judges among the nations,
He shall fill the nations with dead bodies,
He shall crush the Head over the mighty earth!
He drinks of the stream by the wayside,
Therefore He does lift up the head!

Yah! I thank Ayal with all my heart,
In the company of the straight, and of the congregation.
Great are the works of Ayal,
Searched for by all who delight in them.
Splendour and greatness are His work,
And His righteousness stands forever.
He has made His wonders to be remembered;
Ayal shows favour and is compassionate.
5 He has given food to those who fear Him; He remembers His covenant forever.
6 He has shown His people the power of His works, To give to them the inheritance of the gentiles.
7 The works of His hands are truth and right-ruling, All His orders are trustworthy, They are upheld forever and ever, Performed in truth and straightness.
8 They sent redemption to His people, He has commanded His covenant forever. Set-apart and awesome is His Name.
9 The fear of is the beginning of wisdom, All those doing them have a good understanding. His praise is standing forever.

112 Praise Yah! Blessed is the man who fears , and who has greatly delighted in His commands.
2 Mighty in the earth shall be his seed, The generation of the straight ones shall be blessed.
3 Wealth and riches are in his house, And his righteousness is standing forever.
4 Light has risen in the darkness to the straight ones, Those showing favour, the compassionate and the righteous.
5 Good is a man showing favour and lending, He sustains his matters in right-ruling.
6 For he is never shaken; The righteous is remembered forever.
7 He is not afraid of an evil report. His heart is steadfast, trusting in .
8 His heart is upheld, he is not afraid, While he looks on his adversaries. He scattered abroad, He gave to the poor, His righteousness is standing forever.

113 Praise Yah! Praise, Oservants of , Praise the Name of !
2 Blessed be the Name of , Now and forever!
3 From the rising of the sun to its goingdown, The Name of is praised.
4 is high above all nations, His esteem above the heavens.
5 Who is like our Elohim, Who is enthroned on high?
6 He looks down on the heavens and in the earth; He raises the poor out of the dust, Lifts the needy from a dunghill, To make him sit with the nobles, With the nobles of His people, Causing the barren woman to dwell in a house, A rejoicing mother of children. Praise Yah!

114 When went out of Mitsrayim, The house of Ya’aqob from a people of strange language, Yahudah became His set-apart place, And ‘el His rule.
3 The sea saw it and fled; The Yarden turned back.
4 The mountains skipped like rams, The little hills like lambs.
5 Why was it, O sea, that you fled? O Yarden, that you turned back? O mountains, that you skipped like rams? O little hills, like lambs?
6 Tremble, O earth, from the face of the Master, From the face of the Eloah of Ya’aqob,
Who turned the rock into a pool of water,
The flint into a fountain of water.

Not to us, O ayaz, not to us, but to Your Name give esteem for Your kindness,
For Your truth.

Why should the gentiles say,
"Where now is their Elohim?"
But our Elohim is in the heavens;
Whatever pleased Him, He has done.
Their idols are silver and gold,
The work of men’s hands.
They have mouths, but they do not speak;
They have eyes, but they do not see;
They have ears, but they do not hear;
They have noses but they do not smell;
They have hands, but they do not handle;
They have feet, but they do not walk;
They make no sound through their throat.
The ones who make them, shall become like them – All who trust in them.
O Yisra’el, trust in ayaz;
He is their help and their shield.
O house of Aharon, trust in ayaz;
He is their help and their shield.
You who fear ayaz,
trust in ayaz;
He is their help and their shield.
ayaz has remembered us;
He blesses us;
ayaz blesses the house of Yisra’el;
He blesses the house of Aharon.
He blesses those who fear ayaz,
The small and the great.
ayaz give you increase more and more,
You and your children.
You are blessed by ayaz,
Who made the heavens and earth.
The heavens are the heavens of ayaz;
But He has given the earth to the children of men.
The dead do not praise Yah,
Nor any going down to silence.
But we, we bless Yah
Now and forever.
Praise Yah!

I love ayaz, because He has heard my voice, my pleas.
Because He has inclined His ear to me,
And I shall call throughout my days.
The cords of death were around me,
And the pains of the grave came upon me;
I found distress and sorrow.
Then I called upon the Name of ayaz, “O ayaz, I pray to You, deliver my being!”
ayaz shows favour and is righteous;
And our Elohim is compassionate.
avaz guards the simple;
I was brought low, but He saved me.
Return to your rest, O my being,
For ayaz has treated you well.
For You have delivered my being from death,
My eyes from tears,
My feet from falling.
I shall walk before ayaz in the land of the living.
I have believed, for I speak;
I have been greatly afflicted.
I said in my haste, “All men are liars.”
What shall I return to ayaz?
All His bounties are upon me.
I lift up the cup of deliverance,
And call upon the Name of ayaz.
I pay my vows to ayaz
Now in the presence of all His people.
Precious in the eyes of ayaz Is the death of His kind ones.
O ayaz, I am truly Your servant, I am Your servant,
the son of Your female servant;
You have loosed my bonds.
I bring You a slaughtering of thanksgiving,
And call upon the Name of ayaz.
I pay my vows to ayaz.
In the presence of all His people, in the courts of the House of Ayaz, in your midst, O Yerushalayim.
Praise Yah!

117 Praise Ayaz, all you nations! Extol Him, all you peoples!
For His kindness is mighty over us, and the truth of Ayaz is everlasting. Praise Yah!

118 Oh, give thanks to Ayaz, for He is good!
Because His kindness is everlasting.
Let Yisra’el now say, “His kindness is everlasting.”
Let the house of Aharon now say, “His kindness is everlasting.”
Let those who fear Ayaz now say, “His kindness is everlasting.”
I called on Yah in distress; Yah answered me in a broad place.
Ayaz is on my side; I do not fear what man does to me!
Ayaz is for me among those helping me; therefore I look on those hating me.
It is better to take refuge in Ayaz than to trust in princes.
All the gentiles surrounded me, in the Name of Ayaz I shall cut them off.
They surrounded me, yea, they surrounded me; in the Name of Ayaz shall I cut them off.
They surrounded me like bees; they were extinguished like burning thorns; in the Name of Ayaz I shall cut them off.
Pushing, the enemy pushed me to fall, but Ayaz helped me.
Yah is my strength and song, and He has become my deliverance.
The voice of rejoicing and deliverance is in the tents of the righteous; the right hand of Ayaz is doing mightily.
The right hand of Ayaz is exalted, the right hand of Ayaz acts mightily.
Let me not die, but live, and declare the works of Yah.
Yah has punished me severely, but did not give me over to death.
Open to me the gates of righteousness; I enter through them, I thank Yah.
This is the gate of Ayaz. The righteous enter through it.
I thank You, for You have answered me, and have become my deliverance.
The stone which the builders rejected has become the chief corner-stone.
It is marvellous in our eyes.
This was from Ayaz, it is marvellous in our eyes.
This is the day Ayaz has made, let us rejoice and be glad in it.
I pray, O Ayaz, please save; I pray, O Ayaz, please send prosperity.
Blessed is He who is coming in the Name of Ayaz! We shall bless you from the House of Ayaz.
Ayaz is El and He gave us light; bind the festal offering with cords to the horns of the altar.
You are my El and I praise You; you are my Elohim, I exalt You.
Give thanks to Ayaz, for He is good!
For His kindness is everlasting.

119 Blessed are the perfect in the way, who walk in the teaching of Ayaz!
Blessed are those who observe His witnesses, who seek Him with all the heart!
Yea, they shall do no unrighteousness; they shall walk in His ways.
4 You have commanded us
To guard Your orders diligently.
5 Oh, that my ways were established
To guard Your laws!
6 Then I would not be ashamed,
When I look into all Your commands.
7 I thank You with uprightness of heart,
When I learn the right-rulings of Your righteousness.
8 I guard Your laws;
Oh, do not leave me entirely!
9 How would a young man cleanse his path.
To guard it according to Your word?
10 I have sought You with all my heart;
Let me not stray from Your commands!
11 I have treasured up Your word in my heart,
That I might not sin against You.
12 Blessed are You, O ayar!
   Teach me Your laws.
13 With my lips I have recounted All the right-rulings of Your mouth.
14 I have rejoiced in the way of Your witnesses, As over all riches.
15 I meditate on Your orders, And regard Your ways.
16 I delight myself in Your laws;
I do not forget Your word.
17 Do good to Your servant,
Let me live and I guard Your word.
18 Open my eyes, that I might see Wonders from Your Torah.
19 I am a sojourner in the earth;
Do not hide Your commands from me.
20 My being is crushed with longing For Your right-rulings at all times.
21 You rebuked the proud, cursed ones,
Who are straying from Your commands.
22 Remove from me reproach and scorn For I have observed Your witnesses.
23 Though princes sat, speaking against me,
Your servant meditates on Your laws.
24 Your witnesses also are my delight,
My counsellors.
25 My being has been clinging to the dust;
Revive me according to Your word.
26 I have recounted my ways and You answered me;
Teach me Your laws.
27 Make me understand the way of Your orders;
That I might meditate on Your wonders.
28 My being has wept from grief;
Strengthen me according to Your word.
29 Remove from me the way of falsehood,
And favour me with Your Torah.
30 I have chosen the way of truth;
Your right-rulings I have held level.
31 I have clung to Your witnesses;
O ayar, do not put me to shame!
32 I run the way of Your commands,
For You enlarge my heart.
33 Teach me, O ayar, the way of Your laws,
And I observe it to the end.
34 Make me understand, that I might observe Your Torah,
And guard it with all my heart.
35 Make me walk in the path of Your commands,
For I have delighted in it.
36 Incline my heart to Your witnesses and not to own gain.
37 Turn away my eyes from looking at falsehood,
And revive me in Your way.
38 Establish Your word to Your servant,
Which leads to the fear of You.
39 Turn away my reproach which I dread,
For Your right-rulings are good.
40 See, I have longed for Your orders;
Revive me in Your righteousness.
41 And let Your kindesses come to me, O ayar;
Your deliverance, according to Your word,
42 So that I answer my reprover,
For I have trusted in Your word.
43 And do not take away from my mouth
The word of truth entirely,
For I have waited
for Your right-rulings;
That I might guard Your Torah
continually,
Forever and ever;
That I might walk in a broad place,
For I have sought Your orders;
That I might speak
of Your witnesses
before sovereigns,
And not be ashamed;
That I might delight myself in
Your commands,
Which I have loved;
That I might lift up my hands
to Your commands,
Which I have loved while I meditate
on Your laws.
Remember the word
to Your servant,
On which You have
caused me to wait.
This is my comfort in my affliction,
For Your word has given me life.
The proud have utterly scorned me,
I did not turn aside from Your Torah.
I remember Your right-rulings of old, O Ayəh,
And I comfort myself.
Rage has seized me
because of the wrong
Who forsake Your Torah.
Your laws have been my songs
In the place of my sojournings.
I have remembered Your Name
in the night, O Ayəh,
And I guard Your Torah.
This has become mine,
Because I have observed Your orders.
You are my portion, O Ayəh;
I have promised to guard
Your words.
I have sought Your face with all
my heart;
Show me favour according to
Your word.
I have thought upon my ways,
And turned my feet to Your witnesses.
I have hurried and did not delay
To guard Your commands.
The cords of the wrong
have surrounded me,
Your Torah I have not forgotten.
At midnight I rise
to give thanks to You,
For Your righteous right-rulings.
I am a companion of all who fear
You and of those guarding Your orders.
O Ayəh, Your kindness
has filled the earth;
Teach me Your laws.
You have done good
to Your servant, O Ayəh,
According to Your word.
Teach me good sense
and knowledge,
For I have trusted
in Your commands.
Before I was afflicted
I myself was going astray,
But now I have guarded Your word.
You are good and do good;
Teach me Your laws.
The proud have forged
a lie against me,
With all my heart I observe
Your orders.
Their heart has become like fat,
Without feeling;
I have delighted in Your Torah.
It was good for me that I was afflicted,
That I might learn Your laws.
The Torah of Your mouth
is better to me
Than thousands of gold
and silver pieces.
Your hands have made me
and formed me;
Make me understand,
that I might learn Your commands.
Those who fear You
see me and rejoice,
For I have waited for Your Word.
I know, O Ayəh, that
Your right-rulings are righteous,
And in trustworthiness
You have afflicted me.
Please let Your kindness
be for my comfort,
According to Your word
to Your servant.
Let Your compassions come to me,
That I might live,  
For Your Torah is my delight.  
\[78\] Let the proud be put to shame,  
For with lies they perverted me;  
\[79\] But I study Your orders.  
\[80\] Let those who fear You turn to me,  
And those who know Your witnesses.  
\[81\] Let my heart be perfect  
in Your laws,  
So that I am not put to shame.  
\[82\] For Your deliverance  
my being has pined away,  
For I have waited for Your word.  
\[83\] My eyes have pined away  
for Your word,  
Saying, “When would it comfort me?”  
\[84\] For I have become  
like a wineskin in the smoke,  
Your laws I have not forgotten.  
\[85\] When do You execute right-ruling  
On those who persecute me?  
\[86\] The proud have dug pits for me,  
Which is not  
according to Your Torah.  
\[87\] All Your commands  
are trustworthy;  
They have persecuted me with lies;  
Help me!  
\[88\] They almost made an end  
of me on earth,  
But I, I did not forsake Your orders.  
\[89\] Revive me according  
to Your kindness,  
That I might guard  
the witness of Your mouth.  
\[90\] Forever, O  יהוה,  
Your word stands firm in the heavens.  
\[91\] Your trustworthiness is  
to all generations;  
You established the earth,  
and it stands.  
\[92\] According to Your right-rulings  
They have stood to this day,  
For all are Your servants.  
\[93\] If Your Torah had not been  
my delight,  
I would have perished  
in my affliction.  
\[94\] Let me never forget Your orders,  
For by them You have given me life.  
\[95\] I am Yours, save me;  
For I have sought Your orders.  
\[96\] The wrong have waited for me  
to destroy me;  
I understand Your witnesses.  
\[97\] I have seen an end of all perfection;  
Your command is exceedingly broad.  
\[98\] O how I love Your Torah!  
It is my study all day long.  
\[99\] Your commands make me wiser  
than my enemies;  
For it is ever before me.  
\[100\] I have more understanding  
than all my teachers,  
For Your witnesses are my study.  
\[101\] I understand more than the aged,  
For I have observed Your orders.  
\[102\] I have restrained my feet  
from every evil way,  
That I might guard Your word.  
\[103\] I have not turned aside  
from Your right-rulings,  
For You Yourself have taught me.  
\[104\] How sweet to my taste has Your word been,  
More than honey to my mouth!  
\[105\] From Your orders I get understanding;  
Therefore I have hated every false way.  
\[106\] Your word is a lamp to my feet  
And a light to my path.  
\[107\] I have been afflicted very much;  
O  יהוה, revive me according to Your word.  
\[108\] Please accept the voluntary offerings Of my mouth, O  יהוה,  
And teach me Your right-rulings.  
\[109\] My life is in my hand continually,  
And Your Torah I have not forgotten.  
\[110\] The wrong have laid a snare for me,  
But I have not strayed from Your orders.  
\[111\] Your witnesses are  
my inheritance forever,  
For they are the joy of my heart.  
\[112\] I have inclined my heart to do  
Your laws forever, to the end.  
\[113\] I have hated doubting thoughts,
But I have loved Your Torah.
118 You are my hiding place and my shield; I have waited for Your word.
119 Turn away from me, you evil-doers, For I observe the commands of my Elohim!
120 Support me according to Your word, that I might live; And put me not to shame Because of my expectation.
121 My flesh has trembled for fear of You and I am in awe of Your right-rulings.
122 Guaranty Your servant’s well being; Let not the proud oppress me.
123 My eyes have pined away for Your deliverance and for the Word of Your righteousness.
124 Do with Your servant according to Your kindness, And teach me Your laws.
125 I am Your servant – make me understand, That I might know Your witnesses.
126 My flesh has trembled for fear of You and I am in awe of Your right-rulings.
127 I have done right-ruling and righteousness; Leave me not to my oppressors.
128 Guarantee Your servant’s well being; Let not the proud oppress me.
129 My eyes have pined away for Your deliverance and for the Word of Your righteousness.
130 The opening up of Your words gives light, Giving understanding to the simple.
131 I have opened my mouth and panted, For I have longed for Your commands.
132 Turn to me and show me favour, According to Your right-ruling, toward those who love Your Name.
133 Establish my footsteps by Your word, And let no wickedness have rule over me.
134 Redeem me from the oppression of man, That I might guard Your orders.
135 Make Your face shine upon Your servant, And teach me Your laws.
136 Streams of water have run down from my eyes, Because they did not guard Your Torah.
137 Righteous are You, O AVAZ, And Your right-rulings are straight.
138 You have commanded Your witnesses in righteousness and truth exceedingly.
139 My ardour has consumed me, For my adversaries have forgotten Your words.
140 Your word is tried, exceedingly; And Your servant has loved it.
141 I am small and despised; I have not forgotten Your orders.
142 Your righteousness is righteousness forever, And Your Torah is truth.
143 Distress and anguish have found me; Your commands are my delight.
144 The righteousness of Your witnesses is forever; Make me understand that I might live.
145 I have called with all my heart; Answer me, O AVAZ! I observe Your laws.
146 I have called upon You; Save me, that I might guard Your witnesses.
147 I rise before dawn and cry for help; I have waited for Your word.
148 My eyes have gone before the night watches, To study Your word.
149 Hear my voice according to
Your kindness;
O ayah, revive me according to
Your right-ruling.

Those who pursue mischief
have drawn near;
They have been far
from Your Torah.

And all Your commands are truth.

Of old I have known
Your witnesses,
That You have founded them
forever.

See my affliction and deliver me,
For I have not forgotten Your Torah.

Of Your word I have pleaded my cause and redeemed me;
Revive me according to Your word.

Deliverance is far from the wrong ones,
For they have not sought Your laws.

Your compassions are many,
O ayah; Revive me according
to Your right-rulings.

My persecutors and adversaries
are many;
I have not turned aside from
Your witnesses.

I saw traitors and was grieved,
Because they did not guard
Your word.

See how I have loved Your orders,
ayah, revive me according
to Your kindness.

The sum of Your word is truth,
And all Your righteous right-rulings are forever.

Rulers have persecuted me
without a cause,
But at Your word
my heart stood in awe.

I rejoice at Your word
As one who finds great treasure.

I have hated falsehood and loathe it,
Your Torah I have loved.

I have praised You seven times
a day because of Your righteous
right-rulings.

Great peace have those loving
Your Torah,
And for them there is
no stumbling-block.

ayah, I have waited
for Your deliverance,

And I have done Your commands.
My being has guarded
Your witnesses,
And I love them exceedingly.

I have guarded
Your orders and Your witnesses,
For all my ways are before You.

My cry comes before You,
ayah, Make me understand
according to Your word.

Let my prayer come before You;
Deliver me according to Your word.

My lips pour forth praise,
For You teach me Your laws.

My tongue sings of Your word,
For all Your commands are
righteousness.

Your hand is a help to me,
For I have chosen Your orders.

I have longed for Your deliverance,
ayah.

And Your Torah is my delight.

My being lives and it praises You;
And Your right-rulings help me.

I have strayed like a lost sheep;
Seek Your servant,
For I have not forgotten
Your commands.

In my distress I cried to ayah and He answered me.
ayah, deliver my being
from false lips,
From a treacherous tongue.

What would one give to you,
Or what would one do to you,
O treacherous tongue?

Sharp arrows of a mighty man,
With coals of the broom-wood!

Woe to me for I have sojourned in
Meshek,
I have dwelt among the tents of Qedar!

My being has dwelt too long
With him who hates peace.

I am for peace; But when I speak,
they are for fighting.
2 My help comes from ayāz, Maker of the heavens and earth.
3 He does not allow your foot to be moved;
   He who watches over you does not slumber.
4 See, He who is guarding Yisra’ĕl
   Neither slumbers nor sleeps.
5 ayāz is your guard;
   ayāz is your shade at your right hand.
6 The sun does not strike you by day,
   Nor the moon by night.
7 ayāz guards you from all evil;
   He guards your being.
8 ayāz guards your going out and your coming in Now and forever.

122 I was glad when they said to me, “Let us go into the House of ayāz.”
2 Our feet have been standing within your gates, O Yerushalayim!
3 Yerushalayim is built as a city that is bound together,
4 Where the tribes have come up,
   The tribes of Yah,
   A witness to Yisra’ĕl,
   To give thanks to the Name of ayāz.
5 For there the thrones of right-ruling were set,
   The thrones of the house of Dawiḏ.
6 Pray for the peace of Yerushalayim,
   Let those who love You be at rest.
7 Peace be within your walls,
   Rest in your citadels.
8 For the sake of my brothers and companions,
   I say, “Peace be within you.”
9 For the sake of the House of ayāz our Elohim
   I seek your good.

123 I shall lift up my eyes
   Unto You who dwell in the heavens.
2 See, as the eyes of servants
   Are toward the hand of their masters,
   As the eyes of a female servant
   Are toward the hand of her mistress,
   So are our eyes toward ayāz our Elohim,
   Until He shows favour to us.
3 Show favour to us,
   O ayāz, show favour to us!
   For we are exceedingly filled with mockery.
4 Our being is exceedingly filled
   With the scoffing of those who are at ease,
   With the mockery of the proud.

124 “If it had not been ayāz who was on our side,”
   Let Yisra’ĕl now say;
2 “If it had not been ayāz who was on our side,
   When men rose up against us,
3 “Then they would have swallowed us alive,
   In their burning rage against us;
4 “Then the waters would have overwhelmed us,
   The stream would have gone over our being;
5 “Then the proud waters
   Would have gone over our being.”
6 Blessed be ayāz,
   Who did not give us as prey to their teeth.
7 Our being has escaped like a bird
   From the snare of the trappers;
   The snare was broken and we have escaped.
8 Our help is in the Name of ayāz,
   Maker of the heavens and earth.

125 Those who trust in ayāz
   Are like Mount Tsiyon –
   It is not shaken, it remains forever.
2 As the mountains surround Yerushalayim,
   So ayāz surrounds His people,
   Now and forever.
3 For the sceptre of wrongness shall not rest
   On the land allotted to the righteous,
   Lest the righteous stretch forth
When they speak
with their enemies in the gate.

Blessed are all who fear
Ayal, who walk in His ways.
You shall eat the labour
of your hands.

Let your wife be as a fruit-bearing
vine within your house,
Your sons like olive plants
all around your table.

Look, so shall the man be blessed
Who fears Ayal.
Ayal shall bless you out of Tsion,
And let you see the good of
Yerushalayim all the days of your life,
And let you see your children’s
children!

Peace be upon Yisra’ĕl!

“Often they have distressed
me from my youth.”
Let Yisra’ĕl now say,
“Often they have distressed me
from my youth,
But they have not overcome me.
“The ploughers ploughed on my back,
They made their furrows long.”
Ayal is righteous, He has cut
the cords of the wrong in two.
Let all those who hate Tsion
Be put to shame and turned back.
Let them be as the grass
on the house tops,
Which withers before it grows up,
That shall not fill the reaper’s hand,
Or the sheaves fill the binder’s bosom.
And those who pass by shall not say,
“The blessing of Ayal be upon you;
We have blessed you in the
Name of Ayal!”

Out of the depths I have
cried to You, O Ayal.
O Ayal, hear my voice!
Let Your ears be attentive
To the voice of my prayers.
3 O Yah, if You should watch crookedness,
O Ayaz, who would stand?
4 But with You there is forgiveness,
That You might be feared.
5 I looked to Ayaz, My being has looked,
And for His word I have waited.
6 My being looks to Ayaz More than those watching
for morning, watching for morning.
7 O Yisra’el, wait for Ayaz;
For with Ayaz is much redemption,
8 For He shall redeem Yisra’el
From all his crookedness.
131 O Ayaz, my heart has not been proud,
Nor have my eyes been haughty.
Neither have I concerned myself
with great matters,
Nor with those too wondrous for me.
2 Have I not calmed and kept my being silent,
Like one weaned by its mother?
My being is like one weaned.
3 O Yisra’el, wait for Ayaz.
Now and forever.

132 O Ayaz, remember Dawid and all his afflictions;
2 How he swore to Ayaz,
Vowed to the Mighty One of Ya’aqob:
3 Not to enter into my dwelling-house,
Not to get into my bed,
4 Not to give sleep to my eyes,
Or slumber to my eyelids,
5 Until I find a place for Ayaz,
A dwelling place for the Mighty One
of Ya’aqob.”
6 See, we heard of it in Ephrathah;
We found it in the fields of the forest.
7 Let us go into His dwelling places;
Let us bow ourselves at His footstool.
8 Arise, O Ayaz, to Your place of rest,
You and the ark of Your strength.
9 Let Your priests put on righteousness,
And Your kind ones shout for joy.
10 For the sake of Your servant Dawid,
Do not turn away the face of Your Anointed One.
11 Ayaz has sworn in truth to Dawid;
He does not turn from it,
“Of the fruit of your body
I set upon your throne.
12 If your sons guard My covenant
And My witnesses that I teach them,
Their sons shall sit upon your throne forever.”
13 For Ayaz has chosen Tsiyon,
He has desired it for His dwelling:
14 This is My place of rest forever;
Here I dwell, for I have desired it.
15 I greatly bless her provision,
I satisfy her poor with bread.
16 And I put deliverance on her priests,
And her kind ones sing for joy.
17 There I make the horn of Dawid grow and I shall set up a lamp
for My Anointed One.
18 I put shame on his enemies,
While on Him His diadem shall shine.”

133 See how good and how pleasant it is for brothers
to dwell together in unity –
2 Like the precious oil on the head,
Running down on the beard,
The beard of Aharon,
Running down on the collar of his robes –
3 Like the dew of Hermon,
That comes down on the mountains of Tsiyon.
For there Ayaz commanded the blessing,
Life forever!

134 Come, bless Ayaz.
All you servants of Ayaz.
Who are standing in the House of  
by night!

Lift up your hands in the set-apart  
place, And bless  

Maker of the heavens and earth,  
Does bless you from Tsiyon!

Praise Yah!  
Praise the Name of  
Praise, you servants of  
In the courts of the House of our Elohim,  
Sing praises to His Name, for it is pleasant.  
For Yah has chosen Ya’aqoḇ for Himself,  
For I know that  
In the heavens and in earth,  
Causing vapours to go up  
From the ends of the earth;  
Who smote the first-born of Mitsrayim,  
He sent signs and wonders  
Into your midst, O Mitsrayim,  
Who smote many nations,  
Even Siḥon sovereign of the Amorites,  
And Og sovereign of Bashan,  
And all the reigns of Kena’an.  
And He gave their land as an inheritance,  
An inheritance to Yisra’ĕl His people.  
O  Your Name is forever,  
O  Your remembrance to all generations,

For  rightly rules His people,  
And has compassion on His servants.  
The idols of the gentiles are silver and gold  
The work of men’s hands.  
They have mouths, but they do not speak;  
They have eyes but they do not see;  
They have ears but they do not hear;  
Also there is no breath in their mouth.  
Those making them become like them,  
Everyone who is trusting in them.  
Bless  O house of Yisra’ĕl!  
Bless  O house of Aharon!  
Bless  O house of Lĕwi!  
Who dwells in Tsiyon,  be,  
Praise Yah.

Give thanks to  
For He is good!  
For His kindness is everlasting.  
Give thanks to the Elohim of mighty ones!  
For His kindness is everlasting.  
Give thanks to the Master of masters!  
For His kindness is everlasting:  
To Him who alone does great wonders,  
For His kindness is everlasting;  
To Him who by wisdom made the heavens,  
For His kindness is everlasting;  
To Him who spread the earth on the waters,  
For His kindness is everlasting;  
To Him who made great lights,  
For His kindness is everlasting;  
The sun to rule by day,  
For His kindness is everlasting;  
The moon and stars to rule by night,  
For His kindness is everlasting.  
To Him who smote Mitsrayim in their first-born,  
For His kindness is everlasting;  
And brought out Yisra’ĕl from their
For His kindness is everlasting;

12 With a strong hand and with an outstretched arm,
For His kindness is everlasting;
13 To Him who split apart the Sea of Reeds,
For His kindness is everlasting;
14 And made Yisra’ĕl pass through the midst of it,
For His kindness is everlasting;
15 But shook off Pharaoh and his army in the Sea of Reeds,
For His kindness is everlasting;
16 To Him who led His people through the wilderness,
For His kindness is everlasting;
17 To Him who smote great sovereigns,
And slew mighty sovereigns,
Even Sihon sovereign of the Amorites,
His kindness is everlasting;
20 And Oḡ sovereign of Bashan,
And gave their land as an inheritance,
For His kindness is everlasting;

137 By the rivers of Babel,
There we sat down and we wept
As we remembered Tsiyon.
2 We hung our lyres
Upon the willows in the midst of it.
3 For there our captors

As we remembered Tsiyon.

4 How could we sing the song of ăyal On foreign soil?
5 If I forget you, O Yerushalayim,
Let my right hand forget.
6 Let my tongue cleave to my palate,
If I do not remember you,
7 Remember, O ăyal, against the sons of Edom
The day of Yerushalayim,
Who said, “Lay it bare, lay it bare,
To its foundation!”
8 O daughter of Babel, who are to be destroyed,
Blessed is he who repays you your deed,
What you did to us!
9 Blessed is he who shall take and dash your little ones against the rock.

138 I give You thanks with all my heart;
Before the mighty ones I sing praises to You.
2 I bow myself toward Your set-apart Hĕḵal,
And give thanks to Your Name
For Your kindness and for Your truth;
For You have made great Your Word,
Your Name, above all.

3 On the day I called You did answer me,
You made me bold with strength in my being.
4 Let all the sovereigns of the earth
Give thanks to You, O ăyal.
When they shall hear the words of Your mouth.
5 And let them sing of the ways of ăyal.
For great is the esteem of ăyal.
6 Though ăyal is exalted,
He looks on the humble;
But the proud He perceives from a
distance.

7 Though I **walk** in the midst of distress,
You **revive** me;
You stretch out Your **hand**
against the wrath of my enemies,
And Your **right hand** saves me.

8 *Ayāl* does **perfect** for me.
O *Ayāl*, Your **kindness**
is everlasting.
**Do not forsake** the works of Your hands.

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O *Ayāl*,
You have searched me and **know** me.
2 You **know** my sitting down and my rising up;
You **understand** my thought from afar.
3 You sift my path and my **lying** down,
And **know** well all my ways.
4 For there is not a **word** on my tongue,
**But see**, O *Ayāl*, You **know** it all!
5 You have closed me in,
and behind and before,
And **laid** Your **hand** upon me –
6 Knowledge too wondrous for me,
It is high, I am **unable** to reach it.
7 Where would I go from Your Spirit?
Or where would I **flee** from Your **face**?
8 If I go up into the heavens, You are there;
If I make my bed in the grave, see, You are there.
9 I take the wings of the morning, I dwell in the uttermost parts of the sea,
10 There, too, Your **hand** would lead me,
And Your **right hand** hold me.

11 If I say, “Darkness **shall** cover me,”
Then **night** would be **light** to me;
12 Even darkness is not dark for You,
**But** night shines as the day –
As is darkness, so is **light**.
13 For You, You possessed my kidneys,
You have covered me in my mother’s womb.
14 I give **thanks** to You,
For I am awesomely and wondrously made!
Wondrous are Your **works**, And my being **knows** it well.
15 My bones was not **concealed** from You,
When I was shaped in a **hidden** place, Knit **together** in the depths of the earth.
16 Your eyes **saw** my unformed body.
And in Your book *all* of them were **written**.
The days they were formed, While none was among them.
17 And how **precious** are Your **thoughts** to me, O Ėl!
**How great** has been the sum of them!
18 If I should count them, They would be more than the sand;
When I wake up, I am still with You.
19 Oh, that You would **slay** the wrong, O Eloah!
Depart from me, therefore, men of bloodshed!
20 They **speak** against You wickedly.
Bring Your enemies to naught!
21 O *Ayāl*, do I not **hate** them, who **hate** You?
And do I not loathe those who rise up against You?
22 With a complete hatred I **hate** them; They have become my enemies.
23 Search me, O Ėl and **know** my heart;
Try me and **know** my thoughts;
24 And see if an **idolatrous way** is in me,
And lead me in the **way everlasting**.

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140 Rescue me, O *Ayāl*,
from men of evil;
**Preserve** me from men of **violence**,
2 Who have devised **evils** in their hearts;
They stir up conflicts **all** day long.
3 They sharpen their tongues like a snake;
The **poison** of cobras is under their lips. Selah.
4 Guard me, O *Ayāl*.
from the hands of the wrong; Guard me from a man of violence, Who have schemed to trip up my steps. The proud have hidden a trap for me, and cords; They have spread a net by the wayside; They have set snares for me. Selah. I said to Ayah, “You are my El; hear the voice of my prayers, O Ayah. “O Master Ayah, my saving strength, You have screened my head in the day of battle. “Do not grant the desires of the wrong, O Ayah; Do not promote his scheme. Selah. Those who surround me lift up their head; The trouble of their lips cover them; Let burning coals fall on them; Let them be made to fall into the fire, Into deep pits, let them not rise again. Let not a slanderer be established in the earth; Let evil hunt the man of violence speedily. “I have known that Ayah maintains The cause of the afflicted, The right-ruling of the poor. Only, let the righteous give thanks to Your Name, Let the straight ones dwell in Your presence.

141 Ayah. I have cried out to You; Hasten to me! Give ear to my voice when I cry out to You. Let my prayer be prepared before You as incense, The lifting up of my hands as the evening offering. O Ayah, set a guard for my mouth; Watch over the door of my lips. Let not my heart be inclined to evil, To practise deeds of wrongness With men working wickedness, And let me not eat of their delicacies. Let the righteous one smite me Or reprove me in kindness – It is oil on my head. Let my head not refuse it. My prayer is still against their evil deeds. Their judges have been thrown down By the sides of the rock, But they have heard my words, For they have been pleasant. Our bones are scattered at the mouth of the grave, As when one ploughs and breaks up the earth. But my eyes are upon You, O Master Ayah. In You I take refuge; Do not pour out my life. Guard me from the clutches Of the trap they have laid for me, And from the snares Of the workers of wickedness. Let the wrong fall into their own nets, while I pass by.

142 I cry out to Ayah with my voice; I pray to Ayah with my voice. I pour out my complaint before Him And I declare before Him my distress. When my spirit grew faint within me, Then You know my path. In the way in which I walk They have hidden a trap for me. Look to the right hand and see, And no one is concerned for me; No refuge remains to me; No one inquires after my being. I cried out to You, O Ayah: I said, “You are my refuge, My portion in the land of the living. Listen to my cry, For I am brought very low; Deliver me from my persecutors, For they are too strong for me. Bring my being out of prison, To give thanks to Your Name. Let the righteous gather around me, Because You deal kindly with me.”
Hear my prayer, O Lord, Give ear to my pleadings In Your trustworthiness. Answer me in Your righteousness. And do not enter into right-ruling with Your servant, For before You no one living is in the right.

For the enemy has pursued my being; He has crushed my life to the ground; He has made me dwell in dark places, Like the dead of old.

Therefore my spirit grew faint within me, My heart within me is stunned.

I remembered the days of old; I meditated on all Your works; I pondered on the work of Your hands.

I have spread out my hands to You; My being is like a thirsty land for You. Selah.

Hasten, answer me, O Lord; My spirit fails! Do not hide Your face from me, Lest I be like those going down into the pit.

Let me hear Your kindness in the morning, For in You I have put my trust; Let me know the way in which I should walk, For I have lifted up my being to You.

Deliver me from my enemies, O Lord; I take refuge in You.

Teach me to do Your good pleasure, For You are my Elohim.

Let Your good Spirit lead me In the land of straightness.

For the sake of Your Name, O Lord, revive me! In Your righteousness, Bring my being out of distress.

And in Your kindness, Cut off my enemies. And destroy all the adversaries of my life, For I am Your servant!

Blessed be my Rock, Who is teaching my hands for fighting, My fingers for battle; My kindness and my stronghold, My tower and my deliverer, My shield and in whom I take refuge, Who is subduing peoples under me. O Lord, what is man, that You should know him? Son of man, that You should think of him?

Man is like a breath, His days like a passing shadow.

Incline Your heavens, O Lord, and come down; Touch the mountains that they smoke.

Send forth lightning and scatter them, Send forth Your arrows and confuse them.

Send forth Your hand from above; Rescue me and deliver me out of great waters, From the hand of foreigners, Whose mouth has spoken falsehood, And whose right hand is a right hand of lies.

O Elohim, a new song I sing to You; On a harp of ten strings I sing praises to You, Who gives deliverance to sovereigns, Who rescues Dawid His servant From the evil sword.

Rescue me and deliver me from the hand of foreigners, Whose mouth has spoken falsehood, And whose right hand is a right hand of lies;

Because our sons are like plants Grown up in their youth; Our daughters like hewn stones, Polished, like a palace building;

Let our storehouses be filled, Supplying all kinds; Let our sheep bring forth thousands And ten thousands in our fields;

Our cattle well-laden; No breaking in, no going out; And no crying in our streets.
15 Blessed are the people who have it so; Blessed are the people whose Elohim is Ayaz!

145 I exalt You, my Elohim, O Sovereign and bless Your Name forever and ever.
2 All day long I bless You, And praise Your Name forever and ever.
3 Great is Ayaz and greatly to be praised; And His greatness is unsearchable.
4 Generation after generation praise Your works, And they declare Your mighty acts.
5 I declare the esteemed splendour of Your excellency, And the matters of Your wondrous works.
6 And they speak of the might of Your awesome acts, And I recount Your greatness.
7 They send forth the remembrance of Your great goodness, And they sing of Your righteousness.
8 Ayaz shows favour and is compassionate, Patient and great in kindness.
9 Ayaz is good to all, And He has compassion on all His works.
10 All Your works give thanks to You, O Ayaz, And Your kind ones bless You.
11 They speak of the esteem of Your reign, And talk of Your might,
12 To make known to the sons of men His mighty acts, And the esteemed splendour of His reign.
13 Your reign is an everlasting reign, And Your rule is throughout all generations.
14 Ayaz is supporting all who are falling, And raising up all who are bowed down.

15 The eyes of all look to You expectantly, And You are giving them their food in its season.
16 Opening Your hand and satisfying The desire of all that live.
17 Ayaz is righteous in all His ways, And kind in all His works.
18 Ayaz is near to all who call upon Him, To all who call upon Him in truth.
19 He does the desire of those who fear Him; And He hears their cry and saves them.
20 Ayaz preserves all those loving Him, But all the wrong ones He destroys.
21 My mouth speaks the praise of Ayaz, And let all flesh bless His set-apart Name, Forever and ever.

146 Praise Yah! Praise Ayaz, O my being!
2 While I live I praise Ayaz; I sing praises to my Elohim while I exist.
3 Do not put your trust in princes, In a son of man, in whom is no deliverance.
4 His spirit goes out, he returns to his earth; In that day his plans perish.
5 Blessed is he who has the Ř of Ya’aqob for his help, Whose expectancy is in Ayaz his Elohim, Maker of the heavens and earth, The sea and all that is in them, Who is guarding truth forever, Doing right-ruling for the oppressed, Giving bread to the hungry. Ayaz releases those who are bound, Opens the eyes of the blind, Ayaz raises those who are bowed down, Ayaz loves the righteous. Ayaz guards the strangers, He lifts up the fatherless and widow,
But the way of the wrong ones
He turns upside down.

עַלְיָם ָּרִמְּנֶה ָּלְךֶנֶה שֵּׁמֶיהָ יִשְׂרָאֵל
Your Elohim to all generations.
Praise Yah!

147 Praise Yah!
For it is good to sing praises to our Elohim,
For it is pleasant – praise is fitting.

עֶלְיוּן כַּל הַשָּׁמְעִים בַּיּוֹם הָאוֹר הָיִהשְׂרָאֵל
He builds up Yerushalayim,

עַלְיָם מָלֵךְ גָּלְמוֹר עַל לַגְּבָרִים יִשְׂרָאֵל
He appoints the number of the stars,

עַלְיָם עֲנַיִן הָעֵצִיץ יִשְׂרָאֵל
He gives names to all of them.

עַלְיָם בָּעָל מָהוֹר עַל מֵחָרְצִים יִשְׂרָאֵל
The strength of the horse, He takes no pleasure in the legs of a man.

עַלְיָם מָחַרְתָּ הַרְּעָם יִשְׂרָאֵל
He appoints the number of the stars,

עַלְיָם מַעֲבַדְתָּ בַּעַל פַּה יִשְׂרָאֵל
He takes pleasure in those who fear Him,

עַלְיָם מִמְּרוֹע אֶלֶף יִשְׂרָאֵל
In those who wait for His kindness.

עַלְיָם ḡוֹהֵל הַמַּעַד לָיְיָה יִשְׂרָאֵל
Extol עַלְיָם, O Yerushalayim!
Praise your Elohim, O Tsiyon!

עַלְיָם בָּעָל יָדָם יִשְׂרָאֵל
He has strengthened the bars of your gates,

עַלְיָם הָבִיא בְּלָבָד יִשְׂרָאֵל
He has blessed your children in your midst,

עַלְיָם מִשְׁגַּל הַגְּלוֹב יִשְׂרָאֵל
Who makes peace in your borders,

עַלְיָם מֶלֶט רְאוּם יִשְׂרָאֵל
He satisfies you with the finest wheat;

עַלְיָם שָׁלֵךְ צְבָא יִשְׂרָאֵל
Who sends out His command to the earth,

עַלְיָם מַחֲמַר עַל אָרָם יִשְׂרָאֵל
His word runs very speedily;

עַלְיָם מְשֻׁרָה כּוֹל יִשְׂרָאֵל
Who gives snow like wool,

עַלְיָם מַפֹּל חַלְּשִׁים יִשְׂרָאֵל
He scatters the frost like ashes;

עַלְיָם מַפֹּל חַלְּשִׁים יִשְׂרָאֵל
He does not delight in the strength of the horse,

עַלְיָם מַפֹּל חַלְּשִׁים יִשְׂרָאֵל
He does not delight in the strength of the horse,

עַלְיָם מַפֹּל חַלְּשִׁים יִשְׂרָאֵל
He does not delight in the strength of the horse,

עַלְיָם מַפֹּל חַלְּשִׁים יִשְׂרָאֵל
He does not delight in the strength of the horse,

עַלְיָם מַפֹּל חַלְּשִׁים יִשְׂרָאֵל
He does not delight in the strength of the horse,

עַלְיָם מַפֹּל חַלְּשִׁים יִשְׂרָאֵל
He does not delight in the strength of the horse,

עַלְיָם מַפֹּל חַלְּשִׁים יִשְׂרָאֵל
He does not delight in the strength of the horse,

עַלְיָם מַפֹּל חַלְּשִׁים יִשְׂרָאֵל
He does not delight in the strength of the horse,
The praise of all His kind ones;
Of the children of Yisra’ĕl,
A people near to Him. Praise Yah!

Praise Him with resounding cymbals!
6Let all that have breath praise Yah.
Praise Yah!

149 Praise Yah!
Sing to ayaz a new song,
His praise in an assembly
of kind ones.
2Let Yisra’ĕl rejoice in their Maker;
Let the children of Tsiyon
exult in their Sovereign.
3Let them praise His Name
in a dance;
Let them sing praises to Him
with the tambourine and lyre.
4For ayaz takes pleasure
in His people;
He embellishes the meek ones
with deliverance.
5Let the kind ones exult in esteem;
Let them sing aloud on their beds.
6Let the exaltation of Ėl
be in their mouth,
And a two-edged sword in their hand,
7To execute vengeance on the gentiles,
Punishments on the peoples;
8To bind their sovereigns with chains,
And their nobles with iron bands;
9To execute on them
the written right-ruling;
A splendour it is for all His kind ones.
Praise Yah!

150 Praise Yah!
Praise Ėl in
His set-apart place;
Praise Him in His mighty expanse!
2Praise Him for His mighty acts;
Praise Him according to His
excellent greatness!
3Praise Him with the blowing
of the ram’s horn;
Praise Him with the harp and lyre!
4Praise Him with tambourine
and dance;
Praise Him with stringed instruments
and flutes!
5Praise Him with sounding cymbals;
The proverbs of Shelomoh son of Dawid, sovereign of Yisra’ĕl:

For knowing wisdom and discipline,
For understanding the words of understanding,
For receiving the discipline of wisdom, righteousness, right-ruling, and straightness;
For giving insight to the simple, Knowledge and discretion to the young.

The wise one hears and increases learning, And the understanding one gets wise counsel,
For understanding a proverb and a figure, The words of the wise and their riddles.

The fear of HWHY is the beginning of knowledge; Fools despise wisdom and discipline.

My son, heed the discipline of your father, And do not forsake the Torah of your mother;
For they are a fair wreath on your head and chains about your neck.

My son, if sinners entice you, do not give in.

If they say, “Come with us, let us lie in wait for blood, Let us ambush the innocent without cause.
Let us swallow them alive like the grave and entirely, Like those going down to the pit.
Let us find all precious goods, Let us fill our houses with spoil.
Cast in your lot among us, Let us all have one purse,”
My son, do not walk in the way with them, Keep your foot from their path;

For their feet run to evil and they hurry to shed blood.
For in vain the net is spread in the sight of any bird.
But they lie in wait for their own blood, They ambush their own lives.
Such are the ways of everyone greedy for gain; It takes away the life of its owners.
Wisdom calls aloud outside; She raises her voice in the broad places.
At the head of the noisy streets she cries out, At the openings of the gates, In the city she speaks her words:
How long, you simple ones, Would you love simplicity, And shall scoffers delight in their scoffing and fools hate knowledge?

Turn at my reproof. See, I pour out my spirit on you, I make my words known to you.
Because I called and you refused, I have stretched out my hand and no one inclined,
And you spurned all my counsel, And would not yield to my reproof,
Let me also laugh at your calamity, Mock when your dread comes, When your dread comes like Storm and your calamity comes like a whirlwind, When distress and anguish come upon you.
Let them then call on me but I will not answer; Let them seek me, but not find me.
Because they hated knowledge And did not choose to fear HWHY.
They did not accept my counsel, They despised all my reproof,
"Therefore let them eat the fruit of their own way; And be filled with their own counsels. For the turning away of the simple slays them and the complacency of fools destroys them. But whoever listens to me dwells safely and is at ease from the dread of evil."

2 My son, if you accept my word And treasure up my commands in you, So that you make your ear attend to wisdom and incline your heart to understanding; For if you cry for discernment, Lift up your voice for understanding, If you seek her as silver and search for her as hidden treasures. Then you would understand the fear of Ĥayël and find the knowledge of Elohim. For Ĥayël gives wisdom; Out of His mouth come knowledge and understanding. And He treasures up stability for the straight, A shield to those walking blamelessly, To watch over the paths of right-ruling, And the way of His kind ones He guards. Then you would understand righteousness right-ruling and straightness –Every good path. For wisdom would enter your heart, And knowledge be pleasant to your being, Discretion would guard you; Understanding would watch over you, To deliver you from the evil way, From the man who speaks perversities, Those who leave the paths of straightness To walk in the ways of darkness; Who rejoice to do evil; They delight in the perversities of evil; Whose paths are crooked, And they are perverted in their ways; To deliver you from the strange woman, From the foreigner who flatters with her words Who forsakes the companion of her youth, And has forgotten the covenant of her Elohim.

3 My son, do not forget my Torah, And let your heart watch over my commands; For length of days and long life And peace they add to you. Let not kindness and truth forsake you, Bind them around your neck and write them on the tablet of your heart, Thus finding favour and good insight In the eyes of Elohim and man. Trust in Ĥayël with all your heart, Lean not on your own understanding; Know Him in all your ways, And He makes all your paths straight. Do not be wise in your own eyes; Fear Ĥayël and turn away from evil. It is healing to your navel, And moistening to your bones. Esteem Ĥayël with your goods and the first-fruits of all your increase; Then your storehouses shall be filled with plenty and your vats overflow with new wine.
11 My son, do not despise the discipline of AEZ and do not loathe His reproof;
12 For whom AEZ loves He reproves,
As a father the son whom he delights in.
13 Blessed is the man who has found Wisdom and the man who gets understanding;
14 For the gain from it is better than gain from silver and its increase than fine gold.
15 She is more precious than rubies, And all your delights are not comparable to her.
16 Length of days is in her right hand, Riches and esteem in her left hand.
17 Her ways are pleasant ways, And all her paths are peace.
18 She is a tree of life to those taking hold of her, And blessed are all who retain her.
19 AEZ founded the earth by wisdom;
He established the heavens by understanding;
20 By His knowledge the depths were broken up and clouds drop down dew.
21 My son, let them not depart from your eyes; Watch over sound wisdom and discretion;
22 Then they become life to your being And an adorning to your neck.
23 Then you would walk safely in your way and your foot would not stumble.
24 When you lie down, you need not be afraid. And you shall lie down and your sleep shall be sweet.
25 Do not be afraid of sudden dread, Nor of the ruin of the wrong when it comes;
26 For AEZ is at your side and He shall guard your foot from being caught.
27 Do not withhold good from those who deserve it, When it is in the power of your hand to do so.
28 Do not say to your neighbour, “Go and come back tomorrow and I’ll give it,” When you have it with you.
29 Do not plan evil against your neighbour, Seeing he dwells safely beside you.
30 Do not strive with a man without cause, if he has done you no evil.
31 Do not envy a cruel man, And choose none of his ways;
32 For the perverse one is an abomination to AEZ, And His secret counsel is with the straight.
33 The curse of AEZ is on the house of the wrong, But He blesses the home of the righteous.
34 He certainly scoffs the scoffers, But gives favour to the humble.
35 The wise do inherit esteem, But fools are bearing away shame!

4 Children, Listen to the discipline of a father and give attention to know understanding;
2 For I gave you good instruction: Do not forsake my Torah.
3 For I was my father’s son, Tender and the only one in the eyes of my mother,
4 Then he taught me and said to me, “Let your heart hold fast my words; Guard my commands and live.
5 “Get wisdom! Get understanding! Do not forget and do not turn away From the words of my mouth.
6“ Do not leave her and let her guard you;
Love her and let her watch over you.
7“The beginning of wisdom is:
Get wisdom!
And with all your getting,
get understanding.
8“Exalt her and let her uplift you;
She brings you esteem when you embrace her.
9“She gives your head a fair wreath,
She shields you with an adorning crown.”

10 Hear, my son and accept my words,
And let the years of your life be many.
11 I have taught you in the way of wisdom,
I have led you in straight paths.
12 When you walk your steps shall not be hindered,
And if you run you shall not stumble.
13 Hold fast to discipline, do not let go;
Watch over her, for she is your life.
14 Do not enter the path of the wrong,
And do not walk in the way of evil-doers.
15 Avoid it, do not pass by it;
Turn away from it and pass on.
16 For they do not sleep
unless they have done evil.
And their sleep is taken away
unless they make someone fall.
17 For they have eaten the bread of wrongdoing,
And they drink the wine of violence.
18 But the path of the righteous is like
the light of dawn,
That shines ever brighter unto the perfect day.
19 The way of the wrong is like darkness;
They do not know at what they stumble.
20 My son, listen to my words;
Incline your ear to my sayings.
21 Let them not depart from your eyes;
Guard them in the midst of your heart;
22 For they are life to those who find them,
And healing to all their flesh.
23 Watch over your heart
with all diligence,
For out of it are the sources of life.
24 Turn away from you a crooked mouth,
And put perverse lips far from you.
25 Let your eyes look forward,
And your eyelids look straight before you.
26 Consider the path of your feet,
And all your ways are established
27 Do not turn to the right or the left;
Turn your foot away from evil.

5 My son, listen to my wisdom;
Incline your ear to my understanding,
2So as to watch over discretion,
And your lips guard knowledge.
3 For the lips of a strange woman drip honey,
And her mouth is smoother than oil;
4 But in the end she is bitter as wormwood,
Sharp as a two-edged sword.
5 Her feet go down to death,
Her steps lay hold of the grave.
6 She does not consider the path of life;
Her ways are unstable – you do not know it.
7 So now, listen to me, you children,
And do not turn away from the words of my mouth.
8 Keep your way far from her,
And do not come near the door of her house.
9 Lest you give your splendor to others,
And your years to one who is cruel;
10 Lest strangers be filled
with your strength,
And your labours go to the house of a foreigner.
11 Then you shall howl in your latter end,
When your flesh and your body are consumed,
12 And shall say,
“How I have hated discipline,
And my heart has despised reproof!

"And I have not heeded the voice of my teachers and I have not inclined my ear to those who instructed me!"

In a little while I was in all evil, In the midst of an assembly and a congregation.

Drink water from your own cistern, And running water from your own well.

Should your springs be scattered abroad, Rivers of water in the streets?

Let them be only your own, And not for strangers with you.

Let your fountain be blessed and rejoice with the wife of your youth –

A loving deer and a pleasant doe!

Let her breasts satisfy you at all times And be captivated by her love always.

For why should you, my son, Be captivated by a strange woman and embrace the bosom of a foreigner?

For the ways of man Are before the eyes of HWHY, And He considers all his paths.

The wrong one is entrapped in his own crookednesses and he is caught in the cords of his sin.

He dies for lack of discipline and in the greatness of his folly He goes astray.

My son, if you:

Have become guarantor or your friend, Have shaken hands in pledge for a stranger, Have been snared by the words of your own mouth, Have been caught by the words of your mouth –

Do this at once, my son and deliver yourself, For you have come into the hand of your friend:

Go, humble yourself and urge your friend.

Give no sleep to your eyes, Nor slumber to your eyelids.

Deliver yourself like a gazelle from the hunter’s hand, And like a bird from the hand of the trapper.

Go to the ant, you lazy one! See her ways and be wise, Which, having no commander, overseer or ruler,

Provides her supplies in the summer, Gathers her food in the harvest.

How long would you lie down, O lazy one?

When do you arise from your sleep? A little sleep, a little slumber, A little folding of the hands to lie down;

And your poverty shall come like a prowler, And your need as an armed man. A man of Beliya’al, a wicked man, Walks with a perverse mouth,

Winks with his eyes, shuffles his feet, Points with his fingers; Perverseness is in his heart, Plotting evil at all times, He sends out strife.

Therefore his calamity comes suddenly and instantly he is broken, And there is no healing. These six matters HWHY hates, Seven are an abomination to Him A proud look, A lying tongue, And hands shedding innocent blood, A heart devising wicked schemes, Feet quick to run to evil, A false witness breathing out lies, And one who causes strife among brothers.

My son, watch over your father’s command, And do not forsake the Torah of your mother.

Bind them on your heart always; Tie them around your neck.
When you are walking about, it leads you; When you lie down, it guards you. And when you have woken up, It talks to you.

For the command is a lamp, And the Torah a light, And reproofs of discipline a way of life, To guard you against an evil woman, From the flattering tongue of a strange woman.

Do not desire her prettiness in your heart, Neither let her captivate you with her eyelids.

For because of a whore, One is brought to a crust of bread. And an adulteress hunts a precious life.

Would a man take fire to his bosom, And his garments not be burned? Would a man walk on hot coals, And his feet not be scorched?

So is he who goes in to his neighbour’s wife; None who touches her goes unpunished.

They do not despise a thief If he steals to satisfy his appetite when he is starving.

Yet if he is caught he repays sevenfold; He gives all the wealth of his house. He who commits adultery with woman lacks heart; He who does it destroys his own life. He finds smiting and shame, And his reproach is not wiped away. For jealousy enranges a man, And he does not spare in the day of vengeance.

He does not regard any ransom, Nor accept your bribe, however great!

7 My son, guard my words and treasure up my commands with you.

Guard my commands and live, And my Torah as the apple of your eye.

Bind them on your fingers; Write them on the tablet of your heart.

Say to wisdom, “You are my sister,” And call understanding a close friend,

To guard you against the strange woman, Against the foreigner who flatters with her words.

For at the window of my house I looked through my lattice, In the twilight, in the evening, In the black and dark night.

And look, a woman met him Dressed like a whore, With a hidden heart.

She was boisterous and stubborn, Her feet did not stay at her own house.

Now in the street, Now in the square, And at every corner she lurks.

She took hold of him and kissed him; She hardened her face and said to him:

“Peace offerings are with me; Today I have paid my vows.

Therefore I came out to meet you, To earnestly seek your face, and I found you.

I have spread my bed with coverings, Colored linens of Mitsrayim.

I have sprinkled my bed with myrrh, aloes and cinnamon.

Come, let us take our fill of love until morning; Let us delight ourselves with love.
8 For my husband is not at home; He has gone on a long journey; He comes home on the day of the new moon."

21 With her many words she leads him astray, With her smooth lips she seduces him. He goes after her immediately, Like an ox he goes to the slaughter, And as in chains, a fool to the punishment,

23 Til an arrow strikes through his liver; Like a bird rushing into a snare and did not know it would take his life.

24 And now, listen to me, you children; Pay attention to the words of my mouth:

Do not let your heart turn aside to her ways, Do not go astray in her paths.

26 For many are the wounded she has caused to fall, And numerous all her slain ones.

27 Her house is the way to the grave, Going down to the rooms of death.

8 Does not wisdom call and understanding lift up her voice?

2 On the top of the heights along the way, Between the paths she has taken her stand.

3 Beside the gates, leading to the city, At the entrances, she shouts:

4 "O men, I call, to you, And my voice is to the sons of men.

5 You simple ones, understand insight and you fools, Be of an understanding heart.

6 Listen, for I speak noble words, And the opening of my lips is about straightness;

7 For my mouth speaks truth; And wrongness is an abomination to my lips.

8 All the words of my mouth are in righteousness, None of them twisted or crooked,

9 All of them plain to him who understands, And straight to those who find knowledge.

10 Accept my discipline and not silver, Knowledge rather than choice gold;

11 For wisdom is better than rubies, And all delights are not comparable to her.

12 I, wisdom, have dwelt with insight, And I find knowledge, foresight.

13 The fear of Jehovah is to hate evil. I have hated pride and arrogance, the evil way and the perverse mouth.

14 Counsel is mine and sound wisdom; I am understanding and mightiness is mine.

15 By me sovereigns reign and rulers make righteous decrees.

16 By me princes rule and nobles all the judges of the earth.

17 I love those who love me, And those who earnestly seek me do find me.

18 Riches and esteem are with me, Enduring wealth and righteousness.

19 My fruit is better than gold and fine gold, And my increase than choice silver.

20 I walk in the way of righteousness, And in the midst of the paths of right-ruling,

21 To bestow substance on those who love me and to fill their treasuries.

22 possessed me, The beginning of His way, As the first of His works of old.

23 I was set up ages ago, at the first, Before the earth ever was.

24 When there were no depths I was brought forth, When there were no springs heavy with water.

25 Before mountains were sunk, Before the hills, I was brought forth,
26“Before He had made the earth and the fields or the first dust of the world.
27“When He prepared the heavens,
I was there,
When He decreed a vault
on the face of the deep,
28“When He set the clouds above,
When He made the fountains
of the deep strong,
29“When He gave to the sea its limit,
So that the waters would not transgress His command,
When He decreed the foundations
of the earth,
30“Then I was beside Him,
a master workman,
And I was His delight, day by day
Rejoicing before Him all the time,
31“Rejoicing in the world, His earth;
And my delights were with
the sons of men.
32“And now, listen to me, you children,
For blessed are they
who guard my ways.
33“Listen to discipline, become wise,
And do not refuse it.
34“Blessed is the man
who listens to me,
Watching daily at my gates,
Waiting at the posts of my doors.
35“For whoever finds me
shall find life,
And obtain favour from ayaz.
36“But he who sins against me
injures himself;
All who hate me love death!”

As for him who lacks heart,
she says to him,
5“Come, eat of my bread
and drink of the wine I have mixed.”
6Leave the simple ones and live,
Walk in the way of understanding.
7He who reproves a scoffer
gets shame for himself,
And he who rebukes
a wrong one gets himself a blemish.
8Do not reprove a scoffer,
lest he hate you;
Reprove a wise one and he loves you.
9Give instruction to a wise one
and he is wiser still;
Teach a righteous one
and he increases in learning.
10The fear of ayaz is
the beginning of wisdom,
And the knowledge of
the Set-apart One is understanding.
11For by me your days become many,
And years of life are added to you.
12If you have become wise,
You have become wise for yourself,
And if you have scoffed,
You alone bear it.
13A foolish woman is loud,
Simple and without knowledge.
14For she has seated herself
At the door of her house,
On a seat by the highest places
of the city,
15To call to those who pass by,
Who go straight on their way:
16“Who is simple?
Let him turn in here.”
And as for him who lacks heart,
she says to him,
17“Stolen waters are sweet,
And bread eaten in secret
is pleasant.”
18But he does not know
that the dead are there,
Her guests are in the depths
of the grave.

9 Wisdom has built her house,
She has hewn out its seven columns,
She has slaughtered her meat,
She has mixed her wine,
She has also prepared her table.
She has sent out her young women,
She cries out from the highest
places of the city:
4“Who is simple?
Let him turn in here!”
Proverbs of Shelomoh:

A wise son makes a father rejoice,
But a foolish son
is his mother’s sorrow.

Treasures of wrongness are of no value,
But righteousness delivers from death.

Why does not the being of the righteous go hungry,
But He thrusts away the desire of the wrong.

Poor is he who works with a lazy hand,
But the hand of the hard worker makes rich.

He who gathers in summer is a wise son,
He who sleeps in harvest is a son who causes shame.

Blessings are on the head of the righteous,
But violence covers the mouth of the wrong.

The remembrance of the righteous is blessed,
But the name of the wrong ones rot.

The wise in heart accepts commands,
But one with foolish lips falls.

He who walks in integrity walks safely,
But he who perverts his ways becomes known.

He who winks with the eye causes sorrow,
And one with foolish lips falls.

The mouth of the righteous is a fountain of life,
But violence covers the mouth of the wrong.

Hatred stirs up strife,
But love covers all transgressions.

Wisdom is found on the lips of him who has understanding,
But a rod is for the back of him who lacks heart.

The wise treasure up knowledge,
But the mouth of a fool is near ruin.

The rich man’s wealth is his strong city;
The ruin of the poor is their poverty.
The wage of the righteous is for life,
The increase of the wrong is for sin.

He who heeds discipline is in the way of life but
He who refuses reproof goes astray.

He who hides hatred has lying lips,
And he who sends out a slander is a fool.

When words are many, Transgression is not absent,
But he who restrains his lips is wise.

The tongue of the righteous is choice silver;
The heart of the wrong is of little value.

The lips of the righteous shepherd many,
But fools die for lack of heart.

The blessing of HWHY makes one rich,
And He adds no pain with it.

To work out wicked schemes is like sport to a fool,
But wisdom is for a man of understanding.

What the wrong one fears comes upon him,
But the desire of the righteous is granted.

As the whirlwind passes by,
The wrong one is no more,
But the righteous has an everlasting foundation.

As vinegar to the teeth and smoke to the eyes,
So is the lazy one to those who send him.

The fear of HWHY prolongs days,
But the years of the wrong ones are shortened.

The righteous look forward to joy,
But the expectancy of the wrong ones perish.
The way of \textit{ayz} is a stronghold for the \textit{perfect}, \textit{But} ruin to the workers of \textit{wickedness}.

The \textit{righteous} is never shaken, While the \textit{wrong shall} not dwell in the earth.

The \textit{mouth} of the \textit{righteous} brings forth \textit{wisdom}, \textit{But} the tongue of \textit{perverseness} is \textit{cut} out.

The \textit{mouth} of the \textit{righteous} knows what is pleasing, \textit{But} the \textit{mouth} of the \textit{wrong} speaks perverseness.

A false scale is an \textit{abomination} to \textit{ayz}, \textit{But} a \textit{perfect} weight is His delight.

Pride comes, then \textit{comes} shame; \textit{But} with the humble is \textit{wisdom}.

The integrity of the \textit{straight} ones guides them, \textit{But} the slipperiness of the treacherous destroys them.

Riches do not profit in the day of \textit{wrath}, \textit{But} righteousness delivers from death.

The \textit{righteousness} of the \textit{perfect} Makes his \textit{way} straight, \textit{But} by his own \textit{wrongness} the \textit{wrong} one falls.

The \textit{righteousness} of the \textit{straight} ones delivers them, \textit{But} the treacherous are \textit{caught} by greed.

When a \textit{wrong} man dies, expectancy perishes, And the ambition of the \textit{wicked shall} be lost.

The \textit{righteous} is delivered from distress, And the \textit{wrong} one takes his place.

The \textit{defiled} one destroys his neighbour with his \textit{mouth}, \textit{But} the \textit{righteous} is delivered by \textit{knowledge}.

\textit{When} the \textit{righteous} prosper, the city rejoices. And when the \textit{wrong} perish there is shouting.

By the \textit{blessing} of the \textit{straight} the city is exalted, \textit{But} by the \textit{mouth} of the \textit{wrong} it is \textit{overthrown}.

He who lacks heart despises his neighbour, \textit{But} a man of understanding keeps silence.

A \textit{slanderer} is a revealer of \textit{secrets}, \textit{But} one with a \textit{trustworthy} spirit conceals a matter.

Without guidance the people fall, \textit{But} in a \textit{great} counsellor there is safety.

He who is guarantor for a stranger suffers harm, \textit{But} one who \textit{hates} shaking hands in \textit{pledge} is safe.

A woman showing \textit{favour} obtains esteem, \textit{But} ruthless men obtain riches.

A \textit{kind} man is rewarding his being, \textit{But} he who is cruel troubles his own flesh.

The \textit{wrong} one earns \textit{false} wages, \textit{But} the one sowing \textit{righteousness}, a \textit{true} reward.

Thus \textit{righteousness leads} to \textit{life}, And one pursuing \textit{evil}, to his own \textit{death}.

The \textit{perverse} of heart are an \textit{abomination} to \textit{ayz}, \textit{But} the \textit{perfect} in the \textit{Way} are His delight.

Hand to \textit{hand}, the \textit{evil} one does \textit{not} go unpunished, \textit{But} the seed of the \textit{righteous shall escape}.

Like a ring of gold in a pig’s snout, Is a lovely woman who lacks \textit{good} sense.
23The desire of the righteous is only good,
The expectancy of the wrong is wrath.
24There is one who scatters, yet increases more.
And one who withholds more than is right,
But it comes to poverty.
25The generous being is enriched, And he who waters is also watered himself.
26The people curse him who withholds grain,
But blessing is on the head of him who sells it.
27He who earnestly seeks good, Seeks what is pleasing;
But to him who seeks evil, It comes to him.
28He who trusts in his riches falls,
But the righteous flourish like a leaf.
29He who earnestly seeks good, Seeks what is pleasing;
But to him who seeks evil, It comes to him.
30The fruit of the righteous is a tree of life,
And he who is winning lives is wise.
31See, the righteous in the earth shall be rewarded,
How much more the wrong and the sinner!

12 Whoever loves discipline loves knowledge,
But he who hates reproof is stupid.
2The good obtains favour from HWHY,
But the man of wicked devices He declares wrong.
3A man is not established by wrongness,
But the root of the righteous shall not be moved.
4A capable wife is the crown of her husband,
But a false witness, deceit.
18Rash speaking is like piercings of a sword,
But the tongue of the wise is healing.
19The lip of truth is established forever,
But a lying tongue is but for a moment.
20Deceit is in the heart of those who plot evil,
But counsellors of peace have joy.
21No harm befalls the righteous,
But the wrong shall be filled with evil.
22Lying lips are an abomination to \( \text{AYAL} \),
But those who deal truly are His delight.
23A clever man is concealing knowledge,
But the heart of fools proclaims folly.
24The hand of the hard worker rules,
But the lazy is put to compulsory labor.
25Anxiety in the heart of man causes depression,
But a good word makes him glad.
26The righteous is a guide to his neighbour,
But the way of the wrong leads them astray.
27The lazy one has no game to roast,
But the hard worker prizes his possessions.
28In the way of righteousness is life,
And in its pathway there is no death.

13 A wise son accepts his father’s discipline,
But a scoffer shall not listen to rebuke.
2From the fruit of the mouth a man eats the good,
But the desire of the treacherous is for violence.
3He who watches over his mouth guards his being,
But he who opens wide his lips comes to ruin.
4The being of the lazy one craves, but has not;
While the being of the hard workers are enriched.
5A righteous one hates a lying word,
But a wrong man is loathsome and comes to shame.
6Righteousness watches over him who is perfect in the way,
But wrongness overthrows the sinner.
7There is one who makes himself rich, Yet has none at all.
And one who makes himself poor, Yet has great riches.
8The ransom of a man’s life is his riches,
But the poor does not hear rebuke.
9The light of the righteous rejoices,
But the lamp of the wrong is put out.
10By pride comes only strife,
But wisdom is with those who take advice.
11Wealth from vanity diminishes,
But he who gathers by hand increases.
12Expectancy drawn out makes the heart sick,
But a longing come true is a tree of life.
13He who despises the Word is destroyed,
But he who fears the command is rewarded.
14The Torah of the wise is a fountain of life,
Turning one away from the snares of death.
15Good understanding gains favour,
But the way of the treacherous is hard.
16Every one with insight acts with knowledge,
But a fool spreads folly.
17A messenger that is wrong falls into evil,
But a trustworthy envoy is a healing.
18Poverty and shame are for him Who ignores discipline,
But he who 

heeds reproof is esteemed.

19 A desire accomplished is sweet to the being. But to turn away from evil is an abomination to fools. 

20 He who walks with the wise shall be wise, But the companion of fools suffers evil. 

21 Evil pursues sinners, But good is repaid to the righteous.

22 A good man leaves an inheritance to his children’s children, But the wealth of the sinner is stored up for the righteous. Much food is in the tilable ground of the poor, But lack of right-ruling sweeps it away. 

24 He who spares his rod hates his son, But he who loves him, seeks him with discipline. 

25 The righteous eats to the satisfying of his being, But the stomach of the wrong is lacking.

14 Every wise woman has built her house, But the foolish breaks it down with her hands. He who walks in his straightness fears him, But he whose ways are crooked despises Him. 

3 In the mouth of a fool is a rod of pride, But the lips of the wise guard them. 

4 Where there are no oxen, the crib is clean; But from the strength of an ox comes much increase. 

5 A trustworthy witness does not lie, But a false witness breathes out lies. 

6 A scoffer shall seek wisdom but find none, But knowledge is swift to him who has understanding. 

7 Leave the presence of a foolish man, For you shall not perceive the lips of knowledge. 

8 The wisdom of the clever is to understand His way, But the folly of fools is deceit. 

9 Fools scoff at guilt, But among the straight there is delight. 

10 The heart knows its own bitterness, And no stranger shares its joy. 

11 The house of the wrong is destroyed, But the tent of the straight flourishes. 

12 There is a way which seems right to a man, but its end is the way of death. 

13 Even in laughter the heart is in pain, And the end of that joy is heaviness. 

14 The backslider in heart is satisfied with his own ways, But a good man is satisfied from his. 

15 The simple believes every word, But the clever one watches his step. 

16 The wise fears and turns away from evil, But a fool rushes on and is reckless. 

17 He who is impatient acts foolishly, And a man who plans wickedness is hated. 

18 The simple shall inherit folly, But the clever are crowned with knowledge. 

19 The evil ones shall bow before the good, And the wrong ones at the gates of the righteous. 

20 The poor is hated even by his own neighbour, But the rich has many friends.
21He who despises his neighbour sins; 
**But** he who shows **favour** to the **poor**, 
O **blessed** is he. 
22**Do not** those who plan 
evill go astray? 
**But kindness** and **truth** are to those 
who plan **good**. 
23In **all** labour there is profit, 
**But** talk of the lips **leads** only to poverty. 
24The crown of the wise is their 
wealth, 
The folly of fools is folly. 
25A **true witness** saves 
lives, 
**But** he who breathes out lies is a 
betrayer. 
26In the **fear** of **ארץ** is **strong trust**, 
And **His** children have 
a place of refuge. 
27The **fear** of **ארץ** is a fountain of life, 
To turn away from 
the **snares of death**. 
28In a multitude of people 
is a sovereign’s splendour, 
**But** in the lack of people 
Is the **ruin** of a prince. 
29He who is patient has **great understanding**, 
**But** he who is short of spirit exalts folly. 
30A healthy **heart** is **life** to the body, 
**But envy** is rottenness to the bones. 
31He who oppresses the **poor reproaches** his Maker, 
**But** he who esteems **Him** shows 
favour to the needy. 
32By his own **evil** doing the **wrong** is thrust down, 
**But** the **righteous** has a **refuge** in his **death**. 
33Wisdom rests in the **heart** of him who has **understanding**, 
And **even** among fools 
it becomes known. 
34Righteousness exalts a nation, 
**But sin** is a **reproach** to peoples. 
35The sovereign’s **delight** is toward a wise servant, 
**But** his **wrath** is towards him 
who causes **shame**. 

15 A soft answer turns away **wrath**, 
**But** a harsh **word** stirs up **displeasure**. 
2The tongue of the **wise** makes knowledge **good**, 
**But** the mouth of fools pours out foolishness. 
3The eyes of **ארץ** are in **every place** watching the **evil** and the **good**. 
4A **healing** tongue is a **tree of life**, 
**But perverseness** in it crushes the spirit. 
5A **fool** despises his father’s discipline, 
**But** he who **heeds reproof** is clever. 
6The household of the **righteous** is a great treasure, 
**But** in the income of the **wrong** is trouble. 
7The lips of the wise **scatter** knowledge, 
**But** the **heart** of fools is not so. 
8The slaughtering of the **wrong** ones 
Is an **abomination** to **ארץ**, 
**But** the prayer of the **straight** is **His** delight. 
9The **way** of the **wrong** one 
is an **abomination** to **ארץ**, 
**But** **He** loves him who pursues righteousness. 
10Discipline is **grievous** to him who forsakes the way; 
He who **hates reproof** dies. 
11The grave and destruction are before **ארץ**, 
**How much more** the **hearts** of the sons of men. 
12A scoffer **does not love** his reprover, 
Nor does he go to the **wise**. 
13A **glad heart** makes **good** a face, 
**But** by sorrow of **heart** the spirit is stricken. 
14The **heart** of the **understanding** one seeks **knowledge**, 
**But** the **mouth** of fools feeds on folly.
15 All the days of the afflicted are evil, 
But gladness of heart
is a continual feast. 
16 Better is a little
with the fear of ayal.
Than great treasure with trouble. 
17 Better is a meal of vegetables
where love is, 
Than a fattened calf with hatred. 
18 A man of wrath stirs up strife, 
But he who is patient appeases strife. 
19 The way of a lazy one
is like a hedge of thorns, 
But the way of the straight
is a highway. 
20 A wise son makes a father glad, 
But a foolish man despises his mother. 
21 Folly is joy to one lacking heart, 
But a man of understanding walks straight. 
22 Without counsel, plans go wrong, 
But by great counsellors they are established. 
23 A man has joy by the answer of his mouth, 
And how good is a word spoken in its season! 
24 The path of life is upward for the wise, 
To turn away from the grave below. 
25 ayal tears down the house of the proud, 
And He sets up the boundary of the widow. 
26 Evil thoughts are an abomination to ayal but pleasant words are clean. 
27 He who is greedy for gain, troubles his own house, 
But he who hates bribes lives. 
28 The heart of the righteous ponders how to answer, 
But the mouth of the wrong pours out evil. 
29 ayal is far from the wrong ones, 
But He hears the prayer of the righteous. 
30 The light of the eyes rejoices 
the heart and a good report gives marrow to the bones. 
31 An ear that hears the reproof of life does dwell among the wise. 
32 He who ignores discipline hates himself, 
But he who listens to reproof gets understanding. 
33 The fear of ayal is the discipline of wisdom, 
And before esteem is humility. 

16 To man belongs the preparations of the heart, 
But from ayal is the answer of the tongue. 
2 All the ways of a man are clean in his own eyes, 
But ayal weighs the spirits. 
3 Commit your works to ayal, 
And your plans shall be established. 
4 ayal has made all for His purpose, 
And also the wrong for the day of evil. 
5 Everyone proud in heart is an abomination to ayal; 
Hand to hand: he goes not unpunished. 
6 By kindness and truth crookedness is pardoned. 
And in the fear of ayal one turns away from evil. 
7 When a man’s ways please ayal, 
He makes even his enemies to be at peace with him. 
8 Better is a little with righteousness, 
Than a large income without right-ruling. 
9 A man’s heart plans his way, 
But ayal establishes his steps. 
10 An oath is on the lips of the sovereign, 
In right-ruling his mouth trespasses not. 
11 A right scale and balances are of ayal; 
All the weights in the bag are His work. 
12 It is an abomination for sovereigns
To commit wrongness,
For a throne is established by righteousness.
13Righteous lips are the delight of sovereigns,
And they love him who speaks what is straight.
14The sovereign’s wrath is a messenger of death,
But a wise man appeases it.
15In the light of a sovereign’s face is life,
And his delight is like a cloud of the latter rain.
16How much better it is to get wisdom than gold!
And to get understanding is preferable to silver.
17The highway of the straight is to turn away from evil;
He who guards his life watches over His way.
18Before destruction comes pride,
And before a fall a haughty spirit!
19Better to be lowly in spirit with the poor, than to divide the spoil with the proud.
20He who acts wisely concerning the Word finds good and blessed is he who trusts in Avak.
21The wise-hearted is called discerning and sweetness of lips increases learning.
22Understanding is a fountain of life to him who has it,
But the disciplining of fools is folly.
23The heart of the wise gives discretion to his mouth,
And he increases learning to his lips.
24Pleasant words are like a honeycomb,
Sweet to the being and healing to the bones.
25There is a way that seems right to a man but its end is the way of death.
26He who labours, labours for himself,
For his mouth drives him on.
27A man of Beliya’al plots evil,
And on his lips it is like a burning fire.
28A perverse man sends forth strife,
And a whisperer separates intimate friends.
29A ruthless man entices his neighbour,
And leads him in a way that is not good,
30Winking with his eye to plot perversity,
Moving his lips he shall bring about evil.
31Grey hair is a crown of adorning,
It is found in the way of righteousness.
32He who is patient is better than the mighty,
And he who rules over his spirit than he who takes a city.
33The lot is cast into the lap but every decision by it is from Avak.

17Better is a dry piece of bread and rest with it,
Than a house filled with the offerings of strife.
2A wise servant rules over a son who causes shame,
And shares an inheritance among the brothers.
3A refining pot is for silver and a furnace for gold,
But Avak tries the hearts.
4An evil-doer gives heed to wicked lips;
A liar gives ear to a tongue of desire.
5He who mocks the poor reproaches his Maker;
He who rejoices at calamity does not go unpunished.
6Children’s children are the crown of old men,
And the adornment of children is their fathers.
7Excellent speech is not fitting for a fool, much less lying lips for a noble.
8A bribe is a stone of favour in the eyes of its owner; Wherever he turns, he prospers.
9He who covers a transgression seeks love but he who repeats a matter separates intimate friends.
10Reproof enters deeper into a wise man Than a hundred blows on a fool.
11An evil one seeks only rebellion, So a cruel messenger is sent against him.
12Let a bereaved bear meet a man, Rather than a fool in his folly.
13Whoever rewards evil for good, Evil does not leave his house.
14The beginning of strife is like releasing water; Therefore stop fighting before it breaks out.
15He who declares the wrong right, And he who condemns the righteous, Both of them are an abomination to HWHY.
16Why is this – a price in the hand Of a fool to buy wisdom, When there is no heart?
17A friend loves at all times, And a brother is born for adversity.
18A man lacking heart shakes hands in a pledge, He becomes a guarantor for his friend.
19He who loves transgression loves strife, He who exalts his door seeks destruction.
20He who has a crooked heart finds no good, And he who has a perverse tongue falls into evil.
21He who brings forth a fool has sorrow for it, And the father of a fool has no joy.
22A rejoicing heart causes good healing,

But a stricken spirit dries the bones.
23One who is wrong accepts a bribe behind the back To pervert the paths of right-ruling.
24Wisdom is before the face of the understanding one, But the eyes of a fool are on the ends of the earth.
25A foolish son is a grief to his father, And bitterness to her who bore him.
26It is also not good to punish the righteous one, To smite noble ones for straightness.
27He who has knowledge spares his words, And a man of understanding is cool of spirit.
28Even a fool keeping silence is regarded as wise, As understanding, when he closes his lips.

18 The separatist seeks his own desire; He breaks out against all sound wisdom.
2A fool does not delight in understanding But in uncovering his own heart.
3When a wrong one comes, scorn comes too. And with shame comes reproach.
4The words of a man’s mouth are deep waters; The fountain of wisdom is a flowing stream.
5It is not good to show partiality to the wrong, Or to turn aside the righteous in right-ruling.
6A fool’s lips enter into strife, And his mouth calls for blows.
7A fool’s mouth is his ruin, And his lips are the snare of his life.
The words of a slanderer are like delicacies, and they go down into the inner parts of the heart.

Also, he who is slack in his work is a brother of a master destroyer.

The Name of ayaz is a strong tower; the righteous run into it and are safe.

The rich man’s wealth is his strong city, and like a high wall in his own imagination.

Before destruction the heart of a man is haughty, and before esteem is humility.

He who answers a matter before he hears it, it is folly and shame to him.

The spirit of a man sustains him in sickness, but who does bear a broken spirit?

The heart of the understanding one gets knowledge, and the ear of the wise seeks knowledge.

A man’s gift makes room for him, and brings him before great men.

The first to state his own case seems right, until another comes and examines him.

The lot settles disputes, and separates between the mighty.

A brother transgressed against is a strong city, and contentions are like the bars of a citadel.

A man’s stomach is satisfied from the fruit of his mouth; he is satisfied with the increase of his lips.

Death and life are in the power of the tongue, and those loving it eat its fruit.

He who has found a wife has found good, and receives favour from ayaz.

The poor speaks beseeching, but the rich answers fiercely.

A man of many friends might come to ruin, but there is a loving One who sticks closer than a brother!

Better is the poor walking in his integrity than one of perverse lips, who is a fool.

Also, desire without knowledge is not good; and he who hurries with his feet sins.

The foolishness of a man perverts his way, and his heart is wroth against ayaz.

Wealth adds many friends, but the poor is separated from his friend.

A false witness does not go unpunished, and he who breathes out lies does not escape.

Many entreat the favour of the noble and all are friends to him who gives gifts.

All the brothers of the poor shall hate him; how much more shall his friends go far from him!

He pursues promises – they are gone!

He who gets heart loves his own life; he who guards understanding finds good.

A false witness does not go unpunished, and he who breathes out lies perishes.

Luxury is not fitting for a fool, much less for a servant to rule over princes.

A man’s discretion makes him patient, and his adorning is to pass over a transgression.

The sovereign’s wrath...
is like the roaring of a lion,
But his delight is like dew on the grass.

13 A foolish son is a calamity to his father,
And the contentions of a wife are a continual dripping.

14 Houses and riches are the inheritance from fathers,
But an understanding wife is from Ayah.

15 Laziness makes one fall into a deep sleep,
And an idle being suffers hunger.

16 He who guards the command guards his life,
He who despises His ways dies.

17 He who shows favour to the poor lends to Ayah,
And He repays his deed.

18 Discipline your son because there is expectation,
And do not set your being on his destruction.

19 One of great wrath bears punishment;
For if you rescue him,
You only have to do it again.

20 Listen to counsel and accept discipline,
So that you are wise in your latter end.

21 Many are the plans in a man’s heart,
But it is the counsel of Ayah that stands.

22 What is desirable in a man is his kindness,
And a poor man is better than a liar.

23 The fear of Ayah leads to life,
And he discerns knowledge.

24 He who plunders a father,
Chases away his mother,
Is a son causing shame and bringing reproach.

25 Cease, my son, to hear discipline,
And you shall stray from the words of knowledge.

26 A witness of Beliya’al scorns right-ruling and the mouth of the wrong ones devours wickedness.

27 Judgments are in store for scoffers,
And beatings for the backs of fools.

20 Wine is a scoffer,
strong drink a brawler,
And whoever is led astray by it is not wise.

28 The dread of a sovereign is like the roaring of a lion;
Whoever provokes him sins against his own life.

29 For a man to cease from strife is esteem,
But every fool bursts out.

30 The lazy one does not plough after the autumn;
At harvest time he inquires – there is none!

31 Counsel in the heart of man is like deep water,
But a man of understanding draws it up.

32 Most men proclaim each his own kindness,
But who finds a trustworthy man?

33 The righteous man walks in his integrity;
His children are blessed after him.

34 A sovereign who sits on the throne of judgment Is scattering all evil with his eyes.

35 Who says, “I have cleansed my heart, I am purged of my sin”? Differing weights and differing measures,
Both of them are an abomination to ay̱əl.

11 Even a child is known by his deeds. Whether his work is clear and right.

12 The hearing ear and the seeing eye, ay̱əl has made both of them.

13 Do not love sleep, lest you become poor; Open your eyes, be satisfied with bread.

14 “Evil! Evil!” cries the buyer; But when he has gone his way, then he boasts.

15 There is gold and a multitude of rubies, But the lips of knowledge are a precious vessel.

16 Take the garment of one who is guarantor for a stranger, And hold it as a pledge when it is for foreigners.

17 Bread gained by deceit might be sweet to a man, But afterward his mouth is filled with gravel.

18 By counsel plans are established; And by wise guidance wage a battle.

19 He who goes about as a slanderer reveals secrets; Therefore do not associate with him Who speaks smoothly with his lips.

20 Whoever curses his father or his mother, His lamp is put out in deep darkness.

21 An inheritance obtained with greed at the beginning Is not blessed at the end.

22 Do not say, “I repay evil.” Wait for ay̱əl and He saves you.

23 Differing weights are an abomination to ay̱əl, And a false scale is not good.

24 The steps of a man are from ay̱əl; What does a man know about his own way?

25 It is a snare for a man to say rashly, “It is set-apart,” And only later to reconsider his vows.

26 A wise sovereign winnows out the wrong, And turns the wheel over them.

27 The spirit of a man is the lamp of ay̱əl, Searching all his inmost parts.

28 Kindness and truth watch over the sovereign, And he shall support his throne by kindness.

29 The comeliness of young men is their strength, And the splendour of old men is their grey hair.

30 The blows that wound cleanse away evil, And strokes the inner parts of the heart.

21 The sovereign’s heart is as channels of water in the hand of ay̱əl;

He turns it wherever He wishes.

2 All a man’s ways are right in his own eyes, But ay̱əl weighs the hearts.

3 To do righteousness and right-ruling Is more acceptable to ay̱əl than a slaughtering.

4 A haughty look, a proud heart, The lamp of the wrong, are sin.

5 The plans of the hard worker lead only to plenty, But all rash haste only to poverty.

6 Gaining treasures by a lying tongue Is a fleeting vapour, heading for death.

7 The spoil of the wrong catches them, Because they refused to do right-ruling.

8 The way of a guilty man is perverse; But as for the innocent, his work is right.

9 It is better to dwell in a corner of a roof, Than in a house shared with a contentious woman.
The desire of the wrong
is set upon evil;
His neighbour finds no favour
in his eyes.

When the scoffer is punished,
the simple is made wise;
But when the wise is instructed,
he receives knowledge.
The righteous One observes
the house of the wrong;
He overthrows the wrong
for their evil.

Whoever shuts his ears
to the cry of the poor,
Let him also cry and not be heard.

A gift in secret subdues displeasure,
And a bribe in the bosom,
strong wrath.

To do right-ruling is joy
to the righteous,
But ruin to the workers of wickedness.

A man who strays from the way of understanding,
Rests in the assembly of the dead.

He who loves pleasure
is a poor man;
He who loves wine and oil
does not become rich.
The wrong is a ransom for the righteous,
And the treacherous for the straight.

It is better to dwell in the wilderness,
Than with a contentious and vexed woman.
Desirable treasure and oil,
Are in the dwelling of the wise,
But a foolish man swallows it up.

This is the fear of ayaz,
Riches and esteem and life.

Thorns, snares are in the way
of the perverse;
He who guards his life keeps far away from them.
Train up a child in the way he should go,
Even when he is old he turns not away from it.
The rich rules over the poor,
And the borrower is servant to the lender.
reaps trouble,  
And the rod of his wrath perishes.  
9 He who has a good eye is blessed,  
For he gives of his bread to the poor.  
10 Cast out the scoffer  
and strife goes out,  
And contention and shame cease.

11 He who loves cleanliness of heart,  
Whose speech is pleasant,  
A sovereign is his friend.

12 The eyes of a man given to knowledge,  
But He overthrows the words of the treacherous.

13 The lazy one says,  
“There is a lion outside!  
I am going to be killed in the streets!”

14 The mouth of a strange woman is a deep pit;  
The one denounced by HWHY falls in there.

15 Folly is bound up in the heart of a child;  
The rod of discipline drives it far from him.

16 One oppresses the poor to increase his wealth,  
Another gives to the rich,  
only to come to poverty.

17 Incline your ear and hear the words of the wise,  
And apply your heart to my knowledge;  
For they are pleasant if you guard them within you;  
Let all of them be ready on your lips.

18 That your trust might be in HWHY,  
I caused you to know today, even you:

20 Have I not previously written to you of counsels and knowledge,  
To cause you to know the certainty of the words of truth,  
To return words of truth to those who send to you?

21 Do not rob the poor because he is poor,  
And oppress not the afflicted at the gate.

23 For a man given to wrath,  
And do not go with a man of rage,  
Lest you learn his ways,  
And find yourself ensnared.

24 Do not be one of those who shakes hands in a pledge,  
One of those who are guarantors for debts.

25 If you do not have the means to pay,  
Why should he take away your bed from under you?

26 Do not move the ancient boundary which your fathers have set.

27 Do you set your eyes on that which is not?  
For riches certainly make themselves wings;  
They fly away like an eagle to the heavens.

28 Do not eat the bread of one having an evil eye  
or desire his delicacies,  
For riches certainly make themselves wings;

29 Do you set your eyes on that which is not?  
For riches certainly make themselves wings;

30 They fly away like an eagle to the heavens.

31 Do not eat the bread of one having an evil eye  
or desire his delicacies,  
For as he reckons in his life, so is he.  
“Eat and drink!” he says to you,  
But his heart is not with you.

32 You vomit the piece you have eaten,
And lose your sweet words.

Do not speak in the ears of a fool, For he treads on the wisdom of your words.

Do not move the ancient boundary, And do not enter the fields of the fatherless;

For their Redeemer is strong; He shall plead their cause against you.

Bring your heart to discipline, And your ears to words of knowledge.

Do not withhold discipline from a child; If you beat him with a rod, he does not die.

Beat him with a rod, And deliver his being from the grave.

My son, if your heart shall be wise, My heart rejoices, even I,

And my kidneys exult When your lips speak what is straight.

Do not let your heart envy sinners, But be in the fear of the Lord all day long;

For certain, there is a hereafter, And let your expectancy not be cut off. Hear, my son and be wise, And guide your heart in the way.

Be not among heavy drinkers of wine Or with gluttonous eaters of meat; For the drunkard and the glutton become poor, And slumber puts rags on a man.

Listen to your father who brought you forth, And do not despise your mother when she is old.

Buy the truth and do not sell it – Wisdom and discipline and understanding.

The father of the righteous greatly rejoices, And he who brings forth a wise one delights in him.

Let your father and your mother rejoice, And let her who bore you exult.

My son, give me your heart, And let your eyes watch my ways.

For a whore is a deep pit, And a strange woman is a narrow well.

She too lies in wait as for a prey, And increases the treacherous among men.

Who has woe? Who has sorrow?

Who has contentions? Who has complaints?

Who feels hurt without cause?

Who has redness of eyes?

Those staying long at the wine, Those going in to search out mixed wine.

Do not look on the wine when it is red, When it gives its color in the cup, As it flows smoothly;

In the end it bites like a snake, And stings like an adder –

Your eyes look on strange women, And your heart speaks perversities.

And you shall be as one Lying down in the midst of the sea, And as one lying at the top of the mast, saying,

“They smote me, I was not sick! They beat me, I did not know! When shall I wake up? Let me seek it again!”

Nor desire to be with them;

For their heart plots to ravage, And their lips talk of trouble.

By wisdom a house is built, And by understanding it is established;

And by knowledge the rooms are filled With all precious and pleasant riches.

Mighty is the wise in strength, And a man of knowledge
For by wise guidance you wage your own battle, and delivery is by a great counsellor. He does not open his mouth in the gate. He who plots to do evil is called a master of evil plots. The purpose of folly is sin, and the scoffer is an abomination to men.

If you falter in the day of distress, your strength is small!

Deliver those taken to death, and hold back those stumbling to the slaughter,

If you say, “See, we did not know this,” would not He who weighs the hearts discern it? He who watches over your life, would He not know it? And shall He not repay man according to his work?

Know that wisdom is thus to your being:

If you have found it, there is a future, and your expectancy is not cut off.

Do not lie in wait, O wrong one, against the dwelling of the righteous; do not ravage his resting place;

For seven times a righteous man falls and rises, but the wrong one stumblest into evil.

Do not exult when your enemy falls, and let not your heart rejoice when he stumbles;

Lest see it and it be evil in His eyes, and He turn away His wrath from him.

Do not fret because of evil-doers, and do not envy the wrong; for there is no future for the evil-doer; the lamp of the wrongdoers is put out.

My son, fear ayz and the sovereign; do not mingle with those who change; for their calamity arises suddenly, and who knows the ruin of both of them?

These also are for the wise: it is not good to show partiality in right-ruling.

He who says to the wrong, “You are righteous” – peoples curse him, nations despise him.

But those who rebuke the wrong, it is pleasant and a good blessing comes on them.

Prepare your outside work, and make it fit for yourself in the field; then you shall build your house.

Do not witness against your neighbour without cause, and do not deceive with your lips.

Do not say, “Let me do to him as he did to me; I repay each according to his work.”

I passed by the field of the lazy, and by the vineyard of the man lacking heart; and see, it was all overgrown with thorns; its surface was covered with nettles; and its stone wall was broken down.

When I saw it, I set my heart on it; I looked and received discipline: a little sleep, a little slumber, a little folding of the hands to rest; and your poverty shall come, a prowler, and your need like an armed man.

These too are proverbs of
Shelomoh which the men of Hizqiyah sovereign of Yahudah copied:

It is the esteem of Elohim to hide a matter,
And the esteem of sovereigns to search out a matter.

The heavens for height and the earth for depth,

But the heart of sovereigns is unsearchable.

Take away the dross from silver,
And a vessel comes forth for the refiner.

Take away the wrong from before the sovereign,
And his throne is established in righteousness.

Do not exalt yourself before a sovereign and do not stand in the place of great men;
For it is better for him to say to you, “Come up here,” than that you should be put lower before a noble whom your eyes have seen.

Do not go forth to strive in haste,
For what would you do in the end, When your neighbour has put you to shame?

Plead your case with your neighbour himself,
And do not disclose the secret of another;
Lest he who hears it put you to shame,
And your evil report turn not back.

A word spoken at the right time Is like apples of gold in settings of silver.

A ring of gold and an ornament of fine gold,
Is a wise one’s reproof to an ear that hears.

Like the cold of snow in time of harvest Is a trustworthy messenger to those who send him,
For he refreshes the life of his masters.

He who boasts of his gifts falsely Is like clouds and wind without rain.
Through patience a ruler is persuaded,
And a soft tongue shatters a bone.
Have you found honey?
Eat only as much as you need,
Lest you be satisfied with it and vomit.

Make your foot rare in your neighbour’s house,
Lest he gets enough of you and hate you.

A man bearing false witness against his neighbour Is like a club a sword and a sharp arrow.

Trust in a treacherous man in time of distress,
Is like a broken tooth or a foot out of joint.

One who takes away a garment in cold weather,
Is like vinegar on soda,
And a singer of songs on an evil heart.

If your enemy is hungry give him bread to eat,
And if he is thirsty give him water to drink,
For you are heaping coals of fire on his head,
And Ayaz rewards you.

The north wind brings rain,
And a secret tongue an enraged face.
It is better to dwell in a corner of a roof,
Than in a house shared with a contentious woman.

Like cold water to a parched throat,
Is the besorah from a distant land.

A righteous man who gives way before the wrong,
Is like a muddied spring and a ruined fountain.

It is not good to eat much honey.
Is it esteem to seek one’s own esteem?

A man who has no control over his spirit
Is like a broken-down city without a wall.

26 Like snow in summer and rain in harvest,
So esteem is not fitting for a fool.
2As a bird wanders,
as a swallow flies about,
So a curse without cause does not come.
3A whip for a horse,
a bridle for a donkey,
And a rod for the fool’s back.
4Do not answer a fool according to his folly,
Lest you also become like him.
5Answer a fool according to his folly,
Lest he become wise in his own eyes.
6He who sends a message
by the hand of a fool
Cuts off feet, drinks damage.
7The legs of the lame hang limp
So is a proverb in the mouth of fools.
8Like one binding a stone in a sling,
So is he who gives esteem to a fool.
9A thorn goes into the hand
of a drunkard
So is a proverb in the mouth of fools.
10An archer who wounds anyone,
Is he who hires a fool or any passer-by.
11As a dog returns to his own vomit,
So a fool repeats his folly.
12Have you seen a man wise
in his own eyes?
There is more expectancy for a fool than for him.
13The lazy one says,
“There is a lion in the way!
A fierce lion is in the streets!”
14As a door turns on its hinges,
So does the lazy one turn on his bed.
15The lazy one buries his hand
in a dish;
It tires him to bring it back
to his mouth.
16The lazy one is wiser in his own eyes
Than seven rendering advice.
17A passer-by meddling in a strife not his own
Is like one who takes a dog
by the ears.
18Like a madman who throws sparks,
arrows and death,
19So is a man who deceived his neighbour,
And says, “I was only joking!”
20For lack of wood, the fire goes out,
And without a slanderer, strife ceases.
21As charcoal is to burning coals,
And wood to fire,
So is a contentious man to kindle strife.
22The words of a slanderer
are as dainty morsels,
Which go down into the inner parts
of the heart.
23Burning lips with an evil heart
Are like earthenware covered with silver dross.
24He who hates, pretends with his lips,
And lays up deceit within him;
25Though he speaks kindly, do not believe him,
For there are seven abominations
in his heart.
26Hatred is covered by deceit
His evil is disclosed in the assembly.
27Whoever digs a pit falls into it,
And whoever rolls a stone it turns back on him.
28A lying tongue hates its bruised ones,
And a flattering mouth works ruin.

27 Do not boast of tomorrow,
For you do not know what a day brings forth.
2Let another man praise you,
And not your own mouth —
A stranger and not your own lips.
3A stone is heavy and sand is weighty,
But a fool’s wrath is heavier than both.
4Wrath is cruel and displeasure overwhelming,
But who is able to stand
before jealousy?
3 Open reproof is better than hidden love.
4 The wounds of a friend are true, but the kisses of an enemy are profuse.
5 One satisfied loathes the honeycomb, but to a hungry one any bitter food is sweet.
6 Like a bird that wanders from its nest, so is a man who wanders from his place.
7 Ointment and perfume gladden the heart, so one’s counsel is sweet to his friend.
8 Do not forsake your own friend or your father’s friend, and do not go into your brother’s house in the day of your calamity – better is a neighbour nearby than a brother far away.
9 My son, be wise and gladden my heart, that I might have a word for him who reproaches me.
10 A clever man foresees calamity, and hides himself;
The simple shall go on, they are punished.
11 Take the garment of him who is guarantor for a stranger, and for a strange woman pledge it.
12 He who greets his friend loudly early in the morning, shall have it reckoned to him as a curse.
13 Drops that never cease on a very rainy day
And a contentious woman are alike;
14 Whoever represses her represses the wind,
And his right hand encounters oil.
15 Iron is sharpened by iron,
And a man sharpens the face of his friend.
16 He who tends the fig tree eats its fruit;
And he who guards his master is esteemed.
17 As in water face reflects face, so a man’s heart reflects a man.
18 The grave and destruction are not satisfied;
So the eyes of man are not satisfied.
19 A refining pot is for silver and furnace for gold,
So a man is tried by his praise.
20 Even if you pound a fool in a mortar with a pestle along with crushed grain,
His folly shall not leave him.
21 Know well the state of your flocks;
Set your heart to your herds;
22 For riches are not forever, nor a diadem to all generations.
23 Grass vanishes and new grass appears and the vegetation of the mountains are gathered in.
24 The lambs are for your garments, and the goats for the price of a field;
25 And goats’ milk enough for your food, for the food of your household, and sustenance for your girls.

The wrong shall flee though no one pursues but the righteous are as bold as a lion.
2 Because of transgression of a land, many are its rulers; but by a man of understanding and knowledge, right is maintained.
3 A poor man who oppresses the poor is like a sweeping rain that leaves no food.
4 Those who forsake the Torah praise the wrong and those who guard the Torah strive with them.
5 Evil men do not understand right-ruling, but those who seek understand all.
6 Better is the poor who walks in his integrity than one perverse in his ways,
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who is rich.  
7He who watches over the Torah is a discerning son,  
But a companion of gluttons shames his father.  
8He who increases his possessions by interest and profit  
Gathers it for him who shows favour to the poor.  
9He who turns away his ear from hearing the Torah,  
Even his prayer is an abomination.  
10He who causes the straight to go astray in an evil way,  
Falls into his own pit;  
But the perfect inherit the good.  
11A rich man is wise in his own eyes,  
But the poor who has understanding searches him out.  
12When the righteous exult,  
there is great comeliness;  
But when the wrong arise,  
a man is searched for.  
13He who hides his transgressions does not prosper,  
But he who confesses and forsakes them finds compassion.  
14Blessed is the man who always fears Elohim,  
But he who hardens his heart falls into evil.  
15A roaring lion and a charging bear  
Is a wrongdoing ruler over poor people.  
16A leader who lacks understanding is a great oppressor,  
But the hater of greed prolongs his days.  
17A man oppressed by blood-guilt flees into a pit;  
Let no one help him.  
18He who walks blamelessly is saved,  
But the perverted of ways falls at once.  
19He who tils his land is satisfied with bread,  
But he who pursues vanities is filled with poverty.  
20A man of truth has many blessings,  
But one in a hurry to be rich does not go unpunished.  
21To show partiality is not good,  
Because for a piece of bread a man would transgress.  
22A man with an evil eye runs after wealth and does not know that poverty awaits him.  
23He who reproves a man finds more favour afterward  
Than he who flatters with the tongue.  
24He who robs his father or his mother,  
And says, “It is no transgression,”  
He is a companion to a destroyer.  
25He who is greedy stirs up strife,  
But he who trusts in HWHY prospers.  
26He who trusts in his own heart is a fool,  
But he who walks wisely is delivered.  
27He who gives to the poor does not lack,  
But he who hides his eyes does have many curses.  
28When the wrong rise up,  
men hide themselves;  
But when they perish,  
the righteous increase.  
29One often reproved, hardening his neck, is suddenly broken,  
and there is no healing.  
2When the righteous increase,  
the people rejoice;  
But when a wrong one rules,  
the people sigh.  
3He who loves wisdom gladdens his father,  
But a companion of whores destroys wealth.  
4A sovereign establishes a land by right-ruling,  
But one who receives bribes throws it down.  
5A man who flatters his neighbour
Spreads a net for his own feet.

6 An evil man is ensnared by transgression, But the righteous sings and rejoices.

7 The righteous knows the plea of the poor, The wrong does not understand such knowledge.

8 Scoffers ensnare a city, But the wise turn away wrath.

9 When a wise man disputes with a foolish man, Whether he rages or laughs, there is no peace.

10 Bloodthirsty men hate the perfect, And seek the life of the straight.

11 A fool lets out all his breath, But the wise calms it down.

12 If a ruler listens to lying words, All his servants become wrong.

13 The poor man and the oppressor have this in common: Ayal gives light to the eyes of both.

14 The sovereign who rightly rules the poor with truth, His throne is established forever.

15 A rod and reproof give wisdom, But a child unrestrained brings shame to his mother.

16 When the wrong become many, transgression increases; But the righteous look on their fall.

17 Discipline your son, And he brings you rest and delight to your life.

18 Where there is no vision, the people are let loose, But blessed is he who guards the Torah.

19 A servant is not disciplined by words; Though he understands, he does not respond.

20 Have you seen a man hasty in his words? There is more expectancy for a fool than for him.

21 He who deals tenderly With his servant from youth, Has him as a son in the end.

22 A man of displeasure stirs up strife, And a master of rage has many a transgression.

23 The pride of man brings him low, But the humble in spirit obtains esteem.

24 He who shares with a thief hates his own life; He hears an oath, but does not report.

25 The fear of man brings a snare, But whoever trusts in Ayal is set on high.

26 Many seek the face of a ruler, But right-ruling for man comes from Ayal.

27 An unrighteous man Is an abomination to the righteous, And he who is straight in the way Is an abomination to the wrong.

30 The words of Aḡur son of Yaqeh, a message. This man declared to Ithiʾēl, to Ithiʾēl and Ukal:

2 For I am more stupid than anyone, And do not have the understanding of a man.

3 And I have not learned wisdom That I should know the knowledge of the Set-apart One.

4 Who has gone up to the heavens and come down? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who established all the end of the earth? What is His Name, And what is His Son’s Name, If you know it? Every Word of Eloah is tried; He is a shield to those taking refuge in Him.
6 Do not add to His Words, 
Lest He reprove you and you be found a liar.
7 Two matters I have asked of You – 
Deny them not to me before I die:
8 Remove falsehood and a lying word 
far from me;
Give me neither poverty nor riches; 
Feed me my portion of bread;
9 Lest I become satisfied 
and say, “Who is WHY?”
And lest I be poor and steal, 
And seize the Name of my Elohim.
10 Do not slander a servant 
to his master, Lest he curse you, 
And you be found guilty.
11 There is a generation that curses its 
father and does not bless its mother –
12 There is a generation, clean 
in its own eyes but not washed from its own filth.
13 There is a generation; 
Oh, how haughty are their eyes! 
And their eyelids are lifted up.
14 There is a generation whose teeth are 
swords and whose jaw-teeth are 
knives to devour the poor from off the earth and the needy from among men.
15 The leech has two daughters: 
“Give! Give!” Three are not satisfied, 
Four that never say, “Enough”:
16 The grave and the barren womb, 
Soil not satisfied with water, 
And fire which never says, “Enough.”
17 An eye that mocks his father, 
And scorns to obey his mother – 
Ravens of the wadi dig it out, 
And young eagles eat it!
18 Three matters are 
too marvellous for me, 
And four which I do not understand:
19 The way of an eagle in the heavens, 
The way of a snake on a rock, 
The way of a ship in the heart of the sea and the way of a man with a girl.
20 This is the way of an adulterous woman: 
She shall eat and wipe her mouth, 
and say, “I have not done wickedness.”
21 Under three matters 
the earth trembles, 
And under four, it is unable to bear:
22 Under a servant when he reigns and a fool when he is satisfied with food, 
23 Under a hated woman who marries, 
And a female servant who supplants her mistress.
24 There are four matters 
Which are little on the earth, 
But they are exceedingly wise:
25 The ants are a people not strong, 
Yet they prepare their food in the summer;
26 The rock badgers are a weak folk, 
Yet they make their homes in the crags;
27 The locusts have no sovereign, 
Yet they all go out in formation;
28 A spider takes hold with two hands, 
And is in sovereigns’ palaces.
29 There are three matters 
That are going well, 
And four are good in walking:
30 A lion, which is mighty 
among beasts and does not turn away from facing all;
31 A greyhound, a male goat and a sovereign whose army is with him.
32 If you have been foolish in lifting up yourself or if you have plotted evil, 
Put your hand on your mouth.
33 For as milk under pressure brings forth curds and as a nose under pressure brings forth blood, 
So wrath under pressure brings forth strife.

31 The words of Sovereign Lemu’êl, 
a message which his mother taught him:
2 What, my son? 
And what, son of my womb? 
And what, son of my vows?
3 Do not give your strength to women,
Nor your ways to wiping away sovereigns.
4 Not for sovereigns, O Lemu’êl,
Not for sovereigns to drink wine,
Nor for princes to desire strong drink;
5 Lest they drink and forget the law,
And pervert the right of all the afflicted.
6 Give strong drink to him who is perishing and wine to those embittered in being.
7 Let him drink and forget his poverty, And remember his trouble no more.
8 Open your mouth for the dumb, In the cause of all the sons of the departed.
9 Open your mouth, judge righteously, And plead the cause of the poor and needy.
10 Who does find a capable wife? For she is worth far more than rubies.
11 The heart of her husband shall trust her and he has no lack of gain.
12 She shall do him good and not evil, All the days of her life.
13 She shall seek wool and flax, And with delight she works with her hands.
14 She shall be as the ships of Tarshish, She brings in her food from afar.
15 She also rises while it is still night, And provides food for her household, And a portion for her girls.
16 She shall consider a field and buy it; From her profits she shall plant a vineyard.
17 She shall gird herself with strength, And strengthen her arms
18 She shall taste when her gain is good and her lamp does not go out by night.
19 She shall stretch out her hands to the distaff and her hand shall hold the spindle.
20 She shall extend her hand to the poor and she shall reach out her hands to the needy.
21 She is not afraid of snow for her household, because all her household is dressed in scarlet.
22 She shall make tapestry for herself; She is dressed in fine linen and purple.
23 Her husband is known in the gates, When he sits among the elders of the land.
24 She shall make fine linen and sell them and shall give girdles for the merchants.
25 Strength and splendour are her garments and she rejoices in time to come.
26 She shall open her mouth with wisdom and on her tongue is the Torah of kindness.
27 She watches over the ways of her household and does not eat the bread of idleness.
28 Her children shall rise up and call her blessed, her husband too and he praises her:
29 Many daughters have done nobly, But you have risen over them all.”
30 Loveliness is deceptive And prettiness is vain, A woman who fears HWHY is to be praised.
31 Give her of the fruit of her hands, And let her works praise her in the gates.
1 There was a man in the land of Uts, whose name was Iyoḇ. And that man was perfect and straight and one who feared Elohīm and turned aside from evil.

2 And seven sons and three daughters were born to him.

3 And his possessions were seven thousand sheep and three thousand camels and five hundred yoke of oxen and very large body of servants, so that this man was the greatest of all the people of the East.

4 And his sons went and had a feast in the house of each on his day and sent and invited their three sisters to eat and to drink with them.

5 And it came to be, when the days of feasting had gone round, that Iyoḇ would send and set them apart and he would rise early in the morning and offer burnt offerings – the number of them all – for Iyoḇ said, “It might be that my sons have sinned and cursed Elohīm in their hearts.” This Iyoḇ always did.

6 And the day came to be that the sons of Elohīm came to present themselves before HWHY and Satan also came among them.

7 And ᾀγαζ said to Satan, “From where do you come?” And Satan answered ᾀγαζ and said, “From diligently searching in the earth and from walking up and down in it.”

8 And ᾀγαζ said to Satan, “Have you considered My servant Iyoḇ, that there is none like him on the earth, a perfect and straight man, one who fears Elohīm and turns aside from evil?”

9 And Satan answered ᾀγαζ and said, “Is Iyoḇ fearing Elohīm for naught?

10 And ᾀγαζ said to Satan, “Have You not made a hedge around him and around his household and around all that he has on every side? You have blessed the work of his hands and his possessions have increased in the land.

11 But stretch out Your hand, please and strike all that he has – if he would not curse You to Your face!”

12 And ᾀγαζ said to Satan, “See, all that he has is in your hand. Only do not lay a hand on himself.” And Satan went out from the presence of ᾀγαζ.

13 And the day came to be when his sons and daughters were eating and drinking wine in the house of their brother, the first-born.

14 And a messenger came to Iyoḇ and said, “The oxen were ploughing and the donkeys feeding alongside them, when Sheḇa fell upon them and took them away and they smote the servants with the edge of the sword. And I alone have escaped to inform you!”

15 While he was still speaking, another also came and said, “The fire of Elohīm fell from the heavens and burned up the sheep and the servants and consumed them. And I alone have escaped to inform you!”

16 While he was still speaking, another also came and said, “The Chaldeans formed three bands and made a raid on the camels and took them away and they smote the servants with the edge of the sword. And I alone have escaped to inform you!”

17 While he was still speaking, another also came and said, “Your sons and daughters were eating and drinking wine in the house of their brother, the first-born, and see, a great wind came from the wilderness and struck the four corners of the house and it fell on the young men and they are dead. And I alone have escaped to inform you!”
20 *Then* Iyōb rose up and tore his robe and shaved his head and he fell to the ground and did obeisance.

21 And he said, “Naked I came from my mother’s womb and naked I return there. Āyāl has given and Āyāl has taken away. 

_Blessed be the Name of Āyāl._”

22 In all this Iyōb did not sin nor ascribe wrong-doing unto Elohim.

2 Again the day came to be that the sons of Elohim came to present themselves before Āyāl and Satan also came among them to present himself before Āyāl.

2 And Āyāl said to Satan, “From where do you come?” And Satan answered Āyāl and said, “From diligently searching in the earth and from walking up and down in it.”

3 And Āyāl said to Satan, “Have you considered My servant Iyōb, that there is none like him on the earth, a perfect and straight man, one who fears Elohim and turns aside from evil? And still he holds fast to his integrity, although you incited Me against him, to destroy him without cause.”

4 And Satan answered Āyāl and said, “Skin for skin and all that a man has he would give for his life!

5 “But stretch out Your hand, please and strike his bone and his flesh – if he would not curse You to Your face!”

6 And Āyāl said to Satan, “See, he is in your hand, only spare his life.”

7 And Satan went out from the presence of Āyāl and smote Iyōb with loathsome sores from the sole of his foot to the crown of his head.

8 And he took a potsherd with which to scrape himself while he sat in the midst of the ashes.

9 And his wife said to him, “Do you still hold fast to your integrity? Curse Elohim and die!”

10 But he said to her, “You speak as one of the foolish women speaks. Indeed, should we accept only good from Elohim and not accept evil?” In all this Iyōb did not sin with his lips.

11 And three of the friends of Iyōb heard of all this evil that came on him and each one came from his own place – Eliphaz the Tēmanite and Bildad the Shuhite and Tsōphar the Na’amathite – and they met together to come to sympathise with him and to comfort him.

12 And they lifted up their eyes from a distance and did not recognise him and they lifted their voices and wept. And each one tore his robe and sprinkled dust on his head toward the heavens.

13 *Then* they sat down with him on the ground seven days and seven nights and no one spoke a word to him, for they saw that the pain was very great.

3 After this Iyōb opened his mouth and cursed the day of his birth.

2 And Iyōb spoke and said,

3 “Let the day perish on which I was born and the night it was said, ‘A male child has been conceived.’

4 Let that day be darkness. Let not Eloah from above seek for it, nor let light shine upon it.

5 Let darkness and the shadow of death buy it back, let a cloud dwell on it, let all that blackens the day frighten it.

6 That night – let darkness seize it. Let it not be included among the days of the year, let it not come into the number of the months.

7 Look, let that night be silent! Let no singing come into it!

8 Let those curse it who curse the day, who are ready to stir up Liwiathan.

9 Let the stars of its twilight be dark. Let it wait for light, but have none. And let it not see the eyelashes of the dawn.

10 For it did not shut up the doors of my mother’s womb, nor hide trouble from my eyes.

11 Why did I not die from the womb, come forth from the belly and expire?

12 Why were there knees to receive me? Or breasts for me to suck?
For now I would have been lying in peace. I would have slept – then I would have been at rest,
with sovereigns and counsellors of the earth, who built ruins for themselves,
or with rulers who had gold, who filled their houses with silver,
or as a hidden untimely birth, as infants who never saw light?
There the wrong cease raging and there the weary are at rest,
the prisoners rest together, they do not hear the voice of the oppressor.
The small and great are there and the servant is free from his master.

And Eliphaz the Těmanite answered and said,
If one tries a word with you, would you become impatient? But who is able to withhold himself from speaking?
See, you have instructed many and you have made weak hands strong.
Your words have raised up him who was staggering and you have strengthened the weak knees.
But now it has come to you and you are impatient; it strikes you and you are troubled.
Is not your reverence your trust, the integrity of ways your expectancy?
Remember, please: Who, being innocent, has ever perished?

And where have the straight ones ever been cut off?
According to what I have seen, those who plough wickedness and sow suffering reap the same.
Through the breath of Eloah they perish and through the Spirit of His nostrils they are consumed.
The roaring of the lion and the voice of the fierce lion, but the teeth of the young lions shall be broken.
An old lion perishes for lack of prey and the cubs of the lioness are scattered.
Unto me a word was secretly brought and my ear received a little of it.
Amid thoughts from visions of the night, when deep sleep falls on men,
fear came upon me and trembling, causing my bones to shake greatly.
Then a spirit passed before my face, the hair on my body stood up.
It stood still, but I could not discern its appearance. A form was before my eyes – silence, then a voice I heard,
Is mortal man more righteous than Eloah? Is man more clean than his Maker?
Look, He puts no trust in His servants and He charges His messengers with straying.
How much more those who dwell in houses of clay, whose foundation is in the dust, who are crushed like a moth?
From morning till evening they are beaten down, they perish forever, with no one regarding.
Are not the cords of their tents pulled up? They die, without wisdom!

“Call out, please, is there anyone to answer you? And to which of the set apart ones would you turn?
For wrath kills the fool and envy slays the simple.
I myself have seen the fool taking root, but suddenly his home was cursed.
His sons are far from safety, they are crushed in the gate with no one to deliver.
The hungry eat up his harvest, taking
it even from the thorns and the snare snaps up their wealth.

For evil does not come from the dust, nor does trouble spring from the ground;

for man is born for trouble and the sparks fly upward.

But as for me, I would seek Elohim, who is doing great and unsearchable deeds, innumerable wonders,

who is giving rain on the earth’s face and is sending waters on the field’s face;

to set the lowly on high and those who mourn shall be lifted to safety,

catching the wise in their own craftiness and the counsel of schemers are swept away.

But by day they encounter darkness and at noon they grope as in the night.

But He saves the needy from the sword of their mouth, from the clutches of the strong.

Thus the poor have expectancy and unrighteousness shuts her mouth.

Look, blessed is the man whom Eloah does reprove, so do not despise the discipline of the Almighty.

For He bruises, but He binds up; He smites, but His hands heal.

In six distresses He delivers you and in seven no evil strikes you.

In scarcity of food He shall redeem you from death and in battle from the power of the sword.

When the tongue scourges you are shielded and you have no fear when destruction comes.

At destruction and at starvation you laugh and you have no fear of the beasts of the earth.

For your covenant is with the stones of the field and the beasts of the field shall be at peace with you.

And you shall know that your tent is in peace and shall visit your tent and not sin,

and shall know that your seed are many and your offspring like the grass of the earth.

You shall come to the grave in ripe old age, like the stacking of grain in its season.

Look, this we have searched out, it is so. hear it and know for yourself.”

And Iyob answered and said,

Oh, that my grief were thoroughly weighed and my calamity be placed on the scales!

For it would outweigh the sand of the sea, therefore my words have been rash.

For the arrows of the Almighty are within me, my spirit drinks in their poison, the onslaughts of Eloah are arrayed against me.

Does the wild donkey bray when it has grass, or does the ox bellow over its fodder?

Is tasteless food eaten without salt? Is there any flavour in the juice of mallows?

I refuse to touch it, they are like food when I am sick,

Oh that I might have my desire, that Eloah would grant me what I long for!

That it would please Eloah to crush me, loose His hand and cut me off!

Then I would still have comfort and I would rejoice in pain, though not spared, for I have not hidden the words of the set-apart One.

What strength do I have, that I should wait? And what is my end, that I should prolong my life?

Is my strength the strength of stones? Is my flesh of bronze?

Is my help not within me? And is ability driven from me?

To a despiser of friends: shame! For he is forsaking the fear of the Almighty.

My brothers are as undependable as a wadi, as a bed on which streams once ran,

which are dark because of the ice, in which the snow is hidden.

When it is warm, they cease to flow; when it is hot, they vanish from their place.

The paths of their way turn aside, they enter wastes and perish.
Passengers of Têma looked expectantly, travellers of Sheba waited for them.

They were ashamed because they had trusted, they came there and were disappointed.

Indeed, you have now become the same! You see my downfall and are afraid.

Did I ever say, ‘Give to me’? or, ‘Offer a bribe for me from your wealth’?

or, ‘Rescue me from the hand of the enemy?’ or, ‘Redeem me from the hand of oppressors’?

Teach me and I shall be silent. And show me where I have gone astray.

Words of uprightness are harsh! But what does your reproving reprove?

Do you reckon to reprove my words and the sayings of one in despair, which are as wind?

You would cast lots over the fatherless and make merchandise of your friend!

But now, please look at me – whether I would lie to your face.

Relent, please, let there be no unrighteousness. Relent!

My righteousness is still in it.

Is there unrighteousness on my tongue? Does my taste not discern what is perverse?

Does not man have to struggle on earth? For his days are like the days of a hired man.

Like a servant who sighs for the shade and like a hireling longing for his wages, so am I allotted months of futility. And nights of trouble have been appointed to me.

When I lie down, I say, ‘When am I going to rise and the night be ended?’ For I have had my fill of tossing until dawn.

My body is covered with worms and dirt, my skin is cracked and it festers.

My days are swifter than a weaver’s shuttle and are spent without expectancy.

Remember that my life is a breath!

My eye is never again to see good.

The eye of him who sees me sees me no longer. Your eyes are upon me and I am no more.

The cloud fades and vanishes away, so he who goes down to the grave does not come up.

He returns no more to his house, nor does his place know him any more.

I also, I do not hold my mouth, I speak in the distress of my spirit, I complain in the bitterness of my being.

Am I the sea, or a sea monster, that You set a guard over me?

When I say, ‘My bed does comfort me, my couch does ease my complaint,’ then You frighten me with dreams and make me afraid with visions,

so that my being chooses strangling, death rather than my bones.

I have wasted away, I would not live forever. Leave me alone, for my days are a breath.

What is man, that You should make him great, that You should set Your heart on him,

that You should visit him every morning, trying him every moment?

How long do You not look away from me, nor leave me alone til I swallow my saliva?

Have I sinned? What have I done to You, O Watcher of men? Why have You set me as Your target, so that I am a burden to You?

Why do You not pardon my transgression and take away my crookedness? For now I lie down in the dust and You shall seek me but I am not.”

And Bildad the Shuḥîte answered and said,

How long are you going to speak like this, since the words of your mouth are a strong wind?

Does El twist right-ruling? Or does the Almighty twist what is right?

If your sons have sinned against Him and He delivers them into the hand of their transgression,
And Iyob answered and said,

"Truly I know it is so. But how is man right with Elohim? If one wished to dispute with Him, he would not answer Him one time out of a thousand.

Wise in heart and mighty in strength - who has hardened himself against Him and is at peace?

He who removes mountains and they do not know it, when He overturns them in His displeasure;

who shakes the earth out of its place and its columns tremble;

who commands the sun and it does not rise; and He seals up the stars,

stretching out the heavens by Himself and treading upon the waves of the sea;

who made Ash, Kesil and Kimah and the rooms of the south;

who performs great and unsearchable deeds and innumerable wonders.

Look, He goes by me and I do not see; and He moves past, but I do not discern Him.

Look, He snatches away, who brings it back? Who says to Him, 'What are You doing?'

Eloah does not turn back His displeasure, the helpers of pride stoop under Him.

How much less would I answer Him, choose my words with Him?

For though I were righteous, I would not answer Him. I pray to Him for my right-ruling.

Though I had called and He answered me, I would not believe that He was listening to my voice.

For He crushes me with a storm and has multiplied my wounds for no cause.

He does not allow me to recover my breath, but fills me with bitterness.

If I speak of power? Look, He is mighty. And if of right-ruling? Who sets me a time?

If I am righteous? My mouth would declare me wrong. Am I perfect? It would declare me perverse.

Am I perfect? Do I not know my own being? I despise my life!

It is all the same, therefore I say, 'He destroys the perfect and the wrong.'

If the scourge slays suddenly, He laughs at the trial of the innocent.

Earth has been given into the hand of the wrong. He covers the faces of its judges. If it is not He, then who is it?

My days have become swifter than
a runner – they have fled, they have not seen good.

20 They have passed by like swift ships, like an eagle swooping on its prey.

21 If I say, ‘Let me forget my complaint, let me put off my sad face and let me smile,’

22 I shall be afraid of all my sufferings. I know that you do not hold me innocent.

23 If I am wrong, why should I labour in vain?

24 If I washed myself with snow water and cleansed my hands with soap,

25 then You would plunge me into a ditch and my garments shall abhor me.

26 For He is not a man as I am that I answer Him and we come together into right-ruling.

27 There is no mediator between us, to lay his hand upon us both.

28 Then I would speak and not fear Him, for I am not so within myself.

10 “My being has grown weary of life. I let loose my complaint, I speak in the bitterness of my being.

2 I say to Eloah, ‘Do not declare me wrong, show me why You strive with me.

3 Is it good to You that You should crush, that You should despise the work of Your hands and shine on the counsel of the wrong?

4 Do You have eyes of flesh? Do You see as man sees?

5 Are Your days like the days of a mortal man? Are Your years like the days of a mighty man,

6 that You should seek for my crookedness and search out my sin?

7 For You know that I am not wrong and there is no one to deliver from Your hand.

8 Your hands have made me and shaped me, together all around, yet You destroy me.

9 Remember, please, that You have made me like clay. And would You turn me into dust again?

10 Did You not pour me out like milk and curdle me like cheese?

11 Skin and flesh you put on me and wove me with bones and sinews.

12 Life and kindness You have bestowed on me and Your visitation has preserved my spirit.

13 And these You have laid up in Your heart, I know that this was with You:

14 If I sin, then You watch me and let no crookedness of mine go unpunished.

15 If I am wrong, woe to me! And if I am righteous, I would not lift up my head – filled with shame and seeing my grief!

16 If I lift it up high, You hunt me as a lion and again You would show Yourself marvellous against me.

17 You renew Your witnesses against me and increase Your vexation toward me; changes and a host are with me.

18 So why have You brought me forth from the womb? Oh, that I had perished and no eye had seen me!

19 I should have been as though I had not been – brought from the womb to the grave.

20 Are not my days few? Then cease! Leave me alone, so that I brighten up a little,

21 Before I go and not return, to the land of darkness and the shadow of death,

22 a land as dark as darkness itself, as the shadow of death, without any order, whose light is as darkness.”

11 And Tsophar the Na’amathite answered and said,

28 Should a multitude of words go unanswered? And should a man of lips be declared right?

3 Should your babblings silence men? And should you mock and no one make you ashamed?

4 Since you have said, ‘My discourse is flawless and I have been clean in Your eyes.’

5 But if only Eloah would speak and open His lips against you,
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6 and show you the secrets of wisdom, doubling your ability. Know then that Eloah forgets some of your crookedness for you. 
7 Would you find out Eloah by searching or search out the end of the Almighty? 
8 It is higher than the heavens – what would you do? Deeper than the grave – what would you know? 
9 Their measure is longer than the earth and broader than the sea. 
10 If He passes through and shuts up and gathers, then who does reverse it? 
11 For He knows false men. When He sees wickedness does He not consider it? 
12 But a senseless man takes heart when a wild donkey’s colt is born a man! 
13 If you would prepare your heart and stretch out your hands toward Him; 
14 if wickedness were in your hand, put it far away and do not let perverseness dwell in your tents; 
15 then indeed you shall lift up your face without spot; and you shall stand firm and not be afraid, 
16 because you would forget sorrow and remember it as waters that have passed away, 
17 and your life would be brighter than noon. You would soar upward, you would be like the morning. 
18 And you shall trust, because there is expectancy. And when you have searched you shall lie down in safety. 
19 And you shall rest and no one would make you afraid and many shall seek your favour. 
20 But the eyes of the wrong are consumed and they shall not escape and their expectancy is the breathing out of life!”

12 And Iyōb answered and said, 
2 Truly you are the people and wisdom would die with you! 
3 But I, like you, have a heart too; I am not less than you. And who does not know such as these? 
4 I have become a laughing-stock to my friends – one who has called on Eloah and He answered Him! A laughing-stock is the righteous, the perfect one! 
5 A lamp is despised in the thought of one who is at ease – prepared for those whose feet slip. 
6 The tents of robbers are at peace and those who provoke El are complacent, to him who brings Eloah into his hand! 
7 But now ask the beasts and they teach you; and the birds of the heavens and they declare it to you; 
8 or speak to the earth and it teaches you; and the fish of the sea inform you. 
9 Who among all these does not know that the hand of HWHY has done this, 
10 in whose hand is the life of all that live and the breath of all mankind? 
11 Does the ear not try words? And the mouth taste food for itself? 
12 With the aged is wisdom and understanding with length of days. 
13 With Him are wisdom and might, He has counsel and understanding. 
14 Look, He breaks down and it is not rebuilt. If He imprisons a man, there is no release. 
15 Look, He withholds the waters and they dry up. And He sends them out and they overwhelm the earth. 
16 With Him are strength and ability. The misled and the misleader are His. 
17 He leads counsellors away stripped and makes judges go mad. 
18 He loosens the bonds of sovereigns and binds a girdle on their loins; 
19 who leads away priests as a spoil and overthrows the mighty; 
20 turning aside the lip of the trusted ones, and takes away the discernment of the elders; 
21 pouring scorn on nobles and loosens the girdle of the strong; 
22 revealing deep matters out of darkness and He brings the shadow of death to light; 
23 making nations great and He destroys them; spreading out the nations and He leads them out. 
24 turning aside the heart of the chiefs of the people of the earth and He makes
them wander in a pathless waste. They groove in darkness, having no light and He makes them stagger like a drunkard.

13 “Look, my eye has seen it all, my ear has heard and understood it.
2 What you know, I know too; I am not less than you.
3 But I would speak to the Almighty and I delight to reason with El.
4 But you smear with falsehood, worthless healers, all of you!
5 If you would only be silent, then it would be your wisdom!
6 Please hear my reasoning and listen to the pleadings of my lips.
7 Would you speak perversely for El and speak deceit for Him?
8 Would you be partial towards Him?
9 Would it be well when He searches you out? Or could you deceive Him as one deceives a man?
10 He would certainly reprove you if you secretly show partiality.
11 Should not His excellence make you afraid and the dread of Him fall upon you?
12 Your weighty sayings are proverbs of ashes, your shields are shields of clay.
13 Be silent before me and let me speak and let whatever come upon me!
14 Why do I take my flesh in my teeth and put my life in my hands?
15 Though, He does slay me – I wait! But I show my ways to be right before Him.
16 He also is my deliverance, for a defiled one does not come before Him.
17 Listen closely to my words and with your ears to what I say.
18 Look, please, I have prepared my case, I know that I am in the right.
19 Who is he who would strive with me? For then I would keep silent and die.
20 Only two matters do not do to me, then I am not hidden from Your face:
21 Withdraw Your hand far from me and let not dread of You make me afraid.
22 Then call and let me answer; or let me speak and You reply to me.
23 How many are my crookednesses and sins? Let me know my transgression and my sin.
24 Why do You hide Your face and reckon me as Your enemy?
25 Would You frighten a leaf driven to and fro? And would You pursue dry stubble?
26 For You write bitter charges against me and make me inherit the crookednesses of my youth,
27 and put my feet in the stocks and look closely to all my paths. You set a limit for the soles of my feet.
28 And he, like that which is rotten, wastes away, as a garment that is moth-eaten.

14 “Man born of woman is of few days and turmoil-filled.
2 He comes forth like a flower and withers. He flees like a shadow and does not continue.
3 Yet on such a one You open Your eyes and bring me to right-ruling with Yourself!
4 Who brings the clean out of the unclean? No one!
5 Since his days are decided, the number of his months is with You, You have appointed his bounds which he does not pass over.
6 Look away from him and let him rest, til like a hired man he enjoys his day.
7 For there is expectancy for a tree, if it is cut down, that it does sprout again and that its tender branch does not cease.
8 Though its root grows old in the earth and its stump dies in the ground,
9 at the scent of water it buds and brings forth foliage like a plant.
10 But man dies and is powerless and man expires and where is he?
11 Water disappears from the sea and a river dries up and is parched,
12 and man shall lie down and not rise.
Til the heavens are no more, they awake not, nor are aroused from their sleep.

12 If only You would hide me in the grave, conceal me until Your wrath turns away. Set me a time and remember me!

13 If a man dies, would he live again? All the days of my struggle I wait, till my change comes.

14 You would call and I would answer You. You have yearned for the work of Your hands.

15 Your would call and I would answer You. You have yearned for the work of Your hands.

16 For now You count my steps – do You not watch over my sin?

17 My transgression is sealed up in a bag and You cover over my crookedness.

18 But a falling mountain crumbles away and a rock is moved from its place, as water wears away stones, its outpouring washes away the soil of the earth – so You have destroyed the expectancy of man.

19 You overpower him, forever and he is gone – his face changes and You send him away.

20 His sons come to esteem and he does not know it. And they are brought low and he does not perceive it.

21 He feels only the pain of his flesh and he mourns over himself.”

15 And Eliphaz the Tĕmanite answered and said,

22 Would a wise man answer with vain knowledge, or fill his belly with the east wind?

3 Would he reason with useless talk, or by speeches with which do not profit?

4 Indeed, you do away with reverence and withhold prayer before El.

5 For your crookedness teaches your mouth what to say and you choose the tongue of the crafty.

6 Not I, but your own mouth condemns you. And your own lips witness against you.

7 Were you the first one born? Or were you made before the hills?

8 Have you heard the secret counsel of Eloah? And do you limit wisdom to yourself?

9 What do you know that we do not know – understand, that is not within us?

10 Both the grey-haired and the aged are among us, much older than your father.

11 Are the comforts of El not enough for you – and a word that deals gently with you?

12 What have you taken to heart? And why do your eyes flash?

13 That you should turn your spirit against El and let such words go out of your mouth?

14 What is man, that he should be clean? And one born of a woman, that he should be righteous?

15 Look, He puts no trust in His set-apart ones and the heavens are not clean in His eyes,

16 how much less one who is loathsome and corrupt, drinking unrighteousness like water!

17 Let me show you – hear me – and this I have seen and declare,

18 which the wise declare and have not hidden from their fathers,

19 to them alone the land was given and no stranger passed over into their midst:

20 All the days of the wrong one he is paining himself and few years have been stored up for the ruthless.

21 A frightening sound is in his ears; in peace a destroyer comes to him.

22 He believes not to return from darkness and he is reserved for the sword.

23 He wanders about for food – where is it? He knows that a day of darkness is prepared for him.

24 Distress and pain frighten him – they overwhelm him, like a sovereign ready for the attack.

25 Because he has stretched out his hand against El and acts mightily against the Almighty.

26 He runs against Him defiantly, with thick-bossed shields.

27 For he has covered his face with his fatness and he has put layers of fat on his loins.

28 But he dwells in ruined cities, in
houses which no one lives in, which have been ready to become heaps. 
29He shall not be rich and his wealth shall not rise and his possessions shall not overspread the earth.
30He does not turn away from darkness. The flame dries up his branches and he turns aside by the breath of His mouth.
31Let him not trust in falsehood, deceiving himself, for falsehood is his reward.
32Before his day it is accomplished and his branch shall not be green.
33He shakes off his unripe grape like a vine and throws off his blossom like an olive tree.
34For the company of the defiled ones is barren and fire consumes the tents of bribery.
35They conceive trouble and bring forth wickedness, even their womb prepares deception.”

16 And Iyob answered and said,
1“1I have heard many matters like these; all of you are comforters of trouble!
2Is there an end to words of wind? Or what provokes you that you answer?
3I might also speak like you, if you were in my place. I might heap up words against you and shake my head at you.
4I might strengthen you with my mouth and my moving lips might bring relief.
5If I speak, my pain is not relieved; and if I refrain, does it leave me?
6But now He has wearied me. You have stunned all my company.
7And You have plucked me and it is a witness. And my failure rises up against me, it bears witness to my face.
8He has torn in His wrath and He hates me. He has gnashed at me with His teeth; my adversary sharpens His eyes upon me.
9They open wide their mouths at me, in scorn they have smitten my cheeks, they mass themselves together against me.
10El has handed me over to the perverse and cast me into the hands of the wrong.
11I was at ease, but He broke me. And He took me by my neck and shattered me and He has set me up for His target.
12His archers surround me, He splits my kidneys in two and does not spare, He pours out my bile on the ground.
13He made a breach in me, breach upon breach. He runs upon me like a mighty man.
14I sewed sackcloth over my skin and laid my horn in the dust.
15My face is reddened from weeping and on my eyelids is the shadow of death;
16My face is reddened from weeping and on my eyelids is the shadow of death;
17though no violence was on my hand and my prayer sincere.
18O earth, do not cover my blood and let my cry have no resting place!
19See, even now my witness is in the heavens and my defender is on high.
20My friends are they that scorn me; my eyes pour out tears to Eloah.
21O that one might plead for a man with Eloah, as a man with his neighbour!
22When a few years are past, then I shall go the way of no return.

17 “My spirit has been broken, my days have been extinguished, graves are for me.
2Truly, mockeries are with me and my eye rests on their insults!
3Please lay down a pledge for me with Yourself. Who would strike hands with me?
4For You have hidden their heart from understanding, therefore you do not exalt them.
5He who denounces friends for a share, even the eyes of his children shall fail.
6But He has made me a byword of the people, whereas in former times I was as a drum.
7And from sorrow my eye has grown dim and all my members are like shadows.
8Upright ones are astonished at this and the innocent stirs himself up against the defiled one.
And the righteous holds to his way and he who has clean hands becomes stronger and stronger.

But please, come back again, all of you, for I do not find a wise one among you.

My days have passed by, my plans have been broken off – the desires of my heart.

They would turn night into day, saying that light is near, in the presence of darkness!

If I wait – the grave is my house, I shall make my bed in darkness,

I shall say to corruption, ‘You are my father,’ – to the worm, ‘You are my mother and my sister.’

Where then is my expectancy? As for my expectancy, who would see it?

Would it sink down into the grave? Would we together go down into the dust?”

And Bildad the Shuḥite answered and said,

When do you put an end to words? Understand and let us then talk.

Why should we be reckoned as beasts, as stupid in your eyes?

You who tear yourself to pieces in displeasure – would the earth be forsaken for your sake? Or the rock move from its place?

Indeed, the light of the wrong goes out and the flame of his fire does not shine.

The light shall be dark in his tent and his lamp beside him is put out.

The steps of his strength are impeded and his own counsel overthrows him.

For he is sent into a net by his own feet and he walks on a pit-fall.

The net seizes his heel, a snare prevails over him.

A noose is hidden on the ground for him and a trap for him in the path.

Alarms frighten him on all sides and chase him at his heels.

His strength is starved and calamity is ready at his side.

It devours parts of his skin, the first-born of death devours his parts.

He is torn from the shelter of his tent and they parade him before the sovereign of alarms.

In his tent dwells that which is none of his; brimstone is scattered on his house.

His roots below dry up and his branch is cut off above.

remembrance of him perishes from the earth and he has no name on the street.

They thrust him from light into darkness and chase him out of the world.

He leaves no offspring or descendant among his people, nor any survivor in his dwellings.

Those in the west are astonished at his day, as those in the east are frightened.

Indeed, such are the dwellings of the perverse and this is the place of him who does not know Ēl.”

And Iyoḇ answered and said,

How long would you grieve my life and crush me with words?

These ten times you have insulted me, shamelessly you attack me.

Even if I have truly gone astray, my straying remains with me.

If indeed you would exalt yourselves above me and plead against me my reproach,

know then that Eloah has overthrown me and has surrounded me with His net.

See, I cry, ‘Violence!’ but I am not heard. I cry aloud, but there is no right-ruling.

He has fenced up my way and I pass not over and He has placed darkness in my paths.

He has stripped me of my esteem and taken the crown from my head.

He breaks me down on every side and I am gone; and uproots my expectancy like a tree.

And He kindled His wrath against me and He counts me as one of His
enemies.

12 His companies come together and they cast up their way against me and encamp all around my tent.

13 He has removed my brothers far away from me and my friends are completely estranged from me.

14 My near ones have fallen away and my close friends have forgotten me.

15 The guests in my house and my female servants, reckon me for a stranger – I am a foreigner in their eyes.

16 I have called my servant, but he gives no answer – I have to beg him with my mouth.

17 My spirit is strange to my wife and my kindness to the children of my own body.

18 Even young children have scorned me. I rise and they speak against me.

19 All my intimate friends loathe me and those whom I love have turned against me.

20 My bone clings to my skin and to my flesh and I have escaped by the skin of my teeth.

21 Show favour to me, show favour to me, O you my friends, for the hand of Eloah has struck me!

22 Why do you persecute me like Ėl does and are not satisfied with my flesh?

23 Oh, that my words were written down! Oh, that they were inscribed in a book,

24 engraved on a rock with an iron pen and lead, forever!

25 For I know that my Redeemer lives and as the Last shall rise over the dust;

26 and after my skin has been struck off, then in my flesh I shall see Eloah,

27 whom I myself shall see on my side and not a stranger. My kidneys have failed within me!

28 If you say, ‘Why do we persecute him?’ seeing the root of the matter has been found in me,

29 fear the sword yourselves, for wrath brings the punishment of the sword, so that you know there is a judgment.”

20 Then Tsophar the Na’amathite answered and said,

21 “Truly, my thoughts make me respond, even because of my haste within me.

22 I have listened to the reproof which insults me and the spirit of my understanding makes me answer.

23 You have known this of old, since man was placed on earth,

24 that the singing of the wrong is shortlived and the joy of the defiled one is but for a moment?

25 Although his pride mounts up to the heavens and his head does reach to the clouds,

26 he perishes forever like his own dung. Those who have seen him say, ‘Where is he?’

27 He flies away like a dream and is not found. And he is driven away like a vision of the night.

28 Eyes that saw him do so no more, nor does his place see him any more.

29 His sons seek the favour of the poor and his hands give back his wealth.

30 His bones shall be filled with his youth, but it lies down with him in the dust.

31 Though evil is sweet in his mouth, he hides it under his tongue,

32 though he fondles it and does not forsake it, but still keeps it in his mouth,

33 his food is turned in his stomach, the bitterness of cobras is in him.

34 He has swallowed down riches, then vomits them up – Ėl drives it out of his stomach.

35 He sucks the poison of cobras; the tongue of the poisonous snake slays him.

36 He looks not on streams, the rivers flowing with honey and cream.

37 He is giving back what he laboured for and does not eat it – like wealth from his trade, but he does not enjoy.

38 For he has oppressed, he has forsaken the poor, he has seized a house which he did not build.

39 For he shall not know ease in his innermost, neither save what he desires.
21 There is no left-over after he has eaten, therefore his good does not last.
22 With all his plenty he is in distress; the hand of every labourer comes against him.
23 It shall be, at the filling of his stomach, that He casts on him His burning wrath and rains it down on him while he is eating.
24 He shall flee from the iron weapon, a bronze bow pierce him through.
25 It is drawn and comes out of the body and the gleaming point comes out of his gall. fears come upon him.
26 All darkness waits for his treasures. A fire not blown consumes him, it destroys what remains in his tent.
27 The heavens reveal his crookedness and the earth rises up against him.
28 The increase of his house departs, flowing away in the day of His wrath.
29 This is the portion from Elohim for a wrong man and the heritage El has decreed for him.”

21 And Iyob answered and said,
2-3 Listen closely to my word and let this be your comfort. Bear with me and let me speak and after I have spoken, keep mocking.
4 As for me, is my complaint against man? And why should I not be impatient?
5 Look at me and be appalled, then put your hand on your mouth.
6 And when I consider it I am frightened and my body shudders.
7 Why do the wrong live, become old and become mighty in power?
8 Their seed is established with them before their face and their offspring before their eyes.
9 Their houses are peace without fear, neither is the rod of Eloah upon them.
10 Their bull breeds and does not fail, their cow calves without miscarriage.
11 They send forth their little ones like a flock and their children dance.
12 They sing to the tambourine and lyre and rejoice to the sound of the flute.
13 They spend their days in goodness and in a moment go down to the grave.
14 And they say to El, ‘Turn aside from us, for we have no desire to know Your ways.
15 Who is the Almighty, that we should serve Him? And what profit do we have if we pray to Him?’
16 See, is their good not in their own hand? (The counsel of the wrong has been far from me).
17 How often is the lamp of the wrong put out and does come upon them their calamity, sorrows He allot in His displeasure?
18 They are like straw before the wind and like chaff that a storm steals away.
19 You say, ‘Eloah stores up one’s wickedness for his children.’ Let Him repay him, so that he knows it.
20 Let his eyes see his destruction and let him drink of the wrath of the Almighty.
21 For what is his delight in his house after him, when the number of his months is cut off?
22 Does anyone teach El knowledge, since He judges those that are exalted?
23 One dies in his perfect strength, completely at ease and satisfied;
24 His pails are filled with milk and his bones are juicy with marrow.
25 Another one dies in the bitterness of his being and never eats with pleasure.
26 Together they lie down in the dust and worms cover them.
27 Look, I know your thoughts and the plots with which you would wrong me.
28 For you say, ‘Where is the house of the noble one? And where is the tent, the dwelling place of the wrong ones?’
29 Have you not asked those passing by the way? And do you not know their signs?
30 That the wicked is kept for the day of calamity. They are brought to the day of wrath.
31 Who declares his way to his face? And who repays him for what he has done?
32 As for him, he is brought to the grave and a watch is kept over the tomb.
33 The clods of the wadi shall be sweet to him and all men follow him, innumerable are those before him.

34 How then do you comfort me in vain, seeing that perverseness remains in your answers?

22 And Eliphaz the Tēmanite answered and said,

2tcWould a strong man be of use to El? Even he who is wise be of use to Him? 3Is it a delight to the Almighty that you are righteous? Or gain, that you make your ways perfect? 4Is it because of your fear of Him that He reproves you, or enters into right-ruling with you? 5Is not your evil great? And is there no end to your crookednesses? 6For you take pledges from your brother for naught and strip the naked of their garments. 7You do not give the weary water to drink and you have withheld bread from the hungry. 8But the man of strength, he has the earth and the highly respected man dwells in it. 9You have sent widows away empty and the arms of the fatherless are crushed. 10Therefore snares are all around you and sudden fear alarms you, 11or darkness, so that you do not see and a flood of water covers you. 12Is not Eloah in the height of heaven? See the highest stars, how lofty they are! 13And you have said, ‘What does El know? Would He judge through the dark cloud? 14Clouds screen Him, so that He does not see and He moves about the circuit of the heavens.’ 15Do you observe the old way which wicked men have trod, 16who were cut down before their time, whose foundations were swept away by a flood? 17They said to El, ‘Turn aside from us!’ And what did the Almighty do to them?

18Yet He filled their houses with the good! (But the counsel of the wrong has been far from me). 19The righteous see it and are glad and the innocent mock at them and say, 20‘Truly, our adversaries are cut off and fire has consumed their excess.’ 21Be of service to Him and be at peace; thereby blessing shall come to you. 22Please accept the Torah from His mouth and lay up His words in your heart.

23 If you return to the Almighty, you are built up. If you remove unrighteousness far from your tents, 24and lay your gold in the dust and the gold of Ophir among the stones of the wadis, 25then the Almighty shall be your gold and your silver, strength to you. 26Then you shall certainly delight in the Almighty and lift up your face to Eloah, 27make your prayer to Him. He shall hear you and you shall pay your vows. 28And whatever you decide on shall be established for you and light shine on your ways. 29For they have made low and you say, ‘Up!’ And He saves the lowly of eyes. 30Would He deliver one who is not innocent? So by the cleanliness of your hands you shall be delivered.”

23 And Iyōb answered and said,

2tcEven today my complaint is bitter; my hand is heavy on account of my groaning.

3tcIf only I knew where to find Him, I would come to His dwelling-place! 4I would present my case before Him and fill my mouth with proofs. 5I would know the words which He would answer me and understand what He would say to me. 6Would He contend with me in great power? No! But He would pay attention to me. 7There the upright might reason with Him and I would go safe forever from
my Judge.
8 See, I go forward, but He is not; and backward, but I do not perceive Him;
9 to the left where He is working, but I do not see; He turns to the right, but I do not see.
10 For He knows the way that I take. When He has tried me, I would come forth as gold.
11 My foot has held fast to His steps. I have guarded His way and did not turn aside.
12 I have not strayed from the command of His lips. I have treasured the words of His mouth more than my daily portion.
13 But He is One and who does turn Him? And He does whatever His being has desired.
14 For He completes my portion and many like these are with Him.
15 Therefore I am troubled at His presence; I consider and I am afraid of Him.
16 For El has made me faint-hearted and the Almighty has alarmed me; because I was not cut off before darkness and from my face He has covered the thick darkness.

24 “Times are not hidden from the Almighty and why have not those who know Him seen His days?
2 They remove landmarks; they rob and feed on flocks;
3 they drive away the donkey of the fatherless; they take the widow’s ox as a pledge;
4 they turn the needy out of the way; the poor of the earth have hidden together.
5 See, as wild donkeys in the wilderness they go about their tasks, eager seekers for prey; the desert gives his bread, for the children.
6 They reap his fodder in a field and they glean the vineyard of the wrong.
7 They spend the night naked, without a garment and without covering in the cold.
8 They are wet with the showers of the hills and have embraced a rock for lack of shelter.
9 They snatch away the fatherless from the breast and take a pledge from the poor;
10 naked, they shall go about without a garment; and hungry, they shall take away sheaves.
11 They press out oil within their walls; winepresses they shall tread, yet suffer thirst.
12 Men groan in the city and the beings of the wounded cry out and Eloah does not regard it as foolish.
13 They have become rebels against the light; they have not known His ways nor remained in His paths.
14 The murderer rises at daylight, he slays the poor and needy and in the night he is as a thief.
15 And the eye of the adulterer watches for dusk, saying, ‘No eye sees me.’ And he puts a covering on the face.
16 In the dark he has broken into houses; by day they shut themselves up; they have not known light.
17 For all of them morning is the same as the shadow of death, when he discerns the extreme fears of the shadow of death.
18 He is swift on the face of the waters; their portion is cursed in the earth; he does not turn into the way of vineyards.
19 Drought and heat snatch away snow waters – the grave those who have sinned.
20 The womb forgets him, the worm feeds sweetly on him; he is remembered no more and wickedness is broken like a tree;
22 But He draws the mighty away with His power – He rises up and no one is certain of life.
23 He gives him safety and he leans on it; yet His eyes are on their ways.
24 They are lifted up for a little while, then they are gone, then they shall be brought low. Like all else they are gathered up and they are cut off like the heads of grain.
And if it is not so, who does prove me a liar and make my word worthless?”

And Bildad the Shuḥite answered and said,

“Rule and fear belong to Him, making peace in His high places.

Is there any number to His armies? And on whom does His light not rise?

So how could man be righteous before El? Or how could he be flawless who is born of a woman?

Even the moon does not shine and the stars have not been flawless in His eyes,

how much less man, a maggot and a son of man, a worm?”

And Iyōḇ answered and said,

“How have you helped the powerless, saved an arm not strong?

How have you given counsel to the unwise, or declared sound advice to many?

With whom have you spoken words? And whose spirit came from you?

The dead wait – those under the waters and those inhabiting them.

The grave is naked before Him and destruction has no covering.

He it was who stretched out the north over emptiness, hanging the earth upon space,

binding up waters in His thick clouds and the cloud is not torn under them,

covering the surface of His throne, spreading His cloud over it.

He drew a limit on the surface of the waters, at the boundary of light and darkness.

The columns of the heavens tremble and are stunned at His reproof.

By His power He has calmed the sea and by His understanding He struck down Rahab.

By His Spirit He adorned the heavens. His hand whirled the fleeing serpent.

See, these are the fringes of His ways and how little a matter is heard of Him!

And who understands the thunder of His power?”

And Iyōḇ again took up his discourse and said,

“As El lives, who has turned aside my right-ruling and the Almighty, who has made my life bitter,

as long as my breath is in me and the spirit of Eloah in my nostrils,

my lips do not speak unrighteousness, nor my tongue utter deceit.

Far be it from me that I grant that you are right. Until I die I would not turn aside my integrity from me.

My righteousness I hold fast and I do not let it go. My heart does not reproach me as long as I live.

Let my enemy be like the wrongdoer and he who rises up against me like the unrighteous.

For what is the expectancy of the defiled one, when He does cut off, when Eloah takes away his life?

Would El hear his cry when distress comes upon him?

Would he delight himself in the Almighty – call on Eloah at all times?

Let me teach you by the hand of El, that which is with the Almighty I do not hide.

See, all of you have seen it. Why then are you altogether vain?

This is the portion of a wrong man with El and the inheritance of cruel ones, which they receive from the Almighty:

If his children are increased, it is for the sword; and his offspring shall not have enough to eat.

Those who remain of him are buried in death and their widows do not weep.

Though he heaps up silver like dust and lays up garments like clay –

he lays up, but the righteous puts it on and the innocent divides the silver.

He built his house like a moth, like a booth which a watchman made.
He lies down, a rich man, but he is not gathered. When he opens his eyes, it is no more!

Alarms overtake him like a flood; a storm wind shall steal him away in the night.

The east wind takes him away and he is gone; for it sweeps him from his place.

And it hurls itself against him and does not spare; he swiftly flees from its power.

It claps its hands at him and it hisses out of his place.

"Indeed, there is a mine for silver and a place where gold is refined. Iron is taken from the earth and copper is smelted from ore.

An end to darkness he has set and to every limit he is searching, to rocks in deepest darkness.

He opens a shaft far away from people; they are forgotten by feet; they swing to and fro.

Earth, out of which grows food, is turned underneath as by fire;

its stones are the place of sapphires and it has dust of gold.

No bird of prey knows the path, nor has the hawk’s eye seen it.

The proud beasts have not trodden it, nor has the fierce lion passed over it.

He puts his hand on the flint; he shall overturn the mountains at the roots.

He cuts out channels in the rocks and his eye sees every precious gem.

He dams up the sources of the rivers; and he brings to light what is hidden.

And wisdom — where is it found? And where is the place of understanding?

Man does not know its value and it is not found in the land of the living.

The deep has said, ‘It is not in me,’ and the sea has said, ‘It is not with me.’

Gold is not given for it, nor is silver weighed out as its price.

It is not valued in the gold of Ophir, in precious shoham or sapphire.

Gold or crystal are not to be compared with it, nor is it exchanged for a vessel of fine gold.

No mention is made of coral or crystal, for the price of wisdom is above rubies.

The topaz of Kush is not to be compared with it, nor is it valued in clean gold.

And wisdom — from where does it come? And where is the place of understanding?

It has been hidden from the eyes of all living and concealed from the birds of the heavens.

Destruction and death have said, ‘With our ears we have heard a report of it.’

Elohim has understood its way and He has known its place.

For He looks to the ends of the earth, sees under all the heavens,

making a weight for the wind and measuring out the waters by measure.

When He made a law for the rain and a way for the lightning of thunder,

then He saw wisdom and declared it; He prepared it and also searched it out.

And He said to man, ‘See, the fear of HWHY, that is wisdom and to turn from evil is understanding.’ ”

And Iyob again took up his discourse and said,

“Oh, that I were as in months past, as in the days when Eloah protected me;

when His lamp shone on my head, when I walked in the dark by His light;

as I was in the days of my autumn, when the intimacy of Eloah was on my tent;

when the Almighty was still with me, when my children were around me;

when my steps were bathed with cream and the rock poured out rivers of oil for me.

When I went out to the gate by the city, to take my seat in the open square,

the young men saw me and hid and the aged rose up, they stood;

the young men saw me and hid and the aged rose up, they stood;
rulers held back their words and laid a hand on their mouth;
the voice of leaders was hushed and their tongue clung to the roof of their mouth.
For when the ear heard, it blessed me and when the eye saw, it gave witness of me;
because I rescued the poor who cried out and the fatherless who had no helper.
The blessing of the perishing one would come upon me and I made the widow’s heart sing for joy.
I put on righteousness and it robed me; right-ruling was my cloak and turban.
I was eyes to the blind and I was feet to the lame.
I was a father to the poor and I investigated the case that I did not know.
I broke the jaws of the perverse, and snatched the prey from his teeth.
Then I thought I would die in my nest and increase my days as the sand,
my root reaching out to the waters and dew lying all night on my branch,
my esteem fresh within me and my bow renewed in my hand.
To me they listened and they waited and kept silence at my counsel.
After my words they did not speak again and my speech settled on them.
And they waited for me like the rain and they opened their mouth wide as for the latter rain.
I smiled at those who did not believe and the light of my face they did not dim.
I chose the way for them and sat as chief and I dwelt like a sovereign in the army, like one who comforts mourners.

“But now they laugh at me, those younger than I, whose fathers I would have refused to put with my sheep dogs.
Of what use to me is the strength of their hands, since their manhood power has perished?
They are dried up from lack and hunger, they flee to a parched land, formerly a waste and ruin.
They pluck salt herbs by the bushes and broom tree roots for their food.
They were driven out from among men, they shouted at them as at a thief,
dwell in the gullies of wadis, holes of the ground and clefts.
Among the bushes they cry out, under the nettles they huddled together – sons of fools, even sons without a name, they have been whipped out of the land.
And now I have become their song and I am a by-word to them.
They have loathed me, they have kept far from me and did not refrain from spitting in my face.
Because He has loosed my bowstring and afflicted me, they have thrown off restraint in my presence.
At my right hand a brood rises; they pushed away my feet and they raise up against me their destructive ways.
They have broken up my path, they gain by my ruin; no one restrains them.
They come as through a wide breach; rushing on me under the ruins.
Destructions are turned upon me; they pursue my life as the wind and my welfare has passed like a cloud.
And now my life pours itself out; days of affliction seize me.
My bones have been pierced in me at night and my gnawings never lie down.
By great exertion is my garment changed – it girds me as the collar of my coat,
throwing me into the mud and I have become like dust and ashes.
I cry out to You but you do not answer me; I stand up, but You only look at me.
You have become cruel to me; with the power of Your hand You oppose me.
You lift me up to the wind, making me to ride it; and You melt me in a storm.
For I have known that You bring me to death and to the house appointed for all living.
24 Yet does not one in a heap of ruins stretch out his hand, or in calamity cry out for help?
25 Did I not weep for him who was in trouble? Was my being not grieved for the poor?
26 When I looked for good, then evil came to me. And when I waited for light, darkness came.
27 My inward parts boiled and did not rest; days of affliction went before me.
28 I went about blackened, but not by the sun; I stood up in the assembly, I cried for help.
30 My skin became black upon me and my bones burned with heat.
31 So my lyre becomes mourning and my flute the sound of weeping.

31 “I have made a covenant with my eyes. How then could I gaze at a maiden?
1 For what is the portion of Eloah from above and the inheritance of the Almighty from on high?
2 Is it not calamity to the perverse, and strangeness to the workers of wickedness?
3 Does He not see my ways and number all my steps?
4 If I have walked with falsehood, or if my foot has hurried to deceit,
5 let Him weigh me in a right scale and let Eloah know my integrity.
6 If my step does turn from the way, or my heart has gone after my eyes, or if any spot has clung to my hands,
7 let me sow and another eat; and let my harvest be rooted out.
8 If my heart has been enticed by a woman, or if I have lurked at my neighbour’s door,
9 let my wife grind for another and let others bow down over her.
10 For that would be a wicked scheme and a punishable crookedness.
11 For that would be a fire that burns to destruction and take root among all my increase.
12 If I have refused the plea of my male servant or my female servant when they complained against me,
13 then what should I do when El rises up? And when He punishes, what should I answer Him?
15 Did not He who made me in the womb make him? And did not One fashion us in the womb?
16 If I have withheld the poor from pleasure, or caused the widow’s eyes to fail,
17 or eaten my piece of bread by myself and the fatherless did not eat of it –
18 but from my youth he grew up with me as with a father and from my mother’s womb I guided her –
19 if I have seen anyone perish for lack of garments, or a poor one without covering;
20 if his loins have not blessed me and he warmed himself with the fleece of my sheep;
21 if I have raised my hand against the fatherless, when I saw I had help in the gate;
22 let my arm fall from my shoulder and my arm be broken from the bone.
23 For I am in dread of destruction from El and from His excellence I could not escape.
24 If I have put my trust in gold, or called fine gold my refuge;
25 if I have rejoiced because my wealth was great and because my hand had gained much;
26 if I have looked at the sun when it shines, or the moon moving in brightness,
27 so that my heart has been secretly enticed and my mouth has kissed my hand –
28 that too is a punishable crookedness, for I would have denied El above.
29 If I have rejoiced when he who hated me was ruined, or lifted myself up when evil found him –
30 also I have not allowed my mouth to sin by asking for a curse on his life –
if the men of my tent did not say, ‘Who is there that has not been satisfied with his meat?’

The stranger did not have to spend the night in the street, for I have opened my doors to the way.

If I have covered my transgressions like Aḏam, by hiding my crookedness in my bosom,

then let me fear the great crowd and dread the scorn of clans, then I would be silent and go out of the door!

Who would give me a hearing? See, my signature, let the Almighty answer me and let my accuser write a bill!

Would I not take it up on my shoulder, bind it on me for a crown?

I would declare to Him the number of my steps – I would approach Him like a prince.

If my land cries out against me, or its furrows weep together;

if I have eaten its fruit without payment, or caused its owners to die;

let thistles grow instead of wheat and useless weed instead of barley.”

The words of Iyo are ended.

Then these three men ceased to answer Iyo, because he was righteous in his own eyes.

And the wrath of Elihu, son of Barak’el the Buzite, of the clan of Ram, burned against Iyōb. His wrath burned because he declared himself right rather than Elohim.

And against his three friends his wrath burned, because they had found no answer and pronounced Elohim wrong.

And because they were years older than he, Elihu had waited to speak to Iyōb.

And when Elihu saw that there was no answer in the mouth of these three men, his wrath burned.

And Elihu, son of Barak’el the Buzite, responded and said, “I am young in years and you are aged. Therefore I was afraid to let you know my opinion.

I said, ‘Days should speak and many years should teach wisdom.’

But truly it is the spirit in man and the breath of the Almighty that gives him understanding.

The multitude are not wise, nor do the aged understand right-ruling.

Therefore I have said, ‘Listen to me, let me also make my opinion known to you.’

Look, I waited for your words, I listened to your reasonings, while you searched out what to say.

And I paid close attention to you. But look, not one of you proved Iyōb wrong, nor answered his words.

Lest you say, ‘We have found wisdom’ – it is El that drives him away, not man.

Now he has not ordered words against me, so I would not answer him with your words.

They have broken down; they have not answered again; words have departed from them.

And I have waited, but they do not speak, because they have stood still, they answered no more.

Let me answer on my part, let me also make my opinion known.

For I am filled with words; the spirit within me presses me.

Within me it is like wine not opened; it shall burst like new wineskins.

Let me speak, so that I find relief; let me open my lips and answer.

Please, let me not show partiality to anyone, nor let me flatter any man.

For I do not know how to flatter, lest my Maker should soon take me away!

“And yet, O Iyōb, please hear my speech and listen to all my words.

See, please! I shall open my mouth, my tongue shall speak in my mouth.

My words are from the uprightness of my heart, my lips shall speak knowledge clearly.

The Spirit of El has made me and the breath of the Almighty gives me life.
5If you are able, answer me, set yourself in order before me, take your stand.
6See, I am like you before Eloah, I too have been formed out of clay.
7See, no fear of me should alarm you, nor should pressure by me be heavy on you.
8But you have spoken in my hearing and the sound of words I hear, saying,
9I am clear, without transgression; I am innocent and I have no crookedness.
10See, Eloah counts me against me, Eloah puts my feet in the stocks, Eloah watches all my paths.’
11Why have you complained against Him? Because Eloah does not answer all His matters?
12For Eloah does speak once, or twice – though one does not notice it –
13in a dream, in a vision of the night, when deep sleep falls upon men, while slumbering on a bed.
14then Eloah opens the ears of men and seals their instruction,
15to turn man from his deed and conceal pride from man.
16He keeps back his being from the Pit and his life from passing away by the sword.
17And he is reproved with pain on his bed and with unceasing distress in his bones,
18so that his life loathes bread and his being desirable food.
19His flesh wastes away and his bones which were not seen stick out.
20And his being draws near the Pit and his life to the destroyers.
21If there is a messenger for him, a mediator, one among a thousand, to show man Eloah’s straightness,
22then Eloah shows favour to him and says, ‘Release him from going down to the Pit, I have found an atonement.
23Let his flesh become fresher than a child’s, let him return to the days of his youth.’

26He prays to Eloah and Eloah accepts him. And he sees Eloah’s face with joy and Eloah restores to man his righteousness.
27He sings to men and says, ‘I have sinned and I have perverted what was right and it did not profit me.’
28He has redeemed my being from going down to the Pit and my life sees the light.
29See, Eloah does all these – twice, three times with a man,
30to bring back his being from the Pit, to be enlightened with the light of the living.
31Pay attention, Iyo, listen to me, keep silent and let me speak.
32If there are words, answer me; speak, for I desire to declare you right.
33If not, listen to me, keep silent and let me teach you wisdom.”

34Then Elihu responded and said,
24Hear my words, you wise men; give ear to me, you who have knowledge.
3For the ear tries words as the palate tastes food.
4Let us choose what is right for us; let us know among us what is good.
5For Iyo has said, ‘I am righteous, but Eloah has taken away my right.
6Would I lie concerning my right? My wound is incurable – without transgression.’
7What man is like Iyo, who drinks mocking like water,
8who goes in company with the workers of wickedness and walks with men of wrongness?
9For he has said, ‘It does not profit a man that he takes delight in Elohim.’
10Therefore, listen to me, you men of heart: far be it from Eloah to do wrong and from the Almighty to commit unrighteousness.
11For Eloah repays man’s work to him and makes man to find a reward according to his path.
12The truth is, Eloah does not do wrong and the Almighty does not twist right-ruling.
Who has assigned to Him the earth? And who has laid out all the world?

If He sets His heart on him, should He gather to Himself his spirit and his breath, all flesh would expire together and man return to dust.

If you have understanding, hear this! Give ear to the sound of my words: Should the one who hates right-ruling govern? Or would you declare a most righteous one wrong?

Who shall say to a sovereign: ‘Beliya’al,’ to nobles: ‘Wrong one’? – who is not partial to princes, nor regards the rich more than the poor? For they are all the work of His hands.

In a moment they die, in the middle of the night; the people are shaken and pass away; and the mighty are taken away without a hand.

For His eyes are on the ways of man and He sees all his steps.

There is no darkness nor shadow of death where the workers of wickedness hide themselves.

For He sets a man no stated time to appear before El in right-ruling.

He breaks in pieces the mighty, without inquiry and puts others in their place.

Truly, He knows their works and He shall overthrow in the night and they are crushed.

As wrong ones He slaps them in the presence of onlookers, because they turned from following Him and they regarded not all His ways,

so as to cause the cry of the poor to come to Him; for He hears the cry of the afflicted.

And when He is silent, who would then condemn? And when He hides His face, who then sees Him, whether it is against a nation or a man alone?

So that a defiled one should not reign, lest the people be ensnared.

For has anyone said to El, ‘I have taken away, I do not act corruptly.

Teach me what I do not see. If I have done unrighteousness, I shall not do so again’?

Should He repay you because you have refused? For you choose and not I, therefore speak what you know.

Let men of heart say to me and a wise man who listens to me:

Iyob does not speak with knowledge and his words are without wisdom.’

Would that Iyob be tried to the end, since his answers are like those of wicked men!

For he adds rebellion to his sin – he claps his hands among us and multiplies his words against El.”

And Elihu responded and said,

Do you think this is right? Do you say, ‘My righteousness is more than that of El’?

For you say, ‘Of what use is it to you? What do I gain more than if I had sinned?’

Let me answer you and your friends with you.

Look to the heavens and see. And consider the clouds which are higher than you.

If you sin, what would you do against Him? If your transgressions are increased, what would you do to Him?

If you are righteous, what do you give Him? Or what does He receive from your hand?

Your wrong is for a man like yourself and your righteousness for a son of man.

Because of the multitude of oppressions they cry out; they cry out for help because of the arm of the many.

And no one says, ‘Where is Eloah my Maker, who gives songs in the night, teaching us more than the beasts of the earth and makes us wiser than the birds of the heavens?’

There they cry, but He answers not, because of the pride of evil ones.

Only, it is false that El does not hear and that the Almighty pays no attention to it.
Although you say you do not see Him, yet right-ruling is before Him and you wait for Him. And now, is it for naught that His displeasure has come? Yet He has not taken note of extreme arrogance, so Iyo opens his mouth in vain, he increases words without knowledge."

Then Elihu continued and said,

"Bear with me a little and let me show you there is still more to say for Elohim. I bring my knowledge from afar and ascribe righteousness to my Maker. For truly my words are not false; the One perfect in knowledge is with you. See, El is mighty, but rejects no one – mighty in power and heart. He does not keep the wrongdoer alive but He gives right-ruling to the oppressed ones. He does not withdraw His eyes from the righteous and sovereigns on the throne and seats them forever and they are exalted. And if they are bound in shackles, caught in the cords of affliction, then He reveals to them their work and their transgressions, that they behaved proudly. And He opens their ear for discipline and commands that they turn back from wickedness. If they obey and serve, they complete their days in blessedness and their years in pleasantness. But if they do not obey, they perish by the sword and die without knowledge. But the defiled ones in heart become enraged – let them not cry for help when He binds them. Their being dies in youth and their life among the male prostitutes. He rescues the afflicted one in his affliction and opens their ears in oppression. And He also would have brought you out of distress, into a broad place where there is no restraint. And what is set on your table would be filled with rich food. But you are filled with the judgment of the wrong, judgment and right-ruling take hold of you. Beware, that rage does not entice you to scoffing. And do not let a large bribe turn you aside. Would He value your riches? No, not precious ore, nor all your strength! Do not long for the night, when people go up in their place. Beware, do not turn to wickedness, for you have chosen this rather than affliction. See, El is exalted by His power; who is a Teacher like Him? Who has appointed Him His way, or who has said, ‘You have worked unrighteousness’? Remember to extol His work, of which men have sung. All men have seen it, man looks on it from afar. See, El is great, beyond our understanding and we do not know the number of His years. For He draws up drops of water, which distil as rain from the mist, which the clouds drop down – pour down in showers on man. Also, who understands the spreading of clouds, the crashing from His booth? See, He has spread his light upon it and He has covered the depths of the sea. For by these He judges the peoples; He gives plenty of food. He has covered His hands with lightning and commands it to strike. Its noise declares concerning Him, also the cattle, as to what is coming up.

“At this too my heart trembles and leaps from its place. Listen, listen to the trembling of His voice and the sound that comes from His mouth. He lets it loose under all the heavens and His lightning to the ends of the
18 Then Iyoḇ answered Iyoḇ out of the whirlwind and said,
22 "Who is this who darkens counsel by words without knowledge?
3 Now gird up your loins like a man and I ask you and you answer Me.
4 Where were you when I laid the foundations of the earth? Declare, if you have understanding.
5 Who set its measurements, if you know? Or who stretched the line upon it?
6 Upon what were its foundations sunk? Or who laid its corner-stone, when the morning stars sang together and all the sons of Elohim shouted for joy?
7 Or who enclosed the sea with doors, when it burst forth and came from the womb;
8 when I made the clouds its garment and thick darkness its swaddling band;
9 and assigned for it My law, and set bars and doors;
10 and said, ‘This far you have come, but no farther and here your proud waves stop?’
11 Have you ever commanded the morning and caused the dawn to know its place,
12 to take hold of the ends of the earth and the wrong be shaken out of it?
13 It is changed like clay under a seal and they stand out like a garment.
14 And their light is withheld from the wrong and the arm lifted up is broken.
15 Have you come to the sources of the sea? Or have you walked about in the recesses of the deep?
16 Were the gates of death revealed to you? Or have you seen the gates of the shadow of death?

23 The Almighty, we have not found Him out, He is exalted in power and right-ruling and great in righteousness – He does not oppress.
24 Therefore men fear Him. He does not regard any who are wise of heart.”
18 Have you understood the breadth of the earth? Declare, if you know it all.
19 Where is the way to the dwelling of light? And darkness, where is its place,
20 that you should take it to its boundary and know the paths to its home?
21 Do you know? For you would have been born then and the number of your days been many!
22 Have you entered into the storehouses of snow, or have you seen the storehouses of hail,
23 which I have kept for the time of distress, for the day of fighting and battle?
24 Where is the way that light is divided, or the east wind scattered over the earth?
25 Who has cleft a channel for the overflowing water, or a way for the thunderclaps,
26 to make rain fall on land where no one is, a wilderness in which there is no man;
27 to satisfy the wild and waste places and to make the seeds of grass to sprout?
28 Does the rain have a Father? Or who has brought forth the drops of dew?
29 From whose belly comes the ice? And who gave birth to the frost of the heavens?
30 The waters harden like stone and the surface of the deep is frozen.
31 Do you bind the bands of Kimah, or loosen the cords of Kesil?
32 Do you bring out the constellations in its season? Or do you lead the Bear with its sons?
33 Do you know the laws of the heavens? Or do you set their rule over the earth?
34 Do you lift up your voice to the clouds, so that floods of water cover you?
35 Do you send out lightnings and they go and say to you, ‘Here we are!’?
36 Who has put wisdom in the inward parts? Or who has given understanding to the heart?
37 Who has wisdom to count the clouds, or to tip over the bottles of the heavens,
38 when the dust hardens in clumps and the clods cling together?
39 Do you hunt the prey for the lion, or satisfy the appetite of the young lions,
40 when they crouch in dens, sit in the cover of their hiding place?
41 Who provides food for the raven, when its young ones cry to El and wander about without food?

39 “Do you know the time when the wild mountain goats bear young?
Or do you observe when the deer gives birth?
2 Do you number the months they complete? Or do you know the time when they bear young?
3 They bow down, they bring forth their young, their labour pains are ended.
4 Their young ones are thriving, they grow up in the field. They shall leave and shall not return to them.
5 Who set the wild donkey free? Who loosed the bonds of the wild donkey,
6 whose home I have made the desert and the salt land his dwelling?
7 He laughs at the commotion of the city; he does not hear the shouts of the driver.
8 The range of the mountains is his pasture and he searches for all that is green.
9 Would the wild ox be pleased to serve you? Or spend the night by your feeding trough?
10 If you bind the wild ox in the furrow with ropes, would he plough the valleys behind you?
11 Would you rely on his great strength? Or would you leave your labour to him?
12 Would you trust him to bring home your grain and gather it to your threshing floor?
13 The wings of the ostrich flap joyously, but they are not the pinions and plumage of kindness!
14 She leaves her eggs on the ground and warms them in the dust;
15 and she forgets that a foot might crush them, or a wild beast tread on them.
16 She treats her young harshly, as if not hers; her toil is in vain, without fear,
17 because Eloah has made her forget wisdom and did not endow her with understanding.
18 When she lifts herself on high, she laughs at the horse and its rider.
19 Have you given the horse strength? Have you covered his neck with a mane?
20 Would you make him leap like a locust? His splendid snorting is frightening.
21 He paws in the valley and rejoices in strength. He gallops into the clash of arms.
22 He laughs at fear and is not frightened; nor does he turn back from the sword.
23 The quiver rattles against him, the glittering spear and lance.
24 He eats up the ground with fierceness and rage and he does not stand still when the ram’s horn sounds.
25 At the blast of the ram’s horn he says, ‘Aha!’ And from afar he smells the battle, the thunder of commanders and shouting.
26 Does the hawk fly by your wisdom, spreading its wings toward the south?
27 Does the eagle mount up at your command and make its nest on high?
28 It dwells on the rock and lodges on the crag of the rock and the stronghold.
29 From there it searches out the prey, its eyes see it from afar.
30 And its young ones suck up blood. And where the slain are, there it is!”

40 And Ayāz answered Iyōḇ and said,
2a Should a reprover contend with the Almighty? Let him who reproves Eloah answer it.”
3 And Iyōḇ answered Ayāz and said,
4a “See, I am insignificant, what would I answer You? I lay my hand over my mouth.
5 Once I have spoken, but I have no answer – and twice, but I say no more.”
6 Then Ayāz answered Iyōḇ out of the whirlwind and said,
7a Now gird up your loins like a man;
I ask you and you answer Me.
8 Would you also set aside My judgment? Would you pronounce Me wrong and you be declared righteous?
9 Or do you have an arm like El? Or do you thunder with a voice like His?
10 Deck yourself, please, with excellency and grandeur and put on esteem and splendour.
11 Scatter abroad the rage of your wrath and look on everyone who is proud and bring him low.
12 Look on everyone who is proud, humble him. And tread down the wrongdoers in their place.
13 Hide them in the dust together, bind their faces in obscurity.
14 Then even I would confess to you that your own right hand does save you.
15 See now, Behemoth, which I made along with you – he eats grass like an ox.
16 See now, his strength is in his loins and his power is in his stomach muscles.
17 He bends his tail like a cedar; the sinews of his thighs are knit together.
18 His bones are like tubes of bronze, his ribs like bars of iron.
19 He is the beginning of the ways of El. His Maker brings near His sword.
20 For the mountains yield food for him and all the beasts of the field play there.
21 He lies under the slender trees, under cover of reed and swamp.
22 The slender trees cover him with their shade; the willows by the stream surround him.
23 See, if a river rages, he is not alarmed; he feels safe, even if the Yardên gushes into his mouth.
24 Before his eyes, shall he be caught, with snares? Or his nose pierced?

41 “Would you draw out Liwiathan with a hook, or snare his tongue with a line which you lower?
2 Would you put a cord through his nose, or pierce his jaw with a hook?
3 Would he keep on pleading with you? Would he speak softly to you?
Would he make a covenant with you to be taken as a servant forever?
Would you play with him as with a bird? Or leash him for your young girls?
Would trading partners bargain over him? Would they divide him among the merchants?
Fill his skin with harpoons? Or his head with fishing spears?
Put your hand on him – think of the struggle! Do not do it again!
See, any expectation of him is disappointed – he is laid low even at the sight of Him!
No one is so foolhardy to wake him up. Who then is able to stand against Me?
Who has given to Me first, that I should repay him – under all the heavens that is Mine?
I would not keep silent concerning his limbs, or his mighty power, or his fair frame.
Who shall take off the surface of his skin? Who approaches him with a double bridle?
Who shall open the doors of his face, with his frightening teeth all around?
Rows of scales are his pride – closed up, a binding seal.
One to the other they fit closely, not even a breath enters between them.
They are joined one to another, they stick together and are not separated.
His sneezings flash forth light and his eyes are like the eyelids of the morning.
Out of his mouth go firebrands – sparks of fire shoot out.
Out of his nostrils comes smoke, like a boiling pot or kettle.
His breath sets coals on fire and a flame goes out of his mouth.
Strength dwells in his neck and fear leaps before him.
The folds of his flesh cleave together. They are firm on him, immovable.
His heart is as hard as stone, even as hard as the lower millstone.
When he raises himself up, the mighty are afraid. Because of his crashings they are bewildered.

No sword that reaches him does prevail, neither spear, dart, or lance.
He reckons iron as straw, bronze as rotten wood.
The arrow does not make him flee, sling-stones become like stubble to him.
Clubs are reckoned as straw, he laughs at the rattle of a lance.
His undersides are like sharp potsherds. He sprawls on the mud like a threshingsledge.
He leaves a shining path behind him. One would think the deep to be grey haired.
No one on earth is like him – one made without fear.
He sees all that is haughty. He is sovereign over all the sons of pride.”

And Iyoḇ answered ayaz and said,
“You know that You are able to do all and that no purpose is withheld from You.
Who is this that hides counsel without knowledge? Therefore I declared but I did not understand, matters too marvellous for me, which I did not know.
Listen, please and let me speak. I ask You, then would You make it known to me?”
I have heard of You by the hearing of the ear but now my eye sees You.
Therefore I despise myself and repent in dust and ashes.”
And it came to be, after ayaz had spoken these words to Iyoḇ, that ayaz said to Eliphaz the Tēmanite, “My wrath has burned against you and your two friends, for you have not spoken of Me what is right, as did My servant Iyoḇ.
And now, take seven bulls and seven rams and go to My servant Iyoḇ and offer up a burnt offering for yourselves. And let My servant Iyoḇ pray for you
– for I accept him – lest I punish you; because you have not spoken of Me what is right, as did My servant Iyob.”

9 So Eliphaz the Tēmanite and Bildad the Shuhite, Tsophar the Na'amathite went and did as Ayal commanded them. And Ayal accepted the face of Iyob.

10 And Ayal turned the captivity of Iyob when he prayed for his friends. And Ayal gave Iyob twice as much as he had before.

11 And all his brothers and all his sisters and all those who had been his friends before, came to him and ate food with him in his house. And they sympathised with him and comforted him for all the evil that Ayal had brought upon him. And they each gave him a piece of silver and each one a ring of gold.

12 And Ayal blessed the latter days of Iyob more than his beginning; for he had fourteen thousand sheep and six thousand camels and one thousand yoke of oxen and one thousand female donkeys.

13 And he had seven sons and three daughters.

14 And he called the name of the first Yemimah and the name of the second Qetsi'ah and the name of the third QerenHappuk.

15 And in all the land were found no women so pretty as the daughters of Iyob. And their father gave them an inheritance among their brothers.

16 And after this Iyob lived one hundred and forty years and saw his children and grandchildren for four generations.

17 And Iyob died, old and satisfied with days.
1 The song of songs, which is Shelomoh’s.

2 Let him kiss me with the kisses of his mouth,
For your loves are better than wine.
Your Name is oil poured forth,
Therefore the maidens love you.
4 Draw me! We run after you.
The sovereign has brought me into his inner rooms.
We exult and rejoice in you.
We praise your loves more than wine.
Rightly do they love you.
5 I am dark, but lovely,
O daughters of Yerushalayim,
Like the tents of Qĕḏar,
Like the curtains of Shelomoh.
6 Do not look upon me, because I am dark,
Because the sun has tanned me.
My mother’s sons were displeased with me.
They made me the keeper of the vineyards,
My own vineyard I have not kept.
7 Make known to me, O you whom my being loves, where you feed your flock and where you make it rest at noon.
For why should I be as one who is veiled
Beside the flocks of your companions?
8 If you do not know, O fairest among women,
Go in the footsteps of the flock,
And feed your little goats beside the shepherds’ dwellings.
I have compared you, my love,
To my filly among Pharaoh’s chariots.

10 Your cheeks are pretty with ornaments,
Your neck with strings of beads.
11 Let us make you ornaments of gold with studs of silver.
12 While the sovereign is at his table,
My nard shall give its fragrance.
13 My beloved is a bundle of myrrh to me, lying between my breasts.
14 My beloved is to me a cluster of henna blooms
In the vineyards of Ėn Geḏi.
15 See, you are fair, my love!
See, you are fair!
Your eyes are as doves.
16 See, you are handsome, my beloved! Yea, pleasant!
Also our bed is green.
17 The beams of our houses are cedar, our rafters are of fir.

2 I am the rose of Sharon,
The lily of the valleys.
2 Like a lily among thorns,
So is my love among the daughters.
3 Like an apple tree among the trees of the forest,
So is my beloved among the sons.
I delighted in his shade and sat down,
And his fruit was sweet to my taste.
4 He brought me to the house of wine,
And his banner over me was love.
5 “Strengthen me with raisin cakes,
Refresh me with apples,
for I am faint with love.”
6 His left hand is under my head,
And his right hand embraces me.
7 I have put you under oath,
O daughters of Yerushalayim,
By the gazelles or by the does of the field, do not stir up nor awaken love until it pleases.
The voice of my beloved! See, he is coming, leaping on the mountains and skipping on the hills.

My beloved is like a gazelle or like a young stag. See, he is standing behind our wall, Looking through the windows, Peering through the lattice.

My beloved responded and said to me, “Rise up, my love, my fair one, and come away.

“For look, the winter is past, the rain is over, gone.

“The flowers have appeared in the earth; the time of singing has come, And the voice of the turtledove has been heard in our land.

“The fig tree has ripened her figs, And the vines with the tender grapes have given a good fragrance. Rise up, my love, my fair one and come away!”

“O my dove, in the clefts of the rock, In the covering of the cliff,
Let me see your appearance, Let me hear your voice; For your voice is sweet, And your appearance is lovely.”

Catch the foxes for us, The little foxes that spoil the vines, And our vines are all blossom.

My beloved is mine and I am his. He feeds his flock among the lilies.

Until the day breaks and the shadows have fled, Turn, my beloved and be like a gazelle or a young stag on the mountains of Bether.

On my bed at night I sought the beloved of my being; I sought him, but I did not find him.

The watchmen who go about the city found me, to whom I said, “Have you seen the beloved of my being?”

Scarcely had I passed by them, When I found the beloved of my being. I held him and would not let him go, Until I had brought him to the house of my mother, And into the room of her who conceived me.

I have put you under oath, O daughters of Yerushalayim, By the gazelles or by the does of the field, do not stir up nor awaken love until it pleases.

Who is this coming out of the wilderness like columns of smoke, Perfumed with myrrh and frankincense, From all the merchant’s fragrant powders?

See, it is Shelomoh’s couch – Sixty mighty men are around it, Of the mighty men of Yisra’ĕl, All of them holding swords, Skilled in battle, Each one has his sword on his thigh Because of fear in the night.

Sovereign Shelomoh made himself A litter of the wood of Lebanon; He made its posts of silver, Its support of gold, its seat of purple, Within it was decked with love By the daughters of Yerushalayim.

Go forth, O daughters of Tsiyon and see Sovereign Shelomoh with the crown With which his mother crowned him on the day of his wedding and on the day of his gladness of heart.

See, you are fair, my love! See, you are fair! Your eyes are as doves behind your veil. Your hair is like a flock of goats,
Going down from Mount Gil’ad.
2Your teeth are like a flock of shorn sheep which have come up from the washing,
All of them bear twins and not one loses her young.
3Your lips are like a cord of scarlet, And your speech is lovely.
Your cheeks behind your veil are like a piece of pomegranate.
4Your neck is like the tower of Dawid, Built for an armoury,
On which hang a thousand shields, All the armour of mighty men.
5Your two breasts are like two fawns, Twins of a gazelle, pasturing among the lilies.
6Until the day breaks and the shadows have fled,
I shall go my way to the mountain of myrrh and to the hill of frankincense.
7You are all fair, my love, and not a blemish is on you.
8Come with me from Lebanon, My bride, with me from Lebanon.
Look from the top of Amana, From the top of Shenir and Hermon, From the dens of lions,
From the mountains of the leopards.
9You have put heart into me, My sister, my bride;
You have put heart into me With one glance of your eyes, With one bead of your necklace.
10How sweet have been your loves, My sister, my bride!
How much better than wine are you loves and the fragrance of your perfumes than all spices!
11Your lips, O my bride, drip as the honeycomb;
Honey and milk are under your tongue.
And the fragrance of your garments Is like the fragrance of Lebanon.
12A garden locked is my sister, my bride,
A fountain locked, a spring sealed up.
13Your plants are an orchard of pomegranates with pleasant fruits, with henna, nard,
14Nard and saffron, Calamus and cinnamon, With all trees of frankincense, Myrrh and aloes, With all the chief spices;
15A garden spring, A well of living waters, And streams from Lebanon.
16Awake, O north wind and come, O south! Blow upon my garden, let its spices flow out.
Let my beloved come to his garden And eat its pleasant fruits.

5I have come to my garden, My sister, my bride;
I have plucked my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk.
Eat, O friends! Drink and drink deeply, O beloved ones!
2I was sleeping but my heart was awake—the voice of my beloved! He knocks, “Open for me, my sister, My love, my dove, my perfect one; For my head is drenched with dew, My locks with the drops of the night.”
3I have taken off my robe, should I put it on?
I have washed my feet, should I dirty them?
4My beloved put his hand by the latch and my feelings were deeply moved for him.
5I rose to open for my beloved, And my hands dripped with myrrh, My fingers with flowing myrrh, On the handles of the lock.
6I opened for my beloved but my
beloved had turned away and had gone.
My being went out when he spoke.
I sought him, but I could not find him;
I called him, but he gave me no answer.
7 The watchmen who went about the city found me.
They struck me, they bruised me;
The keepers of the walls lifted my veil from me.
8 I have put you under oath,
O daughters of Yerushalayim,
If you find my beloved,
That you inform him that I am faint with love!
9 What kind of a beloved is your beloved, O fairest among women?
What kind of a beloved is your beloved,
That you have put us under oath?
10 My beloved is dazzling and ruddy,
Chief among ten thousand.
11 His head is refined gold;
His locks are wavy, black as a raven.
12 His eyes are like doves by streams of waters,
washed with milk and fitly set.
13 His cheeks are like a bed of spices,
Raised bed of scented plants.
His lips are lilies, dripping flowing myrrh.
14 His hands are rods of gold set with beryl and His body is carved ivory,
covered with sapphires.
15 His legs are columns of marble
Founded on sockets of fine gold.
16 His mouth is most sweet,
And he is altogether lovely.
This is my beloved,
and this is my friend,
O daughters of Yerushalayim!

Let us seek him with you.”
2 My beloved went down to his garden,
to the beds of spices,
To feed his flock in the gardens,
And to gather lilies.
3 I am my beloved’s and my beloved is mine.
He feeds his flock among the lilies.
4 O my love, you are as fair as Tirtsah,
Lovely as Yerushalayim,
Awesome as an army with banners!
5 Turn your eyes away from me,
Because they overcome me.
Your hair is like a flock of goats
That have hopped down from Gil’ad.
6 Your teeth are like a flock of sheep
That have come up from the washing;
All of them bear twins and not one among them has lost her young.
7 Your cheeks behind your veil are like a piece of pomegranate.
8 There are sixty sovereignesses and eighty concubines and innumerable maidens.
9 My dove, my perfect one,
Is the only one, the only one of her mother.
The choice of the one who bore her
The daughters saw and called her blessed,
Sovereignesses and concubines,
And they praised her.
10 Who is she who shines forth as the morning,
Fair as the moon, clear as the sun,
Awesome as an army with banners?
11 I went down to the garden of nuts
To see the budding of the wadi,
To see whether the vine had budded
and the pomegranates had bloomed.
12 I did not know, my desire made me as the chariots of my noble people.
13 Return, return, O Shulammith;
Return, return and let us look upon you!
Why should you look upon the Shulammith, as it were the dance of two armies?

6 “Where has your beloved gone,
O fairest among women?
Where has your beloved turned aside?
7 How fair are your feet in sandals, O daughter of a noble! The curves of your thighs are like ornaments, The work of a craftsman’s hands.  
2 Your navel is a rounded bowl 
Let it not lack mixed wine. Your body is a heap of wheat, Hedged about with lilies.  
3 Your two breasts are like two fawns, twins of a gazelle.  
4 Your neck is like an ivory tower, Your eyes pools in Heshbon By the gate of Bath Rabbim. Your nose is like the tower of Lebanon looking to Damascus.  
5 Your head upon you is like Mount Karmel, And the hair of your head like purple; The sovereign is held captive by the ringlets.  
6 How fair and how pleasant you are, O love, in delights!  
7 This stature of yours compares to palm tree and your breasts to clusters.  
8 I said, “Let me go up to the palm tree, Let me take hold of its tips.” And please, let your breasts be like clusters of the vine, And the fragrance of your breath like apples,  
9 And your palate like the best wine, Going down smoothly for my beloved, Flowing gently, slumbering lips.  
10 I am my beloved’s and his desire is toward me.  
11 Come, my beloved, let us go forth to the field; Let us stay in the villages.  
12 Let us get up early to the vineyards; Let us see whether the vine has budded, The grape blossoms have opened, The pomegranates have bloomed. There I give you my loves.  
13 The love-apples have given fragrance, And at our gates are all pleasant fruit, New and old, which I have laid up for you, my beloved.

8 Who would make you a brother to me,  
Who nursed at my mother’s breasts! Should I find you outside, I would kiss you; I would not be despised.  
2 I would lead you, I would bring you into the house of my mother, She who has taught me. I would give you spiced wine to drink, Of the juice of my pomegranate.  
3 His left hand is under my head, His right hand embraces me.  
4 I have put you under oath, O daughters of Yerushalayim, Do not stir up or awake love until it pleases.  
5 Who is this coming up from the wilderness, Leaning upon her beloved? Under the apple tree I awakened you There your mother was in labour with you; There she was in labour and gave birth to you.  
6 Set me as a seal upon your heart, As a seal upon your arm; For love is as strong as death, Jealousy as cruel as the grave; Its flames are flames of fire, a flame of Yah!  
7 Many waters are unable to extinguish love and floods do not wash it away. If one would give all the wealth of his house for love, It would be utterly scorned.  
8 We have a little sister and she has no breasts. What do we do for our sister in the day when she is spoken for?  
9 If she is a wall, we build upon her a battlement of silver.
And if she is a door, we would enclose her with boards of cedar.

10 I am a wall and my breasts like towers;
So I became in his eyes as one who found peace.

11 Shelomoh had a vineyard in Ba'al Hamon;
He let out the vineyard to keepers;
Each one was to bring for its fruit a thousand pieces of silver.

12 My own vineyard is before me.
O Shelomoh, a thousand belongs to you,
And two hundred to those who keep its fruit.

13 You who sit in the gardens,
The companions listen for your voice;
Let me hear it!

14 Hurry, my beloved and be like a gazelle or a young stag
On the mountains of spices.

The Song of Songs begins with the beloved’s wish for her lover’s kiss and ends with her urgent invitation to him for love’s intimacy.

Wisdom and love are gifts from our Father and are to be received with gratitude and celebration.

The voice of love in this song is that of a woman.

Love is a gift of Yahuah to man.
1 And it came to be, in the days when the rulers ruled, that there was a scarcity of food in the land. And a man from Bēyth Lehem, Yahudah, went to sojourn in the fields of Moʿāb, he and his wife and his two sons.

2 And the name of the man was Elimeleḵ and the name of his wife was Naʿomi and the names of his two sons were Mahlon and Kilyon – Ephrathites of Bēyth Lehem, Yahudah. And they went to the fields of Moʿāb and came to be there.

3 And Elimeleḵ, husband of Naʿomi, died. And she was left with her two sons.

4 And they took wives of the women of Moʿāb, the name of the one was Orpah and the name of the other Ruth. And they dwelt there about ten years.

5 And Mahlon and Kilyon also died, both of them, so the woman was bereaved of her two sons and of her husband.

6 And she rose up, with her daughters-in-law and returned from the fields of Moʿāb, for she had heard in the fields of Moʿāb that ḤWHY had visited His people in giving them bread.

7 And she left the place where she was and her two daughters-in-law with her. And they went on the way to return to the land of Yahudah.

8 And Naʿomi said to her two daughters-in-law, “Go, return each to her mother’s house. ḤYAL show kindness to you, as you have shown to the dead and to me.

9 “ḤYAL grant that you find rest, each in the house of her husband.” Then she kissed them and they lifted up their voices and wept.

10 And they said to her, “No, we shall go back with you to your people.”

11 But Naʿomi said, “Go back, my daughters, why go with me? Have I still sons in my womb, that they should become your husbands?

12 “Go back, my daughters, go your way, for I am too old to have a husband. If I should say I have expectancy, even if I should have a husband tonight and should also bear sons,

13 would you wait for them till they were grown? Would you shut yourselves up, not to have a husband? No, my daughters, for it is much more bitter for me than for you, because the hand of ḤYAL has gone out against me!”

14 And they lifted up their voices and wept again. And Orpah kissed her mother-in-law, but Ruth clung to her.

15 And she said, “Look, your sister-in-law has gone back to her people and to her mighty ones. Go back, follow your sister-in-law.”

16 But Ruth said, “Do not urge me to leave you, or to go back from following after you. For wherever you go, I go; and wherever you stop over, I stop over. Your people is my people and your Elohim is my Elohim.

17 “Where you die, I die and there I shall be buried. ḤYAL do so to me and more also – for death itself parts you and me.”

18 And when she saw that she was strengthening herself to go with her, she ceased to speak to her.

19 And both of them went until they came to Bēyth Lehem. And it came to be, when they had come to Bēyth Lehem, that all the city was moved because of them and they said, “Is this Naʿomi?”

20 And she said to them, “Do not call me Naʿomi, call me Mara, for the Almighty has dealt very bitterly with me.

21 “I went out filled and ḤYAL has brought me back empty. Why do you
call me Na’omi, since Ayəz has witnessed against me and the Almighty has done evil to me?”
22Thus Na’omi returned and Ruth the Mo’abitess her daughter-in-law with her, who returned from the fields of Mo’ab and they came to Bêyth Lehem at the beginning of barley harvest.

2 And Na’omi had a relative on her hus band’s side, a man of great wealth, of the clan of Elimelek and his name was Bo’az.
2And Ruth, the Mo’abitess, said to Na’omi, “Please let me go to the field and glean heads of grain after him in whose eyes I find favour.” So she said to her, “Go, my daughter.”
3And she left and went and gleaned in the field after the reapers. As it turned out, she came to the part of the field belonging to Bo’az, the near relative of Elimelek.
4And see, Bo’az had come from Bêyth Lehem and said to the reapers, “Ayəz be with you!” And they answered him, “Ayəz bless you!”
5And Bo’az said to his servant who was appointed over the reapers, “Whose young woman is this?”
6So the servant who was appointed over the reapers answered and said, “It is the young Mo’abite woman who came back with Na’omi from the fields of Mo’ab.
7And she said, ‘Please let me glean and gather among the sheaves behind the reapers.’ And she came and has remained from morning until now – she sat a little in the house.”
8And Bo’az said to Ruth, “You have heard, have you not, my daughter? Do not go to glean in another field, nor go from here, but stay close to my young women.
9Let your eyes be on the field which they reap and you shall go after them. Have I not commanded the young men not to touch you? And when you are thirsty, go to the vessels and drink from what the young men have drawn.”
10And she fell on her face, bowed down to the ground and said to him, “Why have I found favour in your eyes, that you should take notice of me, seeing I am a foreigner?”
11And Bo’az answered and said to her, “I have been told all that you have done for your mother-in-law since the death of your husband and how you have left your father and your mother and the land of your birth and have come to a people whom you did not know before.
12Why repay your work and your reward is complete from Ayəz Elohim of Yisra’ēl, under whose wings you have come to seek refuge.”
13And she said, “Let me find favour in your eyes, my master, because you have comforted me and have spoken to the heart of your female servant, though I am not like one of your female servants.”
14And Bo’az said to her, “Come here at mealtime. Then you shall eat of the bread and dip your piece of bread in the vinegar.” And she sat beside the reapers and he passed roasted grain to her. And she ate and was satisfied and had left over.
15And she rose up to glean and Bo’az commanded his young men, saying, “Let her glean even among the sheaves and do not embarrass her.
16 Rather, draw out from the bundles for her and leave it for her to glean and do not restrain her.”
17And she gleaned in the field until evening and beat out that which she had gleaned and it was about an ĕphah of barley.
18And she took it up and went into the city and her mother-in-law saw what she had gleaned. And she brought out and gave to her what she had left over after she was satisfied.
19Then her mother-in-law asked her, “Where have you gleaned today? And where did you work? Blessed be the one who took notice of you.” And she told her mother-in-law with whom she had
And Boaz went up to the gate and sat down there. And he said, “The Name of the man I worked today with is Bo’az.”

And Na’omi said to her daughter-in-law, “Blessed be he of Ḥwyl, who has not forsaken His kindness to the living and the dead!” And Na’omi said to her, “The man is a relative of ours, one of our redeemers.”

And Ruth the Mo’abiteess said, “He also said to me, ‘Stay close to my young people until they have completed all my harvest.’”

And Na’omi said to Ruth her daughter-in-law, “It is good, my daughter, that you go out with his young women and that they do not meet you in any other field.”

And she stayed close by the young women of Bo’az to glean, till the completion of barley harvest and wheat harvest, but she dwelt with her mother-in-law.

And Na’omi her mother-in-law said to her, “My daughter, should I not seek rest for you, so that it is well with you?

And now, is not Bo’az, with whose young women you have been, our relative? See, he is winnowing barley tonight at the threshing-floor.

And, you shall bathe and anoint yourself and put your garments on and go down to the threshing-floor. Do not make yourself known to the man until he has finished eating and drinking.

And it shall be, when he lies down, that you shall notice the place where he lies and shall go in and uncover his feet and lie down. And let him make known to you what you should do.”

And she said to her, “All that you say to me, I do.”

And she went down to the threshing-floor and did according to all that her mother-in-law instructed her.

And Bo’az ate and drank and his heart was glad and he went to lie down at the end of the heap of grain. And she came softly and uncovered his feet and lay down.

And it came to be at midnight that the man was startled and turned himself and saw a woman lying at his feet!

And he said, “Who are you?” And she answered, “I am Ruth, your female servant. Now you shall spread your covering over your female servant – for you are a redeemer.”

And he said, “Blessed are you of Ḥwyl, my daughter! For you have shown more kindness at the end than at the beginning, not to go after young men, whether poor or rich.

And now, my daughter, do not fear. All that you say I do for you, for all the people of my town know that you are a capable woman.

And now, it is true that I am your redeemer. However, there is a redeemer nearer than I.

Stop over tonight and in the morning it shall be that if he does redeem you, good – let him do it. But if he is not pleased to redeem you, then I shall redeem you, as Ḥwyl lives! Lie down until morning.”

And she lay at his feet until morning and she arose before one could recognise another. And he said, “Let it not be known that the woman came to the threshing-floor.”

And he said, “Bring the shawl that is on you and hold it.” So she held it and he measured six measures of barley and laid it on her. And she went into the city.

And when she came to her mother-in-law, she said, “Is that you, my daughter?” And she explained to her all that the man had done for her.

And she said, “He gave me these six measures of barley, for he said to me, ‘Do not go empty-handed to your mother-in-law.’”

And she said, “Wait, my daughter, until you know how the matter falls, for the man is not going to rest until he has completed the matter this day.”
whom Bo'az had spoken came by. And Bo'az said, “Turn aside, So-and-so, sit down here.” And he turned aside and sat down.

2And he took ten men of the elders of the city and said, “Sit down here.” So they sat down.

3He then said to the redeemer, “Na'omi, who has come back from the fields of Mo'ab, sold the piece of land which belonged to our brother Elimeleḵ.

4And I thought that I should disclose it to you, saying, ‘Buy it back in the presence of the inhabitants and the elders of my people. If you do redeem it, redeem it but if you do not redeem it, inform me, so that I know. For there is no one but you to redeem it and I am next after you.’ ” And he said, “I redeem it.”

5And Bo'az said, “On the day you buy the field from the hand of Na'omi, you shall also acquire Ruth the Mo'abitess, the wife of the dead, to raise up the name of the dead on his inheritance.”

6And the redeemer said, “I am not able to redeem it for myself, lest I ruin my own inheritance. Redeem my right of redemption for yourself, for I am not able to redeem it.”

7And this was formerly done in Yisra'ĕl concerning redeeming and exchanging, to confirm every word: one man took off his sandal and gave it to the other and this was a witness in Yisra'ĕl.

8So the redeemer said to Bo'az, “Buy it for yourself.” Then he took off his sandal.

9And Bo'az said to the elders and to all the people, “You are witnesses this day that I have bought all that was Elimeleḵ’s and all that was Kilyon’s and Mahlon’s, from the hand of Na'omi.

10And also, Ruth the Mo'abitess, the wife of Mahlon, I have acquired as my wife, to raise up the name of the dead on his inheritance, so that the name of the dead should not be cut off from among his brothers and from the gate of his place. You are witnesses today.”

11And all the people who were at the gate and the elders, said, “Witnesses! Ay̱al make the woman who is coming to your house as Rahêl and as Lê’ah, the two who built the house of Yisra'ĕl. And prove your worth in Ephrathah and proclaim the Name in Bêyth Lehêm.

12“And let your house be like the house of Perets, whom Tamar bore to Yahudâh, of the seed which Ay̱al does give you from this young woman.”

13And Bo'az took Ruth and she became his wife. And he went in to her and Ay̱al granted her conception and she bore a son.

14And the women said to Na'omi, “Blessed be Ay̱al, who has not left you this day without a redeemer. And let His Name be proclaimed in Yisra'ĕl!

15And he shall be to you a restorer of life and a sustainer of your old age. For your daughter-in-law, who loves you, who is better to you than seven sons, has borne him.”

16And Na'omi took the child and laid him on her bosom and became a nurse to him.

17And the women, her neighbours, gave him a name, saying, “There is a son born to Na'omi.” And they called his name Obêd. He was the father of Yishai, the father of Dawid.

18And this is the genealogy of Perets: Perets brought forth Hetsron.

19And Hetsron brought forth Ram and Ram brought forth Amminaḏaḇ.

20And Amminaḏaḇ brought forth Naḥshon and Naḥshon brought forth Salmon.

21And Salmon brought forth Bo'az and Bo'az brought forth Obêd.

22And Obêd brought forth Yishai and Yishai brought forth Dawid.

The Book of Ruth records that the people had no problem calling Yahuah by His Name! This piece of history is also a great example of how a gentile is grafted in among the Chosen People. Ruth, an ex-Mo'abite, became the great-grandmother of Dawid!
1 How alone she sits,
The city once great with people!
Like a widow she has become,
One great among the nations!
A princess among provinces has become a slave!

2 She weeps bitterly at night,
And her tears are upon her cheeks
Among all her lovers there is no comforter for her.
All her friends have betrayed her,
They have become her enemies.

3 Yahudah has gone into exile,
Because of affliction and because
of harsh labour.
She has dwelt among gentiles,
She has found no rest.
All her pursuers have overtaken her
Between narrow places.

4 The ways to Tsiyon mourn
For no one comes to the appointed times.
All her gates are deserted,
Her priests sigh, her maidens are afflicted and she has bitterness.

5 Her adversaries have become chief,
Her enemies have become at ease.
For AYAL has afflicted her
Because of her many transgressions.
Her children have gone into captivity before the enemy.

6 And all the splendour has departed
From the daughter of Tsiyon.
Her rulers have become like buck,
They have found no pasture,
And they go powerless before the pursuer.

7 In the days of her affliction and wandering,
Yerushalayim remembered all her precious matters
She had in the days of old.
When her people fell into the hand
of the enemy,
With no one to help her,
The adversaries saw her,
They mocked at her Sabbaths.

8 Yerushalayim has sinned greatly,
Therefore she has become defiled.
All who esteemed her despised her
Because they have seen her nakedness.
She herself has sighed and turned away.

9 Her uncleanness is in her skirts.
She did not keep in mind her latter end,
And has gone down appallingly,
There was no one to comfort her.

“See, O AYAL, my affliction,
For the enemy has made himself great!”

10 The adversary has spread his hand
Over all her precious matters;
Indeed, she has seen:
The gentiles have entered her set-apart place,
Those whom You commanded not to enter Your assembly.

11 All her people are sighing, seeking bread.
They have given their precious matters
For food, to bring back life.
“See, O AYAL and look,
For I have become despised.”
Is it naught to you, All you who pass by? Look and see if there is any pain like my pain, Which has been brought on me, Which has inflicted on me In the day of His burning displeasure. From above He has sent fire into my bones and it overpowered them; He has spread a net for my feet and turned me back; He has laid me waste and faint all the day. The yoke of my transgressions Has been bound by His hand, Woven together and thrust upon my neck. He has made my strength stumble, Has given me into hands Which I am unable to withstand. Has trodden down all my strong men in my midst, Has called an appointed time Against me to crush my young men Has trodden down as in a winepress  The maiden daughter of Yahuḏah. This is why I weep. My eye, my eye is running down with water, because the comforter, Who could bring back my life, Has been far from me. My children are stunned, Because the enemy has prevailed.” Tsion spreads out her hands, There is no comforter for her. Has commanded concerning Ya‘aqob, His neighbours are his adversaries. Yerushalayim has become an uncleanness among them. 18 As is righteous, for I rebelled against His mouth. Hear now, all peoples, and see my pain. My maidens and my young men have gone into captivity. I called for my lovers, but they deceived me. My priests and my elders breathed their last in the city. While they sought food to bring back their life. See, O  יהוה, that I am in distress My inward parts are boiling up, My heart is overturned within me, For I have been very rebellious. From without the sword has bereaved, At home it is like death. They have heard that I sighed, With no one to comfort me. All my enemies have heard of my calamity, They have rejoiced that You have done it. You shall bring on the day that You have announced, So let them become like me. Let all their evil come before You, And do to them as You have done to me for all my transgressions. For my sighs are many and my heart is faint.” How in His displeasure Has covered the daughter of Tsion with a cloud! He has cast down from the heavens to the earth the comeliness of Yisra’el, And has not remembered His footstool in the day of His displeasure. 2 has swallowed up, without compassion, All the pastures of Ya‘aqob. In His wrath He has thrown down The strongholds of the daughter of Yahuḏah. He has brought them down to the ground.
He has profaned the reign and its rulers.

3 In the heat of displeasure He has cut off every horn of Yisra’ĕl. He has withdrawn His right hand from before the enemy. And He burns against Ya’aqoḇ like a flaming fire, consuming all around.

4 He has bent His bow like an enemy He has set His right hand like an adversary. And He slays all who delighted the eye in the tent of the daughter of Tsiyon, He has poured out His wrath like fire.

5 ḤWHY has been like an enemy. He has swallowed up Yisra’ĕl, He has swallowed up all her palaces, He has destroyed her strongholds. And He increases mourning and lamentation In the daughter of Yahudah.

6 He has demolished His booth like a garden and He has destroyed His place of meeting. ḤWHY has made the appointed times and Sabbaths to be forgotten in Tsiyon, And despises sovereign and priest In His raging displeasure.

7 ḤWHY has cast off His altar, He has rejected His set-apart place, He has delivered the walls of her palaces Into the hand of the enemy. They have made a noise in the House of ḤWHY As on the day of an appointed time.

8 ḤWHY has planned to destroy The wall of the daughter of Tsiyon. He has stretched out a line. He has not turned back His hand from destroying and He has made the rampart and wall to lament; Together they have languished.

9 Her gates have sunk into the ground He has destroyed and broken her bars. Her sovereign and her rulers are among the gentiles.

The Torah is no more and her prophets have found no vision from ayal.

10 The elders of the daughter of Tsiyon Sit on the ground, are silent. They have thrown dust on their heads, They have girded themselves with sackcloth. The maidens of Yerushalayim have let their heads hang to the ground.

11 My eyes are spent with tears, My inward parts ferment, My bile has been poured on the ground because of the destruction of the daughter of my people, As children and the infants languish In the streets of the city.

12 They say to their mothers, “Where is grain and wine?” As they languish like the wounded In the streets of the city, As their life is poured out in their mothers’ bosom.

13 How shall I admonish you, To what shall I compare you, O daughter of Yerushalayim? To what shall I liken you to comfort you, O maiden daughter of Tsiyon? For your breach is as great as the sea. Who shall heal you?

14 Your prophets have seen falsehood and folly for you and have not shown you your crookedness so to turn back your captivity. Their visions for you are false and misleading messages.

15 All who pass by have clapped their hands at you. They have whistled and they shake their heads at the daughter of Yerushalayim, “Is this the city that is called ‘The perfection of loveliness,
The joy of all the earth’?”
16 All your enemies have opened their mouth against you; They have whistled and they gnash their teeth and they say, “We have swallowed her up! This is certainly the day we waited for; We have found it, we have seen it.”
17 This has done what He planned, He has filled His word Which He commanded in days of old
He has torn down, without compassion and He has let your enemy rejoice over you. He has exalted the horn of your adversaries.
18 Their heart cried out to ayaz, “O wall of the daughter of Tsiyon, Let tears run down like a river day and night. Give yourself no numbness, Let your eyes have no rest.
19 “Arise, cry out in the night, At the beginning of the watches, Pour out your heart like water before the face of ayaz and lift your hands toward Him for the life of your young children, who languish from hunger at the head of every street.
20 “See, O ayaz and look attentively To whom have You done thus. Should the women eat their offspring, Infants of a hand breadth? Should the priest and prophet be slain In the set-apart place of ayaz?
21 “Young and old lie on the ground in the streets. My maidens and my young men have fallen by the sword. You have slain them in the day of Your displeasure,
You have slaughtered without compassion.
22 “Would You proclaim, as in a day of appointed time, The fears that surround me?
And no one escaped or survived In the day of the displeasure of ayaz. Those whom I have nursed and brought up My enemy has destroyed.”

3 I am the man who has seen affliction by the rod of His wrath.
2 He has led me and made me walk In darkness and not light.
3 Indeed, He has turned back, He has turned His hand against me all the day.
4 He has worn out my flesh and my skin and He has broken my bones. He has piled up against me and surrounded me with bitterness and hardship.
5 He has made me dwell in dark places Like the dead of old. He has hedged me in and I do not go out, He has made my chain heavy.
8 Also, when I cry and shout, He shuts out my prayer.
9 He has blocked my ways with hewn stone, He has made my paths crooked.
10 He is to me like a bear lying in wait, A lion in hiding.
11 He has turned aside my ways And torn me in pieces, He has laid me waste.
12 He has bent His bow and set me up as a target for the arrow.
13 He made the arrows of His quiver pierce my kidneys.
14 I have been a mockery to all my people, their mocking song all the day.
15 He has filled me with bitterness, He drenched me with wormwood.
16 And He has broken my teeth with gravel, He has covered me with ashes.
17 And You have removed my being far from peace, I have forgotten goodness.
And I said, “My strength and my expectancy have perished from 
ayyl.”

Remember my affliction and my anguish, the wormwood and the gall. 
Your being indeed remembers and bows down upon me.

This I recall to my mind, therefore I wait:
The kindnesses of ayyl!
For we have not been consumed,
For His compassions have not ended.
They are new every morning,
Great is Your trustworthiness.

“ayyl is my Portion,” says my being, “Therefore I wait for Him!”
ayyl is good to those waiting for 
Him, to the being who seeks Him.

It is good – both to wait and to be silent, for the deliverance of ayyl.
It is good for a man to bear a yoke in his youth.
Let him sit alone and be silent, because He has laid it on him.
Let him put his mouth in the dust,
There might yet be expectancy.
Let him give his cheek to the one who smites him – he is filled with reproach.

For ayyl does not cast off forever.
For though He afflicted, yet He shall show compassion according to the greatness of His kindnesses.
For He has not afflicted from His heart nor does He grieve the children of men.
To crush under His feet all the prisoners of the earth,
To turn aside the right-ruling of man
Before the face of the Most High,
Or wrong a man in his cause – 
This ayyl does not approve.
Who was it that spoke and it came to be!
Has ayyl not commanded it?
Do not the evils and the good come out of the mouth of the Most High?
What? Should mankind complain,
59 O hashem, you have seen my oppression; Judge my case.  
60 You have seen all their vengeance,  
All their plans against me.  
61 You have heard their reproach,  
O hashem, all their plans against me,  
62 The lips of those rising against me,  
And their scheming against me all the day.  
63 Look at their sitting down and their rising up; I am their song.  
64 Repay them, O hashem, according to the work of their hands.  
65 Give them a veiled heart, Your curse upon them!  
66 Pursue and destroy them in displeasure from under the heavens of hashem.

4 How dim the gold has become,  
The fine gold changed!  
The stones of the set-apart place  
Are scattered at the head of every street.  
2 The precious sons of Tsion  
Who were weighed against fine gold,  
How they have been reckoned as clay pots,  
The work of the hands of the potter!  
3 Even jackals have presented their breasts,  
They have nursed their young.  
The daughter of my people has become as cruel,  
As ostriches in the wilderness.  
4 The tongue of the infant has clung  
To the roof of its mouth for thirst;  
Children asked for bread and no one breaks it for them.  
5 Those who ate delicacies have been laid waste in the streets;  
Those who were brought up in scarlet  
Have embraced dunghills.  
6 And the crookedness of the daughter of my people is greater than the punishment of the sin of Se`dom,  
Which was overthrown in a moment,  
And no hands were wrung over her!  
7 Her Nazirites were brighter than snow  
And whiter than milk;  
More ruddy in body than rubies,  
Their cut like sapphire.  
8 Their appearance has become blacker than soot;  
They have become unrecognised in the streets;  
Their skin has shrivelled on their bones,  
It has become dry, it has become as wood.  
9 Better off were those pierced by the sword than those pierced by hunger;  
For these pine away,  
Pierced through for lack of the fruits of the field.  
10 The hands of the compassionate women  
Have boiled their own children;  
They became food for them in the destruction of the daughter of my people.  
11 hashem has completed His wrath,  
He has poured out His burning displeasure.  
And He kindled a fire in Tsion,  
And it consumed her foundations.  
12 The sovereigns of the earth did not believe  
Nor any of the inhabitants of the world,  
That an adversary and enemy would enter the gates of Yerushalayim.  
13 It was because of the sins of her prophets,  
The crookednesses of her priests,  
Who shed in her midst the blood of the righteous.  
14 They staggered, blind, in the streets;  
They have defiled themselves with blood so that no one was able to touch their garments.  
15 They shouted at them, “Away!
Unclean! Away! Away! Touch not!”
When they fled and staggered,
They said, among the gentiles,
“They shall stay no longer.”
\[16\]The face of Ayaz scattered them
He no longer regards them.
They showed no respect for the priests
Nor favour to the elders.
\[17\]While we exist, our eyes are con-
sumed watching vainly for our help.
In our watch-tower we watched for a nation that could not save.
\[18\]They have hunted our steps from
going in our streets.
Our end was near and our days were completed,
For our end had come.
\[19\]Our pursuers were swifter
Than the eagles of the heavens.
They came hotly after us on the mountains and lay in wait for us in
the wilderness.
\[20\]The breath of our nostrils, the
anointed of Ayaz,
Was caught in their pits,
In whose shadow we had thought
To live among the gentiles.
\[21\]Rejoice and be glad,
O daughter of Edom,
You who dwell in the land of Uz!
The cup is to pass over to you too,
So that you become drunk and make yourself naked.
\[22\]Your crookedness has been
completed, O daughter of Tsiyon.
He no longer prolongs your exile.
He shall punish your crookedness,
O daughter of Edom,
He shall uncover your sins!

5 Remember, O Ayaz, what has
come upon us. Look and see our reproach!
\[2\]Our inheritance has been turned over
to strangers and our houses to
foreigners.
\[3\]We have become orphans, fatherless,
Our mothers are like widows.
\[4\]We had to pay for our drinking water
and our wood comes at a price.
\[5\]We have been pursued close onto our
neck,
We have laboured and had no rest.
\[6\]To Mitsrayim we have given a hand;
To Ashshur, to be satisfied with bread.
\[7\]Our fathers sinned, they are no more
We have borne their crookednesses.
\[8\]Servants have ruled over us;
There is no one to deliver from their hand.
\[9\]With our lives we bring in our bread,
Because of the sword of the wilderness.
\[10\]Our skin has become as hot as an
oven,
because of the burning heat of
scarcity of food.
\[11\]They have humbled the women in
Tsiyon,
The maidens in the cities of Yahuḏah.
\[12\]Rulers were hung up by their hands,
And elders were not respected.
\[13\]They have taken young men to grind,
And youths stumbled under loads of
wood.
\[14\]Elders have ceased from the gate,
Young men from their song.
\[15\]The joy of our heart has ceased,
Our dancing has turned into mourning.
\[16\]The crown has fallen from our head.
Woe to us, for we have sinned!
\[17\]Because of this our heart has been
sick,
Because of these our eyes have
become dim,
\[18\]Because of Mount Tsiyon which is
laid waste;
Foxes have gone roaming in it.
\[19\]You, O Ayaz, remain forever,
Your throne from generation to
generation.
\[20\]Why do You forget us forever,
Forsake us for length of days?
21Turn us back to You, O AHAYÉL.
And let us turn back,
Renew our days as of old.
22For have You completely rejected us?
You have been wroth with us,
exceedingly!
1 The words of Qoheleth, son of Dawid, sovereign in Yerushalayim.
2 “Futility! Futility!” says Qoheleth. “Futility, futility, all is futile!”
3 What does man gain from all his labour in which he toils under the sun?
4 A generation passes away and a generation comes, but the earth stands forever.
5 The sun also rises and the sun sets and hurries back to the place where it arose.
6 Going to the south and turning round to the north, turning, turning and on its rounds the wind returns.
7 All the rivers run into the sea, yet the sea never overflows. To the place from which the rivers come, there they return again.
8 All matters are wearisome, no one is able to speak of it. The eye is not satisfied with seeing, nor the ear filled with hearing.
9 What has been is what shall be, what has been done is what shall be done and there is no new matter under the sun.
10 Is there a matter of which it is said, “See, this is new”? It was here already, long ago.
11 There is no remembrance of former ones, nor is there any remembrance of those that are to come by those who come later on.
12 I, Qoheleth, was sovereign over Yisra’el in Yerushalayim.
13 And I set my heart to seek and search out by wisdom concerning all that has been done under the heavens; this evil task Elohim has given to the sons of man, to be humbled by it.
14 I have seen all the works that are done under the sun. And see, all was futile and feeding on wind.
15 The crooked could not be straightened and what is lacking could not be counted.
16 So I spoke to my heart, saying, “See, I have attained greatness and have gained more wisdom than all who were before me in Yerushalayim. And my heart has seen much wisdom and knowledge.”
17 And I set my heart to know wisdom – and to know madness and folly. I know that this too is feeding on wind.
18 For in much wisdom is much grief and he who increases knowledge increases suffering.

2 I said in my heart, “Come now, let me try you with rejoicing and find out what is good.” But see, that too was futile.
2 I said of laughter, “It is madness,” and of rejoicing, “What does it do?”
3 I searched in my heart how to stimulate my body with wine, while guiding my heart with wisdom and how to lay hold on folly, until I could see what was good for the sons of men to do under the heavens all the days of their lives.
4 I made my works great, I built myself houses, I planted vineyards for myself.
5 I made gardens and parks for myself and I planted all kinds of fruit trees in them.
6 I made pools of water for myself, to water from them a plantation of growing trees.
7 I bought male and female servants and I came to have sons of the household. Also, I had greater possessions of herds and flocks than all who were before me in Yerushalayim.
I also gathered for myself silver and gold and the treasures of sovereigns and of the provinces. I provided male and female singers for myself and the pleasures of men – a woman and women.

Thus I became great and increased more than all who were before me in Yerushalayim. Also my wisdom remained with me.

And all that my eyes desired I did not keep from them. I did not withhold my heart from any pleasure, for my heart rejoiced in all my labour. And this was my portion from all my labour.

But when I looked on all the works that my hands had done and on the labour in which I had toiled, see, all was futile and feeding on wind and there was no gain under the sun.

And I turned myself to look at wisdom and madness and folly. For what would the man do who comes after the sovereign except what already has been done?

Then I saw that wisdom is better than folly, as light is better than darkness.

The wise one’s eyes are in his head, but the fool walks in darkness. And I also knew that one event befalls them all.

And I said in my heart, “As the event of the fool, even so it befalls me and why was I then more wise?” Then I said in my heart, “This also is futile.”

For there is no more lasting remembrance of the wise than of the fool, since in the days to come all is forgotten. And how does a wise man die? With the fool!

And I hated life because the work that was done under the sun was evil on me, for all is futile and feeding on wind.

And I hated all my labour in which I had toiled under the sun, because I leave it to a man who would come after me.

And who knows whether he is wise or foolish? Yet he shall rule over all my labour in which I toiled and in which I have shown myself wise under the sun. That too is futile.

So I turned my heart and despaired of all the labour in which I had toiled under the sun.

For a man might labour with wisdom, knowledge and skill; yet he leaves his heritage to a man who has not laboured for it. That too is futile and a great evil.

For what does a man get for all his labour and strain of his heart with which he has toiled under the sun?

For all his days are sufferings and his work grievous; even in the night his heart takes no rest. That too is futile.

A man could do no better but to eat and drink and enjoy himself in his labour! That too, I saw, was from the hand of Elohim.

For who eats or who finds enjoyment without Him?

For He gives wisdom and knowledge and joy to a man who is good in His eyes. But to the sinner He gives the task of gathering and collecting, to give to him who is good before Elohim. That too is futile and feeding on wind.

For every matter there is an appointed time, even a time for every pursuit under the heavens:

A time to be born and a time to die; a time to plant and a time to uproot; a time to slay and a time to heal; a time to break down and a time to build up; a time to weep and a time to laugh; a time to mourn and a time to dance; a time to throw away stones and a time to gather stones; a time to embrace and a time to refrain from embracing; a time to seek and a time to lose; a time to keep and a time to throw away; a time to tear and a time to sew; a time to be silent and a time to speak; a time to love and a time to hate; a time for battle and a time for peace.

What does the worker gain from his toil?
4 Then I looked again at all the oppression that is done under the sun: And see! The tears of the oppressed, but they have no comforter; and power on the side of their oppressors, but they have no comforter.

2Therefore I commended the dead who were already dead, more than the living who are still alive.

3And better than both is he who has never existed, who has not seen the evil work that is done under the sun.

4And I saw that all the toil and skill of the work bring envy between man and his neighbour. That too is futile and feeding on wind.

5The fool folds his hands and consumes his own flesh.

6Better is a hand filled with rest than both hands filled with toil and feeding on wind.

7Then I looked again at futility under the sun:

8There is one, without a second, who has neither son nor brother. And there is no end to all his labours. His eye also is not satisfied with riches. “And for whom am I toiling and depriving myself of good?” That too is futility and an evil task.

9Two are better than one, because they have a good reward for their labour.

10For if they fall, one lifts his companion up. But woe to him who is alone when he falls, for he has no one to help him up.

11Also, if two lie down together, they keep warm; but how does one keep warm by himself?

12Although one might be overpowered, two withstand him. And a threefold cord is not readily broken.

13A poor and wise youth is better than an old and foolish sovereign who no longer knows how to take warning.

14For he comes out of prison to be sovereign, although in his reign he was born poor.
I have seen all the living who walk under the sun; they were with the second youth who stands in his place.

There was no end of all the people; all of whom he headed. But the ones who come afterward do not rejoice in him. For that too is futile and feeding on wind.

Guard your steps when you go to the House of Elohim. And draw near to listen rather than to give the slaughtering of fools, for they do not know that they do evil.

Do not be hasty with your mouth and let not your heart hurry to bring forth a word before Elohim. For Elohim is in the heavens and you on earth, therefore let your words be few.

For a dream comes through the greatness of the task and a fool’s voice is known by his many words.

When you make a vow to Elohim, do not delay to pay it, for He takes no pleasure in fools. Pay that which you have vowed.

It is better not to vow than to vow and not pay.

Do not allow your mouth to cause your flesh to sin, nor say before the messenger of Elohim that it was a mistake. Why should Elohim be wroth at your voice and destroy the work of your hands?

For in much dreaming and many words there is futility. But fear Elohim.

If you see the oppression of the poor and denial of right-ruling and righteousness in a province, do not be astonished at the matter. For a higher than the high is guarding and there are higher ones over them.

And the increase of the land is for all. The sovereign himself is served from the field.

He who loves silver is not satisfied with silver; nor he who loves wealth and increase. That too is futile.

With the increase of goods, there is an increase of those consuming them. What advantage then is there to their owners, but to look on?

Sweet is the sleep of a labourer whether he eats little or much, but the plenty of the rich does not let him sleep.

There is a sickly evil I have seen under the sun: riches kept for their owner, for his evil.

But those riches perish through evil use. And he brings forth a son and there is naught in his hand.

As he came naked from his mother’s womb, so he returns, to go as he came. And from his labour which goes into his hand he takes none whatsoever.

And this too is a grievous evil – exactly as he came, so he goes. And what gain has he since he toiled for the wind?

All his days he also eats in darkness and with much sorrow and sickness and wrath.

See what I have seen: It is good and pleasant for one to eat and drink and to enjoy the good of all his labour in which he toils under the sun all the days of his life which Elohim gives him, for it is his portion.

Further, when Elohim has given any man riches and wealth and permitted him to enjoy them and to receive his portion and rejoice in his labour, this is a gift of Elohim.

Though it not be much, let him remember the days of his life, because Elohim bears witness by the gladness of his heart.

There is an evil which I have seen under the sun and it is great among men:

A man to whom Elohim has given riches and wealth and esteem, so that his being lacks none at all of what he desires, but Elohim does not permit him to eat of it and a foreigner consumes it. This is futile and it is an evil disease.

If a man brings forth a hundred children and lives many years, so that
the days of his years are many, but his being is not satisfied with goodness, or indeed he has no burial, I say that a premature birth is better than he,

4 for it comes in futility and goes away in darkness and in darkness its name is covered;
5 even the sun it has not seen — it has more rest than that man.
6 And though he lives a thousand years twice over, yet he shall not see goodness. Do not all go to one place?
7 All the labour of man is for his mouth and yet the appetite is not satisfied.
8 For what advantage has the wise over the fool? What advantage does the poor have who knows how to walk before the living?
9 What the eyes see is better than what the desire goes after. That too is futile and feeding on wind.
10 Whatever shall be, has already been named and it is known that he is son of Adam. And he is unable to contend with Him who is mightier than he.
11 The more words, the more futility — what is to man the advantage?
12 For who knows what is good for man in life, all the days of his futile life, which he passes like a shadow? For who declares to man what shall be after him, under the sun?

7 A good name is better than precious oil and the day of death than the day of one’s birth.
2 It is better to go to the house of mourning than to go to the house of feasting, for that is the end of all men. And the living take it to heart.
3 Sorrow is better than laughter, for by the sadness of the face the heart becomes better.
4 The heart of the wise is in the house of mourning, but the heart of fools is in the house of rejoicing.
5 It is better to hear the rebuke of the wise than for man to hear the song of fools.
6 For as the crackling of thorns under a pot, so is the laughter of a fool. That too is futile.
7 For oppression makes a wise one mad and a bribe destroys the heart.
8 The end of a matter is better than its beginning. The patient in spirit is better than the proud in spirit.
9 Do not be hasty in your spirit to be vexed, for vexation rests in the bosom of fools.
10 Do not say, “Why were the former days better than these?” For it is not wise of you to have asked about this.
11 Wisdom is good with an inheritance and an advantage to those who see the sun.
12 For wisdom protects as silver protects, but the advantage of knowledge is that wisdom gives life to those who have it.
13 See the work of Elohim: For who is able to make straight what He has made crooked?
14 Be glad in the day of prosperity, but in the evil day take note that Elohim has also appointed the one as well as the other, so that man should not uncover whatever shall be after him.
15 I have seen it all in my days of futility: There is a righteous one perishing in his righteousness and there is a wrong one living long in his evil.
16 Do not be overrighteous, neither be overwise — why destroy yourself?
17 Do not be wrong overmuch and do not be a fool — why die before your time?
18 It is good that you should take hold of this and also not withhold your hand from the other. For he who fears Elohim comes forth with all of them.
19 Wisdom makes the wise strong, more than ten rulers that are in the city.
20 For there is not a righteous man on earth who does good and does not sin.
21 Also do not take to heart all the words they speak, lest you hear your servant cursing you.
22 For you know in your heart that many times you have cursed others.
All this I have proved by wisdom. I said, “I am wise,” but it was far from me.

That which is, is far off and exceedingly deep – who does find it?

I have turned round, even my heart, to know and to search and to seek out wisdom and a conclusion, to know the wrongness of folly, even of foolishness and madness.

And I found more bitter than death, the woman whose heart is snares and nets, whose hands are shackles. He who pleases Elohim escapes from her, but the sinner is captured by her.

See, this I have found,” says Qoheleth, “Counting one by one, to find a conclusion, which my being still seeks but have not found: I have found one man among all these I have not found. Truly, this only I have found: that Elohim made man straight, but they have sought out many devices.”

Who is like a wise one? And who knows the meaning of a matter? A man’s wisdom makes his face shine and the hardness of his face is changed.

I say, “Guard the sovereign’s command because of the sovereign’s oath before Elohim.

Do not be in a hurry to go from his presence. Do not take a stand in an evil matter, for he does whatever he pleases.”

Where the word of a sovereign is, there is power. And who says to him, “What are you doing?”

He who guards the command knows no evil matter. And the heart of the wise discerns both time and right-ruling,

Because for every matter there is a time and right-ruling, though the trouble of man is heavy upon him.

For he does not know what shall be; so who declares to him when it shall be?

No one has power over the spirit to retain the spirit and no one has power in the day of death. There is no discharge in battle and wrongness does not release those who are given to it.

All this I have seen; I applied my heart to every work that is done under the sun: There is a time in which a man rules over a man for his evil.

And so I saw the wrong ones buried and they came and went from the place of set-apartness and they were forgotten in the city where they had so done. That too is futile.

Because the sentence against an evil deed is not executed speedily, therefore the heart of the sons of men is filled in them to do evil.

Although a sinner is doing evil a hundred times and his life is prolonged, yet I know that there is good to those who fear Elohim, who fear before Him.

But it shall not be well with the wrong one, nor would he prolong his days as a shadow, because he does not fear before Elohim.

There is a futility which has been done on earth, that there are righteous ones who get according to the deeds of the wrong. And there are wrong ones who get according to the deeds of the righteous. I said that this too is futile.

Therefore I praised enjoyment, because there is no good to man except to eat and to drink and to rejoice – and it remains with him in his labour for the days of his life which Elohim has given him under the sun.

When I gave my heart to know wisdom and to see the task which has been done on earth, even though one sees no sleep day or night,

then I saw all the work of Elohim, that man is unable to find out the work that has been done under the sun. For though a man labours to seek, yet he does not find it. And even though a wise one claims to know, he is unable to find it.

For all this I took to heart, even to
search out all this: that the righteous and the wise and their deeds are in the hand of Elohim. No man knows whether love or hatred awaits him.

2 It is the same for all: One event to the righteous and to the wrong; to the good and to the clean and to the unclean; and to the one slaughtering and to the one not slaughtering. As is the good one, so is the sinner; the one swearing as the one fearing an oath.

3 This is an evil in all that is done under the sun: there is one event to all. Truly the hearts of the sons of men are filled with evil and madness is in their hearts while they live and then – to the dead!

4 But for him who is joined to all the living there is trust, for a living dog is better than a dead lion.

5 For the living know that they shall die, but the dead know naught, nor do they have any more reward, for their remembrance is forgotten.

6 Also their love and their hatred and their envy have now perished; and they no longer have a share in all that is done under the sun.

7 Go, eat your bread with joy and drink your wine with a glad heart; for Elohim has already approved your works.

8 Let your garments be white at all times and let your head lack no oil.

9 See life with the wife whom you love all the days of your futile life which He has given you under the sun, all your days of futility. For that is your share in life and in your toil which you have laboured under the sun.

10 All that your hand finds to do, do it with your might; for there is no work or planning or knowledge or wisdom in the grave where you are going.

11 I again saw under the sun that the race is not to the swift, nor the battle to the mighty, nor even bread to the wise, nor even riches to men of understanding, nor even favour to men of knowledge – for time and chance meets with them all.

12 For even man does not know his time. Like fish taken in an evil net and like birds caught in a snare, so the sons of men are snared in an evil time, when it come down on them suddenly.

13 Also this I saw as wisdom under the sun and it is great to me:

14 A little city and few men in it and a great sovereign came against it and besieged it and built huge siege-works against it.

15 And there was found in it a poor wise man and by his wisdom he delivered the city, yet no one remembered that poor man.

16 And I said, “Wisdom is better than might. But the wisdom of the poor man is despised and his words are not heard.”

17 The words of the wise, spoken calmly, should be heard rather than the shout of a ruler of fools.

18 Wisdom is better than weapons of conflict, but one sinner destroys much good.

10 Dead flies make the perfumer’s ointment stink, ferment; a little folly outweighs wisdom, esteem.

2 A wise man’s heart is at his right hand, but a fool’s heart at his left.

3 And also, when a fool walks along the way, his heart fails and he shows everyone that he is a fool.

4 If the spirit of the ruler rises against you, do not leave your post, for calmness lays to rest great faults.

5 There is an evil I have seen under the sun, as a mistake coming from the ruler:

6 Folly is set in many high positions, while the rich sit in a humble place.

7 I have seen servants on horses – and rulers walking on the ground like servants.

8 He who digs a pit falls into it and whoever breaks through a wall is bitten by a snake.

9 He who quarries stones is hurt by them. He who splits wood is endangered by it.

10 If an iron tool is blunt and one does not sharpen the edge, then he needs more
strength and wisdom is advantageous to make right.

11 If the snake bites without enchantment, then ‘the master of the tongue’ is no better!

12 Words of a wise man’s mouth show favour, but the lips of a fool swallow him up;

13 the beginning of the words of his mouth is foolishness and the end of his talk is wicked madness.

14 And a fool increases words; a man knows not what shall come to be; and who declares to him what shall be after him?

15 The labour of fools wearies them, because not one knows how to go to the city!

16 Woe to you, O land, when your sovereign is a youth and your rulers feast in the morning!

17 Blessed are you, O land, when your sovereign is the son of nobles and your rulers feast in due season – for strength and not for drunkenness!

18 Because of laziness the framework tumbles and through idleness of hands the house leaks.

19 A feast is made for laughter and wine gladdens life; and the silver answers all.

20 Do not curse the sovereign, even in your thought; do not curse the rich, even in your bedroom; for a bird of the heavens conveys the voice and a bird in flight makes the matter known.

11 Send out your bread on the face of the waters, for after many days you shall find it.

2 Give a portion to seven and also to eight,

for you do not know what evil might be on the earth.

3 If the clouds are filled with rain, they empty themselves upon the earth. And if a tree falls to the south or the north, in the place where the tree falls, there it is.

4 He who watches the wind does not sow and he who looks at the clouds does not reap.

5 As you do not know what is the way of the wind, or how the bones grow in the womb of her who is with child, so you do not know the works of Elohim who makes all.

6 Sow your seed in the morning and until evening do not let your hand rest; since you do not know which prosper, this or that, or whether both alike are good.

7 Sweet also is the light and good for the eyes to see the sun;

8 But if a man lives many years, let him rejoice in them all. But let him remember the days of darkness, for they are many. All that is coming is futility.

9 Rejoice, O young man, in your youth and let your heart gladden you in the days of your youth. And walk in the ways of your heart and in the sight of your eyes, but know that for all these Elohim brings you into right-ruling.

10 Therefore remove vexation from your heart and put away evil from your flesh, for youth and dawn of life are futility.

12 remember also your Creator in the days of your youth, before the evil days come and the years draw near when you say, “I have no pleasure in them”:

2 Before the sun and the light, the moon and the stars, are darkened and the clouds return after the rain;

3 in the day when the guards of the house tremble and the strong men shall bow down; when the grinders shall cease because they are few and those that look through the windows shall become dim;

4 and the doors shall be shut in the streets and the sound of grinding is low; and one rises up at the sound of a bird and all the daughters of song are bowed down;

5 furthermore, they are afraid of what is high and of low places in the way; and the almond tree blossoms and the grasshopper becomes a burden and
desire perishes. For man is going to his everlasting home and the mourners shall go about the streets.

6Remember Him before the silver cord is loosed, or the golden bowl is broken, or the jar shattered at the fountain, or the wheel broken at the well,

7and the dust returns to the earth as it was and the spirit returns to Elohim who gave it.

8“Futility! Futility!” said the Qoheleth, “All is futile.”

9And besides being wise, Qoheleth also taught the people knowledge and he listened and sought out – set in order many proverbs.

10Qoheleth sought to find out words of delight and words of truth, rightly written.

11The words of the wise are like goads and as nails driven by the masters of collections – they were given by one Shepherd.

12And besides these, my son, be warned – the making of many books has no end and much study is a wearying of the flesh.

13Let us hear the conclusion of the entire matter: Fear Elohim and guard His commands, for this applies to all mankind!

14For Elohim shall bring every work into right-ruling, including all that is hidden, whether good or whether evil.
And it came to be in the days of Ahashwērosh – he is the Ahashwērosh who reigned from India to Kush, a hundred and twenty-seven provinces – 2in those days, when Sovereign Ahashwērosh sat on the throne of his reign, which was in the citadel of Shushan, 3that in the third year of his reign he made a feast for all his officials and servants. The power of Persia and Media, the nobles and the princes of the provinces were before him, 4when he showed the riches of his esteemed reign and the splendour of his excellent greatness for many days, a hundred and eighty days. 5And when these days were completed, the sovereign made a feast lasting seven days for all the people who were present in the citadel of Shushan, from great to small, in the courtyard of the garden of the sovereign’s palace. 6White and blue tapestries were fastened with cords of fine linen and purple on silver rods and marble columns – the couches were of gold and silver on a mosaic pavement of porphyry, marble, mother-of-pearl and black marble. 7And they served drinks in golden vessels, the vessels being different from one another, with much royal wine, according to the hand of the sovereign. 8And drinking was according to the law, no one was compelled, for so the sovereign had ordered all the officers of his house, that they should do according to each one’s pleasure. 9Sovereigness Vashti also made a feast for the women in the royal palace which Sovereign Ahashwērosh owned. 10On the seventh day, when the heart of the sovereign was glad with wine, he ordered Mehuman, Biztha, Harbona, Bigtha and Abagtha, Zethar and Karkas, the seven eunuchs who were in attendance in the presence of Sovereign Ahashwērosh, 11to bring Sovereigness Vashti before the sovereign, with her royal crown, in order to show her loveliness to the people and the officials, for she was lovely to look upon. 12But Sovereigness Vashti refused to come at the sovereign’s command brought by his eunuchs. And the sovereign was very wroth and his rage burned within him. 13So the sovereign said to the wise men who understood the times (for in this way the sovereign’s matter came before all who knew law and right-ruling, 14and who were close to him: Karshena, Shethar, Admatha, Tarshish, Meres, Marsena, Memukan, the seven princes of Persia and Media, who saw the sovereign’s face, who sat first in the reign): 15“According to law, what is to be done to Sovereigness Vashti, because she did not perform the command of Sovereign Ahashwērosh, through the eunuchs?” 16And Memukan answered before the sovereign and the princes, “Sovereigness Vashti has misbehaved not only toward the sovereign, but also toward all the princes and all the people who are in all the provinces of Sovereign Ahashwērosh. 17“For the matter of the sovereigness shall go forth to all women, to make their husbands despised in their eyes, when they say, ‘Sovereign Ahashwērosh commanded Sovereigness Vashti to be brought in before him, but she did not come.’” 18“And this day the princesses of Persia and Media shall say to all the sovereign’s officials that they have heard of the matter of the sovereigness – with plenty of scorn and wrath.
2 After these events, when the wrath of Sovereign Ahashwêrôsh had ceased, he remembered Vashti, what she had done and what had been decreed against her.

2Then the sovereign’s servants who attended him said, “Let lovely young maidens be sought for the sovereign, and let the sovereign appoint officers in all the provinces of his reign and let them gather all the lovely young maidens to the citadel of Shushan, into the women’s quarters, under the hand of Hêgäi the sovereign’s eunuch, guardian of the women, to give their preparations.

4And let the young woman who pleases the sovereign be sovereign instead of Vashti.” And the word pleased the sovereign and he did so.

5In the citadel of Shushan there was a certain man, a Yehudite whose name was Mordekai son of Ya’ir, son of Shim’i, son of Qish, a Binyamite,

6who had been exiled from Yerushalayim with the captives who had been exiled with Yeḵonyah sovereign of Yahuḏah, whom Nebukadnetstsar the sovereign of Babel had exiled.

7And it came to be that he was raising Hadassah, that is Estêr, his uncle’s daughter, for she had neither father nor mother. The young woman was lovely and of good appearance. And when her father and mother died, Mordekai took her as his own daughter.

8And it came to be, when the sovereign’s command and decree were heard and when many young women were gathered at the citadel of Shushan, into the hand of Hêgäi, that Estêr, too, was taken to the sovereign’s palace, into the hand of Hêgäi, guardian of the women.

9And the young woman pleased him and she received kindness from him. So he hastened to give her preparations and her seven choice female servants from the sovereign’s palace. And he moved her and her female servants to the best place in the house of the women.

10Estêr had not made known her people or her relatives, for Mordekai had commanded her not to make it known.

11And every day Mordekai walked about in front of the courtyard of the women’s quarters, to learn of Estêr’s welfare and what is done to her.

12Now when the turn of each young woman came to go in to Sovereign Ahashwêrôsh after she had completed twelve months according to the regulations for the women – for the days of their preparation were completed as follows: six months with oil of myrrh and six months with perfumes and with the preparations of women –

13thus prepared, the young woman went to the sovereign and whatever she asked for was given to take with her from the house of the women to the sovereign’s palace.

14In the evening she went in and in the morning she returned to the second house of the women, into the hand of Sha’ashgaz, the sovereign’s eunuch, guardian of the concubines. She would not come in to the sovereign again
unless the sovereign delighted in her and called for her by name.

15 And when the turn came for Estēr, the daughter of Abihayil the uncle of Mordekai, who had taken her as his daughter, to come in to the sovereign, she sought no matter but what Hēgāi the sovereign’s eunuch, guardian of the women, advised. And Estēr found favour in the eyes of all who saw her.

16 And Estēr was taken to Sovereign Aḥashwērōsh, into his royal palace, in the tenth month, which is the month of Tēbēth, in the seventh year of his reign.

17 And the sovereign loved Estēr more than all the women and she found favour and kindness in his eyes more than all the maidens. And he set the royal crown upon her head and made her sovereignty instead of Vashti.

18 And the sovereign made a great feast, the Feast of Estēr, for all his officials and servants. And he proclaimed a release in the provinces and gave gifts according to the means of a sovereign.

19 And when maidens were assembled a second time, Mordekai sat within the sovereign’s gate.

20 Estēr had not made known her relatives and her people yet, as Mordekai commanded her, for Estēr obeyed the command of Mordekai as when she was being raised by him.

21 In those days, while Mordekai sat within the sovereign’s gate, two of the sovereign’s eunuchs, Bīghan and Teresh, doorkeepers, were wroth and sought to lay hands on Sovereign Aḥashwērōsh.

22 And the matter became known to Mordekai, who informed Sovereignness Estēr and Estēr spoke to the sovereign in Mordekai’s name.

23 And when the matter was searched into, it was confirmed and both were impaled on a stake. And it was written in the book of the annals in the presence of the sovereign.

After these events Sovereign Aḥashwērōsh promoted Haman, son of Hammēdātha the Aḡāḡite and exalted him and seated him higher than all the princes with him.

2 And all the sovereign’s servants who were in the sovereign’s gate bowed and did obeisance to Haman, for so the sovereign had commanded concerning him. But Mordekai would not bow or do obeisance.

3 And the sovereign’s servants who were in the sovereign’s gate said to Mordekai, “Why do you disobey the sovereign’s command?”

4 And it came to be, when they spoke to him daily and he would not listen to them, that they told Haman, to see whether the words of Mordekai would stand — for he had told them that he was a Yehudite.

5 And when Haman saw that Mordekai did not bow or do obeisance, Haman was filled with wrath.

6 But it was despicable in his eyes to lay hands on Mordekai alone, for they had informed him of the people of Mordekai. Therefore Haman sought to destroy all the Yahudim who were throughout all the reign of Aḥashwērōsh, the people of Mordekai.

7 In the first month, which is the month of Nisan, in the twelfth year of Sovereign Aḥashwērōsh, someone cast Pur — that is, the lot — before Haman from day to day and from month to month, until it fell on the twelfth month, which is the month of Adar.

8 Haman then told Sovereign Aḥashwērōsh, “There is a certain people scattered and dispersed among the people in all the provinces of your reign, whose laws are different from all people and they do not do the sovereign’s laws. Therefore it is not in the sovereign’s interest to let them remain.

9 “If it pleases the sovereign, let a decree be written to destroy them and let me pay ten thousand talents of silver into the hands of those who do the work, to bring it into the sovereign’s treasuries.”
And the sovereign took his signet ring from his hand and gave it to Haman, son of Hammedatha the Agagite, the enemy of the Yahudim.

And the sovereign said to Haman, “The silver and the people are given to you, to do with them as seems good to you.”

And the sovereign’s scribes were called on the thirteenth day of the first month and a decree was written according to all that Haman commanded – to the viceroys of the sovereign and to the governors who were over each province and to the officials of all people, to every province according to its writing, and to every people in their language. It was written in the name of Sovereign Ahashwêros and sealed with the sovereign’s signet ring.

And the letters were sent by the runners into all the sovereign’s provinces, to cut off, to slay and to destroy all the Yahudim, both young and old, little children and women, in one day, on the thirteenth day of the twelfth month, which is the month of Aḏar and to plunder their possessions.

And he gave him a copy of the written decree to destroy them, which was given at Shushan, to show it to Estêr and explain it to her and to command her to go in to the sovereign to make supplication to him and plead before him for her people.

And Hathak came and told Estêr the words of Mordekai.

And Estêr spoke to Hathak and gave him a command for Mordekai,

“All the sovereign’s servants and the people of the sovereign’s provinces know that any man or woman who goes into the inner court to the sovereign, who has not been called, he has but one law: to be put to death, except the one to whom the sovereign holds out the golden sceptre, who then shall live. But I have not been called to come in to the sovereign these thirty days.”

And they declared to Mordekai the words of Estêr.

And Mordekai commanded them to answer Estêr, “Do not think within yourself to escape in the sovereign’s palace any more than all the other Yahudim.

“For if you keep entirely silent at this time, relief and deliverance shall arise for the Yahudim from another
place, while you and your father’s house perish. And who knows whether you have come to the reign for such a time as this?"

15 And Estĕr commanded to reply to Mordeḵai,

16 "Go, gather all the Yahudim who are present in Shushan and fast for me and do not eat or drink for three days, night or day. I too and my young women shall fast in the same way, then I shall go to the sovereign, which is against the law. And if I shall perish, I shall perish!"

17 Mordeḵai then went away and did according to all that Estĕr commanded him.

5 And it came to be on the third day that Estĕr put on royal apparel and stood in the inner court of the sovereign’s palace, in front of the sovereign’s house, while the sovereign sat on his royal throne in the royal house, opposite the entrance of the house.

2 And it came to be, when the sovereign saw Sovereigness Estĕr standing in the court, that she found favour in his eyes and the sovereign held out to Estĕr the golden sceptre which was in his hand. And Estĕr went near and touched the top of the sceptre.

3 And the sovereign said to her, "What is it, Sovereigness Estĕr and what is your request? Up to half my reign and it is given to you!"  

4 And Estĕr answered, "If it pleases the sovereign, let the sovereign and Haman come today to the feast which I have prepared for him."

5 And the sovereign said, "Get Haman at once, to do as Estĕr has said." Then the sovereign and Haman went to the feast which Estĕr had prepared.

6 And the sovereign said to Estĕr at the feast of wine, "What is your petition? And it is given you. And what is your request? Up to half my reign and it is done!"

7 And Estĕr answered and said, "My petition and request is this:  

8 "If I have found favour in the eyes of the sovereign and if it pleases the sovereign to give my petition and perform my request, then let the sovereign and Haman come to the feast which I make for them and tomorrow I shall do according to the word of the sovereign."

9 And Haman went out that day rejoicing and with a glad heart. But when Haman saw Mordeḵai in the sovereign’s gate and that he did not stand or tremble before him, he was filled with wrath against Mordeḵai.

10 But Haman held himself in and came to his house and he sent and called for his friends and Zeresh his wife.

11 And Haman recounted to them the esteem of his wealth and his many sons and all in which the sovereign had promoted him and how he had exalted him above the officials and servants of the sovereign.

12 And Haman said, “Besides, Estĕr the sovereigness let no one but me come in with the sovereign to the feast which she prepared. And tomorrow too I am invited by her, along with the sovereign.

13 "But all this does not suit me, as long as I see Mordeḵai the Yehuḏite sitting at the sovereign’s gate.”

14 So his wife Zeresh and all his friends said to him, “Let a stake be made, fifty cubits high and in the morning speak to the sovereign that Mordeḵai be impaled on it. And go with the sovereign to the feast, rejoicing.” And the word pleased Haman and he had the stake made.
been done in value or in greatness to Mordecai for this?” And the sovereign’s servants who attended him said, “Naught has been done for him.”

4 And the sovereign said, “Who is in the court?” Now Haman had come into the outer court of the sovereign’s palace to speak to the sovereign to impale Mordecai on the stake that he had prepared for him.

5 And the sovereign’s servants said to him, “Look, Haman is standing in the court.” And the sovereign said, “Let him come in.”

6 And when Haman came in, the sovereign asked him, “What is to be done for the man whom the sovereign delights to value?” Now Haman thought in his heart, “Whom would the sovereign delight to value more than me?”

7 And Haman answered the sovereign, “For the man whom the sovereign delights to value,

8 let a royal robe be brought which the sovereign has worn and a horse on which the sovereign has ridden, one with a royal crest placed on its head.

9 And let this robe and horse be given into the hand of one of the sovereign’s most noble princes. Let them dress the man whom the sovereign delights to value. And make him ride on horseback through the city square and proclaim before him, ‘Thus it is done to the man whom the sovereign delights to value!’ ”

10 And the sovereign said to Haman, “Hurry, take the robe and the horse, as you have spoken and do so for Mordecai the Yehudite who sits in the sovereign’s gate. Let no word fail of all that you have spoken.”

11 And Haman took the robe and horse and robed Mordecai and led him on horseback through the city square and proclaimed before him, “Thus it is done to the man the sovereign delights to value.”

12 Then Mordecai went back to the sovereign’s gate. But Haman hurried to his house, mourning and with covered head.

13 And when Haman related to his wife Zeres and all his friends all that had befallen him, his wise men and his wife Zeres said to him, “If Mordecai, before whom you have begun to fall, is from the seed of the Yahuḏim, you are not going to prevail against him but certainly fall before him.”

14 While they were still speaking with him, the sovereign’s eunuchs came and hurried to bring Haman to the feast which Estėr had prepared.

7 And the sovereign and Haman came in, to drink with Sovereigness Estėr.

2 And again on the second day, at the feast of wine, the sovereign said to Estėr, “What is your petition, Sovereigness Estėr? And it is given to you. And what is your request? Up to half my reign and it is done!”

3 And Sovereigness Estėr answered and said, “If I have found favour in your eyes, O sovereign and if it pleases the sovereign, let my life be given me at my petition and my people at my request.

4 For we have been sold, my people and I, to be cut off, to be slain and to be destroyed. And if we had been sold as male and female slaves, I would have kept silent, although the adversary could not make up for the sovereign’s loss.”

5 Then Sovereign Aḥashwėrosh asked Sovereigness Estėr, “Who is he and where is he, whose heart is set to do so?”

6 And Estėr said, “The adversary and enemy is this evil Haman!” Then Haman was afraid before the sovereign and sovereignty.

7 And the sovereign, arising in his wrath from the feast of wine, went into the palace garden. And Haman remained before Sovereigness Estėr, pleading for his life, for he saw that evil had been decided against him by the sovereign.

8 And when the sovereign returned from the palace garden to the place of the feast of wine, Haman was falling on the couch where Estėr was. Then
the sovereign said, “Also to ravish the sovereignty while I am in the house?” As the word left the sovereign’s mouth, they covered Haman’s face.

9And Harbonah, one of the eunuchs, said to the sovereign, “Also, see the stake, fifty cubits high, which Haman made for Mordecai, who spoke good on behalf of the sovereign, is standing at the house of Haman.” And the sovereign said, “Impale him on it!”

10And they impaled Haman on the stake that he had prepared for Mordecai and the sovereign’s wrath abated.

8On that day Sovereign Ahashwêrôsh gave to Sovereignness Estêr the house of Haman, the adversary of the Yahudim. And Mordecai came before the sovereign, for Estêr had explained what he was to her.

2And the sovereign took off his signet ring, which he had taken from Haman and gave it to Mordecai. And Estêr appointed Mordecai over the house of Haman.

3And Estêr spoke to the sovereign again and fell down at his feet and begged him with tears to put an end to the evil of Haman the Aqagite and his plot which he had plotted against the Yahudim.

4And the sovereign held out the golden sceptre toward Estêr. And Estêr arose and stood before the sovereign, and said, “If it pleases the sovereign, and if I have found favour in his sight and the matter is right before the sovereign and I am pleasing in his eyes, let it be written to bring back the letters, the plot by Haman, son of Hammedatha the Aqagite, which he wrote to destroy the Yahudim who are in all the sovereign’s provinces.

5“For how could I bear to see the evil coming to my people? Or how could I bear to see the destruction of my relatives?”

7And Sovereign Ahashwêrôsh said to Sovereignness Estêr and Mordecai the Yahudi, “Look, I have given Estêr the house of Haman and they have impaled him on the stake because he laid his hand on the Yahudi.

8“Now you write on behalf of the Yahudim, as it pleases you, in the sovereign’s name and seal it with the sovereign’s signet ring. For a letter which is written in the sovereign’s name and sealed with the sovereign’s signet ring no one turns back.”

9So the sovereign’s scribes were called at that time, in the third month, which is the month of Siwan, on the twenty-third day. And it was written, according to all that Mordecai commanded to the Yahudim and to the viceroy and the governors and the princes of the provinces from India to Kush, a hundred and twentyseven provinces, to every province in its own writing, to every people in their own language and to the Yahudim in their own writing and in their own language.

10And he wrote in the name of Sovereign Ahashwêrôsh and sealed it with the sovereign’s signet ring and sent letters by runners on horseback, riding on royal horses bred from speedy mares:

11That the sovereign has granted to the Yahudim who were in every city to be assembled and stand for their lives – to cut off, to slay and to destroy all the power of the people or province that would distress them, little children and women and to plunder their possessions,

12on one day in all the provinces of Sovereign Ahashwêrôsh, on the thirteenth day of the twelfth month, which is the month of Adar.

13The copy of the writing to be made law in every province was announced to all the peoples, so that the Yahudim would be ready on that day to be avenged on their enemies.

14The runners, riding on royal horses, went out, hastened and pressed on by the sovereign’s command. And the decree was given out in the citadel of Shushan.

15And Mordecai went out from the presence of the sovereign wearing royal
garments of blue and white, with a great crown of gold and a garment of fine linen and purple. And the city of Shushan rejoiced and was glad.

16 For the Yahuḏim there was light and gladness and joy and value.

17 And in every province and in every city where the sovereign’s command and decree came, the Yahuḏim had joy and gladness, a feast and a good day. And many of the people of the land were becoming Yahuḏim, for the fear of the Yahuḏim had fallen upon them.

9 And in the twelfth month, that is, the month of Adar, on the thirteenth day, when the sovereign’s command and his decree came to be done, on the day that the enemies of the Yahuḏim had waited to overpower them, it turned around, so that the Yahuḏim overpowered those who hated them.

2 The Yahuḏim assembled in their cities, throughout all the provinces of Sovereign Ahashwērōsh to lay hands on those who sought their evil. And no one stood against them, because fear of them fell upon all people.

3 And all the officials of the provinces and the viceroy and the governors and all those doing the sovereign’s work, helped the Yahuḏim, because the fear of Mordekai fell upon them.

4 For Mordekai was great in the palace of the sovereign and his report spread into all the provinces, for this man Mordekai became greater and greater.

5 And the Yahuḏim smote all their enemies with the stroke of the sword, with slaughter and destruction and did what they pleased to those who hated them.

6 And in the citadel of Shushan the Yahuḏim slew and destroyed five hundred men.

7 And they slew Parshandatha, Dalphon and Aspatha,

8 Poratha, Adalya and Aridatha,

9 Parmashta, Arisai, Aridai and Wayezatha,

10 the ten sons of Haman son of Hammeḏatha, the enemy of the Yahuḏim. But they did not lay a hand on the plunder.

11 On that day the number of those who were slain in the citadel of Shushan came before the sovereign.

12 And the sovereign said to Sovereigness Estēr, “The Yahuḏim have slain and destroyed five hundred men in the citadel of Shushan and the ten sons of Haman. What have they done in the rest of the sovereign’s provinces? And what is your petition? And it is given to you. And what is your further request? And it is done.”

13 And Estēr said, “If it pleases the sovereign, let it be given to the Yahuḏim who are in Shushan to do again tomorrow according to today’s decree and let Haman’s ten sons be impaled on the stake.”

14 And the sovereign commanded this to be done. And the decree was given in Shushan and they impaled Haman’s ten sons.

15 And the Yahuḏim who were in Shushan also assembled on the fourteenth day of the month Adar and they slew three hundred men at Shushan. But they did not lay a hand on the plunder.

16 And the rest of the Yahuḏim in the sovereign’s provinces assembled and stood for their lives and to get rest from their enemies and to slay seventy-five thousand of their enemies. But they did not lay a hand on the plunder.

17 That was on the thirteenth day of the month Adar and on the fourteenth day of the month they rested and made it a day of feasting and gladness.

18 But the Yahuḏim who were at Shushan assembled on the thirteenth day, as well as on the fourteenth day. And on the fifteenth day of the month they rested and made it a day of feasting and gladness.

19 Therefore the Yahuḏim of the villages who dwelt in the unwalled towns were making the fourteenth day of the month of Adar a good day of gladness and
feasting and for sending portions to one another.

20 And Mordechai wrote these matters and sent letters to all the Yahuḏim who were in all the provinces of Sovereign Aḥashwĕrosh, both near and far, to establish among them, to observe the fourteenth and fifteenth days of the month of Adar, yearly,

21 as the days on which the Yahuḏim had rest from their enemies, as the month which was turned from sorrow to joy for them and from mourning to a good day, that they should make them days of feasting and joy, of sending portions to one another and gifts to the poor.

22 And the Yahuḏim undertook to do as they had begun and as Mordechai had written to them,

23 because Haman, son of Hammedatha the Aḡaṭite, the adversary of all the Yahuḏim, had plotted against the Yahuḏim to destroy them and had cast Pur – that is, the lot – to crush them and to destroy them.

24 But when she came before the sovereign, he commanded by letter that his evil plot which Haman had plotted against the Yahuḏim should return on his own head and that he and his sons should be impaled on the stake.

25 Therefore they called these days Purim, after the name Pur. Therefore, because of all the words of this letter, what they had seen concerning this matter and what had come upon them,

26 the Yahuḏim established and imposed it upon themselves and upon their seed and all who should join them, that without fail they should observe these two days every year, according to their writing and at their appointed time,

27 and that these days should be remembered and observed throughout every generation, every clan, every province and every city and that these days of Purim should not fail from among the Yahuḏim and that the remembrance of them should not cease from their seed.

28 And Sovereigness Estĕr, the daughter of Abiḥayil, with Mordechai the Yahuḏi, wrote with all authority to confirm this second letter about Purim.

29 And Mordechai sent letters to all the Yahuḏim, to the hundred and twenty-seven provinces of the reign of Aḥashwĕrosh, words of peace and truth,

30 to establish these days of Purim at their appointed times, as Mordechai the Yehudite and Sovereigness Estĕr had established for them and as they had established for themselves and their seed concerning matters of their fastings and lamenting.

31 And the decree of Estĕr established these matters of Purim and it was written in the book.

10 And Sovereign Aḥashwĕrosh laid compulsory labour on the land and the islands of the sea.

2 And all the acts of his power and his might and the exact account of the greatness of Mordechai, with which the sovereign made him great, are they not written in the book of the annals of the sovereigns of Media and Persia?

3 For Mordechai the Yahuḏi was second to Sovereign Aḥashwĕrosh and great among the Yahuḏim and pleasing to his many brothers, seeking the good of his people and speaking peace to all his seed.

In the Book of Ester, Yahuah’s souvereign reign is assumed at every point. He directs and controls all the seemingly insignificant coincidences resulting in the deliverance of the Yahuḏim.
1 And in the first year of Koresh sovereign of Persia, that the Word of 
Ayal by the mouth of Yirmeyah might be accomplished, Ayal stirred up the spirit of Koresh sovereign of Persia, to proclaim throughout all his reign and also in writing, saying,

2 Thus said Koresh sovereign of Persia, ‘Ayal Elohim of the heavens has given me all the reigns of the earth. And He has commanded me to build Him a house in Yerushalayim which is in Yahuḏah.

3 Who is among you of all His people? His Elohim be with Him! And let him go up to Yerushalayim, which is in Yahuḏah and build the House of Elohim which is in Yerushalayim.

4 And whoever is left from all the places where he sojourns, let the men of his place help him with silver and gold, with goods and livestock, besides the voluntary offerings for the House of Elohim which is in Yerushalayim.

5 And the heads of the fathers’ houses of Yahuḏah and Binyamin and the priests and the Lĕwites, with all those whose spirits Elohim had stirred, rose up to go up and build the House of Ayal which is in Yerushalayim.

6 And all those round about them strengthened their hands with objects of silver and gold, with goods and livestock and with valubles, besides all that was voluntarily offered.

7 And Sovereign Koresh brought out the utensils of the House of Ayal, which Nebuḵadneṣṭsur had taken from Yerushalayim and put in the house of his mighty ones,

8 and Koresh sovereign of Persia brought them out by the hand of Mithreḏath the treasurer and counted them out to Shĕšḥbatstsar the leader of Yahuḏah.

9 And this was their number: thirty gold dishes, one thousand silver dishes, twenty nine knives,

10 thirty gold basins, next, four hundred and ten silver basins, one thousand other utensils.

11 All the utensils of gold and silver were five thousand four hundred. Shĕšḥbatstsar took all of them with the exiles who were brought from Babel to Yerushalayim.

2 And these are the sons of the province who came back from the captivity of the exiles, whom Nebuḵadneṣṭsur the sovereign of Babel had exiled to Babel and who returned to Yerushalayim and Yahuḏah, each to his own city,

2 who came with Zerubbabel: Yĕshua, Neḥemyah, Serayah, Reḥum, Ba’anah. The number of the men of the people of Yisra’ĕl:

3 sons of Parosh, two thousand one hundred and seventy-two;

4 sons of Shephatyah, three hundred and seventy-two;

5 sons of Araḥ, seven hundred and seventy-five;

6 sons of Paḥath-Mo’aḇ of the sons of Yĕshua and Yo’aḇ, two thousand eight hundred and twelve;

7 sons of Řyĕl, one thousand two hundred and fifty-four;

8 sons of Zattu, nine hundred and forty-five;

9 sons of Zakkai, seven hundred and sixty;

10 sons of Bani, six hundred and forty-two;

11 sons of Bĕbai, six hundred and twenty-three;

12 sons of Azgaḏ, one thousand two
hundred and twenty-two;
13 sons of Adoniqam, six hundred and sixty-six;
14 sons of Bigvai, two thousand and fifty-six;
15 sons of Adin, four hundred and fifty-four;
16 sons of Atir of Hizqiyah, ninety-eight;
17 sons of Betsai, three hundred and twenty-three;
18 sons of Yorah, one hundred and twelve;
19 sons of Hasum, two hundred and twenty-three;
20 sons of Gibbar, ninety-five;
21 men of Netophah, fifty-six;
22 men of Anathoth, one hundred and twenty-eight;
23 sons of Azmaweth, forty-two;
24 sons of Qiryath Arim, Kephirah and Be’eroth, seven hundred and forty-three;
25 sons of Ramah and Gebara, six hundred and twenty-one;
26 sons of Mismas, one hundred and twenty-two;
27 sons of Yehoshua, of the house of Yeshua, nine hundred and seventy-three;
28 sons of Immir, one thousand and fifty-six;
29 sons of Yeriho, three hundred and forty-five;
30 sons of Sena’ah, three thousand six hundred and thirty.
31 The priests: sons of Yedayah, of the house of Yeshua, nine hundred and seventy-three;
32 sons of Immër, one thousand and fifty-two;
33 sons of Pashhur, one thousand two hundred and forty-seven;
34 sons of Harim, one thousand and seventeen.
35 The Lévites: sons of Yeshua and Qadm’él, of the sons of Hodayyah, seventy-four.
36 The singers: sons of Asaph, one hundred and twenty-eight.
37 Sons of the gatekeepers: sons of Shallum, sons of Atir, sons of Talmon, sons of Aqqub, sons of Hatita, sons of Shobai, one hundred and thirty-nine in all.
38 The Nethinim: sons of Tsiha, sons of Hasupha, sons of Tabba’oth,
39 sons of Qeros, sons of Siaha, sons of Padon,
40 sons of Lebanon, sons of Hagabah, sons of Aqqub,
41 sons of Hagab, sons of Shamlai, sons of Hanan,
42 sons of Giddel, sons of Ga’har, sons of Re’ayah,
43 sons of Retsin, sons of Neqoda, sons of Gazzam,
44 sons of Uzza, sons of Pascha, sons of Bessai,
45 sons of Asnah, sons of Me’unim, sons of Nephusim,
46 sons of Baqueq, sons of Haqupha, sons of Harur,
47 sons of Batshloth, sons of Mechiqa, sons of Harsha,
48 sons of Barqos, sons of Sisera, sons of Temah,
49 sons of Netsiyah, sons of Hatipha.
50 Sons of Shelomoh’s servants: sons of Sotai, sons of Sophereth, sons of Peru’dah,
51 sons of Yala’ala, sons of Darqon, sons of Giddel,
52 sons of Shephatyah, sons of Hattil, sons of Pokhereth of Tsebayim, sons of Ami.
53 All the Nethinim and the children of Shelomoh’s servants were three hundred and ninety-two.
54 And these were those who came up from Tel Melah, Tel Harsha, Kerub, Addan, Immër; but they were unable to show their father’s house and their seed, whether they were of Yisra’el:
55 sons of Delayah, sons of Tobiyah,
sons of Neqoḏa, six hundred and fifty-two;
61and of the sons of the priests: sons of Habayah, sons of Qots, sons of Barzillai, who took a wife of the daughters of Barzillai the Gil'aḏite and was called by their name.
62These sought their register among those who were counted by genealogy, but they were not found, so they were barred from the priesthood as defiled.
63And the governor said to them that they should not eat of the most set-apart gifts until there stood up a priest with the Urim and Tummim.
64The entire assembly was forty-two thousand three hundred and sixty,
65besides their male and female servants – these were seven thousand three hundred and thirty-seven. They also had two hundred men and women singers.
66Their horses were seven hundred and thirty-six, their mules two hundred and forty-five,
67their camels four hundred and thirty-five, donkeys six thousand seven hundred and twenty.
68And some of the heads of the fathers’ houses, when they came to the House of ayal which is in Yerushalayim, offered voluntarily for the House of Elohim, to establish it in its place.
69They gave according to their ability to the treasury for the work sixty-one thousand gold drachmas and five thousand minas of silver and one hundred priestly garments.
70And the priests and the Lĕwites and some of the people and the singers and the gatekeepers and the Nethinim, dwelt in their cities and all Yisra’ĕl in their cities.

3 Now when the seventh month came and the children of Yisra’ĕl were in the cities, the people gathered as one man to Yerushalayim.
2And Yĕshua son of Yotsadaq and his brothers the priests and Zerubbabĕl son of She’alti’ĕl and his brothers, arose and built the altar of the Elohim of Yisra’ĕl, to offer burnt offerings on it, as it is written in the Torah of Mosheh, the man of Elohim.
3So they set the altar on its stands, being afraid of the peoples of the lands. And they offered burnt offerings on it to HWHY, both the morning and evening burnt offerings.
4And they performed the Festival of Booths, as it is written and the daily burnt offerings by number, according to the right-ruling for each day,
5and afterward the continual burnt offering and those for New Moons and for all the appointed times of ayal that were set-apart, also for everyone who volunteered a voluntary offering to ayal.
6From the first day of the seventh month they began to offer burnt offerings to HWHY. But the foundation of the Hĕḵal of HWHY had not been laid.
7And they gave silver to the stonemasons and the carpenters and food and drink and oil to the people of Ṭsiḏon and Ṭسور to bring cedar logs from Lebanon to the sea at Yapho, according to the permission which they had from Koresh sovereign of Persia.
8And in the second month of the second year of their coming to the House of Elohim, to Yerushalayim, Zerubbaḇel son of She’alti’ĕl and Yĕshua son of Yotsadaq and the rest of their brothers the priests and the Lĕwites and all those who had come out of the captivity to Yerushalayim, began and they appointed the Lĕwites from twenty years old and above to oversee the work of the House of ayal.
9And Yĕshua stood up, his sons and his brothers, Qadmī’ĕl with his sons, the sons of Yahuḏah together, to oversee those working on the House of Elohim: the sons of Ḥĕnadaḏ with their sons and their brothers the Lĕwites.
10And when the builders laid the foundation of the Hĕḵal of ayal, they
appointed the priests in their robes, with trumpets and the Lévites, the sons of Asaph, with cymbals, to praise 

ayāz, after the order of Dawi sovereign of Yisra’ēl.

11And they responded by praising and giving thanks to ayāz, “For He is good, for His kindness towards Yisra’ēl is forever.” And all the people shouted with a great shout, when they praised 

ayāz, because the foundation of the House of ayāz was laid.

12And many of the priests and Lévites and heads of the fathers’ houses, the old men who had seen the first House, wept with a loud voice when the foundation of this House was laid before their eyes and many shouted aloud for joy,

13and the people could not distinguish the noise of the shout of joy from the noise of the weeping of the people, for the people shouted with a loud shout and the sound was heard far away.

4 And when the adversaries of Yahudah and Binyamin heard that the sons of the exile were building the Hēkal of ayāz Elohim of Yisra’ēl,

2they came to Zerubbabel and the heads of the fathers’ houses and said to them, “Let us build with you, for we seek your Elohim as you do. And we have slaughtered to Him since the days of Esarhaddon sovereign of Ashshur, who brought us here.”

3But Zerubbabel and Yēshua and the rest of the heads of the fathers’ houses of Yisra’ēl said to them, “It is not for you and for us to build a house for our Elohim, but we alone build to ayāz Elohim of Yisra’ēl, as Sovereign Koresh the sovereign of Persia has commanded us.”

4And it came to be that the people of the land were weakening the hands of the people of Yahudah and troubling them in their building,

5and hiring counsellors against them to thwart their plans all the days of Koresh sovereign of Persia, even until the reign of Dareyawesh sovereign of Persia.

6And in the reign of Ahashwērosh, in the beginning of his reign, they wrote an accusation against the inhabitants of Yahudah and Yerushalayim.

7And in the days of Artahshashta, Bishlam, Mithredath, Tabē’ēl and the rest of their companions wrote to Artahshashta sovereign of Persia. And the letter was written in Aramaic and translated from Aramaic.

8Rehum the governor and Shimshai the scribe wrote a letter against Yerushalayim to Sovereign Artahshashta, thus:

9Rehum the governor and Shimshai the scribe and the rest of their companions – the judges and the emissaries, the consuls, the officials, the people of Ereḵ and of Babel and of Shushan, the Dehawites, the Ėy lamites,

10and the rest of the nations whom the great and noble Osnapper took into exile and settled in the cities of Shomeron and the rest beyond the River. And now,

11this is a copy of the letter that they sent him, to Sovereign Artahshashta from your servants the men beyond the River.

12And now, let it be known to the sovereign that the Yahudim who came up from you have come to us at Yerushalayim and are building the rebellious and evil city and are completing its walls and repairing the foundations.

13Now let it now be known to the sovereign that, if this city is built and the walls completed, they are not going to pay tax, excise, or toll and cause the revenue of the sovereign to suffer loss.

14Now, because we have eaten salt from the palace, it was not fitting for us to see the sovereign’s shame. Therefore we have sent and informed the sovereign,

15so that search be made in the book of the records of your fathers and you find in the book of the records and know, that this city is a rebellious city and causing loss to sovereigns and provinces.
And revolt was stirred up in it since days of old, for which cause this city was destroyed.

At that time Tattenai the governor beyond the River and Shethar-Bozenai and their companions came to them and said this to them, “Who has made you a decree to build this House and to complete this wall?”

Then we told them what the names were of the men who were building this building.

And the eye of their Elah was upon the elders of the Yahuḏim, so that they could not make them cease until the matter went to Dareyawesh. And then they sent back a letter concerning this.

This is a copy of the letter that Tattenai, governor beyond the River, had sent and Shethar-Bozenai and his companions the officials beyond the River, to Dareyawesh the sovereign.

They sent a letter to him and this was written in it: To Dareyawesh the sovereign: All peace.

Let it be known to the sovereign that we went into the province of Yahuḏah, to the House of the great Elah, which is being built with heavy stones and timber is being laid in the walls. And this work goes on speedily and is blessed in their hands.

Then we asked those elders, saying this to them, “Who made you a decree to build this House and to complete these walls?”

And I made the decree and a search has been made and it was found that this city in days of old has lifted up itself against sovereigns and that rebellion and revolt have been made in it.

And mighty sovereigns have been over Yerushalayim, who have ruled over all beyond the River. And tax, excise and toll were paid to them.

Now, make a decree to make these men cease and that this city be not built until the command is given by me.

And beware of negligence to do this. Why should damage increase to the hurt of the sovereigns?

Now when the copy of the letter of Sovereign Artaḥshashta was read before Rehum and Shimshai the scribe and their companions, they went up in a hurry to Yerushalayim against the Yahudim and made them cease by might and power.

Then the work of the House of Elah which is at Yerushalayim ceased and it ceased until the second year of the reign of Dareyawesh sovereign of Persia.

Then the prophets, Haggai the prophet and Zeḵaryah son of Iddo, prophesied to the Yahudim who were in Yahudah and Yerushalayim, in the Name of the Elah of Yisra’el upon them.

Then Zerubbabel son of She’alti’el and Yĕshua son of Yotsaḏaq rose up and began to build the House of Elah which is in Yerushalayim. And the prophets of Elah were with them, helping them.

5 Then the prophets, Haggai the prophet and Zeḵaryah son of Iddo, prophesied to the Yahudim who were in Yahudah and Yerushalayim, in the Name of the Elah of Yisra’el upon them.

2Then Zerubbabel son of She’alti’el and Yĕshua son of Yotsaḏaq rose up and began to build the House of Elah which is in Yerushalayim. And the prophets of Elah were with them, helping them.
Ezra 6

House of Elah.

14And also, the gold and silver utensils of the House of Elah, which Nebukadnettsar had taken from the Hēḵal that was in Yerushalayim and brought to the hēḵal of Babel, those Sovereign Koresh took from the hēḵal of Babel and they were given to one named Shēšbatstsar, whom he had made governor,

15and said to him, ‘Take these utensils, go, deposit them in the Hēḵal in Yerushalayim and let the House of Elah be built on its place.’

16Then the same Shēšbatstsar came, laid the foundation of the House of Elah which is in Yerushalayim and since that time even until now it has been in building and it is not completed.”

17And now, if it seems good to the sovereign, let a search be made in the sovereign’s treasure-house, which is there in Baḇel, whether it is so that a decree was made by Sovereign Koresh to build this House of Elah at Yerushalayim and let the sovereign send us his decision concerning this.

Then Dareyawesh the sovereign made a decree and a search was made in the house of the books wherein also the treasures of Babel were kept.

2And at Ahmetha, in the palace which is in the province of Media, a scroll was found and this was written in it:

3In the first year of Sovereign Koresh, Sovereign Koresh made a decree concerning the House of Elah at Yerushalayim, “Let the house be built in the place where they brought offerings and its foundations strongly laid, its height sixty cubits, its width sixty cubits,

4three rows of heavy stones and one row of new timber. Let the expenses be paid from the sovereign’s house.

5And let the gold and silver utensils of the House of Elah, which Nebukadnettsar took from the Hēḵal which is in Yerushalayim and brought to Babel, be returned and go to the Hēḵal which is in Yerushalayim, to its place and deposit them in the House of Elah,”

6Now, Tattenai, governor beyond the River and Shethar-Bozenai and your companions the officials beyond the River, stay away from there.

7Leave the work of this House of Elah alone. Let the governor of the Yahudim and the elders of the Yahudim build this House of Elah on its place.

8And I make a decree as to what you should do for the elders of these Yahudim, for the building of this House of Elah: Let the exact expense be paid to these men from the sovereign’s resources, out of the taxes beyond the River, so that they are not stopped.

9And whatever they need – both young bulls and rams and lambs for the burnt offerings of the Elah of heaven, wheat, salt, wine and oil, according to the request of the priests who are in Yerushalayim – let it be given them day by day without fail,

10so that they bring pleasing offerings to the Elah of heaven and pray for the life of the sovereign and his sons.

11And I make a decree that whoever changes this word, let a timber be pulled from his house and let him be impaled, hanged on it. And let his house be made a dunghill because of this.

12And Elah, who has caused His Name to dwell there does overthrow any sovereign or people who put their hand to change, to destroy this House of Elah which is in Yerushalayim! I Dareyawesh make the decree – let it be done promptly.

13Then Tattenai, governor beyond the River, Shethar-Bozenai and their companions promptly did according to what Dareyawesh the sovereign had sent.

14And the elders of the Yahudim were building and they were blessed through the prophesying of Haggai the prophet and Zeḵaryah son of Iddo. And they built and finished it, according to the decree of the Elah of Yisra’el and according to the decree of Koresh and Dareyawesh.
And Artahshashta sovereign of Persia.

15 And this House was completed on the third day of the month of Adar, which was in the sixth year of the reign of Sovereign Daryawawesh.

16 Then the children of Yisra’ěl, the priests and the Lēwites and the rest of the sons of the exile, did the dedication of this House of Elah with joy,

17 and offered at the dedication of this House of Elah one hundred bulls, two hundred rams, four hundred lambs and as a sin offering for all Yisra’ā el twelve male goats, according to the number of the tribes of Yisra’ā el.

18 And they appointed the priests to their divisions and the Lēwites to their divisions, over the service of Elah in Yerushalayim, as it is written in the Book of Mosheh.

19 And the sons of the exile performed the Passover on the fourteenth day of the first month,

20 for the priests and the Lēwites had cleansed themselves – all of them were clean. And they slaughtered the Passover for all the sons of the exile and for their brothers the priests and for themselves.

21 And the children of Yisra’ā el who had returned from the exile ate together with all who had separated themselves from the uncleanness of the gentiles of the land in order to seek ʿāl Elohim of Yisra’ā el.

22 And they performed the Festival of Unleavened Bread seven days with joy, for ʿāl caused them to rejoice and turned the heart of the sovereign of Ashshur toward them, to strengthen their hands in the work of the House of Elohim, the Elohim of Yisra’ā el.

7 And after these events, in the reign of Artahshashta sovereign of Persia, Ezra son of Serayah, son of Azaryah, son of Hiliqiyah,

2 son of Shallum, son of Tsadqōq, son of Aḥituḇ,

3 son of Amaryah, son of Azaryah, son of Merayoth,

4 son of Zeraḥyah, son of Uzzi, son of Buqqi,

5 son of Abishua, son of Phineḥas, son of El’azar, son of Aharon the chief priest –

6 this Ezra came up from Babel. And he was a scribe, skilled in the Torah of Mosheh, which ʿāl Elohim of Yisra’ā el had given. And the sovereign gave him all he asked, according to the hand of ʿāl his Elohim upon him.

7 And some of the children of Yisra’ā el and the priests and the Lēwites and the singers and the gatekeepers and the Nethinim came up to Yerushalayim in the seventh year of Sovereign Artahshashta.

8 And he came to Yerushalayim in the fifth month, which was in the seventh year of the sovereign.

9 For on the first day of the first month he began to go up from Babel and on the first day of the fifth month he came to Yerushalayim, according to the good hand of his Elohim upon him.

10 For Ezra had prepared his heart to seek the Torah of ʿāl, to do it and to teach laws and right-rulings in Yisra’ā el.

11 And this is the copy of the letter that Sovereign Artahshashta gave Ezra the priest, the scribe, a scribe in the words of the commands of ʿāl and of His laws to Yisra’ā el:

12 Artahshashta, sovereign of sovereigns, to Ezra the priest, a perfect scribe of the law of the Elah of heavens. And now,

13 I make a decree that all those of the people of Yisra’ā el and the priests and Lēwites in my reign, who volunteer to go up to Yerushalayim, go with you.

14 Since you are being sent by the sovereign and his seven counsellors to inquire about Yahudah and Yerushalayim, with regard to the law of your Elah which is in your hand;

15 and to bring the silver and gold which the sovereign and his counsellors have voluntarily given to the Elah of Yisra’ā el,
whose dwelling is in Yerushalayim,
16 and all the silver and gold that you
find in all the province of Babel, along
with the gift of the people and the
priests, voluntarily given for the House
of their Elah in Yerushalayim,
17 therefore, with this silver promptly
buy bulls, rams, lambs, with their grain
offerings and their drink offerings and
offer them on the altar of the House of
your Elah in Yerushalayim.
18 And whatever seems good to you and
your brothers to do with the rest of the
silver and the gold, do it according to
the desire of your Elah.
19 And the utensils that are given to
you for the service of the House of
your Elah, put back before the Elah of
Yerushalayim.
20 And the rest of the needs for the
House of your Elah, which falls to
you to give, give from the sovereign’s
treasure-house.
21 And I, I Artaḥshashta the sovereign,
do make a decree to all the treasurers
who are beyond the River, that whatever
Ezra the priest, the scribe of the law of
the Elah of heaven, does ask of you, let it be done promptly,
22 up to one hundred talents of silver and
up to one hundred kors of wheat and up
to one hundred baths of wine and up to
one hundred baths of oil and salt without reckoning.
23 Whatever is commanded by the Elah of heaven, let it be diligently done for
the House of the Elah of heavens. For why should there be wrath against
the reign of the sovereign and his sons?
24 We further inform you that there is no authority to impose tax, excise, or
toll on any of the priests and Lēwites, singers, gatekeepers, Nethinim and
servants of this House of Elah.
25 And you, Ezra, according to the wis
dom of your Elah that is in your hand,
appoint magistrates and judges to judge all the people who are beyond the River,
all such as know the laws of your Elah. And teach those who do not know them.
26 And whoever does not do the law of your Elah and the law of the
sovereign, let judgment be promptly executed on him, whether it be death, or
banishment, or confiscation of goods, or imprisonment.
27 Blessed be ayaz Elohim of our fathers, who has put this in the sovereign’s heart, to embellish
the House of ayaz which is in Yerushalayim,
28 and has extended kindness to me before the sovereign and his counsellors and before all the sovereign’s mighty princes. So I was strengthened, as the hand of ayaz my Elohim was upon me. And I gathered heads from Yisra’ēl to go up with me.

These are the heads of their fathers’ houses and this is the genealogy of
those who went up with me from Babel, in the reign of Sovereign Artaḥshashta:
2 of the sons of Phineḥas, Gēreshom; of the sons of Ithamar, Dāni’ēl; of the sons of Dawid, Hattush;
3 of the sons of Shekanyah, of the sons of Parosh, Zekaryah and registered with him were one hundred and fifty males;
4 of the sons of Pahath-Mo’ab, Elyeho’ēynai son of Zerahyāh and with him two hundred males;
5 of the sons of Shekanyah, the son of Yahazi’ēl and with him three hundred males;
6 and of the sons of Aḏin, Ebeḏ son of Yehonathan and with him fifty males;
7 and of the sons of Ťėlam, Yeshayah son of Athalyah and with him seventy males;
8 and of the sons of Shephatyah, Zebadyah son of Miḵa’ēl and with him eighty males;
9 of the sons of Yo’ab, Obadyah son of Yehi’ēl and with him two hundred and eighteen males;
10 and of the sons of Shelomith, the son of Yosiphyah and with him one hundred and sixty males;
11 and of the sons of Bēbai, Zekaryah son of Bēbai and with him twenty-eight males;
12 and of the sons of Azgaḏ, Yoḥanan
son of Haqatan and with him one hundred and ten males;

12 and of the last sons of Adoniqam, whose names are these; Eliphelet, Yë’hël and Shemayah and with them sixty males;

13 and of the sons of Bigwai, Uthai and Zabbud and with them seventy males.

15 And I assembled them at the river that flows to Ahawa and we camped there three days. And I looked among the people and the priests and did not find any of the sons of Lëwi there.

16 Then I sent for Eli’ezer, for Ari’ël, for Shemayah and for El Nathan and for Yarib and for El Nathan and for Nathan and for Zekaryah and for Meshullam, leaders — also for Yoyari and El Nathan, men of understanding.

17 And I gave them a command for Iddo the chief man at the place Kasiphya and put in their mouth words to speak to Iddo and his brothers the Nethinim at the place Kasiphya, to bring us servants for the House of our Elohim.

18 Then, by the good hand of our Elohim upon us, they brought us a man of understanding, of the sons of Mahli son of Lëwi, son of Yisra’ël and Shërëbyah, with his sons and brothers, eighteen;

19 and Hashabyah and with him Yeshayah of the sons of Merari, his brothers and their sons, twenty;

20 and of the Nethinim, whom Dawid and the leaders had appointed for the service of the Lëwites, two hundred and twenty Nethinim, all of them designated by name.

21 Then I proclaimed a fast there, at the river of Ahawa, to humble ourselves before our Elohim, to seek from Him the right way for us and our little ones and all our possessions,

22 for I was ashamed to ask of the sovereign a group of soldiers and horsemen to help us against the enemy on the way, because we had spoken to the sovereign, saying, “The hand of our Elohim is upon all those for good who seek Him, but His power and His wrath are against all those who forsake Him.”

23 So we fasted and prayed to our Elohim for this and He answered our prayer.

24 And I separated twelve of the leaders of the priests: Shërëbyah, Hashabyah and ten of their brothers with them;

25 and weighed out to them the silver and the gold and the utensils, the contribution for the House of our Elohim which the sovereign and his counsellors and his heads and all Yisra’ël who were there, had presented.

26 Thus I weighed into their hand six hundred and fifty talents of silver and silver objects of one hundred talents, one hundred talents of gold,

27 and twenty gold basins of a thousand drachmas and two utensils of fine polished bronze, precious as gold.

28 And I said to them, “You are set-apart to Ayaz and the objects are set-apart. And the silver and the gold are a voluntary offering to Ayaz Elohim of your fathers.

29 Watch and guard them until you weigh them before the leaders of the priests and the Lëwites and heads of the fathers’ houses of Yisra’ël in Yerushalayim, in the rooms of the House of Ayaz.”

30 So the priests and the Lëwites took the weight of the silver and the gold and the utensils, to bring them to Yerushalayim to the House of our Elohim.

31 Then we set out from the Ahawa River on the twelfth of the first month, to go to Yerushalayim. And the hand of our Elohim was upon us and He delivered us from the hand of the enemy and from ambush along the way.

32 And when we came to Yerushalayim, we dwelt there three days.

33 And on the fourth day the silver and the gold and the utensils were weighed in the House of our Elohim by the hand of Merêmoth son of Uriyah the priest and with him was El’azar son of Phinehas. And with them were the Lëwites, Yozabad son of Yëshua and No’adyah son of Binnui,
with the number and weight of all. And all the weight was written down at that time.

The sons of the exile, who had come from the captivity, brought burnt offerings to the Elohim of Yisra'ël: twelve bulls for all Yisra'ël, ninety-six rams, seventy-seven lambs and twelve male goats as a sin offering – all as a burnt offering to AYAZ.

And they gave the sovereign’s orders to the sovereign’s viceroy and the governors beyond the River. And they lifted up the people and the House of Elohim.

And when these matters had been done, the leaders came to me, saying, “The people of Yisra’ël and the priests and the Lēwites have not separated themselves from the peoples of the lands, as to their abominations, those of the Kena’anites, the Hittites, the Perizzites, the Yebusites, the Ammonites, the Mo’abites, the Mitsrites and the Amorites,

2for they have taken some of their daughters as wives for themselves and their sons, so that the set-apart seed is intermingled with the peoples of those lands. And the hand of the leaders and rulers has been foremost in this trespass.”

And when I heard this word, I tore my garment and my robe and plucked out some of the hair of my head and beard and sat down astonished.

Then all those who trembled at the words of the Elohim of Yisra’ël gathered to me, because of the trespass of the exiles and I sat astonished until the evening offering.

And at the evening offering I rose from my affliction. And having torn my garment and my robe, I fell on my knees and spread out my hands to AYAZ my Elohim,

and said, “O my Elohim, I am too ashamed and wounded to lift up my face to You, my Elohim, for our crookednesses have risen higher than our heads and our guilt has grown up to the heavens.

Since the days of our fathers to this day we have been very guilty and for our crookednesses we, our sovereigns and our priests have been given into the hand of the sovereigns of the lands, to the sword, to captivity and to plunder and to shame of faces, as it is this day.

But now, for a short while, favour has been shown from AYAZ our Elohim, to leave us a remnant to escape and to give us a peg in His set-apart place, that our Elohim might enlighten our eyes and give us a little reviving in our bondage.

For we were slaves, but in our bondage our Elohim did not forsake us and extended kindness to us in the presence of the sovereigns of Persia, to revive us, to raise up the House of our Elohim, to restore its ruins and to give us a wall in Yahudah and Yerushalayim.

And now, O our Elohim, what do we say after this? For we have forsaken Your commands,

which You have commanded by Your servants the prophets, saying, ‘The land which you are going in to possess is a land unclean through the uncleanness of the peoples of the lands, by their abominations with which they have filled it, from one end to another, by their uncleanness.

And now, do not give your daughters as wives for your sons, nor take your daughters to your sons. And do not seek their peace or wealth ever, so that you are strong and shall eat the good of the land and leave it as an inheritance to your children forever.’

And after all that has come upon us for our evil deeds and for our great guilt, since You our Elohim have held back the rod upon our crookednesses and have given us such deliverance as this,

should we turn back, to break Your commands and join in marriage with the people of these abominations? Would You not be enraged with us until You
had consumed us, so that there would be no remnant or survivor?

15“O Elohim of Yisra’ĕl, You are righteous, for we are left as a remnant, as it is this day. See, we are before You, in our guilt, for there is no one to stand before You concerning this!”

10 And while Ezra was praying and while he was confessing, weeping and bowing down before the House of Elohim, a very large assembly – men and women and children – gathered unto him from Yisra’ĕl, for the people wept very bitterly.

2And Shekanyah son of Yehi’ĕl, one of the sons of Olam, spoke up and said to Ezra, “We have trespassed against our Elohim and have taken foreign women from the peoples of the land. And now there is expectancy in Yisra’ĕl concerning this.

3Now then, let us make a covenant with our Elohim to put away all these wives and those who have been born to them, according to the counsel of Elohim and of those who tremble at the command of our Elohim. And let it be done according to the Torah.

4“Arise, for the matter is upon you, but we are with you. Be strong and act.”

5And Ezra rose and made the leaders of the priests, the Lĕwites and all Yisra’ĕl, to swear to do according to this word. And they swore.

6Then Ezra rose up from before the House of Elohim and went into the room of Yehoḥanan son of Elyashiḇ. And he went there – he ate no bread and drank no water for he mourned because of the trespass of the exiles.

7And they passed a call throughout Yahudah and Yerushalayim to all the sons of the exile, to gather at Yerushalayim,

8and that whoever would not come within three days, according to the counsel of the leaders and elders, all his goods would be put under a ban and himself separated from the assembly of the exiles.

9Then all the men of Yahudah and Binyamin gathered at Yerushalayim within three days. It was the ninth month, on the twentieth of the month. And all the people sat in the open space of the House of Elohim, trembling because of the matter and because of showers of rain.

10And Ezra the priest stood up and said to them, “You, you have trespassed and have taken foreign women, adding to the guilt of Yisra’ĕl.

11“And now, make confession to Elohim of your fathers and do His desire and separate yourselves from the peoples of the land and from the foreign women.”

12And all the assembly answered and said with a loud voice, “Right! It is upon us to do according to your word. But the people are many and it is the season of showers of rain and we are not able to stand outside. And the work not of one or two days, for we have greatly transgressed in this matter.

13“Please, let the leaders of all the assembly stand. And let all those in our cities who have taken foreign women come at appointed times, together with the elders and judges of their cities, until the burning wrath of our Elohim is turned away from us in this matter.”

15Only Yonathan son of Asah’ĕl and Yahze’yah son of Tiqwah opposed this and Meshullam and Shabbethai the Lĕwite gave them support.

16Then the sons of the exile did so. And Ezra the priest, with certain heads of the fathers’ houses, were separated by the fathers’ houses, each of them by name. And they sat down on the first day of the tenth month to examine the matter.

17And they finished with all the men who had taken foreign women by the first day of the second month.

18And among the sons of the priests who had taken foreign women were found of the sons of Yêshua son of Yotsaḏaq and his brothers: Ma’aséyah
and Eli’ezar and Yari and Geḏalyah.  
19 And they gave their hand in pledge to put away their wives. And being guilty, they presented a ram of the flock for their guilt.  
20 And of the sons of Immĕr: Hanani and Zebadyah;  
21 and of the sons of Ḥarim: Ma’asēyah and Eliyah and Shemayah and Yeḥi’ĕl and Uzziyah;  
22 and of the sons of Pashhur: Elyo’eynai, Ma’asēyah, Yisḥma’ĕl, Nethanĕ’l, Yozabaḏ and Eli’asah.  
23 And of the Lĕwites: Yozabaḏ, Shim’i, Qēlayah – he is Qelita – Pethaḥyah, Yahudah and Eli’ezer.  
24 And of the singers: Elyashiḇ. And of the gatekeepers: Shallum and Ṭelem and Uri.  
25 And of Yisra’ĕl of the sons of Parosh: Ramyah and Yizziyah and Malkiyah and Miyamin and El’azar and Malkiyah and Benayah;  
26 and of the sons of Ėylam: Mattanyah, Zekaryah and Yeḥi’ĕl and Ab’di and Yerēmoth and Eliyah;  
27 and of the sons of Zattu: Elyo’eynai, Elyashiḇ, Mattanyah and Yerēmoth and Zabaḏ and Aziza;  
28 and of the sons of Bĕbai: Yehohanan, Hananyah, Zabbai and Athlai;  
29 and of the sons of Bani: Meshullam, Malluḵ and Aḏayah, Yashub and She’al, Ramoth;  
30 and of the sons of Pahath-Mo’ab: Adna and Kelal, Benayah, Ma’asēyah, Mattanyah, Betsal’ĕl and Binnui and Menashsheh;  
31 and of the sons of Harim: Eli’ezer, Yishshiyah, Malkiyah, Shemayah, Shim’on,  
32 Binyamin, Malluḵ and Shemaryah;  
33 of the sons of Hashum: Mattenai, Mattattah, Zabaḏ, Eliphelet, Yerēmai, Menashsheh and Shim’i;  
34 of the sons of Bani: Ma’adai, Amram and U’ĕl,  
35 Benayah, Bĕdeyah, Keluhu,  
36 Wanyah, Merēmoth, Elyashiḇ,
The words of Nehemyah son of Hakalyah. And it came to be in the month of Kisléw, in the twentieth year, as I was in the citadel of Shushan,

2that Hanani, one of my brothers, came with men from Yahuḏah. And I asked them concerning the Yahuḏim who had escaped, who had survived the captivity and concerning Yerushalayim.

3And they said to me, “The remnant who are left of the captivity in the province are there in great evil and reproach. And the wall of Yerushalayim is broken down and its gates are burned with fire.”

4And it came to be, when I heard these words, that I sat down and wept and mourned for many days. And I was fasting and praying before the Elohim of the heavens,

5and I said, “I pray, HWHY Elohim of the heavens, O great and awesome Ėl, guarding the covenant and kindness with those who love You and with those guarding Your commands,

6please let Your ear be attentive and Your eyes open, to hear the prayer of Your servant which I am praying before You now, day and night, for the children of Yisra’ēl Your servants and confess the sins of the children of Yisra’ēl which we have sinned against You. Both my father’s house and I have sinned.

7We have acted very corruptly against You and have not guarded the commands, nor the laws, nor the right-rulings which You commanded Your servant Mosheh.

8Please remember the word that You commanded Your servant Mosheh, saying, ‘If you trespass, I shall scatter you among the peoples,

9but if you shall turn back to Me and guard My commands and do them,

though you were cast out to the end of the heavens, I shall gather them from there and bring them to the place which I have chosen, to make My Name dwell there.’

10“And they are Your servants and Your people, whom You have redeemed by Your great power and by Your strong hand.

11“O HWHY, I pray, please let Your ear be attentive to the prayer of Your servant and to the prayer of Your servants who delight to fear Your Name. And let Your servant prosper this day, I pray and grant him compassion in the presence of this man.” For I was cupbearer to the sovereign.

And it came to be in the month of Nisan, in the twentieth year of Artaḥ shashhta the sovereign, when wine was before him, that I took the wine and gave it to the sovereign. And I had never been sad in his presence.

2And the sovereign said to me, “Why is your face sad, since you are not sick? This is none else but sorrow of heart.”

Then I was very much afraid,

3and said to the sovereign, “Let the sovereign live forever! Why should my face not be sad, when the city, the place of my fathers’ tombs, lies waste and its gates are burned with fire?”

4And the sovereign said to me, “What are you asking for?” Then I prayed to the Elohim of the heavens,

5and said to the sovereign, “If it seems good to the sovereign and if your servant is pleasing before you, I ask that you send me to Yahuḏah, to the city of my fathers’ tombs, so that I build it.”

6And the sovereign, with the sovereignty sitting beside him, said to me, “How long would your journey
take? And when do you return?” So it seemed good before the sovereign to send me. And I set him a time.

7 And I said to the sovereign, “If it seems good to the sovereign, let letters be given to me for the governors beyond the River, that they should let me to pass through til I come to Yahuḏah,

8 and a letter to Asaph the keeper of the sovereign’s forest, that he should give me timber to make beams for the gates of the palace that belongs to the House and for the city wall and for the house I would enter.” And the sovereign gave them to me according to the good hand of my Elohim upon me.

9 Then I came to the governors beyond the River and gave to them the letters of the sovereign.

10 And Sanballat the Ḥoronite and Tobiyah the Ammonite official heard of it and to them it was evil, a great evil that a man had come to seek good for the children of Yisra’ĕl.

11 Then I came to Yerushalayim and was there three days.

12 And I rose up in the night, I and a few men with me, but informed no one what my Elohim had put in my heart to do at Yerushalayim, nor was there any beast with me, except the beast on which I rode.

13 And I went out by night through the Valley Gate to the Jackals’ Fountain and the Dung Gate and examined the walls of Yerushalayim which were broken down and its gates which were burned with fire.

14 And I went on to the Fountain Gate and to the Sovereign’s Pool, but there was no room for the beast that was under me to pass.

15 And I went up in the night by the wadi and examined the wall and turned back and entered by the Valley Gate and returned.

16 And the deputy rulers did not know where I had gone nor what I had done. Nor had I yet informed the Yahuḏim, or the priests, or the nobles, or the deputy rulers, or the others who did the work.

17 Then I said to them, “You see the evil which we are in, how Yerushalayim lies waste and its gates are burned with fire. Come and let us build the wall of Yerushalayim and let us no longer be a reproach.”

18 And I informed them of the hand of my Elohim which had been good upon me and also of the sovereign’s words he had spoken to me. And they said, “Let us rise up and we shall build.” So they made their hands strong for good.

19 But when Sanballat the Ḥoronite heard and Tobiyah the servant, the Ammonite and Geshem the Arab, they mocked us and despised us and said, “What is this you are doing? Are you rebelling against the sovereign?”

20 And I answered them and said to them, “The Elohim of the heavens, He shall bless us and let us, His servants, rise and build, but you have no portion or right or remembrance in Yerushalayim.”

3 And Elyashiḇ the high priest rose up with his brothers the priests and built the Sheep Gate. They set it apart and set up its doors, even as far as the Tower of Hanan’ĕl they set it apart, as far as the Tower of Hanane’ĕl.

2 And next to him the men of Yeriho built. And next to them Zakkur son of Imri built.

3 And the sons of Hassena’ah built the Fish Gate, who laid its beams and set up its doors, its bolts and bars.

4 And next to them Merĕmoth son of Uriyah, son of Qots, made repairs. And next to them Meshullam son of Berekyah, son of Meshĕzyaḇ’ĕl, made repairs. And next to them Tsaḏoq son of Ba’ana made repairs.

5 And next to them the Teqowites made repairs, but their nobles did not put their shoulders to the work of their master.

6 And Yehoyada son of Pasĕah and Meshullam son of Besoḏeyah repaired
the Old Gate. They laid its beams and set up its **doors** and its bolts and its bars.

7And next to them Melatyah the Gib'onite and Ya'on the Mëronothite, the men of Gib'on and Mitspah, repaired the official seat of the governor beyond the River.

8Next to him Uzzi'ēl son of Harhayah, one of the goldsmiths, made repairs. And next to him Hananyah, one of the perfumers, made repairs. And they restored Yerushalayim as far as the Broad Wall.

9And next to them Rephayah son of Hur, ruler of half the district of Yerushalayim, made repairs.

10And next to them Ye'dayah son of Harumaph made repairs, even opposite his house. And next to him Hattush son of Hashabneyah made repairs.

11Malkiyah son of Rĕḵaḇ, ruler of the district of Bĕyth Hakkerem. He built it and set up its **doors**, its bolts and bars – and a thousand cubits of the wall as far as the Dung Gate.

12And the Dung Gate was repaired by Malkiyah son of Rĕḵaḇ, ruler of the district of Bĕyth Hakkerem. He built it and set up its **doors**, its bolts and bars.

13And the Fountain Gate was repaired by Shallun son of Kol-Hozeh, ruler of the district of Mitspah. He built it and covered it and set up its **doors**, its bolts and bars – also the wall of the Pool of Shelah by the Sovereign’s Garden, as far as the stairs going down from the City of Dawid.

14After him Nehemyah son of Azbuq, ruler of half the district of Bĕyth Tsur, made repairs as far as opposite the tombs of Dawid and to the man-made pool and as far as the house of the mighty men.

15After him the Lĕwites, Rehum son of Bani, made repairs. Next to him repaired Hashabyah, ruler of half the district of Qe’îlah, for his district.

16After him their brothers, Bawwai son of Hĕnadaḏ, ruler of the other half of the district of Qe’îlah, made repairs.

17After him the Lĕwites, Rehum son of Bani, made repairs opposite the corner and on the tower which projects from the sovereign’s upper house that was by the courtyard of the prison. After him Pedayah son of Parosh.

18Now the Nethinim dwelt in Ophel as far as opposite the Water Gate toward the east and on the projecting tower.

19After him the Teqowites repaired another section, opposite the great projecting tower and as far as the wall of Ophel.

20Beyond the Horse Gate the priests made repairs, each opposite his own house.

21After them Tsadoq son of Immĕr made repairs opposite his own house. After him Shemayah son of Shekanyah, keeper of the East Gate, made repairs.

22After him Hananyah son of Shelemyah and Hanun, the sixth son of Tsalaph, repaired another section.
After him Meshullam son of Berekyah made repairs opposite his room.

31After him Malkiyah, one of the goldsmiths, made repairs as far as the house of the Nethinim and of the merchants, opposite the Miphqaḏ Gate and as far as the going up of the corner.

32And between the going up of the corner to the Sheep Gate, the goldsmiths and the merchants made repairs.

4 And it came to be, when Sanballat heard that we were rebuilding the wall, that he was wroth and highly offended and mocked the Yahuḏim.

2And he spoke before his brothers and the army of Shomeron and said, “What are these feeble Yahuḏim doing? Are they going to restore, slaughter, complete it in a day? Are they going to bring to life the stones from the heaps of rubbish which are burned?”

3And Tobiyah the Ammonite was beside him and he said, “Whatever they build, if a fox should climb on it, he shall break down their stone wall.”

4“Hear, O our Elohim, for we have become despised. And turn back their reproach on their own heads and give them as a prey in a land of captivity!

5And do not cover over their crookedness and do not let their sin be blotted out from before You, for they have provoked You before the builders.”

6So we built the wall and the entire wall was joined together up to the half of it, for the people had a heart to work.

7And it came to be, when Sanballat and Tobiyah and the Arabs and the Ammonites and the Ashdodites heard that the walls of Yerushalayim were being repaired and the broken places began to be filled, that they became very wroth,

8and all of them conspired together to come to fight against Yerushalayim and to do harm to it.

9But we prayed to our Elohim and set a watch against them day and night, because of them.

10And Yahudah said, “The strength of the burden bearers is weakening and there is so much rubbish that we are unable to build the wall.”

11And our adversaries said, “Let them not know or see it until we come into their midst and shall slay them and cause the work to cease.”

12And it came to be, when the Yahudim who dwelt near them came, that they said to us ten times, “From whatever place you turn, they are against us.”

13So I set men behind the lower parts of the wall, at the openings – I set the people according to their clans, with their swords, their spears and their bows.

14And I looked and rose up and said to the nobles and to the deputy rulers and to the rest of the people, “Do not be afraid of them. Remember the great and awesome, יהוה and fight for your brothers, your sons and your daughters, your wives and your houses.”

15And it came to be, when our enemies heard that it was known to us and that Elohim had brought their counsel to naught, that all of us returned to the wall, everyone to his work.

16And it came to be, from that time on, that half of my servants were working in the work, while the other half were holding the spears, the shields and the bows and the breastplates. And the rulers were behind all the house of Yahudah,

17who were building on the wall and those bearing burdens, those loading, working with one hand in the work and with the other holding a weapon.

18As for the builders, each one had his sword girded at his side as he built. And the one who sounded the ram’s horn was beside me.

19And I said to the nobles and to the deputy rulers and to the rest of the people, “The work is great and large and we are separated far from one another on the wall.

20“In whatever place you hear the sound of the ram’s horn, join us there. Our Elohim fights for us.”
21 So we laboured in the work and half of them held the spears from the break of day until the stars appeared.

22 At that time I also said to the people, “Let each man and his servant spend the night in Jerusalem and they shall be our guard by night and for the work by day.”

23 So neither I, nor my brothers, nor my servants, nor the men of the guard who followed me, none of us took off our garments, each one his weapon even at the water.

5 And there was a great outcry of the people and their wives against their brothers, the Yahuḏim.

2 And there were some who were saying, “We, our sons and our daughters are many. Let us get grain for them and eat and live.”

3 And there were some who were saying, “We have mortgaged our lands and vineyards and houses. Let us buy grain because of the scarcity of food.”

4 And there were those who were saying, “We have borrowed silver for the sovereign’s tax on our lands and vineyards. And now our flesh is like the flesh of our brothers, our children like their children. And see, we are subjecting our sons and our daughters to be slaves and some of our daughters have already been subjected and there is no power in our hands, for other men have our lands and vineyards.”

5 And it was very displeasing to me when I heard their outcry and these words.

6 And my heart ruled over me and I strove with the nobles and with the deputy rulers and said to them, “You are exacting interest, each one from his brother.” And I called a great assembly against them,

7 and said to them, “According to our ability we have redeemed our brothers, the Yahuḏim, who were sold to the gentiles. And you even sell your brothers! Or should they be sold to us?” And they were silent and found not a word to say.

9 I also said, “What you are doing is not good. Should you not walk in the fear of our Elohim because of the reproach of the gentiles, our enemies?

10 “And also, I, my brothers and my servants, am lending them silver and grain. Please, let us leave off this interest!

11 “Please, give back to them, even today, their lands, their vineyards, their olive trees and their houses, also the hundredth part of the silver and of the grain and of the new wine and of the oil, that you have taken from them.”

12 And they said, “Let us give it back and ask no more from them, we do as you say.” Then I called the priests and made them swear to do according to this word.

13 I also shook out the fold of my garment and said, “Let Elohim in this way shake out each man from his house and from his property, who does not do this word, even to be thus shaken out and emptied.” And all the assembly said, “Amén!” and praised Elohim. And the people did according to this word.

14 Also, from the day I was appointed to be their governor in the land of Yahuḏah, from the twentieth year until the thirtyninth year of Sovereign Ārtaḥshashta, twelve years, neither I nor my brothers ate the governor’s food.

15 But the former governors who were before me laid burdens on the people and took from them bread and wine, besides forty sheqels of silver. Their servants also oppressed the people, but I did not do so, because of the fear of Elohim.

16 And I also applied myself to the work on this wall. We did not buy any land. And all my servants were gathered there for the work.

17 And at my table were one hundred and fifty of the Yahuḏim and deputy rulers, besides those who came to us from the nations around us.

18 And that which was prepared for me daily was one ox and six choice sheep
And birds were prepared for me and once every ten days plenty of all kinds of wine. And in spite of this I did not seek the governor’s food, because the bondage was heavy on this people.

O my Elohim, remember me for the good – all that I have done for this people.

And it came to be when Sanballat and Tobiyah and Geshem the Arab and the rest of our enemies heard that I had rebuilt the wall and that there were no breaks left in it – though at that time I had not set up the doors in the gates – thsat Sanballat and Geshem sent to me, saying, “Come, let us meet together in the villages in the plain of Ono.” But they were planning to do evil to me.

So I sent messengers to them, saying, “I am doing a great work and I am unable to come down. Why should the work cease while I leave it and come down to you?”

However, they sent me the same word four times and I answered them the same word.

Then Sanballat sent his servant to me with an open letter in his hand, the same word, the fifth time.

In it was written: Among the nations it has been heard and Gashmu is saying, that you and the Yahuḏim are planning to rebel, therefore you are rebuilding the wall and you are to be their sovereign – according to these words.

And you have also appointed prophets to proclaim concerning you at Yerushalayim, saying, ‘A sovereign is in Yahuḏah!’ And now these words are heard by the sovereign. Therefore come now and let us take counsel together.

Then I sent to him, saying, “There are no such matters done as you are saying, but you are inventing them in your own heart.”

For all of them were making us afraid, saying, “Let their hands slacken for the work and it not be done.” But now, make my hands strong.

And when I came to the house of Shemayah son of Delayah, son of Mehėṭab’el, who was restrained, he said, “Let us meet together in the House of Elohim, inside the Hĕkal and let us close the doors of the Hĕkal, for they are coming to slay you – by night they are coming to slay you.”

And I said, “Should a man like me flee? And who is there like me who would go into the Hĕkal to save his life? I do not go in!”

And see, I perceived that Elohim had not sent him, but that he spoke this prophecy against me because Tobiyah and Sanballat had hired him – because he was a hireling – that I should be afraid and do so and shall sin and so they could give me an evil name, to reproach me.

My Elohim, remember Tobiyah and Sanballat, according to these works of theirs and the prophetess No’adyah and the rest of the prophets who would have made me afraid.

And the wall was completed on the twenty-fifth of the month of Elul, in fifty two days.

And it came to be, when all our enemies heard and all the nations around us saw, that they fell greatly in their own eyes and knew that this work was done by our Elohim.

In those days the nobles of Yahudah also sent many letters to Tobiyah, while those of Tobiyah came to them.

For many in Yahudah were sworn to him, because he was the son-in-law of Shekanyah son of Arah and his son Yehohanah had married the daughter of Meshullam son of Berekyah.

They were also speaking about his good deeds before me and reported my words to him. Tobiyah sent letters to frighten me.

And it came to be, when the wall was rebuilt, that I set up the doors and the gatekeepers and the singers and the Lēwites were appointed.
2And I put my brother Hanani in charge of Yerushalayim and Hananyah the head of the palace, for he was a trustworthy man and feared Elohim more than many.

3And I said to them, “Let not the gates of Yerushalayim be opened until the sun is hot. And while they are standing by, let them shut the doors and bolt them. And appoint guards from among the inhabitants of Yerushalayim, each at his post and each in front of his own house.”

4And the city was wide on both sides and great, but the people in it were few and the houses were not rebuilt.

5And my Elohim put it into my heart to gather the nobles and the deputy rulers and the people, in order to be registered by genealogy. And I found a register of the genealogy of those who had come up at the beginning and I found written in it:

6These are the sons of the province who came back from the captivity of the exiles whom Nebukadnetsarsar the sovereign of Babel had exiled and who returned to Yerushalayim and Yahuḏah, each to his city,

7who came with Zerubbabel, Yĕshua, Nehemyah, Azaryah, Ra’amyah, Nahamani, Mordekai, Bilshan, Mispereth, Bīgwai, Neḥum, Ba’anah. The number of the men of the people of Yisra’ēl:

8sons of Parosh, two thousand one hundred and seventy-two;
9sons of Shephatyah, three hundred and seventy-two;
10sons of Arah, six hundred and fifty-two;
11sons of Pahath-Mo’āb, of the sons of Yĕshua and Yo’āb, two thousand eight hundred and eighteen;
12sons of Bēṯai, two thousand three hundred and twenty-eight;
13sons of Azgad, two thousand three hundred and sixty-seven;
14sons of Aḏoniqam, six hundred and sixty-seven;
15sons of Bīgwai, two thousand and sixty-seven;
16sons of Aḏin, six hundred and fifty-five;
17sons of Aṯer of Ḥizqiyah, ninety-eight;
18sons of Hashum, three hundred and twenty-eight;
19sons of Bētsai, three hundred and twenty-four;
20sons of Ḥariph, one hundred and twelve;
21sons of Glib’on, ninety-five;
22men of Bēṭyth Lehem and Netophah, one hundred and eighty-eight;
23men of Anathoth, one hundred and twenty-eight;
24men of薅, one hundred and twenty-eight;
25men of Bēṭyth Azmaweth, forty-two;
26men of Bēṭyth El and Ai, one hundred and twenty-three;
27men of Ramah and Geḇa, six hundred and twenty-one;
28men of Miḵmas, one hundred and twenty-two;
29men of Bēṭyth Ėl and Ai, one hundred and twenty-three;
30men of the other Nebo, fifty-two;
31men of the other Ėylam, one thousand two hundred and fifty-four;
32men of Ḥarim, three hundred and twenty;
33men of Yeriḥo, three hundred and forty-five;
34men of Lod, Ḥaḏid and Ono, seven hundred and twenty-one;
35men of Sena’ah, three thousand nine hundred and thirty.
36The priests: sons of Yedayah, of the house of Yĕshua, nine hundred and seventy-three;
37sons of Immĕr, one thousand and fifty-two;
38sons of Pashhur, one thousand two hundred and forty-seven;
seventeen.

43 The Lēwites: sons of Yēshua, of Qadmi’ēl, of the sons of Hoḏewah, seventy-four.

44 The singers: sons of Asaph, one hundred and forty-eight.

45 The gatekeepers: sons of Shallum, sons of Atēr, sons of Talmon, sons of Aqquēb, sons of Hatita, sons of Shoḇai, one hundred and thirty-eight.

46 The Nethinim: sons of Tsiḥa, sons of Ḥasupha, sons of Tabba’oth,

47 sons of Qēyros, sons of Sī’a, sons of Padon,

48 sons of Lebanon, sons of Ḥāḏaḇa, sons of Salmāi,

49 sons of Ḥanān, sons of Giddēl, sons of Gaḥar,

50 sons of Re’ayyah, sons of Retsin, sons of Nēqōda,

51 sons of Gazzam, sons of Uzza, sons of Pasēh,

52 sons of Bēsai, sons of Me’unim, sons of Nephishesim,

53 sons of Baqbuq, sons of Ḥaqupha, sons of Harḥur,

54 sons of Batslith, sons of Meḥīda, sons of Harsha,

55 sons of Barqos, sons of Sisera, sons of Temah,

56 sons of Netsiyah and sons of Ḥatipha.

57 The sons of Shelomoh’s servants: sons of Sotai, sons of Sophereth, sons of Perīda,

58 sons of Ya’ala, sons of Darqon, sons of Giddēl,

59 sons of Shephatyah, sons of Ḥattil, sons of Pōkereth of Tsebayim, sons of Amon.

60 All the Nethinim and the sons of Shelomoh’s servants, were three hundred and ninety-two.

61 And of the priests: sons of Habayah, sons of Qots, sons of Barzillai, who took a wife of the daughters of Barzillai the Gil’adite and was called by their name.

62 These sought their register among those who were counted by genealogy, but it was not found, so they were barred from the priesthood as defiled.

63 And the governor said to them that they should not eat of the most set-apart gifts until a priest stood up with the Urim and Tummim.

64 All the assembly together was forty-two thousand three hundred and sixty,

65 besides their male and female servants, these were seven thousand three hundred and thirty-seven. And they had two hundred and forty-five men and women singers.

66 Their horses were seven hundred and thirty-six, their mules two hundred and forty-five,

67 camels four hundred and thirty-five, donkeys six thousand seven hundred and twenty.

68 And some of the heads of the fathers’ houses contributed to the work. The governor gave to the treasury one thousand gold drachmas, fifty basins and five hundred and thirty priestly garments.

69 Some of the heads of the fathers’ houses gave to the treasury of the work twenty thousand gold drachmas and two thousand two hundred silver minas.

70 And the rest of the people gave twenty thousand gold drachmas, two thousand silver minas and sixty-seven priestly garments.

71 So the priests and the Lēwites and the gatekeepers and the singers and some of the people and the Nethinim and all Yisra’ēl dwelt in their cities.

8 And when the seventh month came,
the children of Yisra’êl were in their cities. And all the people gathered together as one man in the open space that was in front of the Water Gate. And they spoke to Ezra the scribe to bring the Book of the Torah of Mosheh, which ¹ayâl had commanded Yisra’êl.

2And Ezra the priest brought the Torah before the assembly of both men and women and all who could hear with understanding, on the first day of the seventh month.

3And he read from it in the open space in front of the Water Gate from morning until midday, before the men and women and those who could understand. And the ears of all the people listened to the Book of the Torah.

4And Ezra the scribe stood on a platform of wood which they had made for the purpose. And beside him on his right stood Mattithyah and Shema and Anayah and Uriyah and Hilqiyyah and Ma’asêyah. And on his left stood Pedayah and Misha’êl and Malkiyah and Hashum and Hashbaddanah, Zêkaryah, Meshullam.

5And Ezra opened the book in the sight of all the people, for he was above all the people. And when he opened it, all the people stood up.

6And Ezra blessed ¹ayâl, the great Elohim. Then all the people answered, “Amén, Amén!” while lifting up their hands. And they bowed their heads and worshipped ¹ayâl with faces to the ground.

7And Yêshua and Bani and Shêrêbyah, Yamin, Aqquḇ, Shabbethai, Hodiyah, Ma’asêyah, Qelita, Azaryah, Yozabaḏ, Hanan, Pelayah and the Lêwites, caused the people to understand the Torah while the people were in their place.

8And they read in the Book of the Torah of Elohim, translating to give the sense and caused them to understand the reading.

9And Nehemyah, who was the governor and Ezra the priest, the scribe and the Lêwites who taught the people said to all the people, “This day is set-apart to ¹ayâl your Elohim. Do not mourn or weep.” For all the people wept when they heard the words of the Torah.

10Then he said to them, “Go, eat the fat, drink the sweet and send portions to those for whom none is prepared. For this day is set-apart to our ¹ayâl. Do not be sad, for the joy of ¹ayâl is your strength.”

11And the Lêwites were silencing all the people, saying, “Hush, for the day is set-apart, do not be sad.”

12And all the people went to eat and to drink and to send portions and make a great rejoicing, because they understood the words that were made known to them.

13And on the second day the heads of the fathers’ houses of all the people, with the priests and Lêwites, were gathered to Ezra the scribe, in order to study the words of the Torah.

14And they found written in the Torah, which ¹ayâl had commanded by Mosheh, that the children of Yisra’êl should dwell in booths in the festival of the seventh month,

15and that they should announce and proclaim in all their cities and in Yerushalyim, saying, “Go out to the mountain and bring olive branches, branches of oil trees and myrtle branches and palm branches and branches of leafy trees, to make booths, as it is written.”

16So the people went out and brought them and made themselves booths, each one on the roof of his house and in their courtyards and in the courtyards of the House of Elohim and in the open space of the Water Gate and in the open space of the Gate of Ephrayim.

17And the entire assembly of those who had come back from the captivity made booths and sat under the booths, for since the days of Yeshua son of Nun until that day the children of Yisra’êl had not done so. And there was very great rejoicing.

18And day by day, from the first day until the last day, he read from the
And on the twenty-fourth day of this month the children of Yisra’ēl were assembled with fasting and in sackcloth and with earth on them.

2 And the descendants of Yisra’ēl separated themselves from all foreigners and stood and confessed their sins and the crookednesses of their fathers, and they stood up in their place and read from the Book of the Torah of Ayāz their Elohim a fourth part of the day and a fourth part they were confessing and worshipping Ayāz their Elohim.

3 Then Yēshua and Bani, Qadmi’ēl, Shebanyah, Banni, Shērēbyah, Bani, Kenani stood on the stairs of the Lēwites and cried out with a loud voice to Ayāz their Elohim.

4 Then the Lēwites, Yēshua and Qadmi’ēl, Bani, Hashabneyah, Shērēbyah, Hodiyah, Shebanyah, Pethalıyah, said, “Rise, bless Ayāz your Ėlohim forever and ever! And let them bless Your esteemed Name, which is exalted above all blessing and praise!

5 You are Ayāz, You alone. You have made the heavens, the heavens of the heavens, with all their host, the earth and all that are on it, the seas and all that are in them and You give life to them all. And the host of the heavens are bowing themselves to You.

6 You are Ayāz, the Elohim who chose Abram and brought him out of Ur of the Chaldees and gave him the name of Abraham,

7 and found his heart trustworthy before You and made a covenant with him to give the land of the Kenā’ānitēs, the Hittites, the Amorites and the Perizzites and the Yeḇūsitēs and the Gırgashitēs – to give it to his seed.

And You have established Your words, for You are righteous,

8 and saw the affliction of our fathers in Mitsrayim and heard their cry by the Sea of Reeds,

9 and gave signs and wonders against Pharaoh and against all his servants and against all the people of his land. For You knew that they acted proudly against them. And You made a Name for Yourself, as it is this day.

11“ And You split the sea before them and they passed over into the midst of the sea on the dry land. And their pursuers You threw into the deep as a stone into the mighty waters.

12“ And You led them by day with a cloudy column and by night with a column of fire, to give them light in the way they were to go.

13“ And You came down on Mount Sinai and spoke with them from the heavens and gave them straight right-rulings and Torah of truth, good laws and commands.

14“ And You made known to them Your set-apart Sabbath and You commanded them commands and laws and Torot, by the hand of Mosheh Your servant.

15“ And You gave them bread from the heavens for their hunger and brought them water out of the rock for their thirst and said to them to go in to possess the land which You had sworn to give them.

16“ But they and our fathers acted proudly and hardened their necks and did not obey Your commands.

17“ And they refused to obey and they remembered not Your wonders that You did among them and hardened their necks and in their rebellion they appointed a leader to return to their bondage. But You are a forgiving Eloah, showing favour and compassionate, patient and of great kindness and did not forsake them.

18“ Even when they made a moulded calf for themselves and said, ‘This is your mighty one that brought you up out of Mitsrayim,’ and worked great blasphemies,

19 yet You, in Your great compassion did not forsake them in the wilderness. The column of the cloud did not turn away
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And for forty years You sustained them in the wilderness—thry lacked not. Their garments did not wear out and their feet did not swell. 

And You increased their children as the stars of the heavens and brought them into the land which You had said to their fathers to go in and possess. 

So the sons went in and possessed the land and You humbled before them the people of the land, the Kena’anites and gave them into their hands, with their sovereigns and the people of the land, to do with them as they desired. 

And they captured walled cities and a rich land and possessed houses filled with all good, cisterns already dug, vineyards and olive-trees and fruit trees, in plenty. So they ate and were satisfied and grew fat and delighted themselves in Your great goodness. 

But they became disobedient and rebelled against You and cast Your Torah behind their backs. And they slew Your prophets who had warned them, to bring them back to Yourself. And they worked great blasphemies. 

Therefore You gave them into the hand of their enemies, who distressed them. And in the time of their distress, when they cried to You, You heard from the heavens. And according to Your great compassion You gave them saviours who saved them from the hand of their enemies. 

But after they had rest, they turned back to do evil before You. Then You left them in the hand of their enemies, so that they ruled over them. But when they turned back and cried out to You, You heard from the heavens and delivered them according to Your compassion, many times, 

and warned them, to bring them back to Your Torah. But they acted proudly and did not obey Your commands and sinned against Your right-rulings, ‘which if a man does, he shall live by them.’ And they gave the rebellious shoulder and hardened their necks and would not hear. 

And You had patience with them for many years and did warn them by Your Spirit, by the hand of Your prophets, yet they would not give ear. Therefore You gave them into the hand of the peoples of the lands. 

But in Your great compassion You did not make an end of them nor forsake them, for You are an El of favour and compassion. 

And now, our Elohim, the great, the mighty and awesome El, guarding the covenant and the kindness, let not all the trouble that has come upon us, our sovereigns and our heads, our priests and our prophets, our fathers and on all Your people, from the days of the sovereigns of Ashshur until this day, seem little before You. 

And in all that has come upon us You are righteous, for You have done truth, but we have done wrong. 

And our sovereigns, our rulers, our priests and our fathers, have not done Your Torah, nor heeded Your commands and Your witnesses, with which You witnessed against them. 

For they have not served You in their reign, or in Your great goodness that You gave them, or in the large and rich land which You set before them—neither turned back from their evil deeds. 

See, we are servants today! And the land that You gave to our fathers, to eat its fruit and the good of it, see, we are servants in it! 

And its rich yield goes to the sovereigns You have set over us,
because of our sins. And they rule over our bodies and our livestock at their pleasure and we are in great distress. 38“And because of all this, we are making a trustworthy pledge and write it. And our rulers, our Lèwites, our priests set their seal on it.”

10 And those who set their seal were: Nehemyah the governor, son of Ḥakalyah and Tsidqiyyah,

2Serayah, Azaryah, Yirmeyah,

3Pashhur, Amaryah, Malkiyah,

4Hattush, Shebanyah, Malluk,

5Harim, Merēmoth, Obaďyah,

6Dani’ēl, Ginnethon, Baruk,

7Meshullam, Abiyah, Miyaṃin,

8Ma’azyah, Bilgai and Shemayah. These were the priests.

9And the Lèwites: both Yēshu’a son of Atsanyah, Binnu’i of the sons of Ḥenhaḏaḏ, Qadmi’ēl.

10And their brothers: Shebanyah, Hodiyah, Qelita, Pelayah, Ḥanan,

11Mīkā, Rehoḇ, Hashabyah,

12Zakkur, Shērēbyah, Shebanyah,

13Hodiyyah, Bani and Beninu.

14The leaders of the people: Parosh, Pahath-Mo’āḇ, Ēylam, Zattu, Bani,

15Bunni, Azgaḏ, Bēbāi,

16Aḏoniyah, Bīḡwai, Aḏin,

17Aṭēr, Hizqiyyah, Azzur,

18Hodiyyah, Hashum, Bētsai,

19Ḥariph, Anathoth, Ḥeḇai,

20Maḡpi’ash, Meshullam, Ḥeḏir,

21Meshēyzaḇ’ēl, Tsadoq, Yadduā,

22Pelatyah, Hanan, Anayah,

23Hoshēa, Hananyah, Hashhuḇ,

24Ḥalloḥeš, Piḥa, Shoḇeq,

25Reḥum, Hashabnah, Ma’asēyah,

26Ahiyyah, Hanan, Anan,

27Malluk, Ḥarim, Ba’anah.

28And the rest of the people, the priests, the Lèwites, the gatekeepers, the singers, the Nethinim and all those who had separated themselves from the peoples of the lands unto the Torah of Elohim, their wives, their sons and their daughters, all who had knowledge and understanding.

29were joining with their brothers, their nobles and were entering into a curse and into an oath to walk in the Torah of Elohim, which was given by Mosheh the servant of Elohim and to guard and do all the commands of ʿAYAḇ our Master and His right-rulings and His laws,

30and that we would not give our daughters as wives to the peoples of the land, nor take their daughters for our sons,

31and that if the peoples of the land bring wares or any grain to sell on the Sabbath day, we would not buy it from them on the Sabbath, or on a set-apart day and we would forego the seventh year and the interest of every hand.

32And we imposed commands on ourselves, to give from ourselves yearly one-third of a sheqel for the service of the House of our Elohim:

33for the showbread and for the continual grain offering and for the continual burnt offering of the Sabbaths, of the New Moons, for the appointed times and for the set-apart offerings and for the sin offerings to make atonement for Yisra’ēl and all the work of the House of our Elohim.

34And we cast lots among the priests and the Lèwites and the people, for bringing the wood offering into the House of our Elohim, according to our fathers’ houses, at the appointed times year by year, to burn on the altar of ʿAYAḇ our Elohim as it is written in the Torah.

35and to bring the first-fruits of our soil and the first-fruits of all fruit of all trees, year by year, to the House of ʿAYAḇ.

36also to bring the first-born of our sons and our livestock, as it is written in the Torah and the firstlings of our herds and our flocks, to the House of our Elohim, to the priests attending in the House of our Elohim.
37 And that we should bring the first-fruits of our dough and our contributions and the fruit from all kinds of trees, of new wine and of oil, to the priests, to the storerooms of the House of our Elohim; and the tithes of our land to the Levites, for the Levites should receive the tithes in all our rural towns.

38 And the priest, son of Aharon, shall be with the Levites when the Levites receive tithes and the Levites bring up a tenth of the tithes to the House of our Elohim, to the rooms of the storehouse.

39 For the children of Yisra’el and the children of Levi bring the offering of the grain, of the new wine and the oil, to the storerooms where the vessels of the set-apart place are, where the priests who attend and the gatekeepers and the singers are and we should not neglect the House of our Elohim.

11 Now the rulers of the people dwelt at Yerushalayim and the rest of the people cast lots to bring one out of ten to dwell in Yerushalayim, the set-apart city and nine-tenths were to dwell in other cities.

2 And the people blessed all the men who volunteered to dwell at Yerushalayim.

3 And these are the heads of the province who dwelt in Yerushalayim, but in the cities of Yahudah everyone dwelt in his own possession in their cities – Yisra’el, the priests and the Levites and the Nethinim and the sons of Shelomoh’s servants.

4 And in Yerushalayim dwelt certain of the children of Yahudah and of the children of Binyamin. Of the children of Yahudah: Athayah son of Uzziyah, son of Zekaryah, son of Amaryah, son of Shephatayah, son of Mahalal’el, of the children of Perets;

5 and Ma’as’eyah son of Baruk, son of Kol-Hozeh, son of Hazayah, son of Adayah, son of Yoyari’b, son of Zekaryah, son of Shiloni.

6 All the sons of Perets who dwelt at Yerushalayim were four hundred and sixty-eight brave men.

7 And these are the sons of Binyamin: Sallu son of Meshullam, son of Yow’ve’el, son of Pedayah, son of Qolayah, son of Ma’as’eyah, son of Ithi’el, son of Yeshayah;

8 and after him Gabbai, Sallai, nine hundred and twenty-eight.

9 And Yo’el son of Zikri was their overseer and Yahudah son of Senuah was second over the city.

10 Of the priests: Ye’dayah son of Yoyari’b, Yakin,

11 Serayah son of Hilqiyah, son of Meshullam, son of Tsadoq, son of Merayoth, son of Ahitub, was the leader of the House of Elohim.

12 And their brothers who did the work of the House were eight hundred and twenty-two; and Ye’dayah son of Yeroham, son of Pelalyah, son of Amtsi, son of Zekaryah, son of Pashhur, son of Malkiyah,

13 and his brothers, heads of the fathers’ houses, were two hundred and forty-two; and Amashai son of Azar’el, son of Ahzai, son of Meshillemoth, son of Immier,

14 and their brothers, mighty brave ones, were one hundred and twenty-eight. And their overseer was Zabdi’el, son of the great ones.

15 Also of the Levites: Shemayah son of Hashshub, son of Azriqam, son of Hashabyah, son of Bunni;

16 and Shabbethai and Yoza’dah, of the heads of the Levites, over the outside work of the House of Elohim;

17 and Mattanyah son of Mika, son of Zabdi, son of Asaph, who was the leader who began the thanksgiving with prayer and Baqbuqyah the second among his brothers and Abda son of Shammua, son of Galal, son of Yeduthun.

18 All the Levites in the set-apart city were two hundred and eighty-four.

19 And the gatekeepers, Aqub, Talmon and their brothers keeping guard at the
gates, were one hundred and seventy-two.

20 And the rest of Yisra’ĕl, of the priests, Lĕwites, were in all the cities of Yahuḏah, each one in his inheritance.

21 But the Nethinim dwelt in Ophel. And Tsiḥa and Gishpa were over the Nethinim.

22 And the overseer of the Lĕwites at Yerushalayim was Uzzi son of Bani, son of Ḥashaḇyah, son of Mattanyah, son of Miḵa. Of the sons of Asaph, the singers were over the work of the House of Elohim,

23 for the sovereign’s command was upon them – and support for the singers, a matter day by day.

24 And Pethaḥyah son of Meshĕyzab’ĕl, of the children of Zeraḥ son of Yahuḏah, was the sovereign’s deputy in all matters concerning the people.

25 And at the villages with their fields, some of the children of Yahuḏah dwelt in Qiryath Arba and its villages and in Diḇon and its villages and in Yeqaaḥts’eĕl and its villages,

26 and in Yĕshua and in Molaḏah and in Bĕyth Pelet,

27 and in Hatsar Shu’al and in Be’ĕrsheba and its villages,

28 and in Tsiqlaq and in Mekonah and its villages,

29 and in En Rimmon and in Tсорah and in Yarmuth,

30 Zanowah, Adullam and their villages; in Lakhis and its fields; in Azĕqah and its villages. So they dwelt from Be’ĕrsheba to the Valley of Hinnom.

31 And the children of Binyamin: from Geḇa, Miḵmash and Ayyah and Bĕyth Ėl and their villages;

32 Anathoth, Nob, Ananyah;

33 Hatsor, Ramah, Gittayim;

34 Haḏid, Tsebo’im, Neballat;

35 Loḏ and Ono and the Valley of Craftsmen.

36 And of the Lĕwites, the divisions of Yahuḏah were for Binyamin.

12 And these were the priests and the Lĕwites who came up with Zerubbabĕl son of She’alti’ĕl and Yĕshua: Serayah, Yirmeyah, Ezra,

2 Amaryah, Malluḵ, Hattush,

3 Sheḵanyah, Reḥum, Merĕmoth,

4 Iddo, Ginnethoī, Abiyyah,

5 Miyamin, Ma’adyah, Bilgah,

6 Shemayah and Yoyarih, Yedayah,

7 Sallu, Amoq, Hilqiyyah and Yedayah. These were the heads of the priests and their brothers in the days of Yĕshua.

8 And the Lĕwites: Yĕshua, Binnui, Qadmî’ĕl, Shĕḇeḇyah, Yahuḏah, Mattanyah over the thanksgiving, he and his brothers.

9 And Baqbuqyah and Unni, their brothers, were opposite them for guard duties.

10 And Yĕshua brought forth Yoyaqim, and Yoyaqim brought forth Elyashib and Elyashib brought forth Yoyada,

11 and Yoyada brought forth Yonathan and Yonathan brought forth Yaddua.

12 And in the days of Yoyaqim, the priests, the heads of the fathers’ houses were: of Serayah, Merayah; of Yirmeyah, Ḥananyah;

13 of Ezra, Meshullam; of Amaryah, Yehoḥanan;

14 of Meliḵu, Yonathan; of Sheḇanyah, Yosĕph;

15 of Harim, Adna; of Merayoth, Ḥelqai;

16 of Iddo, Zeḵaryah; of Ginnethon, Meshullam;

17 of Abiyyah, Zikri, son of Minyamin; of Mo’adyah, Piltaḵ;

18 of Bilgah, Shammua; of Shemayah, Yehonathan;

19 of Yoyarih, Mattenai; of Yedayah, Uzzi;

20 of Sallai, Qallai; of Amoq, Ėber;

21 of Hilqiyyah, Hashabyyah. And of Yedayah, Nethanne’l.

22 The Lĕwites and priests in the days of Elyashib, Yoyada, Yohanan and Yaddua, were recorded heads of their fathers’
houses, also the priests in the reign of Dareyawesh the Persian.  
23The sons of Lēvi, the heads of the fathers’ houses until the days of Yohanan son of Elyashib, were written in the book of the annals.  
24And the heads of the Lēwites were Hashabayyah, Shērēḇyahu and Yēshua son of Qadmī‘ēl, with their brothers opposite them, to praise, to give thanks, watch opposite watch, according to the command of Dawid the man of Elohim.  
25Mattanyah and Baqbuqyah, Oḇadyah, Meshullam, Talmon, Aqqub were gatekeepers guarding at the storerooms of the gates.

26These were in the days of Yoyaqim son of Yēshua, son of Yotsaḏaq and in the days of Neḥemyah the governor and of Ezra the priest, the scribe.

27And at the dedication of the wall of Yerushalayim they sought out the Lēwites in all their places, to bring them to Yerushalayim to perform the dedication with gladness and with thanksgivings and with singing, cymbals, harps and lyres.

28And the sons of the singers gathered together from the countryside around Yerushalayim, from the villages of the Netophathites,  
29and from the house of Gilgal and from the fields of Geba and Azmaweth – for the singers had built themselves villages all around Yerushalayim.  
30And the priests and Lēwites cleansed themselves and they cleansed the people and the gates and the wall.

31And I brought the rulers of Yahuḏah up on the wall and appointed two large thanksgiving choirs, to go to the right on the wall toward the Dung Gate,  
32and after them went Hoshayyah and half of the rulers of Yahuḏah,  
33then Azaryah, Ezra and Meshullam,  
34Yahuḏah and Binyamin and Shemayyah and Yirmeyah,  
35and of the sons of the priests with trumpets: Zekaryah son of Yonathan, son of Shemayah, son of Mattanyah, son of Mikayah, son of Zakkur, son of Asaph,  
36and his brothers Shemayah and Azar’ēl, Milalai, Gilalai, Ma‘ai, Nethanē‘l and Yahudah, Hanani with instruments of songs of Dawid the man of Elohim, with Ezra the scribe before them.  
37And at the Fountain Gate and straight ahead of them, they went up the stairs of the City of Dawid, on the stairway of the wall, beyond the house of Dawid, as far as the Water Gate eastward.  
38And the other thanksgiving choir went over against them and I behind them with half of the people on the wall, going past the Tower of the Ovens as far as the Broad Wall,  
39and above the Gate of Ephrayim and above the Old Gate and above the Fish Gate and the Tower of Hananē‘ēl and the Tower of the Hundred, as far as the Sheep Gate. And they stood still at the Gate of the Prison.  
40Then the two thanksgiving choirs took their stand in the House of Elohim and I and half of the deputy rulers with me,  
41and the priests, Elyaqim, Ma‘asēyah, Minyamin, Mikayah, Elyoḇēynah, Zekaryah and Hananyah, with trumpets,  
42and Ma‘asēyah and Shemayah and El‘azar and Uzzi and Yehoḥanan and Malkiyah and Ėylam and Ėzer. And the singers sang aloud, with Yizrahayyh in charge.

43And on that day they brought great offerings and rejoiced, for Elohim had made them rejoice with great joy. And the women and the children also rejoiced, so that the joy of Yerusheleyim was heard far away.  
44And on that day some were appointed over the rooms for the stores, for the contributions, for the first-fruits and for tithes, to gather into them from the fields of the cities the portions required by the Torah for the priests and for the Lēwites. For Yahuḏah rejoiced over the priests and the Lēwites who stood up.

45Both the singers and the gatekeepers guarded the charge of their Elohim and
the charge of the cleansing, according to the command of Dawiḏ and Shelomoh his son.  
46For in the days of Dawiḏ and Asaph of old there were chiefs of the singers and songs of praise and thanksgiving to Elohim.  
47And in the days of Zerubbabel and in the days of Nehemyah all Yisra’el gave the portions for the singers and the gatekeepers, a portion for each day. And they set-apart what was for the Lēwites and the Lēwites set-apart what was for the children of Aharon.

13 On that day was read from the Book of Mosheh in the hearing of the people and in it was found written that an Ammonite and Mo’abite should not come into the assembly of Elohim forever,  
because they had not met the children of Yisra’el with bread and water and hired Bil'am against them to curse them, although our Elohim turned the curse into a blessing.  
And it came to be, when they had heard the Torah, that they separated all the mixed multitude from Yisra’el.  
And before this, Elyashi the priest, having authority over the storerooms of the House of our Elohim, was a relative of Tobiyah,  
and he had prepared for him a large room, where previously they had stored the grain offerings, the frankincense and the tithes of grain, the new wine and the oil, which were commanded to be given to the Lēwites and the singers and the gatekeepers and the contributions for the priests.  
But in all this I was not in Yerushalayim, for in the thirty-second year of Artahshashta sovereign of Babel I came to the sovereign. And after some days I asked leave from the sovereign to return,  
and I came to Yerushalayim and learned of the evil which Elyashi had done for Tobiyah, in preparing a room for him in the courts of the House of Elohim.  
And it was very displeasing to me. Therefore I threw all the household goods of Tobiyah out of the room,  
and I commanded them to cleanse the rooms. And I put back into them the utensils of the House of Elohim, with the grain offering and the frankincense.  And I learned that the portions for the Lēwites had not been given them, for each of the Lēwites and the singers who did the work had gone back to his field.  
Then I contended with the deputy rulers and said, “Why is the House of Elohim forsaken?” And I gathered them together and set them in their place.  
And all Yehudah brought the tithe of the grain and the new wine and the oil to the storehouse.  
And I appointed as treasurers over the storehouse Sheleymah the priest and Tsadok the scribe and Pedayah of the Lēwites. And next to them was Hanan son of Zakkur, son of Mattanyah. For they were reckoned trustworthy and it was on them to distribute to their brothers.  
Remember me, O my Elohim, concerning this and do not wipe out my kind deeds that I have done for the House of my Elohim and for its charges!  
In those days I saw in Yehudah those treading wine presses on the Sabbath and bringing in sheaves and loading donkeys with wine, grapes and figs and all kinds of burdens, which they brought into Yerushalayim on the Sabbath day. So I warned them on the day they sold food.  
And men of Tsor dwelt there, bringing in fish and all kinds of goods and sold them on the Sabbath to the children of Yehudah and in Yerushalayim.  
Then I contended with the nobles of Yehudah and said to them, “What evil matter is this that you are doing, profaning the Sabbath day?  
Did not your fathers do the same so that our Elohim brought all this evil on us and on this city? Yet you bring added
wrath on Yisra’ĕl by profaning the Sabbath.”

19 And it came to be, at the gates of Yerushalayim, as it began to be dark before the Sabbath, that I commanded the gates to be shut and commanded that they should not be opened til after the Sabbath. And I stationed some of my servants at the gates, so that no burdens would be brought in on the Sabbath day.

20 And the merchants and sellers of all kinds of wares spent the night outside Yerushalayim once or twice,

21 and I warned them and said to them, “Why do you spend the night around the wall? If you do so again, I lay hands on you!” From that time on they came no more on the Sabbath.

22 And I commanded the Lĕwites that they should cleanse themselves and they should come, guarding the gates, to set-apart the Sabbath day. remember me, O my Elohim, concerning this also and pardon me according to the greatness of Your kindness!

23 In those days I also saw Yahuḏiym who had married women of Ashdoḏ, Ammon, Mo’aḇ.

24 And half of their children spoke the language of Ashdoḏ and could not speak the language of Yahuḏah, but spoke according to the language of one or the other people.

25 Then I contended with them and cursed them and smote some of them and pulled out their hair and made them swear by Elohim, saying, “You do not give your daughters as wives to their sons, nor take their daughters for your sons or yourselves.

26 Did not Shelomoh sovereign of Yisra’ĕl sin because of them? Among the many nations there was no sovereign like him, who was beloved of his Elohim and Elohim made him sovereign over all Yisra’ĕl. Even him foreign women caused to sin.

27 Should we then hear of your doing all this great evil, trespassing against our Elohim by marrying foreign wives?”

28 And one of the sons of Yoyaḏa, son of Elyashib the high priest, was a son-in-law of Sanballat the Ḥoronite. And I drove him from me.

29 Remember them, O my Elohim, because they have defiled the priesthood and the covenant of the priesthood and of the Lĕwites.

30 Thus I cleansed them from all that is foreign. And I appointed duties to the priests and the Lĕwites, each in his task,

31 and for the wood offering and the firstfruits at appointed times. remember me, O my Elohim, for good!
And Deḇan.


Armah. And Diphath and Toḡ and Mesheḵ and Tiras. Maḏai and Yawan and Tuḡal and Maḏim, Ḥ and the Naphtuḇ Luṭim and the Anamim and the Leḥaḏim.

1 A was Yoqtan. The sons of Yoqtan: Saḇḵa, Ḥawilah and Šeḇa. And the brother of one was Peleḡ, for in his days the earth was divided and his brother’s name was Yoqtan.

20 And Yoqtan brought forth Almoḏaḏ and Sheleph and Ḥatsarmaweth and Yerah,
21 and Hadoram and Uzal and Diqlah,
22 and Éybal and Abima’ēl and Sheba,
23 and Ōphir and Hawilah and Yobḥ. All these were the sons of Yoqtan.

24 Shēm, Arpakshaḏ, Šēlah,
25 Éber, Peleḡ, Re’ū,
26 Seruḡ, Nahor, Terah,
27 and Abram, that is Abrahim.
28 The sons of Abraham: Yitsḥaq and Yishma’ēl.
29 These are their genealogies: The first-born of Yishma’ēl was Nebayoth and Qēdar and Aḏbe’ēl and Mibsam,
30 Mishma and Dumah and Massa, Hadad and Tēma,
31 Yēṭur, Naphish and Qēdemaḥ. These were the sons of Yishma’ēl.

32 And the sons born to Qeturah, Abraham’s concubine: Zimran and Yōqshan and Meḏan and Midya and Yishbaq and Šuwaḥ. The sons of Yōqshan: Šeḇa and Dedan.

33 And the sons of Midyan: Éphah and Épher and Hanok and Abiḏa and Elda’ah.

All these were the children of Qeturah.

34 And Abrahim brought forth Yitshaq. The sons of Yitshaq: Ésaw and Yisra’ēl.

35 The sons of Ésaw: Eliphaz, Re’u’wēl and Ye’ush and Ya’lām and Qorah.
36 And the sons of Eliphaz: Tēmān and Omar, Tsephi and Gatam and Qenaz and Timna and Amalēq.
37 The sons of Re’u’wēl: Nāḥāth, Zerah, Shammah and Mizzah.

38 And the sons of Sē’ir: Lotan and Shobal and Tsib’ōn and Anah and Dishon and Ėtser and Dishan.

39 And the sons of Lotan: Hori and Homam; Lotan’s sister was Timna.

40 The sons of Shobal: Alyn and Manaḥaḥath and Éybal, Shephi and Onam. The sons of Tsib’ōn: Ayah and Anah.
The son of Anah was Dishon. The sons of Dishon: Hamran and Eshban and Yithran and Keran.

The sons of Étser: Bilhan and Za'awan and Ya'aqan. The sons of Dishan: Uts and Aran.

And these were the sovereigns who reigned in the land of Edom before any sovereign reigned over the children of Yisra'ël: Bela son of Be'or and the name of his city was Dinhahab.

And when Bela died, Yobaḇ son of Zerah of Botsrah reigned in his place.

And Yobaḇ died and Husham of the land of the Tēmanites reigned in his place.

And when Husham died, Hadad son of Be'adā, who smote Midyan in the field of Mo'āḇ, reigned in his place. The name of his city was Awīth.

And Hadad died and Samlah of Masre'qah reigned in his place.

And Samlah died and Sha'ul of Rehoboth-by-the-River reigned in his place.

And Sha'ul died and Ba'āl-Hanan son of Akbor reigned in his place.

And Ba'āl-Hanan died and Haḍad reigned in his place. And the name of his city was Pāi. And his wife's name was Mehē'tab'ēl the daughter of Matrēḏ, the daughter of Mēyzaḥāḇ.

And Hadad died. And the chiefs of Edom were Chief Timnah, Chief Alyah, Chief Yethēth,

Chief Oholīḇamah, Chief Ėlah, Chief Pinon,

Chief Qenaz, Chief Tēman, Chief Mibtsar,

Chief Mağiḏ'ēl and Chief Iram. These were the chiefs of Edom.

dughter of Shuwa, the Kena'anitess. And Ėr, the first-born of Yahuḏah, was evil in the eyes of Āyāl and He slew him.

And Tamar, his daughter-in-law, bore him Perets and Zeraḥ. All the sons of Yahuḏah were five.

The sons of Perets: Ḥetsron and Hamul.

And the sons of Zeraḥ: Zimri and Ėythan and Hēman and Kalkol and Dara, five of them in all.

And the son of Karmi was Akar, the troubler of Yisra'ēl, who trespassed in that which was under the ban.

And the son of Ėythan was Azaryah.

And the sons of Ḥetsron who were born to him: Yerahme'ēl and Ram and Keluḇai.

Ram brought forth Amminadab and Amminadab brought forth Naḥshon, leader of the children of Yahuḏah;

Naḥshon brought forth Salma and Salma brought forth Bo'az;

Bo'az brought forth Oḇēḏ and Oḇēḏ brought forth Yishai;

Yishai brought forth Eliyāḇ his first-born and Abiṇadab the second and Shim'a the third,

Nethān'e'ēl the fourth, Raddai the fifth,

Otsem the sixth, Dawid the seventh.

And their sisters: Tserūyah and Abiḡayil. And the sons of Tserūyah: Abishai and Yo'āḇ and Asah'ēl, three.

And Abiḡayil bore Amasa. And the father of Amasa was Yēther the Yishma'ēlite.

And Kalēḇ son of Hetsron brought forth children by Azūḇāh, his wife and by Yēriyoth. Now these were her sons: Yēshēr and Shobāḇ and Ardon.

And Azūḇāḥ died and Kalēḇ took Ephrath as his wife, who bore him Hur.

And Hur brought forth Uri and Uri brought forth Betsal'ēl.

And afterward Hetsron went in to the daughter of Makir the father of Gīl'āḏ, whom he took when he was sixty years old. And she bore him Seğūḇ.

And Seğūḇ brought forth Ya’ir, who
had twenty-three cities in the land of Gil'ad.

23 And he took from them Geshur and Aram, with the towns of Ya'ir, with Qenath and its towns, sixty towns. All these belonged to the sons of Ma'akir the father of Gil'ad.

24 And after the death of Hetsron in Kaľēb Ephrathah, Hetsron's wife Abiyah bore him Ashhur the father of Teqowa.

25 And the sons of Yerahme'ēl the first-born of Hetsron were: Ram the first-born and Bunah and Oren and Otsem and Ahiyah.

26 And Yerahme'ēl had another wife, whose name was Atarah; she was the mother of Onam.

27 And the sons of Ram, the first-born of Yerahme'ēl, were Ma'ats and Yamin and Eker.

28 And the sons of Onam were Shammai and Ya'da. And the sons of Shammai: Nadab and Abishur.

29 And the name of the wife of Abishur was Abihayil and she bore him Aḥlān and Moliḏ.

30 And the sons of Nadab: Seleḏ and Appayim and Seleḏ died without children.

31 And the son of Appayim was Yishi and the son of Yishi was Shēšhan and the son of Shēšhan was Aḥlāi.

32 And the sons of Yada, the brother of Shammai: Yether and Yonathan and Yether died without children.

33 And the sons of Yonathan: Peleth and Zaza. These were the sons of Yerahme'ēl.

34 And Shēšhan had no sons, only daughters. And Shēšhan had a Mitsrite servant whose name was Yarhā.

35 And Shēšhan gave his daughter to Yarhā his servant as wife and she bore him Attai.

36 And Attai brought forth Nathan and Nathan brought forth Zabad,

37 and Zabad brought forth Ephlal and Ephlal brought forth Obēḏ,

38 and Obēḏ brought forth Yēhu and Yēhu brought forth Azaryah,

39 and Azaryah brought forth Ḫelets and Helets brought forth El'asah,

40 and El'asah brought forth Sismai and Sismai brought forth Shallum,

41 and Shallum brought forth Yeqamyah and Yeqamyah brought forth Elishama.

42 And the sons of Kaľēb the brother of Yerahme'ēl: Mēysha his first-born, who was the father of Ziph and the sons of Marēshah the father of Hebron.

43 And the sons of Hebron: Qorah and Tappuwa and Reqem and Shema.

44 And Shema brought forth Raham the father of Yorqe'am and Reqem brought forth Shammai.

45 And the son of Shammai was Ma'ōn and Ma'ōn was the father of Bēyth Tsur.

46 And Ėphah, Kaľēb's concubine, bore Haran and Motsa and Gazēz. And Ḥaran brought forth Gazēz.

47 And the sons of Yahdai: Reḡem and Yo'ham and Gēyshān and Pelet and Ėphah and Sha'aḵaph.

48 Ma'āḵah, Kaľēb's concubine, bore Sheber and Tirhanah.

49 And she bore Sha'aph the father of Maḏmannah, Shewa the father of Maḳbhēna and the father of Gīḇ'a. And the daughter of Kaľēb was Aḵsah.

50 These were the descendants of Kaľēb: The sons of Hur, the first-born of Ephrathah: Shobal the father of Qiryath Ye'arîm,

51 Salma the father of Bēyth Leḥem, Harēph the father of Bēyth Gaḏer.

52 And Shobal the father of Qiryath Ye'arîm had descendants: Haro'èh, half of the Menuhōthites.

53 And the clans of Qiryath Ye'arîm: the Yīthrītes and the Puthites and the Shumathites and the Mishraites. From these came the Tsor'athītes and the Eshtaʾōlītes.

54 The sons of Salma: Bēyth Leḥem, the Netophāthītes, Aṭroth Bēyth Yo'āḇ and half of the Menahīṭītes and the Tsorʾītes.

55 And the clans of the scribes who dwelt at Yaḇēts: the Tirathītes, the Shimʾaṯītes, the Sukathītes.

These were the Qēȳnītes who came from Hammad, the father of the house of Rēḵāb.
3 And these were the sons of Dawid who were born to him in Hebron: The first-born was Amnon, by Àhîno‘am the Yizre‘èlitess; the second, Dani‘èl, by Abi‘gai‘il the Karmelitess;
2the third, Abshalom son of Ma‘akah, the daughter of Talmai, sovereign of Geshur; the fourth, A’doni‘yah son of Haggith;
3the fifth, Shephatyah, by Abi‘ital; the sixth, Yithre‘am, by his wife Eglah.
Six were born to him in Hebron. And he reigned there seven years and six months and in Yerushalayim he reigned thirty-three years.

5And these were born to him in Yerushalayim: Shim‘a and Sho‘ba and Nathan and Shelomoh – four by Bathshua the daughter of Ammi‘el.

6Yiḇḥar also and Elishama and Eliphelet,
7and Noḡah and Nephe‘g and Yaphiya,
8and Elishama and Elyāḏa and Eliphelet, nine,
9all the sons of Dawid, besides the sons of the concubines and Tamar their sister.

10And Shelomoh’s son was Reḥaḇ‘am, Aḇiyah his son, Ṭa‘lah his son, Yehoshaphat his son,
11Yoram his son, Aḥazyahu his son, Yo‘ash his son,
12Amatsyahu his son, Azaryah his son, Yotham his son,
13Aḥaz his son, Ḥizqiyahu his son, Menashsheh his son,
14Amon his son, Yoshiyahu his son.
15And the sons of Yoshiyahu: Yohanan the first-born, the second Yehoyaqim, the third Tsidqi‘yah, the fourth Shallum.
16And the sons of Yehoyaqim: Yekonyah his son and Tsidqi‘yah his son.
17And the sons of Yekonyah the captive: She‘alti‘el his son,
18and Malkiram and Pedayah and Shenatsttar, Yeqamyah, Hoshama and Nedabyah.
19And the sons of Pedayah: Zerubbable and Shim‘i. The sons of Zerubbable:

Meshullam and Hananyah and Shelomith their sister,
20and Hashubah and Ohel and Berekyah and Hasadyah, Yushab-Hesed, five.
21And the sons of Hananyah: Pelayah and Yeshayah, the sons of Rephayah, the sons of Arnan, the sons of Obadyah, the sons of Shekanyah.
22And the son of Shekanyah: Shemayah. The sons of Shemayah: Hattush and Yiḡ’al and Bariyah and Ne‘aryah and Shapath, six.
23And the sons of Ne‘aryah: Elyo‘énynai and Hizqiyah and Azriqam, three.
24And the sons of Elyo‘énynai: Hodawayah and Elyashib and Pelayah and Aqqu and Yoḥanan and Delayah and Anani, seven.

4 The sons of Yahudah: Perets, Hetsron and Karmi and Hur and Sho‘bal.
2And Re‘ayah son of Sho‘bal brought forth Yaḥath and Yaḥath brought forth Aḥumai and Lahaḏ. These were the clans of the Tsor‘athites.
3And these were of the father of Ėytam: Yizre‘èl and Yishma and Yiḏbash. And the name of their sister was Hatselelponi;
4And Penu‘ĕl was the father of Ge‘dor and Ézer was the father of Hushah. These were the sons of Hur, the first-born of Ephrathah the father of Bēyth Lehem.
5And Ashhur the father of Teqowa had two wives, Helah and Na‘arah.
6And Na‘arah bore him Ahuzzam and Hēpher and Tēmeni and Ha‘aḥashhtari. These were the sons of Na‘arah.
7And the sons of Helah: Tsereth and Tsoḥar and Ethnan;
8and Qots brought forth Anub and Tsóbēbah and the clans of Aḥarḥèl son of Harum.
9And Yaḇēts was more esteemed than his brothers and his mother called his name Yaḇēts, saying, “Because I bore him in pain.”
And Yabëts called on the Elohim of Yisra’ël saying, “Oh, that You would bless me indeed and enlarge my border and that Your hand would be with me and that You would keep me from evil, not to be my pain!” And Elohim gave him what he asked.

And Keluḇ the brother of Shuḥah brought forth Meḥir, who was the father of Eshton.

And Eshton brought forth BêythRapha and Pasëah and Tehinnah the father of Ir-Nahaha. These were the men of Rêkah.

And the sons of Qenaz: Othni’ël and Serayah. And sons of Othni’ël: Hat hath,  

and Me’onothai, who brought forth Ophrah. And Serayah brought forth Yo’ăb the father of Gë-Ḥarashim, for they were craftsmen.

And the sons of Kalêḇ the son of Yephunneh: Iru, Elah and Na’am. And the son of Elah was Qenaz.

And the sons of Yeḥallel’ël: Ziph and Ziphah, Tireya and Asar’ël.

And the sons of Ezrah: Yether and Mered and Epher and Yalon. And she bore Miryam and Shammai and Yishbah the father of Eshtemoa.

And his wife Yeḥudiyah bore Yered the father of Gedor and Heber the father of Soko and Yequthi’ël the father of Zanowah. And these were the sons of Bithyah the daughter of Pharaoh, whom Mered took.

And the sons of Hodiyah’s wife, the sister of Naham, were the fathers of Qe’ilah the Garmite and of Eshtemoa the Ma’akathite.

And the sons of Shimon: Amnon and Rinnah, Ben-Ḥanan and Tulon. And the sons of Yishi: Zohëth and Ben-Zohëth.

The sons of Shëlah the son of Yahudah: Ér the father of Lëkah and La’dah the father of Marëshah and the clans of the house of the linen workers of the house of Ashbëă;

and Yoqim and the men of Kozëba and Yo’ash and Saraph who ruled in Mo’ăb and Yashu’bi-Ḥelem. But the records were ancient.

These were the potters and those who dwell at Neta’im and Geḏërāh; there they dwelt with the sovereign for his work.

The sons of Shim’on: Nêmu’ël and Yamin, Yarib, Zerah, Sha’ul,

Shallum his son, Mibsam his son, Mishma his son.

And the sons of Mishma: Hammu’ël his son, Zakkur his son, Shim’i his son.

And Shim’i had sixteen sons and six daughters, but his brothers did not have many children, nor did any of their clans increase as much as the children of Yahudah.

And they dwelt at Be’ëršēḇa and Moladah and Hatsar Shu’al,

and at Bilhah and at Etsem and at Tolaḏ,  

and at Bethu’ël and at Ḥormah and at Tsiqlaḏ.  

and at Bêyth Markaboth and at Hatsar Susim and at Bêyth Bir’i and at Sha’arayim. These were their cities until the reign of Dawid.

And their villages were Éytam and Ayin and Rimmon and Token and Ashan, five cities,

and all the villages that were around these cities as far as Ba’al. These were their dwelling places and they kept their genealogy.

And Meshebāb and Yamlēk and Yosḥah son of Amatsyah;  

And Yo’ël and Yêhu son of Yoshibyah, son of Serayah, son of Asi’ël;  

and Elyo’eynaï and Ya’aqobah and Yeshoḥayyah and Asayah and Ṭi’ël and Yesimi’ël and Benayah;

and Zīsa son of Shippi, son of Allon, son of Yedayah, son of Shimri, son of Shemayah.

These mentioned by name were leaders in their clans and their father’s house increased greatly.

And they went to the entrance of Gedor, as far as the east side of the valley,
to look for pasture for their flocks,

and they found rich, good pasture, and the land was broad, undisturbed and safe, for some Ḥamites had dwelt there
For these, written by name came in the days of Hizqiyahu sovereign of Yahudah and smote their tents and the homes that were found there and put them under the ban, as it is to this day and dwelt in their place, because there was pasture for their flocks there.

And some of them, five hundred men of the sons of Shim'on, went to Mount Sêîr, having as their chiefs Pelatyah and Ne'aryah and Rephayah and Uzzi'el, the sons of Yishi.

And they smote the rest of the Amalêqîtes who had escaped and dwelt there to this day.

As for the sons of Re’ûbên the first born of Yisra’el – he was the first born, but because he profaned his father’s bed, his birthright was given to the sons of Yosêph, son of Yisra’el, so that the genealogy is not listed according to the birthright,

for Yahudah prevailed over his brothers and from him came a ruler, so that the genealogy is not listed.

The sons of Yo’êl: Shemayah his son, Gog his son, Shim’i his son.

Mikah his son, Re’ayah his son, Ba’al his son,

and Be’érâh his son, whom Tiglath Pileser sovereign of Ashshur took into exile. He was leader of the Re’ûbênites.

And his brothers by their clans, when the genealogy of their generations was registered: the chief, Ye’î’êl and Zeḵaryahu,

and Bela son of Azaz, son of Shema, son of Yo’êl, who dwelt in Aro’êr, as far as Nebo and Ba’al Me’on.

And he dwelt eastward as far as the entrance of the wilderness from the River Euphrates, because their livestock had increased in the land of Gil’ad.

And in the days of Sha’ul they fought against the Haqrîtes, who fell by their hand. And they dwelt in their tents over all the eastern part of Gil’ad.

And the children of Gad dwelt next to them in the land of Bashan as far as Salkah:

Yo’êl was the chief, Shapham the next, then Ya’anai and Shaphat in Bashan;

and their brothers of their father’s house: Mi’êl and Meshullam and Sheba and Yorai and Yakan and Ziya and Êber, seven.

These were the children of Abihayîl son of Huri, son of Yarowah, son of Gil’ad, son of Mi’êl, son of Yeshishai, son of Yahdo, son of Buz;

Ahi son of Abdi’êl, son of Gunî, was chief of their father’s house.

And they dwelt in Gil’ad, in Bashan and in its villages and in all the open lands of Sharon within their borders.

All these were registered by genealogies in the days of Yotham sovereign of Yahudah and in the days of Yaro’âm sovereign of Yisra’el.

The sons of Re’ûbên and the Gadîtes and half the tribe of Menashsheh had forty-four thousand seven hundred and sixty brave men, men able to bear shield and sword, to shoot with the bow and skilled in battle, going out to the army.

And they fought against the Haqrîtes and Yetur and Naphish and Nodab.

And they were helped against them and the Haqrîtes were given into their hand and all who were with them. For they cried out to Elohim in the battle and He answered their prayer, because they put their trust in Him.

And they took away their livestock: fifty thousand camels and two hundred and fifty thousand of their sheep and two thousand of their donkeys, also one hundred thousand of their men,

for many fell dead, because the battle was of Elohim. And they dwelt in their place until the exile.

And the children of the half-tribe of Menashsheh dwelt in the land. They increased from Bashan to Ba’al Hamor, that is, to Senah, or Mount Hamor.
24 And these were the heads of their fathers’ houses: Epher and Yishi and Eli’êl and Azri’êl and Yirmeyah, Hodawyah and Yahdi’êl – mighty brave men, men of name and heads of their fathers’ houses.

25 But they trespassed against the Elohim of their fathers and whored after the mighty ones of the peoples of the land, whom Elohim had destroyed before them.

26 So the Elohim of Yisra’êl stirred up the spirit of Pul sovereign of Ashshur, even the spirit of Tiglath-Pileser sovereign of Ashshur. And he took the Re’ubënites and the Gadites and the half-tribe of Menashsheh into exile and brought them to Hala’h and Habor and Hara and the river of Gozan, unto this day.

6 The sons of Lëwi: Gëreshom, Qehath and Merari.

2 And the sons of Qehath: Amram, Yitshar and Hebron and Uzzi’êl.

3 And the children of Amram: Aharon and Mosheh and Miryam. And the sons of Aharon: Na’dab and A’bihu, El’azar and Ithamar.

4 El’azar brought forth Pinéhas, Pinéhas brought forth Abishua;

5 and Abishua brought forth Buqqi and Buqqi brought forth Uzzi;

6 and Uzzi brought forth Zera’hyah and Zera’hyah brought forth Merayoth;

7 Merayoth brought forth Amaryah and Amaryah brought forth Ahitub;

8 and Ahitub brought forth Tsadoq and Tsadoq brought forth Ahima’ats;

9 and Ahima’ats brought forth Azaryah and Azaryah brought forth Yohanan;

10 and Yohanan brought forth Azaryah – it was he who served as priest in the House that Shelomoh built in Yerushalayim;

11 and Azaryah brought forth Amaryah and Amaryah brought forth Ahitub;

12 and Ahitub brought forth Tsadoq and Tsadoq brought forth Shallum;

13 and Shallum brought forth Hilqiyyah and Hilqiyyah brought forth Azaryah;

14 and Azaryah brought forth Serayah and Serayah brought forth Yehotsadaq.

15 And Yehotsadaq went away when Ayâl sent Yahudah and Yerushalayim into exile by the hand of Nebukadnettsars.

16 The sons of Lëwi: Gëreshom, Qehath and Merari.

17 And these are the names of the sons of Gërëshom: Libni and Shim’i.

18 And the sons of Qehath: Amram and Yitshar and Hebron and Uzzi’êl.

19 The sons of Merari: Mahli and Mushi. And these are the clans of the Lëwites according to their fathers:

20 Of Gënëshom were Libni his son, Yahath his son, Zimmah his son,

21 Yo’ah his son, Iddo his son, Zera’h his son, Ye’atherai his son.

22 The sons of Qehath: Amminadab his son, Qorah his son, Assir his son,

23 Elqanah his son, Ebyasaph his son, Assir his son,

24 Ta’hath his son, Uri’êl his son, Uzziyah his son and Sha’ul his son.

25 And the sons of Elqanah: Amasai and Ah’moth.

26 Elqanah – the sons of Elqanah: Tsophai his son and Na’hath his son,

27 Eliyab his son, Yero’ham his son, Elqanah his son.

28 And the sons of Shemu’êl: Yo’Âl the first-born and Abiyah the second.

29 The sons of Merari: Mahli, Libni his son, Shim’i his son, Uzzah his son,

30 Shim’â his son, Haggiyâh his son and Asayah his son.

31 And these are the men whom Dawi appointed over the service of song in the House of Ayâl, after the ark came to rest.

32 And they were rendering service in song before the dwelling place of the Tent of Meeting, until Shelomoh had built the House of Ayâl in Yerushalayim and they performed their duties according to their ruling.

33 And these are the ones who stood with their sons: Of the sons of the
Qehathites were Heman the singer, son of Yo’el, son of Shemu’el,
34 son of Elqanah, son of Yeroham, son of Eli’el, son of Towah,
35 son of Tsuph, son of Elqanah, son of Maath, son of Amasai,
36 son of Elqanah, son of Yo’el, son of Azaryah, son of Tsephanyah,
37 son of Taath, son of Assir, son of Ebysaph, son of Qorah,
38 son of Yitshar, son of Qehath, son of Léwi, son of Yisrael.
39 And his brother Asaph, who stood at his right hand, was Asaph son of Berekhahu, son of Shim’a,
40 son of Mi’ka’el, son of Ba’aséyah, son of Malkiyah,
41 son of Ethni, son of Zerah, son of Adayah,
42 son of Éythan, son of Zimmah, son of Shim’i,
43 son of Yaḥath, son of Géreshom, son of Léwi.
44 And their brothers, the sons of Merari, on the left hand, were Éythan son of Qishi, son of Abdi, son of Malluk,
45 son of Hashabyah, son of Amatsyah, son of Hilqiyah,
46 son of Amtsi, son of Bani, son of Shemer,
47 son of Mahli, son of Mushi, son of Merari, son of Léwi.
48 And their brothers, the Léwites, were appointed to every kind of service of the Dwelling Place of the House of Elohim.
49 But Aharon and his sons offered on the altar of burnt offering and on the altar of incense, for all the work of the Most set-apart Place and to make atonement for Yisra’el, according to all that Mosheh the servant of Elohim had commanded.
50 And these are the sons of Aharon: El’azar his son, Pinehas his son,
51 Buqqi his son, Uzzi his son, Zerahyah his son,
52 Merayoth his son, Amaryah his son,
53 Tsadoq his son, Aḥima’ats his son.
54 And these were their dwelling places throughout their settlements within their borders, of the sons of Aharon, of the clan of the Qehathites, for the lot was theirs.
55 And they gave them Hebron in the land of Yahuḏah, with its surrounding open lands.
56 But the fields of the city and its villages they gave to Kaléb son of Yephunneh.
57 And to the sons of Aharon they gave the cities of refuge: Hebron and Libnah with its open lands and Yattir and Eshtemoa with its open lands,
58 and Hîlên with its open lands, Debir with its open lands,
59 and Ashan with its open lands and Bêyth Shemesh with its open lands.
60 And from the tribe of Binyamin: Geba with its open lands and Alemeth with its open lands and Anathoth with its open lands. All their cities among their clans were thirteen.
61 And to the rest of the clan of the tribe of the Qehathites by lot ten cities from half the tribe of Menasheh.
62 And to the sons of Géreshom, throughout their clans, thirteen cities from the tribe of Yissasḵar and from the tribe of Asher and from the tribe of Naphtali and from the tribe of Menasheh in Bashan.
63 To the sons of Merari, throughout their clans, by lot twelve cities from the tribe of Re’uḇeh and from the tribe of Gad and from the tribe of Zebulun.
64 So the children of Yisra’el gave cities with their open lands to the Léwites.
65 And they gave by lot from the tribe of the children of Yahudah and from the tribe of the children of Shim’on and from the tribe of the children of Binyamin these cities which are mentioned by name.
66 And some of the clans of the sons of Qehath had cities of their borders from the tribe of Ephrayim.
67 And they gave them the cities of
refuge: Shekem with its open lands, in the mountains of Ephrayim and Gezer with its open lands,
68 and Yqme'am with its open lands and Bēyth Horon with its open lands,
69 and Ay'alon with its open lands and Gath Rimmon with its open lands.
70 And from the half-tribe of Menashsheh: Anēr with its open lands and Bil'am with its open lands, for the rest of the clan of the sons of Qehath.
71 From the clan of the half-tribe of Menashsheh the sons of Gēreshom: Golan in Bashan with its open lands and Ashtaroth with its open lands.
72 And from the tribe of Yissaskar: Qedes with its open lands, Daberath with its open lands,
73 Ramoth with its open lands and Anēm with its open lands.
74 And from the tribe of Ashēr: Mashal with its open lands and Ab'don with its open lands,
75 and Huqoq with its open lands and Rehob with its open lands.
76 And from the tribe of Naphtali: Qedes in Galil with its open lands and Hammon with its open lands and Qiryathayim with its open lands.
77 From the tribe of Zebulun the rest of the children of Merari: Rimmon with its open lands and Taḇor with its open lands.
78 And from beyond the Yardēn of Yeriḥo, on the east side of the Yardēn, from the tribe of Re'uḇēn: Betser in the wilderness with its open lands and Yaḥtsah with its open lands,
79 Qeḏēmoth with its open lands and Meḥ'pha'ath with its open lands.
80 And from the tribe of Gad: Ramoth in Gil'ad with its open lands and Maḥanayim with its open lands,
81 and Heshbon with its open lands and Ya'zēr with its open lands.

And the sons of Yissaskar: Tola and Pu'ah, Yashu' and Shimron, four.
2 And the sons of Tola: Uzzi and Rephayah and Yeri'ēl and Yahmai and Yībsam and Shemu'ēl, heads of their father's house. Of Tola there were great men of might in their generations; their number in the days of Dawīd was twenty-two thousand six hundred.
3 And the son of Uzzi: Yizrahyah and the sons of Yizrahyah: Mīkā'ēl and Obadyah and Yo'ēl, Yishshiyah. All five of them were heads.
4 And with them, by their generations, according to their fathers' houses, were thirty-six thousand, bands of the army for battle, for they had many wives and sons.
5 And their brothers among all the clans of Yissaskar were mighty brave men, listed by their genealogies, eighty-seven thousand in all.
6 Of Binyamin: Bela and Bek'ēr and Yēdiyā'ēl, three.
7 And the sons of Bela: Etsbon and Uzzi and Uzzi'ēl and Yerimoth and Irī, five – heads of their fathers' houses and they were listed by their genealogies, twenty-two thousand and thirty-four mighty brave men.
8 And the sons of Bek'ēr: Zemirah and Yo'ēsh and El'i'ezėr and Elyo'ēynai and Omri and Yerimoth and Abiyah and Anathoth and Alemeth. All these were the sons of Bek'ēr,
9 with their genealogy according to their generations, heads of their fathers' houses, twenty thousand two hundred mighty brave men.
10 And the son of Yēdiyā'ēl: Bilhān and the sons of Bilhān: Ye'ūsh and Binyamin and Ėhud and Kena'ānah and Zēthān and Tarshish and Ėlīšaḥāhār.
11 All these sons of Yēdiyā'ēl were heads of their fathers' houses, seventeen thousand two hundred mighty brave men going out to the army for battle.
12 And Shuppim and Huppim were the sons of Ir and Ḫushim was the son of Ahēr.
13 The sons of Naphtali: Yaḥtsi'ēl and Guni and Yētsēr and Shallūm, sons of Bilhān.
14 The sons of Menashsheh: his Aramean concubine bore him Makīr the
father of Gil'ad, the father of Asri’ēl.
15 And Ma’akir took wives for Ḥuppim and Shuppim; and the name of one was Ma’akah and the name of the second was Tselophhad. And Tselophhad had daughters.
16 But Ma’akah the wife of Makir bore a son and she called his name Peresh. And the name of his brother was Sheresh and his sons were Ulam and Raqm.
17 And the son of Ulam: Bedan. These were the sons of Gil’ad, son of Makir, son of Menashsheh.
18 And his sister Hammoleketh bore Ishhod and Abi’ezser and Mahlah.
19 And the sons of Shemida: Ahyan and Shekem and Liqhi and Aniyam.
20 And the sons of Ephrayim: Shuthelah and Bered his son and Tahath his son, and Eladah his son and Tahath his son, and Zabad his son and Shuthelah his son and Ezer and El’ad. But the men of Gath who were born in that land slew them because they came down to take their livestock.
21 And Ephrayim their father mourned many days and his brothers came to comfort him.
22 And when he went in to his wife, she conceived and bore a son. And he called his name Beri’ah, because evil had come upon his house.
23 And his daughter was She’erah, who built Lower and Upper Bêyth Horon and Uzzan She’erah.
24 And Rephaah was his son, as well as Resheph and Telah his son and Tahan his son, and Addar and Gath his son, and Ammihud his son, Elishama his son,
25 Nun his son, Yahusha his son.
26 And their possessions and dwelling places were Bêyth El and its towns: to the east Na’aran and to the west Gezer and its towns and Shekem and its towns, as far as Ayyah and its towns.
27 And by the borders of the children of Menashsheh were Bêyth She’an and its towns, Ta’anak and its towns, Megiddo and its towns, Dor and its towns. In these dwelt the children of Yosèph, son of Yisra’ēl.
28 The sons of Ashër: Yimnah and Yishwha and Yishwi and Beri’āh and their sister Serah.
29 And the sons of Beri’āh: Heber and Malki’ēl, who was the father of Birzoth.
30 And Heber brought forth Yaphlēt and Shimēr and Ḥotham and their sister Shuva.
31 And the sons of Yaphlēt: Pasak and Bimhal and Ashwath. These were the children of Yaphlēt.
32 And the sons of Shemer: Ḥi and Rohagah, Yehubbah and Aram.
33 And the sons of his brother Ḥelēm: Tsophah and Yimna and Shelesh and Amal.
34 The sons of Tsophah: Suwah and Harnepher and Shu’al and Bëri and Yimrah,
35 Betser and Hod and Shamma and Shilshah and Yithran and Be’ēra.
36 And the sons of Yether: Yephunneh and Pispah and Ara.
37 And the sons of Ulla: Arah and Hanni’ēl and Ritsya.
38 All these were the children of Ashër, heads of their fathers’ houses, chosen ones, mighty brave men, chief leaders. And when they registered by genealogy for the army, for battle, their number was twenty six thousand.

8 And Binyamin brought forth Bela his first-born, Asbēl the second, Abraḥā the third,
2 Nohah the fourth and Rapha the fifth.
3 And the sons of Bela: Addar and Gēra and Abihud,
4 and Abishua and Na’āman and Ahowah,
5 and Gēra and Shephuphan and Huram.
6 And these are the sons of Ėhud. They were the heads of the fathers’ houses of the inhabitants of Geba and they were exiled to Manahath.
7 And Na’āman and Ahiyāh and Gēra – he exiled them. And Ėhud brought forth Uzza and Aḥihud.
And Shaharayim brought forth children in the field of Mo’ab, after he had sent away Ḥushman and Ba’ara his wives.

And by Ḥodesh his wife he brought forth Yobāb and Tsibya and Mēysha and Malkam,

and Ye’uts and Shobyah and Mirmah. These were his sons, heads of their fathers’ houses.

And by Ḥushman he brought forth Abituḇ and Elpa’al.

And the sons of Elpa’al: Ėber and Mish’ām and Shemer, who built Ono and Lod with its towns;

and Beri’ah and Shema, who were heads of their fathers’ houses of the inhabitants of Ayalon, who drove out the inhabitants of Gath.

And Ėhyo, Shashaq and Yerēmoth,

and Zebadyah and Arad and Ėder,

and Mīka’ē l and Yispaḥ and Yoḥa were the sons of Beri’ah.

And Zebadyah and Meshullam and Hizqi and Heber,

and Yishmerai and Yizli’ah and Yoḇa were the sons of Elpa’al.

And Yaqim and Zikri and Zabdi,

and Eli’ēynai and Tsillethai and Eli’ēl,

and Adaya and Berayah and Shimrath were the sons of Shim’i.

And Yishpan and Ėber and Eli’ēl,

and Abdon and Zikri and Ḥanan,

and Hananyah and Ėylam and Antothiyah,

and Yiphdeyah and Penu’ēl were the sons of Shashaq.

And Shamsherai and Sheharyah and Athalyah,

and Ya’areshyah and Éliyah and Zikri were the sons of Yeroḥam.

These were heads of the fathers’ houses by their generations, heads. These dwelt in Yerushalayim.

And the father of Gib’ōn, whose wife’s name was Ma’akah, dwelt at Gib’ōn.

And his first-born son was Abdon, then Tsur and Qish and Ba’al and Naḏāḇ.

And Mīqloth, who brought forth Shim’āh. And they also dwelt alongside their relatives in Yerushalayim, with their brothers.

And Nēr brought forth Qish and Qish brought forth Sha’ul and Sha’ul brought forth Yehonathan and Malkishua and Abinadab and Esh-Ba’al.

And the son of Yehonathan was MeribBa’al and Merib-Ba’al brought forth Mikah.

And the sons of Mikah: Pithon and Melek and Ta’arēa and Ahaz.

And Ahaz brought forth Yeho’addah and Yeho’addah brought forth Alemeth and Azmaweth and Zimri. And Zimri brought forth Motsa.

And Motsa brought forth Bin’a, Raphah his son, El’asah his son, Atsēl his son.

And Atsēl had six sons whose names were these: Azriqam, Bokeru and Yishma’ēl and She’aryah and Obadyah and Hanan. All these were the sons of Atsēl.

And the sons of Šēqeq his brother: Ulam his first-born, Ye’ūsh the second and Elipelet the third.

And the sons of Ulam were mighty brave men, archers and had many sons and grandsons, one hundred and fifty. These were all sons of Binyamin.

And all Yisra’ēl registered themselves by genealogy. And see, they were written in the book of the sovereigns of Yisra’ēl. And Yahuḏa was exiled to Babel for their trespass.

And the first inhabitants who were in their possessions in their cities of Yisra’ēl, were the priests, the Lēwites and the Nethinim.

And in Yerushalayim dwelt some of the children of Yahuḏa and some of the children of Binyamin and some of the children of Ephrayim and Menashsheh:

Uthai son of Ammihud, son of Omri, son of Imri, son of Bani, of the sons of Perets, the son of Yahuḏa.
And of the Shilonites: Asayah the first-born and his sons.

And of the sons of Zerah: Ye’u’ĕl and their brothers, six hundred and ninety.

And of the sons of Binyamin: Sallu son of Meshullam, son of Hoḏawyah, son of Hasenu’ah; and Yibneyah son of Yeroḥam; and Ėlah son of Uzzi, son of Mikri; and Meshullam son of Shephatyah, son of Re’uw’ĕl, son of Yiḇniyah; and their brothers, according to their generations, nine hundred and fifty-six. All these men were heads of a father’s house in their fathers’ houses.

And of the priests: Yeḏayyah and Yehoyarib and Yakin;

And Azaryah son of Hilqiyyah, son of Meshullam, son of Tsadoq, son of Merayoth, son of Aḥituḇ, the officer over the House of Elohim;

And Adayyah son of Yeroḥam, son of Pashḥur, son of Malkiyah; and Ma’asai son of Adi’ĕl, son of Yahzērāh, son of Meshullam, son of Meshillēmith, son of Immĕr; and their brothers, heads of their fathers’ houses, one thousand seven hundred and sixty, able men for the work of the service of the House of Elohim.

And of the Lĕwites: Shemayah son of Hashshub, son of Azriqam, son of Hashabayah, of the sons of Merari;

And Baqbaqqar, Heresh and Galal and Mattanyah son of Mīkā, son of Zikri, son of Asaph;

And Obadyah son of Shemayah, son of Galal, son of Yeduthun; and Berekyah son of Asa, son of Ėlqanah, who dwelt in the villages of the Netophathites.

And the gatekeepers: Shallum and Aqqub and Talmon and Ahiman and their brothers – Shallum the chief.

And up til then they were gatekeepers for the camps of the children of Lĕwi at the Sovereign’s Gate on the east.

And Shallum son of Qorē, son of Ebysaph, son of Qorah and his brothers, from his father’s house, the Qorḥites, were over the work of the service, guards of the thresholds of the Tent. And their fathers had been guards of the entrance to the camp of ēqāl.

And Pīneḥas son of El’azar was leader over them in time past. Ēqāl was with him.

Zekaryah son of Meshelemyah was gatekeeper at the entrance of the Tent of Meeting.

All those chosen as gatekeepers at the thresholds were two hundred and twelve. They were registered by genealogy, in their villages. Dawid and Shemu’ĕl the seer had appointed them to their office of trust.

So they and their sons were over the gates of the House of ēqāl, the House of the Tent, by watches.

The gatekeepers were on the four sides: the east, west, north and south.

And their brothers in their villages had to come with them from time to time for seven days.

For the four chief gatekeepers were in an office of trust. They were Lĕwites and they were over the rooms and treasuries of the House of Elohim.

And they spent the night all around the House of Elohim because they had the duty and they were to open it morning by morning.

And some of them were over the vessels of service, for they brought them in and took them out by count.

And some of them were appointed over the vessels, even over all the vessels of the set-apart place and over the fine flour and the wine and the oil and the incense and the spices.

And some of the sons of the priests blended the compound of spices.

And Mattithyah of the Lĕwites, the first-born of Shallum the Qorhite, was entrusted with the making of the flat cakes.

And some of their brothers of the sons of the Qehathites were over the showbread, to prepare every Sabbath.

And these were the singers, heads of the fathers’ houses of the Lĕwites, in the rooms and were exempted from other duties, for they were employed in that
work day and night.

34 These heads of the fathers’ houses of the Lévites were heads throughout their generations. They dwelt at Yerushalayim.

35 And Ye’ir, the father of Gib’on, whose wife’s name was Ma’akah, dwelt at Gib’on.

36 And his first-born son was Abdon, then Tsur and Qish and Ba’al and Nër and Nadab,

37 and Gedor and Aliyo and Zeḵaryah and Miqloth.

38 And Miqloth brought forth Shim’aam.

39 And Nër brought forth Qish and Qish brought forth Sha’ul and Sha’ul brought forth Yehonathan and Malkishua and Aḇinadab and Esh-Baal.

40 And the son of Yehonathan was Merib-Baal and Merib-Baal brought forth Miḵah.

41 And the sons of Miḵah: Pithon and Melek and Tahlēa,

42 and Ahaz, who brought forth Yarah; and Yarah brought forth Alemeth and Azmaeth and Zimri. And Zimri brought forth Motsa;

43 and Motsa brought forth Bin’a and Rephayah was his son, El’asah his son, Aṭsēl his son.

44 And Aṭsēl had six sons whose names were these: Azriqam, Bokeru and Yishma’ēl and She’aryah and Obadyah and Hanan. These were the sons of Aṭsēl.

10 And the Philistines fought against Yisra’ēl. And the men of Yisra’ēl fled from before the Philistines and fell slain on Mount Gilboa.

2 And the Philistines pursued Sha’ul and his sons and the Philistines smote Yonathan and Abinadab and Malkishua, sons of Sha’ul.

3 And the battle was heavy on Sha’ul. And the archers hit him and he was wounded by the archers.

4 And Sha’ul said to his armour-bearer, “Draw your sword and thrust me through with it, lest these uncircumcised ones come and abuse me.” But his armour-bearer would not, for he was much afraid, so Sha’ul took a sword and fell on it.

5 And when his armour-bearer saw that Sha’ul was dead, he also fell on his sword and died.

6 Thus Sha’ul and his three sons died and all his house – they died together.

7 And when all the men of Yisra’ēl who were in the valley saw that they had fled and that Sha’ul and his sons were dead, they forsook their cities and fled and the Philistines came and dwelt in them.

8 And the next day it came to be, when the Philistines came to strip the slain, that they found Sha’ul and his sons fallen on Mount Gilboa.

9 And they stripped him and took his head and his armour and sent word throughout the land of the Philistines to proclaim the news among their idols and among the people,

10 and put his armour in the house of their mighty ones and fastened his head in the house of Daģon.

11 And all Yabesh Gil’ad heard of all that the Philistines had done to Sha’ul, and all the brave men arose and took the body of Sha’ul and the bodies of his sons. And they brought them to Yabesh and buried their bones under the tamarisk tree at Yabesh and fasted seven days.

12 Thus Sha’ul died for his trespass which he had trespassed against ayāl, because he did not guard the Word of ayāl and also for asking a medium for to make inquiry,

13 and did not inquire of ayāl. So He put him to death and turned the reign over to Dawiḏ son of Yishai.

11 And all Yisra’ēl came together to Dawiḏ at Hebron, saying, “See, we are your bone and your flesh.
Also, in time past, even when Sha’ul was sovereign, you were the one who led Yisra’êl out and brought them in. And Elohim said to you, “Shepherd My people Yisra’êl and be ruler over My people Yisra’êl.”

So all the elders of Yisra’êl came to the sovereign at Hebron and Dawî made a covenant with them at Hebron before Yya.’l. And they anointed Dawî sovereign over Yisra’êl, according to the Word of Yya.’l by Shemu’êl.

And Dawî and all Yisra’êl went to Yerushalayim, which is Ye’er, where the Ye’busites were, the inhabitants of the land.

And the inhabitants of Ye’bus said to Dawî, “You do not come in here.” But Dawî captured the stronghold of Tsiyon, the City of Dawî.

And Dawî said, “Whoever smites the Ye’busites first becomes chief and commander.” And Yo’âb son of Tseruyah went up first and became chief.

And Dawî dwelt in the stronghold, so they called it the City of Dawî.

And he built the city around it, from Millo round about and Yo’âb revived the rest of the city.

And Dawî went on and became great and Yya.’l of hosts was with him.

And these were the heads of the mighty men whom Dawî had, who strengthened themselves with him in his reign, with all Yisra’êl, to set him up to reign over Yisra’êl, according to the Word of Yya.’l.

And this is the number of the mighty men whom Dawî had: Yasho’b'am son of a Hakmonite, chief of the thirty. He had lifted up his spear against three hundred, slain at one time.

And after him was El’azar son of Do’dô, the Aho’îte, who was one of the three mighty men.

He was with Dawî at Pasdammim and the Philistines were gathered there for battle and a portion of the field was filled with barley and the people had fled before the Philistines.

But they took their stand in the midst of that field and delivered it and smote the Philistines. Thus Yya.’l saved them by a great deliverance.

And three of the thirty chiefs went down to the rock to Dawî, into the cave of Adullam, while the army of the Philistines encamped in the Valley of Repha’im.

And Dawî was then in the stronghold and the watch-post of the Philistines was then in Bêyth Lehem.

And Dawî longed and said, “Oh, that someone would give me a drink of water from the well of Bêyth Lehem, which is by the gate!”

And the three broke through the camp of the Philistines and drew water from the well of Bêyth Lehem that was by the gate and took it and brought it to Dawî. But Dawî would not drink it, but poured it out to Yya.’l.

And he said, “Far be it from me, O my Elohim, that I should do this! Should I drink the blood of these men who have risked their lives? For at the risk of their lives they brought it.” And he would not drink it. This is what the three mighty men did.

And Abishai the brother of Yo’âb was chief of another three. And he had lifted up his spear against three hundred men, who were slain and won a name among the three.

Of the three he was more esteemed than the other two men, so he became their head. However he did not come to the first three.

Benayah was the son of Yehoya’dã, the son of a brave man from Qâbtse’êl, who had done many deeds. He smote two lionlike Mo’âbites. He also went down and smote a lion in the midst of a pit on a snowy day.

And he smote a Mitsrite, a man of great height, five cubits tall. And in the Mitsrite’s hand was a spear like a weaver’s beam and he went down to him with a staff and wrenched the spear out of the Mitsrite’s hand and slew him with his own spear.
This is what Benayahu son of Yehoyada did and won a name among the three mighty men. 

See, he was more esteemed than the thirty, but he did not come to the first three. And Dawid set him over his court. 

And the mighty men of the armies were Asah’êl the brother of Yo’âb, El’âhanan son of Do’ô of Bêyth Lehem, 

Shammoth the Harorite, Hêlets the Pelonite, 

Tra son of Iqqêsh the Teqowite, Abî’ezer the Anathothite, 

Sibbekai the Hushathite, Ilai the Ahoûite, 

Mahrai the Netophathite, Hêleq son of Ba’ânah the Netophathite, 

Ithai son of Ri’â of Gib’âh, of the children of Binyamin, Benayah the Pirathonite, 

Asah’êl the brother of Yo’aḇ, El’hanan son of Do’ô of Bêyth Lehem, 

Shammoth the Harorite, 

Ira son of Iqqêsh the Teqowite, 

Ira son of Iqqêsh the Teqowite, 

Aḇi’ezer the Anathothite, 

Sibbe’êkai the Hushathite, Ilai the Ahoûite, 

Mahrai the Netophathite, Hêleq son of Ba’ânah the Netophathite, 

Ithai son of Ri’â of Gib’âh, of the children of Binyamin, Benayah the Pirathonite, 

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Ithai son of Ri’â of Gib’âh, of the children of Binyamin, Benayah the Pirathonite, 

Asah’êl the brother of Yo’aḇ, El’hanan son of Do’ô of Bêyth Lehem, 

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Ira son of Iqqêsh the Teqowite, 

Ira son of Iqqêsh the Teqowite, 

Aḇi’ezer the Anathothite, 

Sibbe’êkai the Hushathite, Ilai the Ahoûite, 

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Asah’êl the brother of Yo’aḇ, El’hanan son of Do’ô of Bêyth Lehem, 

Shammoth the Harorite, 

Ira son of Iqqêsh the Teqowite, 

Ira son of Iqqêsh the Teqowite, 

Aḇi’ezer the Anathothite, 

Sibbe’êkai the Hushathite, Ilai the Ahoûite, 

Mahrai the Netophathite, Hêleq son of Ba’ânah the Netophathite, 

Ithai son of Ri’â of Gib’âh, of the children of Binyamin, Benayah the Pirathonite, 

Asah’êl the brother of Yo’aḇ, El’hanan son of Do’ô of Bêyth Lehem, 

Shammoth the Harorite,
eleventh.

14 These were from the sons of Gaḏ, chiefs of the army. The least was over a hundred and the greatest was over a thousand.

15 These were the ones who passed over the Yardĕn in the first month, when it was overflowing all its banks and put to flight all those in the valleys, to the east and to the west.

16 And some of the children of Binyamin and Yahuḏah came to Dawiḏ at the stronghold.

17 And Dawiḏ went out to face them and answered and said to them, “If you have come peaceably to me to help me, my heart shall be united with you; but if to betray me to my enemies – there is no violence in my hands – let the Elohim of our fathers see and reprove.”

18 Then the Spirit came upon Amasai, chief of the officers, “Your s, O Dawiḏ! And with you, O son of Yishai! Peace, peace to you and peace to your helpers! For your Elohim shall help you.” And Dawiḏ received them and put them among the chiefs of the raiding band.

19 And some from Menashsheh went over to Dawiḏ when he was going with the Philistines to battle against Sha’ul. But they did not help them, for the princes of the Philistines took advice and sent him away, saying, “He might go over to his master Sha’ul with our heads!”

20 When he went to Tsiqlaḡ, those of Menashsheh who went over to him were Adnah and Yozabal and Yediya’ĕl and Mika’ĕl and Yozabal and Elihu and Tsillethai, chiefs of the thousands who were from Menashsheh.

21 And they helped Dawiḏ against the raiding bands, for they were all mighty brave men and they were commanders in the army.

22 For at that time they came to Dawiḏ day by day to help him, until it was a great army, like an army of Elohim.

23 And these were the numbers of the chiefs of those that were armed for battle and came to Dawiḏ at Hebron to turn over the reign of Sha’ul to him, according to the Word of Elo舌:

24 Of the children of Yahudah bearing shield and spear, six thousand eight hundred armed for battle;

25 of the children of Shim’on, mighty brave men for the army, seven thousand one hundred;

26 of the children of Lĕwi four thousand six hundred;

27 and Yehoyada, the leader of the Aharonites and with him three thousand seven hundred;

28 and Tsadoq, a young man, a mighty brave man and from his father’s house twenty-two commanders;

29 and the children of Binyamin, relatives of Sha’ul, three thousand – until then the greatest part of them guarded the charge of the house of Sha’ul;

30 and the children of Ephrayim twenty thousand eight hundred, mighty brave ones, men of name throughout their father’s house;

31 and the half-tribe of Menashsheh eighteen thousand, who were designated by name to come and set up Dawiḏ to reign;

32 and the children of Yissaskar who had understanding of the times, to know what Yisra’ĕl should do, their chiefs were two hundred. And all their brothers were at their command;

33 of Zeḇulun there were fifty thousand going out to the army, arranging battle with all weapons of battle, giving support with undivided heart;

34 and of Naphtali one thousand commanders and with them thirty-seven thousand with shield and spear;

35 and of the Danites, arranging battle, twenty-eight thousand six hundred;

36 and of Ashĕr, going out to the army, arranging battle, forty thousand;

37 and of the Re’uḇĕnites and the Gadites and the half-tribe of Menashsheh, from beyond the Yardĕn, one hundred and twenty thousand armed for battle with every kind of weapon of battle.

38 All these men of battle, keeping rank,
came to Hebron with a perfect heart, to set up Dawiḏ to reign over all Yisra’ėl. And all the rest of Yisra’ėl were of one heart to set up Dawiḏ to reign.

39 And they were there with Dawiḏ three days, eating and drinking, for their brothers had prepared for them.

40 And also those who were near to them, from as far away as Yissasḵar and Zebulun and Naḥpalti, were bringing food on donkeys and camels, on mules and cattle – food of flour and cakes of figs and cakes of raisins, wine and oil and cattle and sheep in great quantities, for there was joy in Yisra’ėl.

13 And Dawiḏ consulted with the commanders of thousands and hundreds and with every leader.

2 And Dawiḏ said to all the assembly of Yisra’ėl, “If it seems good to you and if it is of Elohim our Elohim, let us send out to our brothers everywhere who are left in all the land of Yisra’ėl and with them to the priests and Lĕwites who are in their cities of their open lands and let them be gathered to us;

3 and let us bring the ark of our Elohim back to us, for we sought Him not since the days of Sha’ul.”

4 And all the assembly agreed to do so, for the matter was right in the eyes of all the people.

5 So Dawiḏ assembled all Yisra’ėl, from Shihor in Mitsrayim to as far as the entrance of Hamath, to bring the ark of Elohim from Qiryath Ye’arim.

6 And Dawiḏ and all Yisra’ėl went up to Ba’alah, to Qiryath Ye’arim of Yahudah, to bring up from there the ark of Elohim, ăḇăḏ, who dwells between the keruḥim, where the Name is called on.

7 And they placed the ark of Elohim on a new wagon from the house of Abinaḏab and Uzza and Aḥyo were leading the wagon.

8 And Dawiḏ and all Yisra’ėl were playing before Elohim with all their might and with songs and with lyres and with harps and with tambourines and with cymbals and with trumpets.

9 And when they came to the threshing-floor of Kiḏon, Uzza put out his hand to hold the ark, for the oxen stumbled.

10 Then the wrath of ăḇăḏ burned against Uzza and He smote him because he put his hand to the ark. And he died there before Elohim.

11 And Dawiḏ was displeased because ăḇăḏ had broken out against Uzza, therefore that place is called Perets Uzza, until this day.

12 And Dawiḏ was afraid of Elohim that day, saying, “How shall I bring the ark of Elohim to me?”

13 So Dawiḏ did not take the ark with him into the City of Dawiḏ, but took it aside into the house of Obēḏ-Edom the Gittite.

14 And the ark of Elohim remained with the household of Obēḏ-Edom in his house three months. And ăḇăḏ blessed the house of Obēḏ-Edom and all that he had.

14 And Hiram sovereign of Tsor sent messengers to Dawiḏ and cedar trees, with stonemasons and carpenters, to build him a house.

2 And Dawiḏ knew that ăḇăḏ had established him as sovereign over Yisra’ėl, for his reign was highly exalted for the sake of His people Yisra’ėl.

3 And Dawiḏ took more wives in Yerushalayim and Dawiḏ brought forth more sons and daughters.

4 And these are the names of his children whom he had in Yerushalayim: Shammuwa and Shobab, Nathan and Shelomoh,

5 Yibhar, Elisha and Elpelet,

6 Noḡah, Nepheḵ and Yaphiya,

7 Elishama, Be’elyada and Eliphelet.

8 And when the Philistines heard that Dawiḏ had been anointed sovereign over all Yisra’ėl, all the Philistines went up to seek Dawiḏ. And Dawiḏ heard and went out against them.
And the Philistines came and made a raid on the Valley of Repha‘îm.

And Dawîd inquired of Elohim, saying, “Do I go up against the Philistines? And shall You give them into my hand?” And ʾAYAR said to him, “Go up and I shall give them into your hand.”

And they went up to Ba’al Peratsim and Dawîd smote them there. Then Dawîd said, “Elohim has broken through my enemies by my hand like a breakthrough of water.” So they called the name of that place Ba’al Peratsim.

And they left their mighty ones there, so Dawîd commanded and they were burned with fire.

And the Philistines once again made a raid on the valley.

And Dawîd again inquired of Elohim and Elohim said to him, “Do not go up after them. Go around them and come upon them in front of the mulberry trees.

And it shall be, when you hear a sound of stepping in the tops of the mulberry trees, then go out to battle, for Elohim shall go out before you to smite the camp of the Philistines.”

And Dawîd did as Elohim commanded him and they drove back the army of the Philistines from Gib’ôn as far as Gezer.

And the name of Dawîd went out into all lands and ʾAYAR put the dread of him upon all nations.

And he built houses for himself in the City of Dawîd. And he prepared a place for the ark of Elohim and pitched a tent for it.

Then Dawîd said, “No one is to lift the ark of Elohim but the Lëwites, for ʾAYAR has chosen them to lift the ark of Elohim and to serve Him forever.”

And Dawîd assembled all Yisra’êl at Yerushalayîm, to bring up the ark of ʾAYAR to its place, which he had prepared for it.

And Dawîd gathered the children of Aharon and the Lëwites;

of the sons of Qehath: Uri’êl the chief and one hundred and twenty of his brothers;

of the sons of Merari: Asayah the chief and two hundred and twenty of his brothers;

of the sons of Gërêshom: Yo’êl the chief and one hundred and thirty of his brothers;

of the sons of Elîtsaphan: Shemayah the chief and two hundred of his brothers;

of the sons of Hebron: Eli’êl the chief and eighty of his brothers;

of the sons of Uzzi’êl: Amminadâḇ the chief and one hundred and twelve of his brothers.

And Dawîd called for Tsadoq and Ebyathar the priests and for the Lëwites, for Uri’êl, Asayah and Yo’êl, Shemayah and Eli’êl and Amminadâḇ,

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of the sons of Elîtsaphan: Shemayah the chief and two hundred of his brothers;

of the sons of Hebron: Eli’êl the chief and eighty of his brothers;

of the sons of Uzzi’êl: Amminadâḇ the chief and one hundred and twelve of his brothers.

And Dawîd called for Tsadoq and Ebyathar the priests and for the Lëwites, for Uri’êl, Asayah and Yo’êl, Shemayah and Eli’êl and Amminadâḇ,

And Dawîd spoke to the leaders of the Lëwites to appoint their brothers the singers with instruments of song, harps and lyres and cymbals, to lift up the voice with joy.

And the Lëwites appointed Hêman son of Yo’êl and of his brothers, Asaph son of Berekîyah; and of their brothers, the sons of Merari, Êythan son of Qushayahu;

and with them their brothers of the second rank: Zekaryahu, Bên and Ya’azi’êl and Shemîrâmoth and Yeḥî’êl
and Unni, Eliya and Benayahu and Ma‘asēyahu and Mattithyahu and Eliphelēhu and Miqnéyahu and Obēd-Edom and Ye⁻i’ēl, the gatekeepers; 19 and the singers Hēman, Asaph and Ėythan, were to sound the cymbals of bronze; 20 and Zekaryahu and Azi’ēl and Shemiramoth and Yeḥi’ēl and Unni and Eliya and Ma‘asēyahu and Benayahu, with harps according to Alamoth; 21 and Mattithyahu and Eliphelēhu and Miqnéyahu and Obēd-Edom and Ye⁻i’ēl and Azazyahu, to lead with lyres on the Sheminith; 22 and Kenanyahu, leader of the Lēwites, in the song, because he was skilled; 23 and Berekyahu and Elqanah were doorkeepers for the ark; 24 and Shebanyahu and Yoshaphat and Nethanē’l and Amasai and Zekaryahu and Benayahu and Eli’ezer, the priests, were to blow the trumpets before the ark of Elohim. And Obēd-Edom and Yeḥiyahu, were doorkeepers for the ark. 25 And it was Dawiḍ and the elders of Yisra’ēl and the commanders over thousands, who went to bring up the ark of the covenant of Āyāl from the house of Obēd-Edom with joy. 26 And it came to be, when Elohim helped the Lēwites who bore the ark of the covenant of Āyāl, that they offered seven bulls and seven rams. 27 And Dawiḏ was dressed in a robe of fine linen, as were all the Lēwites who bore the ark, the singers and Kenanyah the leader of the service with the singers. And Dawiḏ wore a linen shoulder garment. 28 So all Yisra’ēl brought up the ark of the covenant of Āyāl with shouting and with the sound of the horn, with trumpets and with cymbals, sounding with harps and lyres. 29 And it came to be, as the ark of the covenant of Āyāl came to the City of Dawiḏ, that Mikal the daughter of Sha’ul, looking through a window, saw Sovereign Dawiḏ dancing and playing.

And she despised him in her heart.

16 And they brought the ark of Elohim and set it in the midst of the Tent that Dawiḏ had pitched for it. And they brought burnt offerings and peace offerings before Elohim. 2 And when Dawiḏ had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the Name of Āyāl. 3 And gave a portion to everyone of Yisra’ēl, both man and woman, to everyone a loaf of bread, a measure and a cake of raisins. 4 And he appointed some of the Lēwites to serve before the ark of Āyāl, to bring to remembrance and to thank and to praise Āyāl Elohim of Yisra’ēl: 5 Asaph the chief and his second Zekaryahu, Yeḥi’ēl and Shemiramoth and Yeḥi’ēl and Mattithyahu and Eliya and Benayahu and Obēd-Edom and Ye⁻i’ēl, with harps and lyres, but Asaph was sounding with cymbals; 6 and Benayahu and Yaḥazi’ēl the priests continually blew the trumpets before the ark of the covenant of Elohim. 7 And on that day Dawiḏ first gave thanks to Āyāl by the hand of Asaph and his brothers:

Give thanks to Āyāl, Call upon His Name, Make known His deeds Among the peoples! Sing to Him, Sing praise to Him, Speak of all His wonders! Boast in His set-apart Name, Let the hearts of those seeking Āyāl rejoice! Seek Āyāl and His strength, Seek His face continually! Remember His wonders Which He has done, His signs and the right-rulings of His mouth,
O seed of Yisra’ĕl, His servant; O children of Ya’aqob, His chosen ones!

He is our Elohim, His right-rulings are in all the earth.

Remember His covenant forever, The Word He commanded for a thousand generations, Which He made with Abraham, And His oath to Yitsḥaq, And He established it to Ya’aqob for a law, To Yisra’ĕl as an everlasting covenant, Saying, “To you I give the land of Kena’an, The portion of your inheritance,”

When you were but few in number, Few indeed and sojourners in it. And they went up and down, From one nation to another, And from one reign to another people. He allowed no one to oppress them, And He reproved sovereigns for their sakes, saying:

Do not touch My anointed ones, And do My prophets no evil.”

Sing to Ayaz, all the earth; Proclaim His deliverance from day to day. Declare His esteem among the nations, His wonders among all peoples. For great is Ayaz and greatly to be praised; And He is to be feared above all mighty ones. For all the mighty ones of the peoples are matters of naught, But Ayaz made the heavens.

Excellency and splendour are before Him, Strength and gladness are in His place. Ascribe to Ayaz, O clans of the peoples, Ascribe to Ayaz esteem and strength. Ascribe to Ayaz the esteem of His Name; Bring an offering and come before Him; Bow yourself to Ayaz in the splendour of set-apartness! Tremble before Him, all the earth. The world also is firmly established, immovable.

Let the heavens rejoice and let the earth be glad; And let them say among the nations, “Ayaz shall reign.”

Let the sea roar and all that fills it; Let the field rejoice and all that is in it. Let the trees of the forest then sing before Ayaz, For He shall come to judge the earth. Give thanks to Ayaz, for He is good, His kindness is everlasting! And say, “Save us, O Elohim of our deliverance; And gather us together, And deliver us from the gentiles, To give thanks to Your set-apart Name, And boast in Your praise.”

Blessed be Ayaz Elohim of Yisra’ĕl From everlasting to everlasting! And all the people said, “Amēn!” and praised Ayaz.

So he left Asaph and his brothers there before the ark of the covenant of Ayaz to perform regular service before the ark, as each day required; also, Obēd-Edom with his sixty-eight brothers, including Obēd-Edom son of Yeḏuṭhun and Ḥosah, to be gatekeepers; and Tsadok the priest and his brothers the priests, before the Dwelling Place of Ayaz at the high place that was at Gib’on,

to offer burnt offerings to Ayaz on the altar of burnt offering regularly morning and evening and to do according to all that is written in the Torah of Ayaz which He
commanded Yisra’él;
and with them Hēman and Yeḏuthun and the rest who were chosen, who were designated by name, to give thanks to āyāl, because His kindness is everlasting:

and with them Hēman and Yeḏuthun, to sound aloud with trumpets and cymbals and instruments for the songs of Elohim and the sons of Yeḏuthun for the gate.

And all the people went, each one to his house and Dawiḏ returned to bless his house.

17 And it came to be, when Dawiḏ was dwelling in his house, that Dawiḏ said to Nathan the prophet, “See, I am dwelling in a house of cedar, but the ark of the covenant of āyāl is under curtains.”

And Nathan said to Dawiḏ, “Do all that is in your heart, for Elohim is with you.”

And it came to be that night that the Word of Elohim came to Nathan, saying,

Go and you shall say to My servant Dawiḏ, ‘Thus said āyāl, “You do not build Me a house to dwell in.

For I have not dwelt in a house since the time that I brought up Yisra’él, even to this day, but have gone from tent to tent and from one Dwelling Place to another.

Wherever I have moved about with all Yisra’él, have I ever spoken a word to any of the rulers of Yisra’él, whom I commanded to shepherd My people, saying, ‘Why have you not built Me a house of cedar?’’’”

And now, say this to My servant Dawiḏ, ‘Thus said āyāl of hosts, “I took you from the sheepfold, from following the sheep, to be ruler over My people Yisra’él.

And I have been with you wherever you have gone and have cut off all your enemies from before you and have made you a name like the name of the great men who are on the earth.

And I shall prepare a place for My people Yisra’él and plant them and they shall dwell in a place of their own and move no more, nor shall the sons of wickedness oppress them any more, as at the first,

since the time that I commanded rulers to be over My people Yisra’él and I have humbled all your enemies. And I declared to you that āyāl does build you a house.

And it shall be, when your days are filled to go to be with your fathers, that I shall raise up your seed after you, who is of your sons. And I shall establish his reign.

He does build Me a house and I shall establish his throne forever.

I am to be his Father and he is to be My son. And My kindness I do not turn away from him, as I took it from him who was before you.

And I shall establish him in My house and in My reign forever and let his throne be established forever.”’”

According to all these words and according to all this vision, so did Nathan speak to Dawiḏ.

And Sovereign Dawiḏ came in and sat before āyāl and said, “Who am I, O āyāl Elohim? And what is my house, that You have brought me this far?

And this was a small matter in Your eyes, O Elohim, but You have spoken of Your servant’s house for a great while to come and have looked upon me as though I were an exalted man, O āyāl Elohim.

What more could Dawiḏ add to You for the esteem of Your servant? For You know Your servant.

O āyāl, for Your servant’s sake and according to Your own heart, You have done all this greatness, in making known all these great matters.

O āyāl, there is none like You, nor is there any Elohim besides You, according to all that we have heard with our ears.
And who is like Your people Yisra’ël, the one nation on the earth whom Elohim went to redeem for Himself as a people; to make for Yourself a great and awesome Name, by driving out nations from before Your people whom You redeemed from Mitsrayim?

For You appointed Your people Yisra’ël to be Your own people forever. And You, יָֽעַז, have become their Elohim.

And now, O יָֽעַז, the word which You have spoken concerning Your servant and concerning his house, let it stand fast forever and do as You have said.

So let it stand fast and Your Name be great forever, saying, יָֽעַז of hosts, Elohim of Yisra’ël, is Elohim to Yisra’ël. Let the house of Your servant Dawi be established before You.’

For You, O my Elohim, have revealed to Your servant to build a house for him. Therefore Your servant has found courage to pray before You.

And now, יָֽעַז, You are Elohim and have promised this goodness to Your servant.

And now, You have been pleased to bless the house of Your servant to be before You forever. For You have blessed it, O יָֽעַז and it is blessed forever.”

18 And after this it came to be that Dawi smote the Philistines and humbled them and took Gath and its towns from the hand of the Philistines.

And he smote the Mo’abites and the Mo’abites became Dawi’s servants and brought presents.

And Dawi smote Hadadezer sovereign of Tsobah as far as Hamath, as he went to establish his power by the River Euphrates.

And Dawi took from him one thousand chariots and seven thousand horsemen and twenty thousand foot soldiers. And Dawi also hamstrung all the chariot horses, but left of them for one hundred chariots.

And when Aram of Damascus came to help Hadadezer sovereign of Tsobah, Dawi smote twenty-two thousand of Aram,

and Dawi stationed men in Aram of Damascus and the Arameans became Dawi’s servants and brought presents. And יָֽעַז saved Dawi wherever he went.

And Dawi took the shields of gold that were on the servants of Hadadezer and brought them to Yerushalayim.

And from Tibhath and from Kun, cities of Hadadezer, Dawi brought a large amount of bronze, with which Shelomoh made the bronze Sea and the columns and the vessels of bronze.

And when To’u sovereign of Hamath heard that Dawi had smitten all the army of Hadadezer sovereign of Tsobah, he sent Hadoram his son to Sovereign Dawi, to ask peace of him and bless him, because he had fought against Hadadezer and smote him – because Hadadezer had been fighting against To’u – with all kinds of objects of gold and silver and bronze.

Sovereign Dawi also set these apart to יָֽעַז, along with the silver and gold that he had brought from all these nations, from Edom and from Mo’ab and from the children of Ammon and from the Philistines and from Amalék.

And Abishai son of Tseruyah smote eighteen thousand Edomites in the Valley of Salt,

and he put watch-posts in Edom and all the Edomites became Dawi’s servants. And יָֽעַז saved Dawi wherever he went.

So Dawi reigned over all Yisra’ël and he was doing right-ruling and righteousness to all his people.

And Yo’ab son of Tseruyah was over the army and Yehoshaphat son of Ahilud was recorder,

and Tsaaqeq son of Ahitu’b and Abimelek son of Ebyathar were the priests and Shawsha was the scribe,

and Benayahu son of Yehoyada was
over the Kerēthites and the Pelēthites. And the sons of Dawiḏ were chiefs at the sovereign’s side.

19 Later, it came to be that Naḥash, sovereign of the children of Ammon, died and his son reigned in his place.

And Dawiḏ said, “Let me show kindness to Hanun son of Naḥash, because his father showed kindness to me.” So Dawiḏ sent messengers to comfort him concerning his father. And the servants of Dawiḏ came to Hanun in the land of the children of Ammon to comfort him.

3 The chiefs of the children of Ammon said to Hanun, “Is Dawiḏ esteeming your father, in your eyes, because he has sent comforters to you? Have his servants not come to you to search and to overthrow and to spy out the land?”

4 So Hanun took Dawiḏ’s servants and shaved them and cut off their garments in the middle, at their buttocks and sent them away.

5 And when some went and informed Dawiḏ about the men, he sent to meet them, because the men were greatly ashamed. And the sovereign said, “Remain at Yeriḥo until your beards have grown, then return.”

6 And when the children of Ammon saw that they had made themselves a stench to Dawiḏ, Hanun and the children of Ammon sent a thousand talents of silver to hire chariots and horsemen from Aram-Naharayim and from Aram-Ma’akah and from Tsobah.

So they hired thirty-two thousand chariots, with the sovereign of Ma’akah and his people, who came and encamped before Mēyēdeba. And the children of Ammon had gathered from their cities and came to battle.

8 When Dawiḏ heard, he sent Yo’ab and the entire army of the mighty men, and the children of Ammon came out and put themselves in battle array before the gate of the city and the sovereigns who had come were by themselves in the field.

9 And when Yo’ab saw that the battle had been set against him before and behind, he chose some of the choice ones of Yisra’el and put them in battle array to meet Aram.

10 And the rest of the people he put under the command of Abishai his brother and they set themselves in battle array to meet the children of Ammon.

11 And he said, “If Aram is too strong for me, then you shall help me; but if the children of Ammon are too strong for you, then I shall help you.

12 “Be strong and let us show strength for our people and the cities of our Elohim and let Ayāl do what is good in His eyes.”

13 And Yo’ab drew near and the people with him, to battle against Aram. And they fled before him.

14 And when the children of Ammon saw that the Arameans were fleeing, they also fled before Abishai his brother and went into the city. And Yo’ab came to Yerushalayim.

15 And when Aram saw that they had been smitten before Yisra’el, they sent messengers and brought the Arameans beyond the River and Shopha the commander of Hāda’ezzer’s army went before them.

16 And when Aram saw that they had been smitten before Yisra’el, they sent messengers and brought the Arameans who were beyond the River and Shophak the commander of Hāda’ezzer’s army went before them.

17 And it was reported to Dawiḏ and he gathered all Yisra’el and passed over the Yardēn and came upon them and set up in battle array against them. And Dawiḏ set up in battle array against Aram and they fought with him.

18 And Aram fled before Yisra’el and Dawiḏ slew seven thousand charioteers and forty thousand foot soldiers of the Arameans and smote Shophak the commander of the army.

19 And the servants of Hāda’ezzer saw that they were smitten by Yisra’el and they made peace with Dawiḏ and became his servants. And the Arameans would not help the children of Ammon any more.
20 And it came to be at the turn of the year, at the time sovereigns go out to battle, that Yo’ab led out the power of the army and destroyed the land of the children of Ammon and came and besieged Rabbah. But Dawid remained at Yerushalayim. And Yo’ab smote Rabbah and overthrew it.

2And Dawid took their sovereign’s crown from his head and found it weighed a talent of gold and there were precious stones in it. And it was set on Dawid’s head. And he also brought out the spoil of the city, a very great amount.

3And he brought out the people who were in it and put them to work with saws and with iron picks and with axes. And thus Dawid did to all the cities of the children of Ammon. Then Dawid and all the people returned to Yerushalayim.

4And afterward it came to be that fighting broke out at Gezer with the Philistines. Then Sibbekai the Hushathite smote Sippai of the sons of the giant and they were humbled.

5And there was fighting again with the Philistines and Elhanan son of Ya’ir smote Lahmi the brother of Golyath the Gittite, the shaft of whose spear was like a weaver’s beam.

6And there was fighting again at Gath, where there was a man of great size, with twenty-four fingers and toes, six and six and he too was born to the giant.

7And he reproached Yisra’el and Yehonathan son of Shim’a, Dawid’s brother, smote him.

8These were born to the giant in Gath and they fell by the hand of Dawid and by the hand of his servants.

21 And Satan stood up against Yisra’el and moved Dawid to number Yisra’el.

2And Dawid said to Yo’ab and to the rulers of the people, “Gō, number Yisra’el from Be’ersheba to Dan and bring the number of them to me so that I know it.”

3And Yo’ab answered, “Ayaz does add to His people a hundred times more than they are. But, my master the sovereign, are they not all my master’s servants? Why does my master seek to do this? Why should he be a cause of guilt in Yisra’el?”

4But the sovereign’s word prevailed against Yo’ab. And Yo’ab left and went throughout all Yisra’el and came to Yerushalayim.

5And Yo’ab gave the sum of the number of the people to Dawid. And all Yisra’el had one million one hundred thousand men who drew the sword and Yahudah had four hundred and seventy thousand men who drew the sword.

6But he did not number Lēwi and Binyamin among them, for the sovereign’s word was loathsome to Yo’ab.

7And it was evil in the eyes of Elohim, concerning this matter and He smote Yisra’el.

8Then Dawid said to Elohim, “I have sinned greatly, because I have done this matter. But now, I pray, take away the crookedness of Your servant, for I have done very foolishly.”

9And Ayaz spoke to Gad, Dawid’s seer, saying,

10“Go and you shall speak to Dawid, saying, ‘Thus said Ayaz, “I hold three options before you – choose one of them for yourself and I do it to you.” ’ ”

11So Gad came to Dawid and said, “Thus said Ayaz, ‘Choose for yourself either three years of scarcity of food, or three months to be defeated by your foes with the sword of your enemies overtaking you, or else for three days the sword of Ayaz, even the plague in the land, with the messenger of Ayaz destroying throughout all the borders of Yisra’el.’ Now consider what answer I am to return to Him who sent me.”

13And Dawid said to Gad, “I am in great trouble. Please let me fall into the hand of Ayaz, for His compassion is very great, but do not let me fall
14 And Šayit sent a plague upon Yisra’el and seventy thousand men of Yisra’el fell.
15 And Elohim sent a messenger to Yerushalayim to destroy it. And as he was destroying, Šayit saw and relented about the evil and said to the messenger who was destroying, “Enough! Now stop your hand.” And the messenger of Šayit was standing by the threshing-floor of Ornan the Yebusite.
16 And Dawiḏ lifted his eyes and saw the messenger of Šayit standing between earth and the heavens, having in his hand a drawn sword stretched out over Yerushalayim. And Dawiḏ and the elders, wrapped in sackcloth, fell on their faces.
17 And Dawiḏ said to Elohim, “Was it not I who commanded the people to be numbered? I am the one who has sinned and done evil indeed. But these, the sheep, what have they done? Let Your hand, I pray, O Šayit my Elohim, be against me and my father’s house, but not against Your people, to be plagued.”
18 And the messenger of Šayit commanded Gad to say to Dawiḏ that Dawiḏ should go up to raise an altar to Šayit on the threshing-floor of Ornan the Yebusite.
19 So Dawiḏ went up at the word of Gad, which he had spoken in the Name of Šayit.
20 And Ornan turned and saw the messenger. And his four sons with him hid themselves and Ornan was threshing wheat.
21 And Dawiḏ came to Ornan and Ornan looked and saw Dawiḏ and he went out from the threshing-floor and bowed down to Dawiḏ with his face to the ground.
22 And Dawiḏ said to Ornan, “Give me the site of the threshing-floor, so that I build an altar to Šayit on it. Give it to me at the complete price, so that the plague is restrained from the people.”
23 And Ornan said to Dawiḏ, “Take it for yourself and let my master the sovereign do what is good in his eyes. See, I shall give you the cattle for burnt offerings, the threshing implements for wood and the wheat for the grain offering. I give it all.”
24 And Sovereign Dawiḏ said to Ornan, “No, but I shall certainly buy it at the complete price, for I do not take what is yours for Šayit, nor offer a burnt offering without cost.”
25 And Dawiḏ gave Ornan six hundred sheqels of gold by weight for the place.
26 And Dawiḏ built there an altar to Šayit and offered burnt offerings and peace offerings and called on Šayit. And He answered him from the heavens by fire on the altar of burnt offering.
27 Then Šayit commanded the messenger and he returned his sword to its sheath.
28 At that time, when Dawiḏ saw that Šayit had answered him on the threshing-floor of Ornan the Yebusite, he slaughtered there, for the Dwelling Place of Šayit and the altar of the burnt offering, which Mosheh had made in the wilderness, were at that time at the high place in Gib’on.
29 But Dawiḏ was unable to go before it to inquire of Elohim, for he was afraid of the sword of the messenger of Šayit.

22 Dawiḏ then said, “This is the House of Šayit Elohim and this is the altar of burnt offering for Yisra’el.”
22 And Dawiḏ commanded to gather the foreigners who were in the land of Yisra’el. And he appointed stonemasons to cut hewn stones to build the House of Elohim.
23 And Dawiḏ prepared large quantities of iron for the nails of the doors of the gates and for the clamps and more bronze than could be weighed,
24 and cedar trees beyond number, for the Tsidonians and those from Tsor brought much cedar wood to Dawiḏ.
5 And Davi̱d said, “Shelomoh my son is young and tender and the house that is to be built for Aya̱l is to be exceedingly great, for a splendid Name, to all the lands. Please, let me make preparation for it.” So Davi̱d made extensive preparations before his death.

6 He also called for his son Shelomoh and commanded him to build a house for Aya̱l Elohim of Yisra̱’el.

7 And Davi̱d said to Shelomoh, “My son, as for me, it has been in my heart to build a house to the Name of Aya̱l my Elohim,

8 but the Word of Aya̱l came to me, saying, ‘You have shed much blood and have fought great battles, you do not build a house for My Name, because you have shed much blood on the earth in My presence.

9 See, a son is to be born to you, who is a man of rest. And I shall give him rest from all his enemies all around, for Shelomoh is his name and peace and rest I give to Yisra̱’el in his days.

10 He does build a house for My Name, He is to be My son and I am to be his Father and I shall establish the throne of his reign over Yisra̱’el forever.’

11 Now, my son, Aya̱l be with you, then you shall prosper and build the House of Aya̱l your Elohim, as He has said to you.

12 Only, let Aya̱l give you wisdom and understanding and command you concerning Yisra̱’el, so that you guard the Torah of Aya̱l your Elohim,

13 then you shall prosper, if you guard to do the laws and right-rulings with which Aya̱l commanded Mosheh concerning Yisra̱’el. Be strong and brave, do not fear nor be discouraged.

14 See, in my affliction I have prepared for the House of Aya̱l one hundred thousand talents of gold and one million talents of silver and bronze and iron beyond measure, for it is plenty. And I have prepared timber and stone and you shall add to them.

15 And with you there are many workmen: hewers and workers of stone and timber and all types of skilled men for every kind of work.

16 Of gold and silver and bronze and iron there is no limit. Rise up and do and Aya̱l is with you.”

17 And Davi̱d commanded all the rulers of Yisra̱’el to help Shelomoh his son, saying,

18 Is not Aya̱l your Elohim with you? And has He not given you rest all around? For He has given the inhabitants of the land into my hand and the land has been subdued before Aya̱l and before His people.

19 Now, give your heart and your being to seek Aya̱l your Elohim. Rise up and build the set-apart place of Aya̱l Elohim, to bring the ark of the covenant of Aya̱l and the set-apart vessels of Elohim into the house that is to be built for the Name of Aya̱l.”

23 Davi̱d was old and satisfied with days and he made his son Shelomoh to reign over Yisra̱’el,

2 and he gathered all the rulers of Yisra̱’el with the priests and the Ḻewites.

3 And the Ḻewites were numbered from the age of thirty years and above. And their number, head by head, was thirty-eight thousand males.

4 Of these, twenty-four thousand were to oversee the work of the House of Aya̱l and six thousand were officers and judges.

5 Four thousand were gatekeepers and four thousand to give praise to Aya̱l, “which I made for giving praise.”

6 And Davi̱d divided them into divisions, of the sons of Ḻewi: of Gēreshon, Qehath and Merari.

7 Of the Gēreshonites: La’dan and Shim’i.

8 The sons of La’dan: Yehi’ēl the head, then Zētham and Yo’ēl, three.

9 The sons of Shim’i: Shelomith and Hazi’ēl and Haran, three. These were the heads of the fathers’ houses of La’dan.

10 And the sons of Shim’i: Yaḥath, Zina
and Ye'ush and Beri'ah. These were the four sons of Shim'ı.

11 And Yahath was the head and Zizah the second. But Ye'ush and Beri'ah did not have many sons, so they were reckoned as one father’s house.

12 The sons of Qehath: Amram, Yitshar, Hebron and Uzzi'el, four.

13 The sons of Amram: Aharon and Mosheh. And Aharon was set-apart, he and his sons forever, that he should set-apart the most set-apart, to burn incense before Ayaz, to serve Him and to give the blessing in His Name forever.

14 Now Mosheh, the man of Elohim, his sons were named after the tribe of Léwi.

15 The sons of Mosheh: Géreshom and Eli'ezer.

16 The sons of Géreshom: Shebu'el was the head.

17 And the sons of Eli'ezer: Rehabyah was the head. And Eli'ezer had no other sons, but the sons of Rehabyah were very many.

18 The sons of Yitshar: Shelomith was the head.

19 The sons of Hebron: Yeriyahu was the head, Amaryah the second, Yahazi'el the third and Yeqam'am the fourth.

20 The sons of Uzzi'el: Mikah was the head and Yishshiyah the second.

21 The sons of Merari: Mahli and Mushi. The sons of Mahli: El'azar and Qish.

22 And El'azar died and had no sons, but only daughters. And their brothers, the sons of Qish, took them.

23 The sons of Mushi: Mahli, Éder and Yerëmòth, three.

24 These were the sons of Léwi by their fathers’ houses, the heads of the fathers’ houses as they were counted head by head by the number of their names, who did the work for the service of the House of Ayaz, from the age of twenty years and above.

25 For by the last words of Dawid the Léwites were numbered from twenty years old and above,

26 because their duty was to help the sons of Aharon in the service of the House of Ayaz, in the courtyards and in the rooms, in the cleansing of all that was set-apart and the work of the service of the House of Elohim,

27 both with the showbread and the fine flour for the grain offering and with the unleavened cakes and what is baked on the griddle and with what is mixed and with all kinds of measures and sizes;

28 and to stand every morning to thank and praise Ayaz and so at evening;

29 and for all the burnt offerings to Ayaz on the Sabbaths and on the New Moons and on the appointed times, by number according to the right-ruling upon them, continually before Ayaz;

30 and that they should guard the duty of the Tent of Meeting, the duty of the set-apart place and the duty of the sons of Aharon their brothers in the service of the House of Ayaz.

24 And the divisions of the sons of Aharon: The sons of Aharon were Na'dab and Abihu, El'azar and Ithamar.

2 But Na'dab and Abihu died before their father and had no children, so El'azar and Ithamar served as priests.

3 And Dawid, with Tsadoq of the sons of El'azar and Ahimelek of the sons of Ithamar, divided them according to their offices in their service.

4 And there were more leaders found of the sons of El'azar than of the sons of Ithamar. So they divided the sons of El'azar into sixteen heads of their fathers’ houses and the sons of Ithamar into eight heads of their fathers’ houses.

5 And they were divided by lot, one group as another, for there were officials of the set-apart place and officials of Elohim, from the sons of El'azar and from the sons of Ithamar.

6 The scribe, Shemayah son of Nethanē'el, a Léwite, wrote them down
before the sovereign and the rulers, and Tsadoq the priest and Ahimelek son of Ebyathar and the heads of the fathers’ houses of the priests and Lévites, one father’s house taken for El’azar and one for Ithamar.

7And the first lot came forth to Yehoyarib, the second to Yedayah,
8the third to Ḥarim, the fourth to Se’orim,
9the fifth to Malkiyah, the sixth to Miyamin,
10the seventh to Haqqots, the eighth to Abiyah,
11the ninth to Yěshuah, the tenth to Shekanyahu,
12the eleventh to Elyashib, the twelfth to Yaqim,
13the thirteenth to Huppah, the fourteenth to Yesheb’ab,
14the fifteenth to Bilgah, the sixteenth to Imměr,
15the seventeenth to Hězir, the eighteenth to Happitsětsĕs,
16the nineteenth to Pethahyah, the twentieth to Yehezqĕl,
17the twenty-first to Yaḵin, the twenty-second to Gamul,
18the twenty-third to Delayahu, the twenty-fourth to Ma’aẓyahu.
19These were their offices in their service for coming into the House of El’ōhīm according to their right-ruling by the hand of Aharon their father, as El’ōhīm Elohim of Yisra’ēl had commanded him.
20And the rest of the sons of Lěwi: of the sons of Amram, Shuḇa’ēl; of the sons of Shuḇa’ēl, Yehdeyahu.
21Concerning Reḥāyahu, of the sons of Reḥabyahu, the head was Yishshiyah.
22Of the Yitsharites, Shelomoḥ; of the sons of Shelomoḥ, Yahath.
23Of the sons of ĀeĀron, Yeriyahu was the head, Amaryahu the second, Yahazi’ēl the third and Yeqam’am the fourth.
24Of the sons of Uzzi’ēl, Mīkah; of the sons of Mīkah, Shamir.
25The brother of Mīkah, Yishshiyah; of the sons of Yishshiyah, Zekaryahu.
26The sons of Merari: Mālēh and Mushi; the son of Ya’aziyahu, Beno.
27The sons of Merari by Ya’aziyahu: Beno and Shoham and Zakkur and Iḇri.
28Of Mālēh: El’azar, who had no sons.
29Of Qish: the son of Qish, Yerahme’ēl.
30And the sons of Mushi: Mālēh, Ėdēr and Yerimoth. These were the sons of the Lévites according to their fathers’ houses.
31These also cast lots, they too, as their brothers the sons of Aharon, in the presence of Sovereign Dawiḏ and Tsadoq and Ahimelek and the heads of the fathers’ houses of the priests and Lévites – the head of the fathers, as well as his younger brothers.

25 And Dawiḏ and the commanders of the army separated for the service some of the sons of Asaph and of Hěman and of Yeḏuthun, who should prophesy with lyres, with harps and with cymbals. And the number of the workmen according to their service was:
2Of the sons of Asaph: Zakcur and Yosēph, Nethanyahu and Ashar’ēlah, the sons of Asaph at the hands of Asaph, who prophesied at the hands of the sovereign.
3Of Yeḏuthun, the sons of Yeḏuthun: Gedālyahu and Tseri and Yeshayahu, Hashabyahu and Mattithyahu, six, under the hands of their father Yeḏuthun, who prophesied with a lyre to give thanks to praise El’ōhīm.
4Of Hēman, the sons of Hēman:
Buqqiyahu, Mattanyahu, Uzzi’ēl, Shebu’ēl, Yerimoth, Hananyah, Hanani, Eliyathah, Giddalti and Romamti-Ezer, Yoshbeqashah, Mallothi, Hothir, Mahaziyoth.
5All these were the sons of Hēman the sovereign’s seer in the words of El’ōhīm, to exalt his horn. For Elohim gave Hēman fourteen sons and three daughters.
6All these were at the hands of their father for song in the House of El’ōhīm, with cymbals, harps and lyres, for the
service of the House of Elohim: Asaph, Yeḏuthun and Hēman, at the hands of the sovereign.

7 And the number of them, with their brothers who were taught in the songs of Ayāz, all who were skilled, was two hundred and eighty-eight.

8 And they cast lots for their duty, the small as well as the great, the teacher with the student.

9 And the first lot for Asaph came forth for Yosēph; Geḏalyahu the second, he and his brothers and sons, twelve;

10 the third Zakkur, his sons and his brothers, twelve;

11 the fourth Yiṭsri, his sons and his brothers, twelve;

12 the fifth Nethanyahu, his sons and his brothers, twelve;

13 the sixth Buqqiyahu, his sons and his brothers, twelve;

14 the seventh Yēsar’ēlah, his sons and his brothers, twelve;

15 the eighth Yēshayahu, his sons and his brothers, twelve;

16 the ninth Mattanyahu, his sons and his brothers, twelve;

17 the tenth Shim’i, his sons and his brothers, twelve;

18 the eleventh Azar’ēl, his sons and his brothers, twelve;

19 the twelfth Hashabyah, his sons and his brothers, twelve;

20 the thirteenth Shuba’ēl, his sons and his brothers, twelve;

21 the fourteenth Mattithyahu, his sons and his brothers, twelve;

22 the fifteenth Yērēmoth, his sons and his brothers, twelve;

23 the sixteenth Hananyahu, his sons and his brothers, twelve;

24 the seventeenth Yoshbeqashah, his sons and his brothers, twelve;

25 the eighteenth Hanani, his sons and his brothers, twelve;

26 the nineteenth Mallothi, his sons and his brothers, twelve;

27 the twentieth Hothir, his sons and his brothers, twelve;

28 the twenty-second Giddalti, his sons and his brothers, twelve;

29 the twenty-third Mahaziyoth, his sons and his brothers, twelve;

30 the twenty-fourth Romamti-Ezer, his sons and his brothers, twelve.

26 For the divisions of the gatekeepers: Of the Qorḥites, Meshelemyahu son of Qorē, of the sons of Asaph.

2 And the sons of Meshelemyahu: Zekaryahu the first-born, Yēdiyā’ēl the second, Zebadyahu the third, Yathni’ēl the fourth,

3 Ėylam the fifth, Yehohanan the sixth, Elyo’ēynai the seventh.

4 And the sons of Obēḏ-Edom: Shemayah the first-born, Yēhozabad the second, Yo’āh the third, Saḵar the fourth, Nethanēl the fifth,

5 Ammi’ēl the sixth, Yissaskar the seventh, Pe’ullethai the eighth, for Elohim blessed him.

6 Also to Shemayah his son were sons born who ruled their fathers’ houses, because they were able mighty men.

7 The sons of Shemayah: Othni and Repha’ēl and Obēḏ, Elzabad, whose brothers Elihu and Semakyahu were able men.

8 All these were of the sons of Obēḏ Edom, they and their sons and their brothers, able men with strength for the work: sixty-two of Obēḏ-Edom.

9 And Meshelemyahu had sons and brothers, eighteen able men.

10 Also Hosah, of the children of Merari, had sons: Shimri the head (although he was not the first-born, his father made him the head),

11 Hilqiyyahu the second, Teḇalyahu the third, Zekaryahu the fourth. All the sons and brothers of Hosah were thirteen.

12 These divisions of the gatekeepers, among the chief men, had duties like their brothers, to serve in the House of Ayāz.

13 And they cast lots for each gate, the small as well as the great, according to
their father’s house.

14And the *lot* to the east fell to Shelemyahu. *Then* they *cast lots* for his son Zeḵaryahu, a wise counsellor and his *lot* came out to the north;

15to Obëd-Edom to the south and to his sons the storehouse;

16to Shuppim and Ḥosah to the west, with the Shalleketh Gate on the ascending highway; guard corresponding with guard.

17On the east were six Lĕwites, on the north four each day, on the south four each day and for the storehouse two by two.

18As for the Parbar on the west, there were four on the highway and two at the Parbar.

19These were the divisions of the gatekeepers among the sons of Qoraḥ and among the sons of Merari.

20Of the Lĕwites, Aḥiyah was over the treasuries of the House of Elohim and over the treasuries of the set-apart gifts.

21The sons of La’dan, the sons of the Gĕreshonites of La’dan, heads of their fathers’ houses, of La’dan the Gĕreshonite: Yeḥiel.

22The sons of Yeḥiel, Zētham and Yo’el his brother, were over the treasuries of the House of Ayal.

23Of the Amramites, the Yitsharites, the Hebronites and the Uzzi’elites,

24even Shebû’el son of Gĕreshom, son of Mosheh, was overseer of the treasuries.

25And his brothers by Eli’ezer were Rehabyahu his son and Yeshayahu his son and Yoram his son and Zīkri his son and Shelomoth his son.

26This Shelomoth and his brothers were over all the treasuries of the set-apart gifts which Sovereign Dawid and the heads of fathers’ houses, the commanders over thousands and hundreds and the commanders of the army, had set-apart.

27Some of the booty won in battles they set-apart to maintain the House of Ayal.

28And all that Shemu’el the seer and Sha’ul son of Qish and Abnĕr son of Nĕr and Yo’ab son of Tseruyah had set-apart, all who were setting apart, were under the hand of Shelomith and his brothers.

29Of the Yitsharites, Kenanyahu and his sons were for the outward duties as officials and judges over Yisra’ĕl.

30Of the Hebronites, Hashabyahu and his brothers, one thousand seven hundred able men, had the oversight of Yisra’ĕl beyond the Yardĕn westward, for all the work of Ayal and in the service of the sovereign.

31Of the Hebronites, Yeriyah was head of the Hebronites according to his genealogy of the fathers. In the fortieth year of the reign of Dawid they were sought and there were found among them able men at Ya’zĕr of Gil’ad.

32And his brothers were two thousand seven hundred able men, heads of fathers’ houses, whom Sovereign Dawid made officials over the Re’ubĕnites and the Gadites and the half-tribe of Menashsheh, in all matters of Elohim and matters of the sovereign.

27And the children of Yisra’ĕl, according to their number, the heads of fathers’ houses and the commanders of thousands and hundreds and their officers, served the sovereign in all matters of the divisions which came in and went out month by month throughout all the months of the year, each division having twenty-four thousand.

2Over the first division for the first month was Yashob’ăm son of Zabdi’ĕl and in his division were twenty-four thousand;

3of the sons of Perets and the chief of all the commanders of the army for the first month.

4And over the division of the second month was Dodai an Aḥolite and of his division Miqloth also was the leader and in his division were twenty-four thousand.

5The third commander of the army
for the third month was Benayahu, son of Yehoyada the priest, who was chief and in his division were twenty-four thousand.

6This was the Benayahu who was mighty among the thirty and was over the thirty and in his division was Ammizabad his son.

7The fourth for the fourth month was Asaḥ’ēl the brother of Yo’āḇ and Zebadyah his son after him and in his division were twenty-four thousand.

8The fifth for the fifth month was Shamhuth the Yizzrahite and in his division were twenty-four thousand.

9The sixth for the sixth month was Ira son of Iqqēsh the Teqowite and in his division were twenty-four thousand.

10The seventh for the seventh month was Hēlets the Pelonite, of the children of Ephrayim and in his division were twenty-four thousand.

11The eighth for the eighth month was Sibbeḵai the Hushathite, of the Zarḥites and in his division were twenty-four thousand.

12The ninth for the ninth month was Abi’ezzer the Anathothite, of the Binyamites and in his division were twenty-four thousand.

13The tenth for the tenth month was Maharai the Netophathite, of the Zarḥites and in his division were twenty-four thousand.

14The eleventh for the eleventh month was Benayah the Pirathonite, of the children of Ephrayim and in his division were twenty-four thousand.

15The twelfth for the twelfth month was Heldai the Netophathite, of Othni’ēl and in his division were twenty-four thousand.

16And over the tribes of Yisra’ēl: the chief officer over Re’ubēn: Eli’ezzer son of Zikri; over Shim’on: Shephatayahu son of Ma’akah;

17Lēwi: Hashabyah son of Qemu’ēl; over Aharon: Tsādoq;

18Yahudah: Elihu, one of Dawid’s brothers; Yissasḵar: Omri son of Miḵa’ēl;

19Zeḇulun: Yishmayahu son of Obadyahu; Naphtali: Yeremoth son of Azri’ēl;

20the children of Ephrayim: Hoshēa son of Azazyaḥu; the half-tribe of Menashsheh: Yo’ēl son of Pedayahu;

21the half-tribe of Menashsheh in Gil’ad: Iddo son of Zekaryahu; Binyamin: Ya’asī’ēl son of Abnēr;

22Dan: Azar’ēl son of Yeroham. These were the rulers of the tribes of Yisra’ēl.

23But Dawid did not take the number of those twenty years old and under, because Ayāl had said He would increase Yisra’ēl like the stars of the heavens.

24Yo’āḇ son of Tseruyah began a census but he did not finish, for wrath came upon Yisra’ēl because of this census; nor was the number recorded in the annals of Sovereign Dawid.

25And Azmaweth son of Adi’ēl was over the sovereign’s treasuries. And Yehonathan son of Uzziyaḥu was over the store houses in the field, in the cities and in the villages and in the watchtowers.

26And Ezri son of Keluḇ was over those who did the work of the field for tiling the ground.

27And Shim’i the Ramathite was over the vineyards and Zaḇdi the Shiphmite was over the increase of the vineyards for the wine cellars.

28And Ba’al-Ḥanan the Geḏērite was over the olive trees and the sycamore trees that were in the low country and Yo’ash was over the oil-stores.

29And Shitrai the Sharonite was over the herds that fed in Sharon and Shaphat son of Adlai was over the herds that were in the valleys.

30And Obiḇ the Yishma’ēlite was over the camels and Yehdeyahu the Mēronothite was over the donkeys, and Yaziz the Haḵrite was over the flocks. All of these were heads over the property of Sovereign Dawid.

31Also Yehonathan, Dawid’s uncle, was a counsellor, a wise man and a scribe. And Yeḥi’ēl son of Haḵmōni was with
the sovereign’s sons.

And Ahithophel was the sovereign’s counsellor and Hushai the Arkite was the sovereign’s companion.

And after Ahithophel was Yehoyada son of Benayahu, then Ebyathar. And the chief of the sovereign’s army was Yo‘āb.

28 And Dawiḏ assembled at Yerushalayim all the rulers of Yisra’ĕl: the rulers of the tribes and the commanders of the divisions who served the sovereign, the commanders over thousands and commanders over hundreds and the heads over all the property and possessions of the sovereign and of his sons, with the officials, the mighty men and all the mighty brave men.

Then Sovereign Dawiḏ rose to his feet and said, “Hear me, my brothers and my people: I had it in my heart to build a house of rest for the ark of the covenant of YHVH and for the footstool of our Elohim and had made preparations to build it.

But Elohim said to me, ‘You do not build a house for My Name, because you have been a man of battle and have shed blood.’

Yet YHVH Elohim of Yisra’ĕl chose me above all the house of my father to be sovereign over Yisra’ĕl forever, for He has chosen Yahuḏah to be the ruler. And of the house of Yahuḏah, the house of my father and among the sons of my father, He was pleased with me to make me reign over all Yisra’ĕl.

And of all my sons – for YHVH has given me many sons – He has chosen my son Shelomoh to sit on the throne of the reign of YHVH over Yisra’ĕl,

eand said to me, ‘Shelomoh your son is the one to build My house and My courtyards, for I have chosen him to be My son and I Myself am a Father to him.

And I shall establish his reign forever, if he is strong to do My commands and My right-rulings, as it is this day.’

And now, before the eyes of all Yisra’ĕl, the assembly of YHVH and in the hearing of our Elohim, guard and seek all the commands of YHVH your Elohim, so that you possess this good land and leave it as an inheritance for your children after you forever.

As for you, my son Shelomoh, know the Elohim of your father and serve Him with a perfect heart and with a pleasing life, for YHVH searches all hearts and understands all the intent of the thoughts. If you do seek Him, He is found by you; but if you forsake Him, He rejects you forever.

See, now, for YHVH has chosen you to build a house for the set-apart place. Be strong and do it.”

And Dawiḏ gave his son Shelomoh the plans for the porch and its houses and its treasuries and its upper rooms and its inner rooms and the place of atonement;

and the plans for all that he had by the Spirit, of the courtyards of the House of YHVH and of all the rooms all around and of the treasuries of the House of Elohim and of the treasuries for the set-apart gifts;

and for the divisions of the priests and the Lĕwites and for all the work of the service of the House of YHVH and for all the vessels of service in the House of YHVH;

even gold by weight for utensils of gold, for all utensils used in every kind of service; for silver for all utensils of silver by weight, for all utensils used in every kind of service;

and by weight for the lampstands of gold and their lamps of gold, by weight for each lampstand and its lamps; and for the lampstands of silver by weight, for the lampstand and its lamps, according to the use of each lampstand;

and by weight gold for the tables of the showbread, for each table and silver for the tables of silver;

and clean gold for the forks and the
basins and the jars of clean gold and the
golden bowls, by weight for every bowl; and
for the silver bowls, silver by weight for
every bowl;
18 and refined gold by weight for the
altar of incense and for the pattern of the
chariot of the gold keru, spreading out
their wings and covering over the
ark of the covenant of Ayal.
19 Ayal made me understand all
this in writing, by His hand upon me,
all the works of these plans.”
20 And Dawiḏ said to his son Shelomoh,
“Be strong and courageous and do it.
Do not fear nor be afraid, for Ayal
Elohim, my Elohim, is with you. He shall
not leave you nor forsake you,
until you have completed all the work
for the service of the House of Ayal.
21 And see, the divisions of the priests
and the Lévites for all the service of the
House of Elohim and every volunteer
of any skill is with you in all work, for
every kind of service. And the rulers
and all the people are entirely at your
command.”

29 And Dawiḏ the sovereign said
to all the assembly, “My son Shelomoh,
the one whom Elohim has chosen,
is young and tender. And the work is
great, because the palace is not for man
but for Ayal Elohim.
24 And with all my power I have pre-
pared for the House of my Elohim: the
gold for the gold and the silver for the
silver and the bronze for the bronze,
the iron for the iron and the wood for
the wood, shoham stones and settings
and fair stones of various colours and
all kinds of precious stones and marble
slabs – in large quantities.
25 And also, because I delighted in the
House of my Elohim, I have treasure
of gold and silver; I give for the House
of my Elohim even more than all that I
have prepared for the Set-apart House:
three thousand talents of gold, of the
gold of Ophir and seven thousand talents
of refined silver, to overlay the walls of
the houses;
5 the gold for the gold and the silver for
the silver and for all kinds of work to
be done by the hands of craftsmen. Who
then is moved to fill his hand today for
Ayal?”
6 And the leaders of the fathers’ houses
and the leaders of the tribes of Yisra’el
and the commanders of thousands and
of hundreds, with the heads over the
sovereign’s work, volunteered
7 and gave for the work of the House of
Elohim five thousand talents and ten
thousand darics of gold and ten thousand
talents of silver and eighteen thousand
talents of bronze and one hundred
thousand talents of iron.
8 And those with whom were found
precious stones gave them to the
treasury of the House of Ayal, into
the hand of Yehi’el the Gërshonite.
9 And the people rejoiced, for they had
given voluntarily, because with a
perfect heart they had given voluntarily
to Ayal. And Dawiḏ the sovereign
also rejoiced greatly.
10 And Dawiḏ blessed Ayal before
all the assembly. And Dawiḏ said,
“Blessed are You, Ayal Elohim of
Yisra’el, our Father, forever and ever.
11 Yours, O Ayal, is the greatness,
the power and the comeliness, the
preeminence and the excellency,
because of all that is in the heavens and
in the earth. Yours is the reign, O Ayal
and You are exalted as head above all.
12“ And the riches and the esteem come
from Your presence and You rule over
all. And in Your hand is power and
might and it is in Your hand to make
great and to give strength to all.
13“ And now, our Elohim, we thank
You and praise Your comely Name.
14“ But who am I and who are my
people, that we should be able to give so
voluntarily as this? For all comes from
You and we have given to You out of
Your hand.
15“ For we are sojourners and pilgrims
before You, as were all our fathers;
our days on earth are as a shadow and
without permanence.
16 Our Elohim, all this store that we have prepared to build You a house for Your set-apart Name is from Your hand and all is of You.

17 And I know, my Elohim, that You are trying the heart and desire uprightness. As for me, in the uprightness of my heart I have voluntarily given all these. And now with joy I have seen Your people, who are present here to give voluntarily to You.

18 Elohim of Abraham, Yitshaq and Yisra’el, our fathers, guard this forever in the intent of the thoughts of the heart of Your people and prepare their heart toward You.

19 And give my son Shelomoh a perfect heart to guard Your commands and Your witnesses and Your laws, to do all and to build the palace for which I have prepared.”

20 And Dawid said to all the assembly, “Now bless Elohim your Elohim.” And all the assembly blessed Elohim of their fathers and bowed their heads and did obeisance to Elohim and the sovereign.

21 And they made offerings to Elohim and offered burnt offerings to Elohim on the next day: a thousand bulls, a thousand rams, a thousand lambs, with their drink offerings and slaughterings in large numbers for all Yisra’el.

22 And they ate and drank before Elohim with great joy on that day.

And they set up Shelomoh son of Dawid to reign the second time, and anointed him before Elohim to be leader and Tsadoq to be priest.

23 And Shelomoh sat on the throne of Elohim as sovereign instead of Dawid his father and prospered; and all Yisra’el obeyed him.

24 And all the rulers and the mighty men and also all the sons of Sovereign Dawid, submitted themselves to Shelomoh the sovereign.

25 Elohim exalted Shelomoh exceedingly in the eyes of all Yisra’el and put upon him such royal splendour as had not been on any sovereign before him in Yisra’el.

26 Thus Dawid son of Yishai reigned over all Yisra’el.

27 And the days that he reigned over Yisra’el was forty years. He reigned seven years in Hebron and he reigned thirty-three years in Yerushalayim.

28 And he died in a good old age, satisfied with days, riches and esteem. And Shelomoh his son reigned in his place.

29 And the acts of Sovereign Dawid, first and last, see, they are written in the book of Shemu’el the seer, in the book of Nathan the prophet and in the book of Gadi the seer,

30 with all his reign and his might and the times that passed over him and over Yisra’el and over all the reigns of the lands.
1 And Shelomoh son of Dawiḏ strengthened himself over his reign, and āyāz his Elohim was with him and made him exceedingly great.

2 And Shelomoh spoke to all Yisra’ĕl, to the commanders of the thousands and of the hundreds, to the judges and to every leader in all Yisra’ĕl, the heads of the fathers’ houses.

3 And Shelomoh and all the assembly with him, went to the high place that was at Gib’on, for Elohim’s Tent of Meeting was there, which Mosheh the servant of āyāz had made in the wilderness.

4 However, Dawiḏ had brought up the ark of Elohim from Qiryath Ye’arim to the place Dawiḏ had prepared for it, for he had pitched a tent for it in Yerushalayim.

5 And the bronze altar that Betsal’ĕl son of Uri son of Ĥur had made, he put before the Dwelling Place of Elohim. And Shelomoh and the assembly sought it.

6 And Shelomoh went up there to the bronze altar before āyāz, which was at the Tent of Meeting and offered a thousand burnt offerings on it.

7 That night Elohim appeared to Shelomoh and said to him, “Ask what should I give you!”

8 And Shelomoh said to Elohim, “You have shown great kindness to Dawiḏ my father and have made me sovereign in his place.

9 Now, āyāz Elohim, let Your promise to Dawiḏ my father stand fast, for You have set me up to reign over a people as numerous as the dust of the earth.

10 Now give me wisdom and knowledge, so that I go out and come in before this people. For who is able to rightly rule this great people of Yours?”

11 And Elohim said to Shelomoh, “Because this was in your heart and you have not asked riches or wealth or esteem or the life of your enemies, nor have you asked long life, but have asked wisdom and knowledge for yourself, so as to rightly rule My people over whom I have set you up to reign,

12 wisdom and knowledge are given to you. And riches and wealth and esteem I also give you, such as none of the sovereigns have had who have been before you, nor any after you have.”

13 And Shelomoh went to Yerushalayim from the high place that was at Gib’on, from before the Tent of Meeting and reigned over Yisra’ĕl.

14 And Shelomoh gathered chariots and horsemen and he had one thousand four hundred chariots and twelve thousand horsemen, whom he stationed in the chariot cities and with the sovereign in Yerushalayim.

15 And the sovereign made silver and gold to be as stones in Yerushalayim and he made cedars to be as plenty as the sycamores which are in the low country.

16 And Shelomoh had horses imported from Mitsrayim and from Quĕ – the sovereign’s merchants bought them in Quĕ at a price.

17 And they came up and brought from Mitsrayim a chariot for six hundred pieces of silver and a horse for one hundred and fifty. And so, for all the sovereigns of the Hittites and the sovereigns of Aram, they brought them out by their hand.

2 And Shelomoh gave word to build a House for the Name of āyāz and a house for his reign.

2 Then Shelomoh enrolled seventy thousand men to bear burdens, eighty thousand hewing stone in the mountains and three thousand six hundred to
oversee them.

3 And Shelomoh sent to Huram sovereign of Tsor, saying, “As you did for my father Dawid and sent him cedars to build himself a house to dwell in – see, I am building a House for the Name of Ayal my Elohim, to set it apart to Him, to burn before Him sweet incense and for the continual showbread and for the burnt offerings morning and evening, on the Sabbaths and on the New Moons and on the appointed times of Ayal our Elohim. This is for Yisra’ĕl forever.

5 And the House which I build is great, for our Elohim is greater than all mighty ones.

9 But who is able to build Him a House, since the heavens and the heavens of the heavens are unable to contain Him? Who am I then, that I should build Him a House, except to offer before Him? 11 Then Huram the sovereign of Tsor answered in writing, which he sent to Shelomoh, “Because Ayal loves His people, He has made you sovereign over them.”

12 And Huram said, “Blessed be Ayal Elohim of Yisra’ĕl, who made the heavens and earth, for He has given Sovereign Dawid a wise son, knowing wisdom and understanding, to build a House for Ayal and a house for his reign! 13 So I have sent a skilled man having understanding, Huram-abi, 14 the son of a woman of the daughters of Dan and his father was a man of Tsor, who knows to work in gold and in silver, in bronze, in iron, in stone and in wood, purple and blue and in fine linen and in crimson and to make any engraving and to accomplish any plan that is given to him, with your skilled men and with the skilled men of my master Dawid your father.

15 And now, the oil and the wine which my master has spoken of, let him send to his servants.

17 And Shelomoh numbered all the men, the strangers who were in the land of Yisra’ĕl, according to the census in which Dawid his father had numbered them and they were found to be one hundred and fifty-three thousand six hundred.

18 And he made seventy thousand of them to bear burdens and eighty thousand hewers of stone in the mountain and three thousand six hundred overseers to make the people work.

3 And Shelomoh began to build the House of Ayal at Yerushalayim on Mount Moriyah, where He appeared to his father Dawid, at the place that Dawid had prepared on the threshing-floor of Ornan the Yebusite.

2 And he began to build on the second day of the second month in the fourth year of his reign.

3 And these are the foundations which Shelomoh laid for building the House of
Elohim: The length by cubits **according** to the former measure were sixty cubits and the width twenty cubits.

4 And the porch that was in front was twenty cubits long **according** to the breadth of the house and the height was one hundred and twenty. And he overlaid the inside with **clean** gold.

5 And the **great** house he panelled with cypress which he overlaid with fine gold and he **carved** palm trees and chainwork on it.

6 And he covered the house with **precious** stones for comeliness and the gold was gold from Parwayim.

7 And he overlaid the house, the beams, the doorposts and its walls and its **doors** with gold and **carved** keruḇim on the walls.

8 And he made the House of the Most Set-apart. Its length was **according** to the width of the house, twenty cubits and its width twenty cubits. And he overlaid it with fine gold, six hundred talents.

9 And the weight of the nails was fifty sheqels of gold. And he overlaid the upper rooms with gold.

10 In the Most **Set-apart** House he made two keruḇim of sculptured work and overlaid them with gold.

11 And the wings of the keruḇim: their **total** length was twenty cubits, one wing was five cubits, touching the wall of the room and the other wing was five cubits, touching the wing of the other keruḇ, 12 and the wing of the other keruḇ was five cubits, touching the wall of the room and the other wing also was five cubits, touching the wing of the other keruḇ.

13 The wings of these keruḇim spread out twenty cubits and they stood on their feet and they faced inward.

14 And he made the veil of blue and purple and crimson and fine linen and worked keruḇim on it.

15 And at the front of the House he made two columns thirty-five cubits high and the capital that was on the top of each of them was five cubits.

16 And he made wreaths of chainwork, as in the Speaking **Place** and put them on top of the columns. And he made one hundred pomegranates and put them on the wreaths of chainwork.

17 And he set up the columns before the Hēkal, one on the **right** and the other on the left and called the name of the one on the **right** Yākin and the name of the one on the left Boʿaz.

And he made a large altar of bronze, twenty cubits long and twenty cubits wide and ten cubits high.

And he made the Sea of **cast metal**, ten cubits from one rim to the other, **round** all about. And its height was five cubits and a line of thirty cubits measured around it.

And figures like oxen were under it, all around it, ten to a cubit, all the way around the Sea. Two rows of oxen were cast when it was cast.

It stood on twelve oxen, three facing north and three facing west and three facing south and three facing east. And the Sea was set upon them and all their back parts were inward.

And it was a handbreadth thick and its rim was shaped like the rim of a **cup**, like a lily blossom. It held three thousand baths.

And he made ten basins and put five on the **right** side and five on the left, to wash in them. In them they rinsed off what pertains to the burnt offering, but the Sea was for the priests to wash in.

And he made ten lampstands of gold **according** to their ruling and set them in the Hēkal, five on the **right** side and five on the left.

And he made ten tables and placed them in the Hēkal, five on the **right** side and five on the left. And he made one hundred bowls of gold.

And he made the courtyard of the priests and the **great** court and **doors** for the court. And he overlaid these **doors** with bronze.

And he placed the Sea on the **right** side, eastward over **against** the south.

And Ḥūram made the pots and the shovels and the bowls. So Ḥūram completed doing the work that he was
to do for Sovereign Shelomoh for the House of Elohim:

12 the two columns and the bowl-shaped capitals that were on top of the two columns and the two networks to cover the two bowl-shaped capitals which were on top of the columns;

13 and four hundred pomegranates for the two networks, two rows of pomegranates for each network, to cover the two bowl-shaped capitals that were on the columns.

14 And he made stands and the basins on the stands,

15 one Sea and twelve oxen under it;

16 and the pots and the shovels and the forks. And all their vessels Huram his master craftsman made of polished bronze for Sovereign Shelomoh for the House of Ayaz.

17 On the plain of Yardën the sovereign had them cast in clay moulds, between Sukkoth and Tserëḏathah.

18 And Shelomoh made so large a number of all these vessels that the weight of the bronze was not searched out.

19 And Shelomoh had all the furnishings made for the House of Elohim and the altar of gold and the tables on which was the showbread,

20 and the lampstands with their lamps of refined gold, to burn according to right-ruling in front of the Speaking Place,

21 and the blossoms and the lamps and the snuffers of gold, of perfect gold,

22 and the snuffers and the bowls and the ladles and the fire holders of refined gold. And the entrance to the House, its inner doors to the Most Set-apart Place and the doors of the hēkal of the House, were of gold.

5 And all the work that Shelomoh had done for the House of Ayaz was completed. And Shelomoh brought in the set-apart items of his father Dawid: the silver and the gold and all the utensils. And he put them in the treasuries of the House of Elohim.

2 And Shelomoh assembled the elders of Yisra’êl and all the heads of the tribes, the chief fathers of the children of Yisra’êl, in Yerushalayim, to bring up the ark of the covenant of Ayaz from the City of Dawid, which is Tsion.

3 And all the men of Yisra’êl assembled to the sovereign at the festival, which was in the seventh month.

4 And all the elders of Yisra’êl came and the Lêwites took up the ark, and they brought up the ark, the Tent of Meeting and all the set-apart utensils that were in the Tent. The Lêwite priests brought them up.

6 And Sovereign Shelomoh and all the congregation of Yisra’êl who were assembled to him before the ark, were slaughtering so many sheep and cattle that could not be counted or numbered.

7 And the priests brought in the ark of the covenant of Ayaz to its place, into the Speaking Place of the House, to the Most Set-apart Place, under the wings of the kerubim.

8 For the kerubim spread their wings over the place of the ark and the kerubim covered over the ark and its poles.

9 And the poles were so long that the ends of the poles of the ark were seen from the set-apart place, in front of the Speaking Place, but they were not seen from outside.

And they are there to this day.

10 There was naught in the ark but the two tablets which Mosheh put there at Hôresh, when Ayaz made a covenant with the children of Yisra’êl, when they came out of Mitsrayim.

11 And it came to be when the priests came out of the Most Set-apart Place – for all the priests who were present had set themselves apart, there was none to watch by division –

12 and the Lêwite singers, all those of Asaph and Hêman and Yeduthun, with their sons and their brothers, stood at the east end of the altar, dressed in white.
linen, having cymbals and harps and lyres and with them one hundred and twenty priests sounding with trumpets.  

13 Then it came to be, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking Avâl and when they lifted up their voice with the trumpets and with cymbals and with instruments of song and giving praise to Avâl, “For He is good, for His kindness is everlasting,” that the house, the House of Avâl, was filled with a cloud,  

14 and the priests were unable to stand and perform the service because of the cloud, for the esteem of Avâl filled the House of Elohim.  

6 Then Shelomoh said, “Avâl has said He would dwell in the dark cloud.  

29 But I have built You an exalted house and a place for You to dwell in forever.”  

3 And the sovereign turned around and blessed all the assembly of Yisra’êl, while all the assembly of Yisra’êl stood.  

4 And he said, “Blessed be Avâl Elohim of Yisra’êl, who has filled with His hands what He spoke with His mouth to my father Dawîd, saying,  

5 From the day that I brought My people out of the land of Mitsrayim, I have chosen no city from any tribe of Yisra’êl in which to build a house for My Name to be there, nor did I choose any man to be a leader over My people Yisra’êl.  

6 But I have chosen Yerushalayim, for My Name to be there. And I have chosen Dawîd to be over My people Yisra’êl.  

7 And it was in the heart of my father Dawîd to build a House for the Name of Avâl Elohim of Yisra’êl.  

8 But Avâl said to my father Dawîd,  

‘Because it was in your heart to build a House for My Name, you did well in that it was in your heart.

9 But you do not build the house, for your son who comes forth from your loins, he does build the House for My Name.’  

10 Now Avâl has established His word which He spoke and I have been raised up instead of my father Dawîd and sit on the throne of Yisra’êl, as Avâl promised. And I have built the House for the Name of Avâl Elohim of Yisra’êl.  

11 And there I have placed the ark, in which is the covenant of Avâl which He made with the children of Yisra’êl.”  

12 And he stood before the altar of Avâl in front of all the assembly of Yisra’êl and spread out his hands –  

13 for Shelomoh had made a bronze platform five cubits long and five cubits broad and three cubits high and had put it in the midst of the court. And he stood on it and knelt down on his knees before all the assembly of Yisra’êl and spread out his hands toward the heavens –  

14 and said, “Avâl Elohim of Yisra’êl, there is no Elohim in the heavens or on earth like You, guarding the covenant and kindness with Your servants who walk before You with all their heart,  

15 who has guarded what You promised Your servant Dawîd my father. Indeed, You have both spoken with Your mouth and have filled it with Your hand, as it is this day.  

16 And now, Avâl Elohim of Yisra’êl, guard what You promised Your servant Dawîd my father, saying, ‘There is not to cease a man of yours before Me, sitting on the throne of Yisra’êl – only, if your sons guard their way, to walk in My Torah as you have walked before Me.’  

17 And now, O Avâl Elohim of Yisra’êl, let Your word come true which You have spoken to Your servant Dawîd.  

18 For is it true: Elohim dwells with men on the earth! See, the heavens and the heavens of the heavens are unable to contain You, how much less this House which I have built!  

19 Yet, shall You turn to the prayer of
Your servant and his supplication, O my Elohim, to listen to the cry and to the prayer which Your servant is praying before You?

20* For Your eyes to be open toward this House day and night, toward the place You have said to put Your Name there, to listen to the prayer which Your servant prays toward this place.

21* And shall You give heed to the supplications of Your servant and of Your people Yisra’ĕl, when they pray toward this place and hear from Your dwelling place, in the heavens and shall hear and forgive?

22* If anyone sins against his neighbour and he has lifted up an oath on him, to cause him to swear and comes and swears before Your altar in this House, 

23* then hear in the heavens and act and rightly rule Your servants, repaying the wrong by bringing his way on his own head and declare right the righteous by giving him according to his righteousness.

24* And if Your people Yisra’ĕl are smitten before an enemy because they have sinned against You and they shall turn back and confess Your Name and pray and make supplication before You in this House,

25* then hear in the heavens and forgive the sin of Your people Yisra’ĕl and bring them back to the land which You gave to them and their fathers.

26* When the heavens are shut up and there is no rain because they have sinned against You and they shall pray toward this place and confess Your Name and turn from their sin because You afflict them, 

27* then hear in the heavens and forgive, the sin of Your servants, Your people Yisra’ĕl – for You teach them the good way in which they should walk – and shall send rain on Your land which You have given to Your people as an inheritance.

28* When there is scarcity of food in the land; when there is pestilence, blight, mildew, locusts or grasshoppers; when their enemies distress them in the land of their cities; any plague or any sickness; 

29* whatever prayer, whatever supplication is made by anyone, or by all Your people Yisra’ĕl, when each one knows his own plague and his own grief and spreads out his hands to this house,

30* then hear from the heavens Your dwelling place and forgive and give to everyone according to all his ways, whose heart You know – for You alone know the hearts of the sons of men – 

31* so that they fear You, to walk in your ways as long as they live in the land which You gave to our fathers.

32* Also, concerning a foreigner, who is not of Your people Yisra’ĕl, but who comes from a far land for the sake of Your great Name and Your strong hand and Your outstretched arm, when they come and pray in this House,

33* then hear from the heavens Your dwelling place and do according to all which the foreigner calls to You for, so that all the people of the earth know Your Name and fear You, as do Your people Yisra’ĕl and to know that this House which I have built is called by Your Name.

34* When Your people go out to battle against their enemies, in the way that You send them and they shall pray to You toward this city which You have chosen and toward the House which I have built for Your Name,

35* then shall You hear from the heavens their prayer and their supplication and maintain their cause?

36* When they sin against You – for there is no one who does not sin – and You become enraged with them and give them to the enemy and they take them captive to a land far or near, 

37* and they shall turn back unto their heart, in the land where they have been taken captive and shall turn and make supplication to You in the land of their captivity, saying, ‘We have sinned, have acted crookedly and have done wrong,’ 

38* and when they return to You with all their heart and with all their being in the land of their captivity, where they have taken them captive and they shall pray
toward their land which You gave to their fathers and the city which You have chosen and toward the House which I have built for Your Name,

39 then shall You hear from the heavens, Your dwelling place, their prayer and their supplications and maintain their cause and forgive, Your people who have sinned against You?

40 Now, my Elohim, I pray, let Your eyes be open and let Your ears be attentive to the prayer of this place.

41 And now, arise, O Ayasl Elohim, to Your resting place, You and the ark of Your strength. Let Your priests, O Ayasl Elohim, be robed with goodness and let Your kind ones rejoice in goodness.

42 O Ayasl Elohim, do not turn away the face of Your anointed; remember the kind acts of Your servant Dawid.“

7 And when Shelomoh had ended praying, fire came down from the heavens and consumed the burnt offering and the slaughters and the esteem of Ayasl filled the House.

2 And the priests were unable to enter the House of Ayasl, because the esteem of Ayasl had filled the House of Ayasl.

3 And all the children of Yisra’el saw how the fire came down and the esteem of Ayasl on the House and they bowed their faces to the ground on the pavement and did obeisance and gave thanks to Ayasl, saying, “For He is good, for His kindness is everlasting.”

4 And the sovereign and all the people were making offerings before Ayasl.

5 And Sovereign Shelomoh made an offering of twenty-two thousand bulls and one hundred and twenty thousand sheep. Thus the sovereign and all the people dedicated the House of Elohim.

6 And the priests were standing over their duties and the Lëwites with instruments of the song to Ayasl, which Sovereign Dawid had made to give thanks to Ayasl, saying, “For His kindness is everlasting;” whenever Dawid praised by their hand. And the priests were blowing trumpets before them and all Yisra’ël were standing.

7 And Shelomoh set-apart the middle of the courtyard that was in front of the House of Ayasl, for there he made burnt offerings and the fat of the peace offerings, because the bronze altar which Shelomoh had made was not able to contain the burnt offerings and the grain offerings and the fat.

8 And Shelomoh at that time observed the Festival seven days and all Yisra’ël with him, a very great assembly from the entrance of Hamath to the wadi of Mitsrayim.

9 And on the eighth day they held an assembly, for they performed the dedication of the altar seven days and the festival seven days.

10 And on the twenty-third day of the seventh month he sent the people away to their tents, rejoicing and glad of heart for the goodness that Ayasl had done for Dawid and for Shelomoh and for His people Yisra’el.

11 Thus Shelomoh finished the House of Ayasl and the sovereign’s house. And all that came into the heart of Shelomoh to do in the House of Ayasl and in his own house, he prosperously executed.

12 And Ayasl appeared to Shelomoh by night and said to him, “I have heard your prayer and have chosen this place for Myself as a house of slaughtering.

13 If I shut up the heavens and there is no rain, or if I command the locusts to devour the land, or if I send pestilence among My people,

14 And My people upon whom My Name is called, shall humble themselves and pray and seek My face and turn from their evil ways, then I shall hear from the heavens and forgive, their sin and heal their land.

15 Now, My eyes are open and My ears attentive to the prayer of this place.

16 “And now, I have chosen and set this house apart for My Name to be there forever. My eyes and My heart shall always be there.
And you, if you walk before Me as your father Dawi walked and do according to all that I have commanded you and if you guard My laws and My right-rulings,

Then I shall establish the throne of your reign, as I covenanted with Dawi your father, saying, ‘There is not to cease a man of yours as ruler in Yisra’el.’

But if you turn away and forsake My laws and My commands which I have set apart before you and shall go and serve other mighty ones and bow yourself to them,

then I shall pluck them from My land, which I have given them and this house which I have set-apart for My Name I shall cast out of My sight and make it to be a proverb and a mockery among all peoples.

And this house, which has been exalted, everyone who passes by it is shall be astonished and say, ‘Why has Shalayl done thus to this land and this house?’

Then they shall say, ‘Because they forsook Shalayl Elohim of their fathers, who brought them out of the land of Mitsrayim and embraced other mighty ones and bowed themselves to them and served them, therefore He has brought all this evil on them.’ ”

And it came to be at the end of twenty years, that Shalomoh had built the House of Shalayl and his own house.

As to the cities which Huram had given to Shalomoh, Shalomoh had built them and he settled the children of Yisra’el there.

And Shalomoh went to Hamath Tsobah and seized it.

And he built Tadmor in the wilderness and all the storage cities which he built in Hamath.

And he built Upper Beyth Horon and Lower Beyth Horon, cities of defence, with walls, gates and bars,

also Ba’alath and all the storage cities that Shalomoh had and all the chariot cities and the cities of the cavalry and all that Shalomoh desired to build in Yerushalayim and in Lebanon and in all the land of his rule.

All the people who were left of the Hittites and the Amorites and the Perizzites and the Hivvites and the Yebsites, who were not of Yisra’el –

their descendants who were left in the land after them, whom the children of Yisra’el did not destroy – from these Shalomoh raised compulsory labour, as it is to this day.

And Shalomoh did not make slaves of the children of Yisra’el for his work, but they were men of battle and chiefs of his officers and commanders of his chariots and his cavalry.

And these were the chiefs of the officials of Sovereign Shalomoh: two hundred and fifty, who ruled over the people.

And Shalomoh brought the daughter of Pharaoh up from the City of Dawi to the house he had built for her, for he said, “My wife does not dwell in the house of Dawi sovereign of Yisra’el, for the place where the ark of Shalayl has come, is set-apart.”

Then Shalomoh offered burnt offerings to Shalayl on the altar of Shalayl which he had built before the porch,

even as the duty of every day required, offering according to the command of Mosheh, for the Sabbaths, for the New Moons and for the appointed times three times a year: The Festival of Unleavened Bread, Festival of weeks and the Festival of Booths.

And according to the ruling of Dawi his father, he appointed the divisions of the priests for their service, the Léwites for their duties, to praise and serve before the priests, as the duty of each day required and the gatekeepers by their divisions at each gate, for so was the command of Dawi the man of Elohim.

And they did not turn aside from the command of the sovereign to the priests and Léwites concerning any matter or
concerning the treasuries.

16And all the work of Shelomoh was prepared from the day of the foundation of the House of ayal until it was completed.

And the House of ayal was perfected.

17Then Shelomoh went to Etsyon Geber and Eyloth on the seacoast, in the land of Edom.

18And Huram sent him ships by the hand of his servants and servants who knew the sea. And they went with the servants of Shelomoh to Ophir and took four hundred and fifty talents of gold from there and brought it to Sovereign Shelomoh.

9 And the sovereigness of Sheba heard of the report of Shelomoh and came to Yerushalayim to try Shelomoh with hard questions, with a very great company and camels bearing spices and much gold, and precious stones. And she came to Shelomoh and she spoke with him about all that was in her heart.

2And Shelomoh answered all her questions. And there was no matter hidden for Shelomoh which he did not make known to her.

3And the sovereigness of Sheba saw the wisdom of Shelomoh and the house that he had built,

4and the food on his table, the seating of his servants, the service of his waiters and their attire and his cupbearers and their attire and his burnt offerings that he offered up in the House of ayal and there was no more spirit in her.

5Then she said to the sovereign, “True was the word I heard in my own land about your words and your wisdom.

6But I did not believe their words until I came and saw with my own eyes. And see, I have not been told the half of the greatness of your wisdom! You exceed the report which I heard.

7Blessed are your men and blessed are these your servants, who stand continually before you and hear your wisdom!

8Blessed be ayal your Elohim, who delighted in you, to put you on His throne to be sovereign for ayal your Elohim! Because your Elohim has loved Yisra’el, to establish them forever, therefore He made you sovereign over them, to do right-ruling and righteousness.”

9And she gave the sovereign one hundred and twenty talents of gold and very many spices and precious stones. And there has not been any spices such as those the sovereignty of Sheba gave to Sovereign Shelomoh.

10And also, the servants of Huram and the servants of Shelomoh, who brought gold from Ophir, brought algum wood and precious stones.

11And the sovereign made stairs of the algum wood for the House of ayal and for the sovereign’s house, also lyres and harps for singers. And there was never seen the like of them before in the land of Yahuḏah.

12And Sovereign Shelomoh gave to the sovereigness of Sheba all she desired, whatever she asked, besides that which she had brought to the sovereign. And she turned and went to her own land, she and her servants.

13And the weight of gold that came to Shelomoh yearly was six hundred and sixty-six talents of gold,

14besides that which the merchants and traders brought. And all the sovereigns of Arabia and governors of the land were bringing gold and silver to Shelomoh.

15And Sovereign Shelomoh made two hundred large shields of beaten gold – six hundred pieces of beaten gold went into each shield,

16and three hundred shields of beaten gold – three hundred pieces of gold went into each shield. And the sovereign put them in the House of the Forest of Lebanon.

17And the sovereign made a great throne of ivory and overlaid it with clean gold,

18and six steps led to the throne, with a footstool of gold, which were fastened to the throne; and there were armrests on either side of the place of the seat and
two lions stood beside the armrests.

And twelve lions were standing there, one on each side of the six steps. The like of it was not in any reign.

And all the drinking vessels of Sovereign Shelomoh were of gold and all the vessels of the House of the Forest of Lebanon were of refined gold — silver was reckoned of little value in the days of Shelomoh.

For the sovereign’s ships went to Tarshish with the servants of Huram. Once in three years the ships of Tarshish came, bringing gold and silver, ivory, apes and baboons.

And Sovereign Shelomoh became greater than all the sovereigns of the earth in riches and wisdom.

And all the sovereigns of the earth sought the presence of Shelomoh to hear his wisdom, which Elohim had put in his heart.

And each man brought his present: objects of silver and objects of gold and garments and armour and spices, horses and mules, the matter of a year by year.

And Shelomoh had four thousand stalls for horses and chariots and twelve thousand horsemen whom he stationed in the chariot cities and with the sovereign at Yerushalayim.

And he ruled over all the sovereigns from the River to the land of the Philistines, as far as the border of Mitsrayim.

And the sovereign made silver in Yerushalayim as the stones and he made cedar trees as plenty as the sycamores which are in the low country.

And they were bringing horses to Shelomoh from Mitsrayim and from all lands.

And the rest of the acts of Shelomoh, first and last, are they not written in the book of Nathan the prophet and in the prophecy of Ahiyah the Shilonite and in the visions of Iddo the seer concerning Yaro’b'am son of Nebat?

And Shelomoh reigned in Yerushalayim over all Yisra’el forty years.

So Shelomoh slept with his fathers and was buried in the City of Dawid his father. And Reḥab’am his son reigned in his place.

And Reḥab’am went to Sheḵem, for all Yisra’el had gone to Sheḵem to set him up to reign.

And it came to be, when Yaro’b’am son of Nebat heard it — he was in Mitsrayim where he had fled from the presence of Shelomoh the sovereign — that Yaro’b’am returned from Mitsrayim.

So they sent for him and called him. And Yaro’b’am and all Yisra’el came and spoke to Reḥab’am, saying,

“Your father made our yoke hard and now, lighten the hard service of your father and his heavy yoke which he put on us, then we shall serve you.”

And he said to them, “Come back to me after three days.” And the people went.

Then Sovereign Reḥab’am consulted the elders who stood before his father Shelomoh while he still lived, saying, “What do you advise me to answer these people?”

And they spoke to him, saying, “If you are good to these people and shall please them and speak good words to them, they shall be your servants all the days.”

But he ignored the advice the elders gave him and consulted the young men who had grown up with him, who stood before him.

And he said to them, “What advice do you give? How should we answer this people who have spoken to me, saying, ‘Lighten the yoke which your father put on us?’”

And the young men who had grown up with him spoke to him, saying, “Say this to the people who have spoken to you, saying, ‘Your father made our yoke heavy, but you make it lighter on us.’ Say this to them, ‘My little finger is thicker than my father’s waist!”

And now, my father put a heavy
yoke on you, but I, I add to your yoke; my father chastised you with whips, but I with scourges!’”

12So Yaroḇ’ām and all the people came to Reḥab’ām on the third day, as the sovereign commanded, saying, “Come back to me the third day.”

13And the sovereign answered them harshly. Thus Sovereign Reḥab’ām ignored the advice of the elders, 14and spoke to them according to the advice of the young men, saying, “My father made your yoke heavy, but I, I add to your yoke; but I with scourges!”

15So the sovereign did not listen to the people, for the turn of events was from Elohim, in order for āyāz to establish His word, which He had spoken by the hand of Ahiyahu the Shilonite to Yaroḇ’ām son of Nebat.

16And when all Yisra’ėl saw that the sovereign did not listen to them, the people answered the sovereign, saying, “What portion have we in Dawi? We have no inheritance in the son of Yishai. Every man to your mighty ones, O Yisra’ėl! Now see to your own house, O Dawi!” So all Yisra’ėl went to their tents.

17But as for the children of Yisra’ėl who dwelt in the cities of Yahuḏah, Reḥab’ām reigned over them.

18Then Sovereign Reḥab’ām sent Hadoram, who was over the compulsory labour and the children of Yisra’ėl stoned him with stones and he died. And Sovereign Reḥab’ām hastily mounted his chariot to flee to Yerushalayim.

19Thus Yisra’ėl revolted against the house of Dawiḏ to this day.

11 And when Reḥab’ām came to Yerushalayim, he assembled from the house of Yahuḏah and Binyamin one hundred and eighty thousand chosen brave men to fight against Yisra’ėl, to bring back the reign to Reḥab’ām.

2But the Word of āyāz came to Shemayahu the man of Elohim, saying, 3“Speak to Reḥab’ām son of Shelomoh, sovereign of Yahuḏah and to all Yisra’ėl in Yahuḏah and Binyamin, saying,

4Thus said āyāz, “Do not go up or fight against your brothers! Let every man return to his house, for this matter is from Me.” So they obeyed the words of āyāz and turned back from going against Yaroḇ’ām.

5Reḥab’ām dwelt in Yerushalayim and built cities for a defence in Yahuḏah.

6And he built Bēyth Leḥem, Ėyṭam and Tqowa,

7Bēyth Tsur and Sokō and Adullam,

8and Gath and Marēšah and Ziph,

9and Adorayim and Lakish and Azēqah,

10and Tsor’ah and Ayalon and Hebron, which are in Yahuḏah and Binyamin, cities of defence.

11And he strengthened the strongholds and put commanders in them and stores of food and oil and wine,

12and shields and spears in every city and made them very strong. Thus Yahuḏah and Binyamin were his.

13And from all their borders the priests and the Lĕwites who were in all Yisra’ėl took their stand with him.

14For the Lĕwites left their open lands and their possessions and came to Yahuḏah and Yerushalayim, for Yaroḇ’ām and his sons had rejected them from serving as priests unto āyāz, 15as he appointed for himself priests for the high places and for goats and the calf idols which he had made.

16And after the Lĕwites left, those from all the tribes of Yisra’ėl, such as set their heart to seek āyāz Elohim of Yisra’ėl, came to Yerushalayim to offer to āyāz Elohim of their fathers.

17And they strengthened the reign of Yahuḏah and made Reḥab’ām son of Shelomoh strong for three years, for they walked in the way of Dawiḏ and Shelomoh for three years.

18And Reḥab’ām took for himself as wife Mahalath the daughter of Yerimoto
son of Dawid and of Abihayil the daughter of Eliyab son of Yishai.

19 And she bore him sons: Ye'ush and Shemaryah and Zaham.

20 And after her he took Ma'akah the granddaughter of Abshalom. And she bore him Abiyah and Attai and Ziza and Shelomith.

21 And Rehob'am loved Ma'akah the granddaughter of Abshalom more than all his wives and his concubines. For he had taken eighteen wives and sixty concubines and brought forth twenty-eight sons and sixty daughters.

22 And Rehob'am appointed Abiyah son of Ma'akah as chief, to be leader among his brothers, in order to make him reign.

23 And he had understanding and dispersed some of his sons throughout all the lands of Yahu and Binyamin, to all the cities of defence and gave them ample provision. And he sought many wives for them.

And it came to be, when Rehob'am had established the reign and had strengthened himself, that he forsook the Torah of ayal and all Yisra'el with him.

2And it came to be, in the fifth year of Sovereign Rehob'am, that Shishaq sovereign of Mitsrayim came up against Yerushalayim – because they had trespassed against ayal –

3with twelve hundred chariots and sixty thousand horsemen and innumerable people who came with him out of Mitsrayim: the Lubim, the Sukkites and the Kushites.

4And he took the cities of defence of Yahu and came to Yerushalayim.

5And Shemayah the prophet came to Rehob'am and the rulers of Yahu, who had been gathered in Yerushalayim because of Shishaq and said to them, “Thus said ayal, ‘You have forsaken Me and therefore I also have left you in the hand of Shishaq.’”

6Then the rulers of Yisra'el and the sovereign humbled themselves and they said, “ayal is righteous.”

7And when ayal saw that they humbled themselves, the Word of ayal came to Shemayah, saying, “They have humbled themselves. I do not destroy them, but I shall give to them some deliverance and not pour out My wrath on Yerushalayim by the hand of Shishaq,

8but they are to become his servants, so that they know My service and the service of the reigns of the lands.”

9And Shishaq sovereign of Mitsrayim came up against Yerushalayim and took away the treasures of the House of ayal and the treasures of the sovereign's house. He took all, he also took the gold shields which Shelomoh had made.

10And Sovereign Rehob'am made bronze shields to replace them and committed them into the hands of the chiefs of the guard, who guarded the entrance of the sovereign's house.

11And it came to be, whenever the sovereign went into the House of ayal, the guard would go and bring them out, then they would take them back into the guardroom.

12And when he humbled himself, the wrath of ayal turned from him, so as not to destroy him completely. And matters also went well in Yahu.

13So Sovereign Rehob'am strengthened himself in Yerushalayim and reigned. For Rehob'am was forty-one years old when he became sovereign and he reigned seventeen years in Yerushalayim, the city which ayal had chosen out of all the tribes of Yisra'el, to put His Name there. And his mother's name was Na'amah, the Ammonitess.

14And he did evil, because he did not prepare his heart to seek ayal.

15And the acts of Rehob'am, the first and the last, are they not written in the book of Shemayah the prophet and of Iddo the seer concerning genealogies? And there was fighting between Rehob'am and Yarob'am all the days.

16So Rehob'am slept with his fathers and was buried in the City of Dawid.
And Abiyyah his son reigned in his place.

13 In the eighteenth year of Sovereign Yaroḇ’am, Abiyyah began to reign over Yahuḏah.

3He reigned three years in Yerushalayim. And his mother’s name was Mikayahu the daughter of Uri’el of Gib’ah. And there was fighting between Abiyyah and Yaroḇ’am.

4And Abiyyah joined battle with an army of mighty men of battle, four hundred thousand choice men. And Yaroḇ’am drew up in battle formation against him with eight hundred thousand choice men, mighty brave men.

5And Abiyyah stood on Mount Tsemarayim, which is in the mountains of Ephrayim and said, “Hear me, Yaroḇ’am and all Yisra’el:

6Do you not know that Elohim of Yisra’el has given the reign over Yisra’el to Dawid forever, to him and his sons, by a covenant of salt?

7Yet Yaroḇ’am son of Nebat, the servant of Shelomoh son of Dawid, rose up and rebelled against his master.

8And vain men gathered to him, sons of Beliya’al and strengthened themselves against Rehaḇ’am son of Shelomoh, when Rehaḇ’am was young and tender of heart and could not stand against them.

9And now you think to stand against the reign of Yaroḇ’am, which is in the hand of the sons of Dawid. And you are a large crowd and with you are the gold calves which Yaroḇ’am made for you as mighty ones.

10Have you not thrown out the priests of Yaroḇ’am, the sons of Aharon and the Lēwites and made for yourselves priests, like the peoples of the lands, so that whoever comes to ordain himself with a young bull and seven rams then becomes a priest of what are not mighty ones?

11But as for us, Yaroḇ’am is our Elohim and we have not forsaken Him and priests are serving Yaroḇ’am, the sons of Aharon and the Lēwites, in the work, and are burning to Yaroḇ’am every morning and every evening burnt offerings and sweet incense and the showbread is set on the clean table and the lampstand of gold with its lamps to burn every evening, for we are guarding the Charge of Yaroḇ’am our Elohim. But you have forsaken Him.

12“I and see, with us as Head is Elohim Himself and His priests with sounding trumpets to sound the alarm against you. O children of Yisra’el, do not fight against Yaroḇ’am Elohim of your fathers, for you are not going to prosper!”

13But Yaroḇ’am sent round an ambush to go behind them, so they were in front of Yahuḏah and the ambush was behind them.

14And Yahuḏah turned and saw the battle was both in front and behind them. Then they cried out to Yaroḇ’am and the priests sounded the trumpets.

15And the men of Yahuḏah gave a shout. And it came to be, as the men of Yahuḏah shouted, that Elohim smote Yaroḇ’am and all Yisra’el before Abiyyah and Yahuḏah.

16And the children of Yisra’el fled before Yahuḏah and Elohim gave them into their hand.

17And Abiyyah and his people smote them with a great slaughter and five hundred thousand choice men of Yisra’el fell slain.

18And the children of Yisra’el were humbled at that time, while the children of Yahuḏah prevailed, because they relied on Yaroḇ’am Elohim of their fathers.

19And Abiyyah pursued Yaroḇ’am and captured cities from him: Bethyth El with its villages and Yeshanah with its villages and Ephron with its villages.

20And Yaroḇ’am did not regain power again in the days of Abiyyahu. And Yaroḇ’am smote him and he died.

21But Abiyyah grew strong and took fourteen wives and brought forth twenty-two sons and sixteen daughters.

22And the rest of the acts of Abiyyah and his ways and his words are written in the commentary of the prophet Iddo.
14 So Abijah slept with his fathers and they buried him in the City of David. And Asa his son reigned in his place. In his days the land rested ten years.

2And Asa did what was right in the eyes of Yahweh his Elohim,

3and removed the altars of the stranger and the high places and broke down the pillars and cut down the Asherahs,

4and commanded Yahweh to seek Yahweh Elohim of their fathers and to do the Torah and the command.

5And he removed the high places and the sun-pillars from all the cities of Yahweh and the reign rested under him.

6And he built cities of defence in Yahweh, since the land had rest and he had no fighting in those years, because Yahweh had given him rest.

7And he said to Yahweh, “Let us build these cities and make walls around them and towers, gates and bars, while the land is yet before us, because we have sought Yahweh our Elohim. We have sought and He has given us rest all around.” So they built and prospered.

8And Asa had an army of three hundred thousand men from Yahweh bearing shields and spears and from Binyamin two hundred and eighty thousand men bearing shields and drew bows. All of them were mighty brave men.

9And Zerah the Kushite came out against them with an army of a million men and three hundred chariots and he came to Marreshah.

10And Asa went out against him and they set battle in array in the Valley of Tsephathah at Marreshah.

11And Asa called to Yahweh his Elohim and said, “Yahweh, there is no one but You to help between the mighty and the powerless. Help us, O Yahweh our Elohim, for we rest on You and in Your Name we go against this crowd. O Yahweh, You are our Elohim, do not let man prevail against You!”

12So ayaz smote the Kushites before Asa and Yahweh and the Kushites fled.

13And Asa and the people who were with him pursued them to Gerar. And the Kushites fell, until none was left alive for them, for they were broken before ayaz and His army. And they took very much spoil,

14and smote all the cities around Gerar, for the fear of ayaz came upon them. And they plundered all the cities, for there was exceedingly much spoil in them.

15And they also smote the camps of the herdsmen and captured many sheep and camels and returned to Yerushalayim.

15 And the Spirit of Elohim came upon Azaryahu son of Oded.

2And he went out to face Asa and said to him, “Hear me, Asa and all Yahweh and Binyamin. Yahweh is with you while you are with Him. And if you seek Him, He is found by you, but if you forsake Him, He forsakes you.

3“And for many days Yisra’el has been without the true Elohim and without a Torah priest and without Torah.

4“But in their distress they turned to Yahweh Elohim of Yisra’el and they sought Him and He was found by them.

5“And in those days there was no peace to the one who went out, nor to the one who came in, for great disturbances were on all the inhabitants of the lands,

6and they were beaten down, nation by nation and city by city, for Elohim troubled them with every distress.

7“But you, be strong and do not let your hands be feeble, for there is a reward for your work!”

8And when Asa heard these words and the prophecy of Oded the prophet, he took courage and removed the abominations from all the land of Yahweh and Binyamin and from the cities which he had taken in the mountains of Ephrayim and restored the altar of Yahweh that was before the
with him.

And they came over to him in great numbers from Yisra’êl when they saw that Ayâz his Elohim was with him.

And they gathered together at Yerushalayim in the third month, in the fifteenth year of the reign of Asa,

And offered to Ayâz on that day seven hundred bulls and seven thousand sheep from the spoil which they had brought.

And they entered into a covenant to seek Ayâz Elohim of their fathers with all their heart and with all their being;

and whoever would not seek Ayâz Elohim of Yisra’êl would be put to death, from small to great, from man to woman.

And they swore to Ayâz with a loud voice, with shouting and with trumpets and with rams’ horns.

And all Yahuḏah rejoiced concerning the oath, for they had sworn with all their heart and sought Him with all their being.

And He was found by them and Ayâz gave them rest all around.

And he also removed Ma’akah, the mother of Asa the sovereign, from being sovereignty mother, because she had made an abominable image of Ashêrah.

And Asa cut down her abominable image and crushed it and burned it by the wadi Qidron.

Yet the high places were not removed from Yisra’êl. However, the heart of Asa was perfect all his days.

And he brought into the House of Elohim the set-apart items of his father and his own set-apart items: silver and gold and utensils.

And there was no more fighting until the thirty-fifth year of the reign of Asa.

In the thirty-sixth year of the reign of Asa, Ba’asha the sovereign of Yisra’êl came up against Yahuḏah and built Ramah, to prevent anyone going out or coming in to Asa, sovereign of Yahuḏah.

And Asa brought silver and gold from the treasuries of the House of Ayâz and of the sovereign’s house and sent to BenHadad sovereign of Aram, who dwelt in Damascus, saying,

Let there be a covenant between you and me, as there was between my father and your father. See, I have sent you silver and gold. Come, break your covenant with Ba’asha sovereign of Yisra’êl, so that he withdraws from me.”

And Ben-Hadad listened to Sovereign Asa and sent the commanders of his armies against the cities of Yisra’êl and they smote Iyon and Dan and Abêl Mayim and all the storage cities of Naftali.

And it came to be, when Ba’asha heard it, that he stopped building Ramah and ceased his work.

Then Asa the sovereign brought all Yahuḏah and they took away the stones and timber of Ramah, which Ba’asha had used for building. And with them he built Geba and Mitspah.

And at that time Hanani the seer came to Asa sovereign of Yahuḏah and said to him, “Because you have relied on the sovereign of Aram and have not relied on Ayâz your Elohim, therefore the army of the sovereign of Aram has escaped from your hand.

Were the Kushites and the Lubim not a mighty army with very many chariots and horsemen? And because you relied on Ayâz He gave them into your hand.

For the eyes of Ayâz diligently search throughout all the earth, to show Himself strong on behalf of those whose heart is perfect to Him. You have acted foolishly in this, so from now on you shall have battles.”

And Asa was wroth with the seer and put him in prison, for he was enraged at him because of this. And Asa oppressed some of the people at that time.
And look, the acts of Asa, the first and the last, see, they are written in the book of the sovereigns of Yahuḏah and Yisra’ĕl.

11And in the thirty-ninth year of his reign, Asa became diseased in his feet and his disease was severe. Yet even in his disease he did not seek ayəł, but the physicians.

12So Asa slept with his fathers and died in the forty-first year of his reign.

13And they buried him in his own tomb, which he had made for himself in the City of Dawiḏ. And they laid him in the bed which was filled with spices and various kinds of ointments mixed by the perfumer’s skill. And they made a very great burning for him.

17 And Yehoshaphat his son reigned in his place and strengthened himself against Yisra’ĕl, and placed an army in all the walled cities of Yahuḏah and set watch-posts in the land of Yahuḏah and in the cities of Ephrayim which Asa his father had taken.

3And ayəł was with Yehoshaphat, for he walked in the former ways of his father Dawiḏ and did not seek the Ba’āls,

4but sought the Elohim of his father and walked in His commands and not according to the deeds of Yisra’ĕl.

5So ayəł established the reign in his hand. All Yahuḏah gave presents to Yehoshaphat and he had great riches and esteem.

6His heart was exalted in the ways of ayəł and he again removed the high places and the Ashĕrim from Yahuḏah.

7In the third year of his reign he sent his leaders, Ben-Hayil, Obadyah and Zeḵaryah, Nethanĕl and Miḵayahu, to teach in the cities of Yahuḏah.

8And with them he sent Lĕwites: Shemayahu and Nethanyahu and Zeḇadyahu and Asah’ĕl and Shemirāmoth and Yehonathan and Adoniyahu and Tobiyahu and Tobadoniyah, the Lĕwites and with them Elišama and Yehoram, the priests.

9And they taught in Yahuḏah and with them was the Book of the Torah of ayəł. And they went around into all the cities of Yahuḏah and taught the people.

10And the fear of ayəł fell on all the reigns of the lands that were around Yahuḏah and they did not fight against Yehoshaphat.

11And some of the Philistines brought Yehoshaphat gifts and a load of silver. And the Arabians brought him fleeces, seven thousand seven hundred rams and seven thousand seven hundred male goats.

12And Yehoshaphat became increasingly great and he built palaces and storage cities in Yahuḏah.

13And he had much work in the cities of Yahuḏah. And the men of battle, mighty brave men, were in Yerushalayim.

14And these were their numbers, according to their fathers’ houses: Of Yahuḏah, the commanders of thousands:

15Aḏnah the commander and with him three hundred thousand mighty brave men; and next to him was Yehoḥanan the commander and with him two hundred and eighty thousand;

16and next to him was Amasyah son of Ziḵri, who volunteered himself to ayəł and with him two hundred thousand mighty brave men.

17And of Binyamin: Elyada, a mighty brave one and with him two hundred thousand men armed with bow and shield; and next to him was Yehozabad and with him one hundred and eighty thousand prepared for battle.

18These were the ones serving the sovereign, besides those whom the sovereign put in the walled cities throughout all Yahuḏah.

18And Yhoshaphat had great
riches and esteem and allied himself with Ahab by marriage.

2 And some years later he went down to visit Ahab in Shomeron. And Ahab slaughtered many sheep and cattle for him and the people with him and incited him to go up with him to Ramoth Gil'ad.

3 And Ahab sovereign of Yisra’el said to Yehoshaphat sovereign of Yahudah, “Do you go with me against Ramoth Gil’ad?” And he answered him, “I am as you are and my people as your people, even with you in battle.”

4 And Yehoshaphat said to the sovereign of Yisra’el, “Please inquire for the Word of ayal today.”

5 And the sovereign of Yisra’el gathered the prophets together, four hundred men and said to them, “Do we go against Ramoth Gil’ad to battle, or do I refrain?” And they said, “Go up, for Elohim does give it into the sovereign’s hand.”

6 But Yehoshaphat said, “Is there not still a prophet of ayal here, so that we inquire of him?”

7 And the sovereign of Yisra’el said to Yehoshaphat, “There is still one man to inquire of ayal from him; but I hate him, because he never prophesies good concerning me, but always evil. He is Mikayehu, the son of Yimla.” And Yehoshaphat said, “Let not the sovereign say so!”

8 So the sovereign of Yisra’el called one of his officers and said, “Bring Mikayehu son of Yimla at once!”

9 And the sovereign of Yisra’el and Yehoshaphat the sovereign of Yahudah, dressed in their robes, sat each on his throne. And they sat at a threshing-floor at the entrance of the gate of Shomeron. And all the prophets were prophesying before them.

10 And Tsidqiyahu son of Kena’anah had made horns of iron for himself and said, “Thus said ayal, ‘With these you push the Arameans until they are destroyed.’”

11 And all the prophets were prophesying so, saying, “Go up to Ramoth Gil’ad and prosper and ayal shall give it into the hand of the sovereign.”

12 And the messenger who had gone to call Mikayehu spoke to him, saying, “See, the words of the prophets with one mouth are good towards the sovereign. So please let your word be like the word of one of them and you shall speak good.”

13 And Mikayehu said, “As ayal lives, whatever my Elohim says, that I speak.”

14 And he came to the sovereign. And the sovereign said to him, “Mikah, do we go against Ramoth Gil’ad to battle, or do I refrain?” And he said, “Go and prosper and they are given into your hand!”

15 And the sovereign said to him, “How many times have I made you swear that you do not speak to me, except the truth, in the Name of ayal?”

16 So he said, “I saw all Yisra’el scattered on the mountains, as sheep that have no shepherd. And ayal said, ‘These have no Master. Let each return to his house in peace.’”

17 And the sovereign of Yisra’el said to Yehoshaphat, “Did I not say to you that he would not prophesy good concerning me, but evil?”

18 Then he said, “Therefore hear the Word of ayal: I saw ayal sitting on His throne and all the host of the heavens standing on His right and on His left.

19 And ayal said, ‘Who shall entice Ahab sovereign of Yisra’el to go up and fall at Ramoth Gil’ad?’ And one said this and another said that.

20 And a spirit came forward and stood before ayal and said, ‘Let me entice him.’ ayal said to him, ‘In what way?’

21 And he said, ‘I shall go out and be a spirit of falsehood in the mouth of all his prophets.’ And He said, ‘Entice him and also prevail. Go out and do so.’

22 And now, see, ayal has put a spirit of false hood in the mouth of these prophets of yours and ayal has spoken evil concerning you.” said to the driver of his chariot, “Turn around and take me out of the battle, for I am wounded.”
23 And Tsiqiyahu son of Kena’anah came near and smote Mikayehu on the cheek and said, “Which way did the spirit of Elohim pass over from me to speak to you?”

24 And Mikayehu said, “Look, you shall see on that day when you go into an inner room to hide!”

25 Then the sovereign of Yisra’el said, “Take Mikayehu and return him to Amon the governor of the city and to Yo’ash the sovereign’s son, and say, ‘Thus said the sovereign, “Put this one in prison and feed him with bread of affliction and water of affliction until I return in peace.” ’ ”

26 And Mikayehu said, “If you return at all in peace, Ayaz has not spoken by me.” And he said, “Hear, all you people!”

27 Then the sovereign of Yisra’el and Yehoshaphat the sovereign of Yahu_dat went up to Ramoth Gil’ad.

28 And the sovereign of Yisra’el said to Yehoshaphat, “Let me disguise myself and go into battle, but you put on your robes.” And the sovereign of Yisra’el disguised himself and they went into battle.

29 And the sovereign of Aram had commanded the commanders of the chariots who were with him, saying, “Fight with no one small or great, but only with the sovereign of Yisra’el.”

30 And it came to be, when the commanders of the chariots saw Yehoshaphat, that they said, “It is the sovereign of Yisra’el!” So they turned around to fight against him and Yehoshaphat cried out and Ayaz helped him and Elohim moved them to turn away from him.

31 And it came to be, when the commanders of the chariots saw that it was not the sovereign of Yisra’el, that they turned back from pursuing him.

32 And a man drew a bow in his simplicity and smote the sovereign of Yisra’el between the joints of his armour. And he

33 But the battle increased that day and the sovereign of Yisra’el was propped up in his chariot facing the Arameans until evening and he died at the time of the going down of the sun.

19 And Yehoshaphat the sovereign of Yahu_dat returned to his house in peace in Yerushalayim.

2 And Yehu son of Hanani the seer went out to face him and said to Sovereign Yehoshaphat, “Do you help the wrong and love those who hate Ayaz? Therefore the wrath of Ayaz is upon you.

33 But good matters are found in you, in that you have removed the Ashéroth from the land and have prepared your heart to seek Elohim.”

4 So Yehoshaphat dwelt in Yerushalayim and he went out again among the people from Be’èrsheba to the hill country of Efrayim and brought them back to Ayaz Elohim of their fathers.

5 And he appointed judges in the land in all the walled cities of Yahu_dat, city by city,

6 and said to the judges, “Watch what you are doing, for you do not judge for man, but for Ayaz who is with you in the matter of right-ruling.

7 And now, let the fear of Ayaz be upon you. Guard and do it, for there is no unrighteousness with Ayaz our Elohim, nor partiality, nor taking of bribes.”

8 And in Yerushalayim Yehoshaphat also appointed some of the Lēwites and priests and some of the chief fathers of Yisra’el, for the right-ruling of Ayaz and for dispute. Then they returned to Yerushalayim.

9 And he commanded them, saying, “Do this in the fear of Ayaz, trustworthily and with a perfect heart:

10 When any dispute comes to you from your brothers who dwell in their cities, between blood and blood, between Torah and command, laws and right-rulings, then you shall warn them, lest they trespass against Ayaz and wrath come upon
you and your brothers. Do this and you shall not be guilty.

11"And look, Amaryahu the chief priest is over you in all matters of ayal. And Zebadyahu son of Yishma’ēl, the ruler of the house of Yahudah, for all the matters of the sovereign and the Lēwites are officials before you. Be strong and do and ayal is with the good.”

20 And after this it came to be that the children of Mo’āḇ and the children of Ammon came in and with them some of the peoples, against Yehoshaphat to battle.

2And they came and spoke to Yehoshaphat, saying, “A great army is coming against you from beyond the sea, from Aram. And see, they are in Ḥatsatson Tamar,” which is Én Gedi.

3And Yehoshaphat was afraid and set his face to seek ayal and proclaimed a fast throughout all Yahudah.

4And Yahudah gathered to inquire of ayal, even from all the cities of Yahudah they came to seek ayal.

5And Yehoshaphat stood in the assembly of Yahudah and Yerushalayim, in the House of ayal, in front of the new courtyard,

6and said, “O ayal Elohim of our fathers, are You not Elohim in the heavens and do You not rule over all the reigns of the nations and in Your hand is there not power and might, so that no one is able to stand against You?

7"Are You not our Elohim? You have driven out the inhabitants of this land before Your people Yisra’ēl and gave it to the seed of Aḇraham Your friend forever.

8And they dwell in it and have built You a set-apart place in it for Your Name, saying,

9If evil does come upon us, such as the sword, judgment, or pestilence, or scarcity of food, we shall stand before this House and in Your presence – for Your Name is in this House – and cry out to You in our distress and You do hear and save.’

10"And now, see, the children of Ammon and Mo’āḇ and Mount Sē’ir, whom You would not let Yisra’ēl invade when they came out of the land of Mitsrayim, for they turned from them and did not destroy them,

11and see, they are repaying us by coming in to drive us out of Your possession which You have given us to inherit.

12"O our Elohim, would You not judge them? For we are powerless against this great army that is coming against us. And we do not know what to do, but our eyes are upon You.”

13And all Yahudah, with their little ones, their wives and their children, stood before ayal.

14And the Spirit of ayal came upon Yāhāzī’ēl son of Zekaryahu, son of Benayahu, son of Yē’ēwēl, son of Mattanyah, a Lēwite of the sons of Asaph, in the midst of the assembly,

15and he said, “Listen, all Yahudah and you inhabitants of Yerushalayim and Sovereign Yehoshaphat! Thus said ayal to you, ‘Do not fear, nor be afraid of the face of this great army, for the battle is not yours, but Elohim’s.

16Go down against them tomorrow. See, they are coming up by the ascent of Tsits and you shall find them at the end of the wadi before the Wilderness of Yeru’ēl.

17It is not for you to fight in this. Position yourselves, stand still and see the deliverance of ayal with you, O Yahudah and Yerushalayim!” Do not be afraid nor fear, go out against them tomorrow, for ayal is with you.”

18And Yehoshaphat bowed his head with his face to the ground and all Yahudah and the inhabitants of Yerushalayim fell down before ayal, to bow themselves before ayal.

19And the Lēwites, of the children of the Qehathites and of the children of the Qorhites stood up to praise ayal Elohim of Yisra’ēl with exceedingly
loud voice.

20 And they rose early in the morning and went out into the Wilderness of Teqowa. And as they went out, Yehoshaphat stood and said, “Hear me, O Yahudah and you inhabitants of Yerushalayim: Trust in ayāl your Elohim and be steadfast, trust His prophets and prosper.”

21 And after consulting with the people, he appointed those who should sing to ayāl and who should praise the splendour of set-apartness, as they went out before the army and were saying, “Give thanks to ayāl, for His kindness is everlasting.”

22 And when they began singing and praising, ayāl set ambushes against the children of Ammon, Mo’ab and Mount Sē’ir, who had come against Yahudah and they were smitten.

23 Then the children of Amnon and Mo’ab stood up against the inhabitants of Mount Sē’ir to destroy and annihilate them. And when they had made an end of the inhabitants of Sē’ir, they helped to destroy one another.

24 And when Yahudah came at the lookout in the wilderness, they looked toward the army and saw their dead bodies, lying on the ground and none had escaped.

25 And Yehoshaphat and his people came to take away their spoil and they found among them a great amount of valuables on the dead bodies and precious jewelry, which they stripped off for themselves, more than they could take away. And they were three days plundering the spoil, for it was much.

26 And on the fourth day they assembled in the Valley of Berakah, for there they blessed ayāl. Therefore the Name of that place was called The Valley of Berakah to this day.

27 Then they returned, every man of Yahudah and Yerushalayim, with Yehoshaphat in front of them, to go back to Yerushalayim with joy, for ayāl had made them rejoice over their enemies.

28 And they came to Yerushalayim, with harps and lyres and trumpets, to the House of ayāl.

29 And the fear of Elohim was on all the reigns of the lands when they heard that ayāl had fought against the enemies of Yisra’ēl.

30 Then the reign of Yehoshaphat was at peace, for his Elohim gave him rest on all sides.

31 Thus Yehoshaphat reigned over Yahudah – thirty-five years old when he began to reign and he reigned twenty-five years in Yerushalayim. And his mother’s name was Azubah the daughter of Shilhi.

32 And he walked in the way of his father Asa and did not turn aside from it, doing what was right in the eyes of Elohim.

33 Only, the high places were not taken away, for as yet the people had not prepared their hearts for the Elohim of their fathers.

34 And the rest of the acts of Yehoshaphat, the first and the last, see, they are written in the book of Yēhu son of Ḥanani, which is mentioned in the book of the sovereigns of Yisra’ēl.

35 And after this Yehoshaphat sovereign of Yahudah joined himself with Ahazyah sovereign of Yisra’ēl. He did wrong in doing so.

36 And he joined himself with him to make ships to go to Tarshish and they made the ships in Etsyon Geber.

37 Then Eli’ezer son of Dodawahu of Marēshah prophesied against Yehoshaphat, saying, “Because you have joined yourself with Ahazyahu, ayāl shall break up your work.” And the ships were wrecked, so that they were unable to go to Tarshish.

21 And Yehoshaphat slept with his fathers and was buried with his fathers in the City of Dawid. And Yehoram his son reigned in his place.

2 And he had brothers, the sons of Yehoshaphat: Azaryahu and Yēḥi’ēl and
Zekaryahu and Azaryahu and Miḵaʾel and Shephatyahu. All these were sons of Yehoshaphat sovereign of Yisraʾel.

3And his father gave them many gifts of silver and gold and precious items, with walled cities in Yahuḏah, but he had given the reign to Yehoram because he was the first-born.

4And when Yehoram had risen up over the reign of his father and made himself strong, he slew all his brothers with the sword and also others of the heads of Yisraʾel.

5Yehoram was thirty-two years old when he began to reign and he reigned eight years in Yerushalayim.

6And he walked in the way of the sovereigns of Yisraʾel, as the house of Aḥab had done, for he had the daughter of Aḥab as a wife. And he did evil in the eyes of Ayaḏ.

7However, Ayaḏ would not destroy the house of Dawi, because of the covenant He had made with Dawi and since He had promised to give a lamp to him and to his sons, all the days.

8In his days the Edomites revolted from under the hand of Yahuḏah and appointed a sovereign over themselves.

9Then Yehoram went out with his officers and all his chariots with him. And it came to be that he rose by night and smote the Edomites who had surrounded him and the commanders of the chariots.

10Thus the Edomites revolted from under the hand of Yahuḏah to this day. Then Libnah revolted from under his hand, because he had forsaken Ayaḏ Elohim of his fathers.

11He had also made high places in the mountains of Yahuḏah and caused the inhabitants of Yerushalayim to commit whoring and led Yahuḏah astray.

12And a letter came to him from Elijahu the prophet, saying, Thus said Ayaḏ Elohim of your father Dawi, “Because you have not walked in the ways of Yehoshaphat your father, or in the ways of Asa sovereign of Yahuḏah,

13but have walked in the way of the sovereigns of Yisraʾel and have made Yahuḏah and the inhabitants of Yerushalayim to commit whoring like the whorings of the house of Aḥab and also have slain your whoring and led Yahuḏah astray. And your whoring among your people, your children, your wives and all your possessions,

14and you, with many sicknesses, with disease of your intestines, until your intestines come out because of the sickness, day by day.”

16And Ayaḏ stirred up the spirit of the Philistines against Yehoram and of the Arabians who were near the Kushites.

17And they came up into Yahuḏah and broke into the houses of the sovereign’s house and also his sons and his wives, so that there was not a son left to him except Yehoʾahaz, the youngest of his sons.

18And after all this Ayaḏ plagued him in his intestines with a disease for which there was no healing.

19And it came to be in the course of time, at the end of two years, that his intestines came out because of his sickness and he died in great pain. And his people made no burning for him, like the burning for his fathers.

20He was thirty-two years old when he began to reign and he reigned eight years in Yerushalayim, to no one’s regret and passed away. And they buried him in the City of Dawi, but not in the tomb of the sovereigns.

22And the inhabitants of Yerushalayim set up Ahazyahu his youngest son to reign in his place, for the raiding band that came with the Arabians into the camp had slain all the older sons. So Ahazyahu son of Yehoram, sovereign of Yahuḏah, reigned.

2Ahazyahu was forty-two years old when he began to reign and he reigned in Yerushalayim one year. And his mother’s
name was Athalyah the granddaughter of Omri.

3 He too walked in the ways of the house of Ahab, for his mother counselled him to do wrong.

4 And he did evil in the eyes of יהוה, like the house of Ahab, for they were his counsellors after the death of his father, to his destruction.

5 He also walked in their counsel and went with Yehoram son of Ahab sovereign of Yisra’el to fight against Haz’al sovereign of Aram at Ramoth Gil’ad. And the Arameans smote Yoram, and the rulers of Aram and they said, “He is the son of Yehoshaphat, his heart was not with יהוה, for they were his counsellors after the death of his father, to his destruction.

6 But from Elohim came the downfall of Aḥazyahu, through his coming to Yoram. For when he came he went out with Yehoram against Yēhu son of Nimshi, whom יהוה had anointed to cut off the house of Aḥab.

7 And it came to be, when Yēhu was executing judgment on the house of Aḥab, that he found יהוה and the sons of Aḥazyahu’s brothers who served Aḥazyahu and slew them.

8 So he searched for Aḥazyahu and they caught him while he was hiding in Shomeron and brought him to Yēhu and put him to death, then buried him, for they said, “He is the son of Yehoshaphat, who sought יהוה with all his heart.” And there was none in the house of Aḥazyahu strong enough to reign.

9 And when Athalyah the mother of Aḥazyahu saw that her son was dead, she rose up and destroyed all the offspring of the reign of the house of Yahudah.

10 But Yehoshab’ath, the daughter of Sovereign Yehoram, the wife of Yehoyada the priest, because she was the sister of Aḥazyahu, hid him from Athalyah so that she could not put him to death.

11 But Yehoshab’ath, the daughter of Sovereign Yehoram, the wife of Yehoyada the priest, because she was the sister of Aḥazyahu, hid him from Athalyah so that she could not put him to death.

12 And he was hidden with them in the House of Elohim for six years, while Athalyah was reigning over the land.

23 And in the seventh year Yehoyada strengthened himself and made a covenant with the commanders of hundreds: Azaryah son of Yeroḥam and Yishma’el son of Yehoḥanan and Azaryahu son of Obēd and Ma’asēyahu son of Adayahu and Elishaphat son of Zikri.

2 And they went about through Yahudah and gathered the Lēwites from all the cities of Yahudah and the chiefs of the fathers of Yisra’el and they came to Yerushalayim.

3 And all the assembly made a covenant with the sovereign in the House of Elohim. And he said to them, “See, the son of the sovereign is to reign, as יהוה has said of the sons of Dawi. 4 “This is what you do: One-third of you entering on the Sabbath, of the priests and the Lēwites, gatekeepers of the thresholds;

5 and one-third are at the sovereign’s house and one-third at the Gate of the Foundation, while all the people are in the courtyards of the House of יהוה.

6 “And let no one come into the House of יהוה except the priests and those of the Lēwites who serve – they go in, for they are set-apart. But all the people are to guard the Charge of יהוה.

7 “And the Lēwites shall surround the sovereign on all sides, every man with his weapons in his hand. And whoever comes into the house, let him be put to death. And be with the sovereign when he comes in and when he goes out.”

8 And the Lēwites and all Yahudah did according to all that Yehoyada the priest commanded. And each man took his men who were to come in on the
Sabbath, with those going out on the Sabbath, for Yehoyada the priest did not dismiss the divisions.

And Yehoyada the priest gave to the commanders of hundreds the spears and the large and small shields which had been Sovereign Dawid’s, that were in the House of Elohim.

And he set all the people, every man with his weapon in his hand, from the right side of the House to the left side of the House, along by the altar and by the House, all around the sovereign.

And they brought out the son of the sovereign and put on him the diadem and the Witness and set him up to reign. Then Yehoyada and his sons anointed him and said, “Let the sovereign live!”

And Athalyahu heard the noise of the people running and praising the sovereign and she came to the people in the House of HWHY, and looked and saw the sovereign standing by his column at the entrance. And the chiefs and the trumpeters were beside the sovereign and all the people of the land rejoicing and blowing trumpets, also the singers with instruments of song and those who led in praise. Then Athalyahu tore her garments and said, “Treason! Treason!”

So they laid hands on her and she went by way of the entrance of the Horse Gate into the sovereign’s house and they put her to death there.

Yehoyada then made a covenant – between himself and the people and the sovereign – to be the people of Ayāl. And all the people went to the house of Ba’al and broke it down. They completely broke up its altars and images and slew Mattan the priest of Ba’al before the altars.

And Yehoyada put the offices of the House of Ayāl into the hand of the priests, the Lēwites, whom Dawid had assigned in the House of Ayāl, to offer the burnt offerings of Ayāl, as it is written in the Torah of Mosheh, with rejoicing and with singing, by the hands of Dawid.

And he set the gatekeepers at the gates of the House of Ayāl, so that no one who was in any way unclean should enter.

And he took the commanders of hundreds and the nobles and the governors of the people and all the people of the land and brought the sovereign down from the House of Ayāl. And they went through the Upper Gate to the sovereign’s house and set the sovereign on the throne of the reign.

And all the people of the land rejoiced. And the city had rest, for they had slain Athalyahu with the sword.

Yo’ash was seven years old when he began to reign and he reigned forty years in Yerushalayim. And the name of his mother was Tsibyah of Be’ersheba.

And Yo’ash did what was right in the eyes of HWHY all the days of Yehoyaḏ the priest.

Yehoyada took for him two wives and he brought forth sons and daughters.

And after this it came to be that Yo’ash set his heart on restoring the House of Ayāl.

And he gathered the priests and the Lēwites and said to them, “Go out to the cities of Yahudah and gather from all Yisra’el silver to repair the House of your Elohim from year to year and see that you hurry the matter.” But the Lēwites did not hurry it.

And the sovereign called Yehoyada the chief and said to him, “Why have you not required the Lēwites to bring in from Yahudah and from Yerushalayim the levy of Mosheh the servant of Ayāl and of the assembly of Yisra’el, for the Tent of the Witness?”
7For the sons of Athalyahu, that wrong woman, had broken into the House of Elohim and had also prepared all the set-apart vessels of the House of Ayaz to the Ba’als.

8So the sovereign commanded and they made a chest and set it outside at the gate of the House of Ayaz, and made it known in Yahudah and in Yerushalayim to bring to Ayaz the levy that Mosheh the servant of Elohim had imposed on Yisra’ĕl in the wilderness.

9And all the rulers and all the people rejoiced and they brought in and put them into the chest to completion.

10And it came to be, at that time, when the chest was brought to the sovereign’s official by the hand of the Lĕwites and when they saw that there was much silver, that the sovereign’s scribe and the high priest’s officer came and emptied the chest and took it and returned it to its place. So they did day by day and gathered a large amount of silver.

11And the workmen laboured and the work of restoration progressed in their hands and they established the House of Elohim to its proper form and strengthened it.

12And when they had finished, they brought the rest of the silver before the sovereign and Yehoyada and they made utensils from it for the House of Ayaz, utensils for serving and offering, ladles and vessels of gold and silver. And they offered burnt offerings in the House of Ayaz continually all the days of Yehoyada.

13And Yehoyada was old and satisfied with days and died, one hundred and thirty years old when he died.

14Then the Spirit of Elohim came upon Zekaryah son of Yehoyada the priest, who stood above the people and said to them, “Thus said Elohim, ‘Why are you transgressing the commands of Ayaz and do not prosper? Because you have forsaken Ayaz. He has forsaken you.’”

15And after the death of Yehoyada the rulers of Yahudah came and bowed themselves to the sovereign. And the sovereign listened to them, and they forsook the House of Ayaz Elohim of their fathers and served the Ashêrim and the idols. And wrath came upon Yahudah and Yerushalayim because of their trespass.

16And He sent prophets to them, to bring them back to Ayaz. And they witnessed against them, but they did not listen.

17Then the Spirit of Elohim came upon Zekaryah son of Yehoyada the priest, who stood above the people and said to them, “Thus said Elohim, ‘Why are you transgressing the commands of Ayaz and do not prosper? Because you have forsaken Ayaz. He has forsaken you.’”

18And they conspired against him and at the command of the sovereign they stoned him with stones in the courtyard of the House of Ayaz.

19Thus Yo’ash the sovereign did not remember the kindness which Yehoyada his father had done to him and slew his son. And as he died, he said, “Ayaz does see and repays!”

20And Yo’ash the sovereign conspired against him and at the command of the sovereign they stoned him with stones in the courtyard of the House of Ayaz.

21And after the death of Yo’ash the sovereign did not remember the kindness which Yehoyada his father had done to him and slew his son. And as he died, he said, “Ayaz does see and repays!”

22And it came to be, at the turn of the year, that the army of Aram came up against him. And they came into Yahudah and Yerushalayim and destroyed all the rulers of the people from among the people and sent all their spoil to the sovereign of Damascus.

23For the army of Aram came with few men, but Ayaz gave a very great army into their hand, because they had forsaken Ayaz Elohim of their fathers. So they executed judgment against Yo’ash.

24And when they had withdrawn from him – for they left him very sick – his own servants conspired against him because of the blood of the sons of Yehoyada the priest and slew him on his bed and he died. And they buried him in...
the City of Dawîd, but they did not bury him in the tombs of the sovereigns.
26 And these are the ones who conspired against him: Zabad the son of Shim‘ath the Ammonitess and Yehozabad the son of Shimrith the Mo‘abitess.
27 As to his sons and the many words about him and the rebuilding of the House of Elohim, see, they are written in the commentary of the book of the sovereigns. And Amatsyahu his son reigned in his place.

25 Amatsyahu was twenty-five years old when he began to reign and he reigned twenty-nine years in Yerushalayim. And the name of his mother was Yehoaddan of Yerushalayim.
2 And he did what was right in the eyes of HWHY, but not with a perfect heart.
3 And it came to be, when the reign was established for him, that he slew his servants who had smitten his father the sovereign.
4 But he did not put their children to death, but did as it is written in the Torah in the Book of Mosheh, where ‘ayaz commanded, saying, “Fathers are not put to death for their children and children are not put to death for their fathers, but each one has to die for his own sin.”
5 And Amatsyahu gathered Yahudah and set over them commanders of thousands and commanders of hundreds, according to the fathers’ houses, for all Yahudah and Binyamin. And he registered them from twenty years old and above and found them to be three hundred thousand choice men going out to the army, handling spear and shield.
6 And he hired one hundred thousand mighty brave ones from Yisra’êl for one hundred talents of silver.
7 But a man of Elohim came to him, saying, “O sovereign, do not let the army of Yisra’êl go with you, for ‘ayaz is not with Yisra’êl, with all the children of Ephrayim.
8‘But if you are going, do it! Be strong in battle, else Elohim would make you fall before the enemy, for Elohim has power to help and to overthrow.”
9 And Amatsyahu said to the man of Elohim, “But what do we do about the hundred talents which I have given to the army of Yisra’êl?” And the man of Elohim answered, “‘ayaz has more to give you than this.”
10 So Amatsyahu dismissed the army that had come to him from Ephrayim, to go back home. And they were greatly enraged against Yahudah and they returned home in a rage.
11 And Amatsyahu strengthened himself and led his people and went to the Valley of Salt and smote ten thousand of the sons of Sêîr.
12 And the sons of Yahudah took captive another ten thousand alive and they brought them to the top of the rock and threw them down from the top of the rock and all of them were dashed to pieces.
13 And the soldiers of the army which Amatsyahu had sent back from going with him to battle, they raided the cities of Yahudah from Shomeron to Beyth Horon and smote three thousand in them and took much spoil.
14 And it came to be, after Amatsyahu came from smiting the Edomites, that he brought the mighty ones of the people of Sêîr and set them up to be his mighty ones and bowed down before them and burned incense to them.
15 Therefore the displeasure of ‘ayaz burned against Amatsyahu and He sent him a prophet who said to him, “Why have you sought the mighty ones which did not deliver their own people from your hand?”
16 And it came to be, as he talked with him, that the sovereign said to him, “Have we appointed you counsellor to the sovereign? Stop! Why should they smite you?” Then the prophet stopped and said, “I know that Elohim has counselled to destroy you, because you have done this and have not listened to my counsel.”
17 And Amatsyahu sovereign of Yahudah took counsel and sent to Yo’ash son of Yeho’ahaz, son of Yêhu, sovereign of Yisra’êl, saying, “Come, let us look each other in the face!”
18 And Yo’ash sovereign of Yisra’êl sent to Amatsyahu sovereign of Yahudah, saying, “The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, ‘Give your daughter to my son as wife.’ And a wild beast that was in Lebanon passed by and trampled the thistle.

You have said, ‘See, I have smitten Edom,’ and your heart has lifted you up to boast. Now stay at home, why should you stir up yourself to evil, that you should fall and Yahudah with you?’

But Amatsyahu did not listen, for it came from Elohim, in order to give them into the hand of their enemies, because they had sought the mighty ones of Edom.

So Yo’ash sovereign of Yisra’êl went out. And he and Amatsyahu sovereign of Yahudah faced one another at Bêyth Shemesh, which belongs to Yahuah.

And Yahudah was smitten before Yisra’êl and they each fled to his tent.

And Yo’ash the sovereign of Yisra’êl caught Amatsyahu sovereign of Yahudah, son of Yo’ash, son of Yeho’ahaz, at Bêyth Shemesh and brought him to Yerushalayim and broke down the wall of Yerushalayim from the Gate of Ephrayim to the Corner Gate, four hundred cubits,

and took all the gold and the silver and all the utensils that were found in the House of Elohim with Obêd-Edom and the treasures of the sovereign’s house and hostages and returned to Shomeron.

And Amatsyahu son of Yo’ash, sovereign of Yahudah, lived fifteen years after the death of Yo’ash son of Yeho’ahaz, sovereign of Yisra’êl.

And the rest of the acts of Amatsyahu, from the first to the last, see, are they not written in the book of the sovereigns of Yahudah and Yisra’êl?

And from the time that Amatsyahu turned away from following ayâl, they made a conspiracy against him in Yerushalayim and he fled to Lakish. And they sent after him to Lakish and killed him there,

and they brought him on horses and buried him with his fathers in the City of Yahudah.

26 And all the people of Yahudah took Uzziyahu, who was sixteen years old and set him up to reign instead of his father Amatsyahu.

He built Élyoth and restored it to Yahudah, after the sovereign slept with his fathers.

Uzziyahu was sixteen years old when he began to reign and he reigned fifty-two years in Yerushalayim. And his mother’s name was Yêkolyah of Yerushalayim.

And he did what was right in the eyes of ayâl, according to all that his father Amatsyahu did.

And he sought Elohim in the days of Zekaryahu, who had understanding in the visions of Elohim. And while he sought ayâl, Elohim made him prosper.

And he went out and fought against the Philistines and broke down the wall of Gath and the wall of Yabneh and the wall of Ashdod and built cities around Ashdod and among the Philistines.

And Elohim helped him against the Philistines and against the Arábians who lived in Gur Ba’al and the Me’ûnites.

And the Ammonites gave gifts to Uzziyahu. And his name spread as far as the entrance of Mitsrayim, for he strengthened himself greatly.

And Uzziyahu built towers in Yerushalayim at the Corner Gate and at the Valley Gate and at the corner buttress and strengthened them.

And he built towers in the wilderness and dug many wells, for he had much livestock, both in the low country and in the plain, farmers and vinedressers in the mountains and in Karmel, for he loved the soil.
And Uzziyahu had an army of fighting men who went out to battle by divisions, according to the number on their roll as prepared by Yê’îl the scribe and Ma’asêyahu the officer, under the hand of Hananyahu, one of the sovereign’s commanders.

The total number of the clan chiefs of the mighty brave ones was two thousand six hundred.

And under their hand was an army of three hundred and seven thousand five hundred that fought with mighty power, to help the sovereign against the enemy.

And Uzziyahu prepared for them, for the entire army, shields and spears and helmets and body armour and bows and sling stones.

And he made machines in Yerushalayim, devised by skilled men, to be on the towers and the corners, to shoot arrows and large stones. And his name spread far and wide, for he was marvellously helped til he became strong.

But when he became strong his heart was lifted up, to his destruction, for he trespassed against Ayâl his Elohim by entering the Hêkal of Ayâl to burn incense on the altar of incense.

And Azaryahu the priest went in after him and with him were eighty priests of Ayâl, who were brave men.

And they stood up against Sovereign Uzziyahu and said to him, “It is not for you, Uzziyahu, to burn incense to Ayâl, but for the priests, the sons of Aharon, who are set-apart to burn incense. Get out of the set-apart place, for you have trespassed and there is no esteem to you from Ayâl Elohim.”

And Uzziyahu was wroth. And he had a censer in his hand to burn incense. And while he was wroth with the priests, leprosy broke out on his forehead, before the priests in the House of Ayâl, beside the incense altar.

And Azaryahu the chief priest and all the priests looked at him and saw that he was leprous on his forehead. And they hurried him from there. And he also hurried to get out, because Ayâl had struck him.

And Sovereign Uzziyahu was a leper until the day of his death and dwelt in a separate house, because he was a leper, for he was cut off from the House of Ayâl. And Yotham his son was over the sovereign’s house, ruling the people of the land.

And the rest of the acts of Uzziyahu, from the first to the last, the prophet Yeshayahu the son of Amots wrote.

So Uzziyahu slept with his fathers and they buried him with his fathers in the field of burial which belonged to the sovereigns, for they said, “He is a leper.” And Yotham his son reigned in his place.

Yotham was twenty-five years old when he began to reign and he reigned sixteen years in Yerushalayim. And his mother’s name was Yerushah the daughter of Tsa’dqoq.

And he did what was right in the eyes of Ayâl, according to all that his father Uzziyahu had done. Only, he did not come into the Hêkal of Ayâl. And the people continued to act corruptly.

He built the Upper Gate of the House of Ayâl and he built much on the wall of Ophel.

And he built cities in the hill country of Yahudah and in the forests he built palaces and towers.

And he fought with the sovereign of the Ammonites and prevailed over them. And the children of Ammon gave him in that year one hundred talents of silver and ten thousand kors of wheat and ten thousand of barley. This is what the children of Ammon paid him, also in the second and third years.

And Yotham strengthened himself, for he prepared his ways before Ayâl his Elohim.

And the rest of the acts of Yotham and all his battles and his ways, see, they are written in the book of the sovereigns of Yisra’êl and Yahudah.

He was twenty-five years old when he began to reign and he reigned sixteen years in Yerushalayim.
28 Ahaz was twenty years old when he began to reign and he reigned sixteen years in Yerushalayim. And he did not do what was right in the eyes of Yahu, as his father Dawid had done,

2 and walked in the ways of the sovereigns of Yisra’êl and made moulded images for the Ba’als.

3 And he himself burned incense in the Valley of the Son of Hinnom and burned his children in the fire, according to the abominations of the gentiles whom Yavâl dispossessed from before the children of Yisra’êl,

4 and slaughtered and burned incense on the high places and on the hills and under every green tree.

5 Therefore Yavâl his Elohim gave him into the hand of the sovereign of Aram and they smote him and took many of them away as captives and brought them to Damascus. And he was also given into the hand of the sovereign of Yisra’êl, who smote him with a great slaughter.

6 And Peqâh son of Remalyahu slew one hundred and twenty thousand in Yahudâh in one day, all brave men, because they had forsaken Yavâl Elohim of their fathers.

7 And Ziêki, a mighty man of Ephrayim, slew Ma’asêyahu son of the sovereign and Azriqam the officer over the house and Elqanah who was second to the sovereign.

8 And the children of Yisra’êl took captive from their brothers two hundred thousand women, sons and daughters. And they also seized from them much spoil and they brought the spoil to Shomeron.

9 But a prophet of Yavâl was there, whose name was O’deg. And he went out before the army that came to Shomeron and said to them, “See, because Yavâl Elohim of your fathers was displeased with Yahudâh, He has given them into your hand and you have slain them in a rage that reaches up to the heavens. And now you are planning to make the children of Yahudâh and Yerushalayim your male and female slaves, but are you not also guilty before Yavâl your Elohim?

10 Now therefore, listen to me and return the captives whom you have taken captive from your brothers, for the heat of the wrath of Yavâl is upon you.”

11 And some of the heads of the children of Ephrayim: Azâryahu son of Yehohanan, Berekyahu son of Meshillêmôtho and Yêhizqîyahu son of Shalûm and Amasà son of Ha’dlai, stood up against those who came from the army,

12 and said to them, “Do not bring the captives here, to bring on us guilt before Yavâl. Are you planning to add to our sins and to our guilt? For our guilt is great and burning is the wrath on Yisra’êl.”

13 And the armed men left the captives and the spoil before the leaders and all the assembly.

14 And the men who were designated by name rose up and took the captives and from the spoil they put on all the naked among them, dressed them and gave them sandals and gave them food and drink and anointed them and let all the weak ones ride on donkeys and brought them to their brothers at Yeriho, the city of palm trees, then returned to Shomeron.

15 At that time Sovereign A’haz sent to the sovereigns of Ashshür to help him.

16 For the Edomites had come again and smote Yahudâh and took away captives.

17 And the Philistines invaded the cities of the low country and of the South of Yahudâh and captured Bêyth Shemesh and Ayalon and Gedêroth and Sokô with its villages and Timnah with its villages and Gimzo with its villages and dwelt there.

18 For Yavâl had brought Yahudâh low because of A’haz sovereign of Yisra’êl, for he brought about a lack of restraint in
Yahudah and trespassed against Ayaz.

20 And Tiglath-Pilesar the sovereign of Ashshur came against him and distressed him and did not help him,

21 though Ahaz had taken some of the treasures of the House of Ayaz, from the house of the sovereign and from the leaders and he gave it to the sovereign of Ashshur, but he did not help him.

22 And in the time of his distress Sovereign Ahaz trespassed even more against Ayaz—this Sovereign Ahaz—

23 and he slaughtered to the mighty ones of Damascus, those smiting him, saying, “Because the mighty ones of the sovereigns of Aram help them, I offer to them and they help me.” But they were to cause him and all Yisra’el to stumble.

24 And Ahaz gathered the utensils of the House of Elohim and cut in pieces the utensils of the House of Elohim and shut the doors of the House of Ayaz and made for himself altars in every corner of Yerushalayim.

25 And in every city, even the cities of Yahudah, he made high places to burn incense to other mighty ones and provoked Ayaz Elohim of his fathers.

26 And the rest of his acts and all his ways, from first to last, see, they are written in the book of the sovereigns of Yahudah and Yisra’el.

27 So Ahaz slept with his fathers and they buried him in the city, in Yerushalayim, but they did not bring him into the tombs of the sovereigns of Yisra’el. And Hizqiyahu his son reigned in his place.

29 Hizqiyahu began to reign when he was twenty-five years old and he reigned twenty-nine years in Yerushalayim. And his mother’s name was Abiyah the daughter of Zekaryahu.

2 And he did what was right in the eyes of Ayaz, according to all that his father Dawid did.

3 In the first year of his reign, in the first month, he opened the doors of the House of Ayaz and repaired them, and brought in the priests and the Lëwites and gathered them in the open place to the east.

5 And he said to them, “Listen to me, O Lëwites! Now set yourselves apart, set-apart the House of Ayaz Elohim of your fathers and remove the uncleanness from the set-apart place.

6 For our fathers have trespassed and have done evil in the eyes of Ayaz our Elohim and have forsaken Him and have turned their faces away from the Dwelling Place of Ayaz and have given their backs.

7 And they have shut the doors of the porch and put out the lamps and they have not burned incense or offered burnt offerings in the set-apart place to the Elohim of Yisra’el.

8 Therefore the wrath of Ayaz fell upon Yahudah and Yerushalayim and He has given them up for a trembling, for an astonishment and for a hissing, as you see with your eyes.

9 And see, because of this our fathers have fallen by the sword. And our sons, daughters and our wives are in captivity for this.

10 Now it is in my heart to make a covenant with Ayaz Elohim of Yisra’el, so that the heat of His wrath turns away from us.

11“My sons, do not be slack, for Ayaz has chosen you to stand before Him, to serve Him and to be attendants for Him and burn incense.”

12 And the Lëwites rose up: Maḥath son of Amasai and Yo’el son of Azaryahu, of the sons of the Qehathites; and of the sons of Merari, Qish son of Abdi and Azaryahu son of Yehallel’el; and of the Gëreshonites, Yo’aḥ son of Zimmah and Eden son of Yo’ah; and of the sons of Elitisaphan, Shimri and Ye’i’el; and of the sons of Asaph, Zekaryahu and Mattanyahu;

13 and of the sons of Hêman, Yehi’el and Shim’i; and of the sons of Yeḏuthun, Shemayahu and Uzzi’el.

15 And they gathered their brothers and set themselves apart and went according
to the command of the sovereign, at the words of āyāl, to cleanse the House of āyāl.

16 And the priests came into the inner part of the House of āyāl to cleanse it and brought out all the uncleanness they found in the Hēkal of āyāl to the courtyard of the House of āyāl. Then the Lēwites received it to take it outside to the wadi Qidron.

17 And they began to set-apart on the first day of the first month and on the eighth day of the month they came to the porch of āyāl. And they set-apart the House of āyāl in eight days and on the sixteenth day of the first month they had finished.

18 Then they came in to Sovereign Hizqiyyahu and said, “We have cleansed all the House of āyāl and the altar of burnt offerings with all its utensils and the table of the showbread with all its utensils.

19a And all the utensils which Sovereign Ahaz in his reign had pushed aside, when he trespassed, we have prepared and set-apart. And see, they are before the altar of āyāl.”

20 And Sovereign Hizqiyyahu rose up early and gathered the heads of the city and went up to the House of āyāl.

21 And they brought seven bulls and seven rams and seven lambs and seven male goats for a sin offering for the reign, for the set-apart place and for Yahudah. And he said to the priests, the sons of Aharon, to offer them on the altar of āyāl.

22 So they slaughtered the bulls and the priests received the blood and sprinkled it on the altar. And they slaughtered the rams and sprinkled the blood on the altar. And they slaughtered the lambs and sprinkled the blood on the altar.

23 And they brought out the male goats of the sin offering before the sovereign and the assembly and they laid their hands on them,

24 and the priests slaughtered them and with their blood made a sin offering on the altar, to make an atonement for all Yisra’ēl, for the sovereign said that the burnt offering and the sin offering is for all Yisra’ēl.

25 And he appointed the Lēwites in the House of āyāl with cymbals, with harps and with lyres, according to the command of Dawid and of Gaḏ, seer of the sovereign and of Nathan the prophet, for the command was by the hand of āyāl, by the hand of His prophets.

26 And the Lēwites stood with the instruments of Dawid and the priests with the trumpets.

27 And Hizqiyyahu gave the order to offer the burnt offering on the altar. And when the burnt offering began, the singing unto āyāl began, with the trumpets and with the instruments of Dawid sovereign of Yisra’ēl.

28 And all the assembly were bowing and the singers singing and the trumpeters blowing – all this until the burnt offering was completed.

29 And at the completion of the offering, the sovereign and all who were present with him bowed and worshipped.

30 And Sovereign Hizqiyyahu and the rulers ordered the Lēwites to sing praise to āyāl with the words of Dawid and of Asaph the seer. And they sang praises with gladness and they bowed their heads and worshipped.

31 And Hizqiyyahu responded and said, “Now that you have ordained yourselves to āyāl, come near and bring slaughterings and thank offerings into the House of āyāl.” And the assembly brought in slaughterings and thank offerings and all those whose hearts were so moved brought burnt offerings.

32 And the number of the burnt offerings which the assembly brought was seventy bulls, one hundred rams, two hundred lambs – all these for a burnt offering to āyāl.

33 And the set-apart gifts were six hundred bulls and three thousand sheep.

34 Only, the priests were too few and were unable to skin all the burnt offerings, so their brothers the Lēwites helped them until the work was completed and until the other priests
had set themselves apart, for the Lěwites were more upright of heart to set themselves apart, than the priests.  
35 And there were also many burnt offerings, with the fat of the peace offerings and with the drink offerings for every burnt offering. Thus the service of the House of Ayaz was re-established.  
36 And Hizqiyyahu and all the people rejoiced that Elohim had prepared the people, because the matter came about so suddenly.

30 And Hizqiyyahu sent to all Yisra’êl and Yahudah and he also wrote letters to Ephrayim and Menashsheh, to come to the House of Ayaz at Yerushalayim, to perform the Passover to Ayaz Elohim of Yisra’êl.  
2 But the sovereign and his leaders and all the assembly in Yerushalayim had taken counsel to perform the Passover in the second month.  
3 For they were unable to perform it at its time, because not enough priests had set themselves apart and the people had not gathered at Yerushalayim.  
4 And the matter was right in the eyes of the sovereign and in the eyes of all the assembly.  
5 And they settled the matter, to send a call to all Yisra’êl, from Be’eršeheba to Dan, to come to perform a Passover to Ayaz Elohim of Yisra’êl at Yerushalayim, since they had not done it for a long time, as it is written.  
6 And the runners went to all Yisra’êl and Yahudah with the letters from the sovereign and his leaders and spoke according to the command of the sovereign, “Children of Yisra’êl, turn back to Ayaz Elohim of Abrahaim, Yitshaq and Yisra’êl, so that He returns to the remnant of you who have escaped from the hand of the sovereigns of Ashshur.  
7 And do not be like your fathers and be like your brothers, who trespassed against Ayaz Elohim of their fathers, so that He gave them up to ruin, as you see.  
8 “Now do not stiffen your neck, like your fathers, stretch forth the hand to Ayaz and come to His set-apart place, which He has set-apart forever and serve Ayaz your Elohim, so that His burning wrath turns away from you.  
9 For if you turn back to Ayaz, your brothers and your children shall be shown compassion by their captors, even to return to this land. For Ayaz your Elohim shows favour and compassion and does not turn His face from you if you turn back to Him.”  
10 And the runners passed from city to city throughout the land of Ephrayim and Menashsheh, as far as Zebulun. But they were laughing at them and mocking them.  
11 Some from Ashêr and Menashsheh and from Zebulun, however, humbled themselves and came to Yerushalayim.  
12 Also the hand of Elohim was on Yahudah to give them one heart to do the command of the sovereign and the rulers, at the Word of Ayaz.  
13 And many people, a very great assembly, gathered at Yerushalayim to perform the Festival of Unleavened Bread in the second month.  
14 And they rose up and removed the altars that were in Yerushalayim and they removed all the incense altars and threw them into the wadi Qidron.  
15 Then they slaughtered the Passover on the fourteenth day of the second month. And the priests and the Lěwites were ashamed and set themselves apart and brought the burnt offerings to the House of Ayaz.  
16 And they stood in their place according to their right-ruling. According to the Torah of Mosheh, the man of Elohim, the priests sprinkled the blood from the hand of the Lěwites.  
17 For many in the assembly had not set themselves apart. Therefore the Lěwites were over the slaughter of the Passover for everyone who was not clean, to set them apart to Ayaz.  
18 For many of the people, many from Ephrayim and Menashsheh, Yissaskar
and Zebulun, had not been cleansed, yet they ate the Passover contrary to what was written. But Hizqiyahu prayed for them, saying, “Ayaz who is good, provide atonement for everyone
19. who has prepared his heart to seek Elohim, Ayaz Elohim of his fathers, though he is not cleansed according to the cleansing of the set-apart place.”
20. And Ayaz listened to Hizqiyahu and healed the people.
21. And the children of Yisra’el who were in Yerushalayim performed the Festival of Unleavened Bread seven days with great joy. And the Lévites and the priests praised Ayaz day by day, with instruments of praise before Ayaz.
22. And Hizqiyahu spoke to the heart of all the Lévites, those having good understanding concerning Ayaz. So they ate what was appointed, seven days, slaughtering peace offerings and making confession to Ayaz Elohim of their fathers.
23. And all the assembly took counsel to perform another seven days and they performed it another seven days with joy.
24. For Hizqiyahu sovereign of Yahudah presented to the assembly a thousand bulls and seven thousand sheep and the rulers presented to the assembly a thousand bulls and ten thousand sheep. And a great number of priests set themselves apart.
25. And all the assembly of Yahudah rejoiced and the priests and Lévites and all the assembly who had come from Yisra’el and the sojourners who came from the land of Yisra’el and those who dwelt in Yahudah.
26. And there came to be great joy in Yerushalayim, for since the days of Shelomoh son of Dawid, the sovereign of Yisra’el, the like of this had not been in Yerushalayim.
27. And the priests, the Lévites, rose and blessed the people and their voice was heard. And their prayer came up to His set-apart dwelling place, to the heavens.

31. And at the completion of all this, all Yisra’el who were present went out to the cities of Yahudah and broke down the pillars and cut down the Ashèrim and tore down the high places and the altars, from all Yahudah and Binyamin and in Ephrayim and Menashsheh, even to completion. Then all the children of Yisra’el returned to their own cities, each to his possession.
2And Hizqiyahu appointed the divisions of the priests and of the Lévites according to their divisions, each according to his service of the priests and Lévites for burnt offerings and peace offerings, to serve and to give thanks and to praise in the gates of the camp of Ayaz.
3. And the sovereign appointed a portion of his possessions for the burnt offerings, for the morning and evening burnt offerings and the burnt offerings for the Sabbaths and for the New Moons and for the appointed times, as it is written in the Torah of Ayaz.
4. And he said to the people, those who dwelt in Yerushalayim, to give the portion for the priests and the Lévites, so that they are strengthened in the Torah of Ayaz.
5. And as the word spread, the children of Yisra’el brought large quantities of the first-fruits of grain and wine and oil and honey and of all the increase of the field. And they brought in the tithe of all, a large amount.
6. And the children of Yisra’el and Yahudah, those who dwelt in the cities of Yahudah, brought the tithe of cattle and sheep. Even the tithe of set-apart gifts which were set-apart to Ayaz their Elohim were brought in and they gave heaps.
7. In the third month they began to pile up the heaps and they finished in the seventh month.
8. And Hizqiyahu and the leaders came and saw the heaps and they blessed Ayaz and His people Yisra’el.
9. And Hizqiyahu asked the priests and the Lévites about the heaps.
And Azaryahu the chief priest, from the house of Tsadoq, answered him and said, “Since they began to bring the offerings into the House of Ayāz, we have had enough to eat and have plenty left, for Ayāz has blessed His people. And this great amount is left over.”

And Hizqiyahu ordered them to prepare rooms in the House of Ayāz and they prepared them.

Then they brought in the contribution and the tithes and the set-apart gifts, trustworthily. And Konanyahu the Lēwite was leader over them and Shim’i his brother was the next.

And Yeḥi’el and Azazyahu and Nahath and Asah’el and Yerimoth and Yozabad and Eli’el and Yismakyahu and Mahath and Benayahu were overseers under the hand of Konanyahu and Shim’i his brother, by order of Ḥizqiyyahu the sovereign and Azaryahu the ruler of the House of Elohim.

And Qor’ son of Yimmah the Lēwite, the keeper of the East Gate, was over the voluntary offerings to Elohim, to distribute the offerings of Ayāz and the most set-apart gifts.

And under his hand were Ḗden and Minyamin and Yēshua and Shemayahu, Amaryahu and Shekanyahu, in the cities of the priests, to distribute trustworthily to their brothers by divisions, to the great as well as the small.

Besides those males from three years old and up who were written in the genealogy, they distributed to everyone who entered the House of Ayāz his daily portion for the work of his service, by his division,

and to the priests who were written in the genealogy according to their father’s house and to the Lēwites from twenty years old upward, by their duties in their divisions,

and to all listed in the genealogy, their little ones and their wives, their sons and daughters, all the company of them. For in their trustworthiness they set themselves apart in set-apartness.

And for the sons of Aharon the priests, who were in the fields of the open land of their cities, in each and every city, there were men who were called by name to distribute portions to all the males among the priests and to all who were listed by genealogies among the Lēwites.

And Hizqiyahu did this in all Yahuḏah and he did what was good and what was right and what was true before Ayāz his Elohim.

And in every work that he began in the service of the House of Elohim, in the Torah and in the command, to seek his Elohim, with all his heart, he did and prospered.

After these matters and this trust worthiness, Sanhēřib sovereign of Ashshur came. And he entered Yahuḏah and encamped against the cities of defence and said to break them open to himself.

And Ḥizqiyyahu saw that Sanhēřib had come and his face set to fight against Yerushalayim,

and he took counsel with his rulers and mighty men to stop the water from the springs which were outside the city. And they helped him.

And many people were gathered and they stopped all the springs and the stream that ran through the land, saying, “Why should the sovereigns of Ashshur come and find much water?”

And he strengthened himself and built up all the wall that was broken and raised it up to the towers and outside of it another wall and strengthened Millo, the City of Dawid and made large numbers of weapons and shields.

And he appointed battle officers over the people and gathered them to him in the open space at the city gate and spoke to their heart, saying,

“Be strong and courageous, do not be afraid nor be cast down before the sovereign of Ashshur, nor before all the army that is with him. For with us there are more than with him.

With him is an arm of flesh, but with us is Ayāz our Elohim, to help us
and to fight our battles.” And the people leaned on the words of Ḥizqiyahu sovereign of Yahudah.

9 After this Sanhērīb the sovereign of Ashshur sent his servants to Yerushalayim – but he himself and all his power with him against Lākīsh – to Hizqiyahu sovereign of Yahudah and to all Yahudah who were in Yerushalayim, saying,

10–11 Thus said Sanhērīb the sovereign of Ashshur, ‘On what are you trusting, that you remain in Yerushalayim under siege?

12 Is Hizqiyahu not persuading you to give yourselves over to die by scarcity of food and by thirst, saying, “AYAZ our Elohim shall deliver us from the hand of the sovereign of Ashshur”? Has not Hizqiyahu himself taken away His high places and His altars and ordered Yahudah and Yerushalayim, saying, “Bow yourselves before one altar and burn incense on it”?

13 Do you not know what I and my fathers have done to all the peoples of other lands? Were the mighty ones of the nations of those lands in any way able to deliver their lands out of my hand?

14 Who was there among all the mighty ones of those nations that my fathers put under the ban that could deliver his people from my hand, that your Elohim should be able to deliver you from my hand?

15 And now, do not let Hizqiyahu deceive you or persuade you like this and do not believe him; for no mighty one of any nation or reign was able to deliver his people from my hand or the hand of my fathers – much less your Elohim to deliver you from my hand!’”

16 And his servants spoke even more against AYAZ Elohim and against His servant Hizqiyahu.

17 And he wrote letters to reproach AYAZ Elohim of Yisra’el and to speak against Him, saying, “As the mighty ones of the nations of other lands have not delivered their people from my hand, so the Elohim of Hizqiyahu shall not deliver His people from my hand.”

18 Then they called out with a loud voice in the language of Yahudah to the people of Yerushalayim who were on the wall, to frighten them and to trouble them, in order to capture the city.

19 And they spoke against the Elohim of Yerushalayim, as against the mighty ones of the people of the earth, the work of men’s hands.

20 And Sovereign Hizqiyahu and the prophet Yeshayahu, son of Amots, prayed about this and cried out to the heavens.

21 And AYAZ sent a messenger who cut down every mighty brave one, both the leader and the commander in the camp of the sovereign of Ashshur and he returned shamefaced to his own land and went into the house of his mighty one and there some of his own offspring caused him to fall by the sword.

22 Thus AYAZ saved Hizqiyahu and the inhabitants of Yerushalayim from the hand of Sanhērīb the sovereign of Ashshur and from the hand of all others and guided them on every side.

23 And many brought gifts to AYAZ at Yerushalayim and presents to Hizqiyahu sovereign of Yahudah and he was exalted in the eyes of all nations thereafter.

24 In those days Hizqiyahu was sick and near death and he prayed to AYAZ. And He spoke to him and appointed a sign for him.

25 However, Hizqiyahu did not repay according to the good done to him, for his heart was lifted up, therefore wrath came upon him and upon Yahudah and Yerushalayim.

26 Then Hizqiyahu humbled himself for the pride of his heart, he and the inhabitants of Yerushalayim, so that the wrath of AYAZ did not come upon them in the days of Hizqiyahu.

27 And Hizqiyahu had much riches and esteem. And he made himself treasures for silver and for gold and for precious stones and for spices and for shields and for all desirable utensils; and storehouses for the harvest of grain and wine and oil and stalls for all
kinds of livestock and folds for flocks.

And he made cities for himself and possessions of great numbers of flocks and herds, for Elohim gave him much property.

And Hizqiyahu himself had stopped the upper outlet of the waters of Gihon and directed them to the west side of the City of Dawid. And Hizqiyahu prospered in all his work.

However with the envoys of the princes of Babel, whom they sent to ask him about the wonder that was done in the land, Elohim left him, in order to try him, to know all that was in his heart.

And the rest of the acts of Hizqiyahu and his kindness, see, they are written in the vision of Yeshayahu the prophet, son of Amots, in the book of the sovereigns of Yahudah and Yisra’el.

So Hizqiyahu slept with his fathers and they buried him in the upper tombs of the sons of Dawid. And all Yahudah and the inhabitants of Yerushalayim esteemed him at his death. And Menashsheh his son reigned in his place.

Menashsheh was twelve years old when he began to reign and he reigned fifty-five years in Yerushalayim.

But he did evil in the eyes of Avaz, according to the abominations of the gentiles whom Avaz dispossessed from before the children of Yisra’el.

For again he rebuilt the high places which Hizqiyahu his father had broken down and raised up altars for the Ba’als and made Ash’erim and bowed himself to all the host of the heavens and served them.

And he built altars in the House of Avaz, of which Avaz had said, “In Yerushalayim is My Name, forever.”

And he built altars for all the host of the heavens in the two courtyards of the House of Avaz.

And he made his sons pass through the fire in the Valley of the Son of Hinnom and practised magic and used divination and witchcraft and consulted mediums and spiritists. He did much evil in the eyes of Avaz, to provoke Him.

And he placed a carved image of the idol which he had made, in the House of Elohim, of which Elohim had said to Dawid and to Shelomoh his son, “In this house and in Yerushalayim, which I have chosen out of all the tribes of Yisra’el, I put My Name forever,

and no more shall I remove the foot of Yisra’el from the soil which I have appointed for your fathers – only if they guard to do all that I have commanded them, according to all the Torah and the laws and the right-rulings by the hand of Mosheh.”

Thus Menashsheh led Yahudah and the inhabitants of Yerushalayim astray, to do more evil than the gentiles whom Avaz had destroyed before the children of Yisra’el.

And Avaz spoke to Menashsheh and to his people, but they did not listen.

Therefore Avaz brought upon them the commanders of the army of the sovereign of Ashshur, who captured Menashsheh with hooks, bound him with bronze shackles and made him go to Babel.

And when he was in distress, he sought the face of Avaz his Elohim and humbled himself greatly before the Elohim of his fathers, and prayed to Him. And He was moved by his entreaty and heard his supplication and brought him back to Yerushalayim into his reign. And Menashsheh knew that Avaz was Elohim.

And after this he built a wall outside the City of Dawid on the west of Gihon, in the wadi and as far as the entrance of the Fish Gate and it went round Ophel and he made it exceedingly high. And he put army commanders in all the walled cities of Yahudah.

And he removed the foreign mighty ones and the idol from the House of Avaz and all the altars that he had built in the mount of the House of Avaz and in Yerushalayim and he threw them out of the city.
And he built the altar of āyāl and brought peace offerings and thank offerings on it and ordered Yahudah to serve āyāl Elohim of Yisra’ēl.

But the people were still offering on the high places, though only to āyāl their Elohim.

And the rest of the acts of Menashsheh, his prayer to his Elohim and the words of the seers who spoke to him in the Name of āyāl Elohim of Yisra’ēl, see, they are written in the book of the sovereigns of Yisra’ēl.

And his prayer and his entreaty and all his sin and his trespass and the places where he built high places and set up the Ashērim and the carved images, before he was humbled, see, they are written among the words of the seers.

So Menashsheh slept with his fathers and they buried him in his own house. And his son Amon reigned in his place.

Amon was twenty-two years old when he began to reign and he reigned two years in Yerushalayim.

But he did evil in the eyes of āyāl, as his father Menashsheh had done. And Amon offered to all the carved images which his father Menashsheh had made and served them.

And he did not humble himself before āyāl, as his father Menashsheh had humbled himself, for Amon trespassed more and more.

And his servants conspired against him and killed him in his own house.

But the people of the land smote all those who had conspired against Sovereign Amon and the people of the land set Yoshiyahu to reign in his place.

Yoshiyahu was eight years old when he began to reign and he reigned thirty-one years in Yerushalayim.

And in the twelfth year he began to cleanse Yahudah and Yerushalayim from the high places and the Ashērim and the carved images and the moulded images.

And they broke down the altars of the Ba’als in his presence and the sun-pillars which were above them he cut down. And the Ashērim and the carved images and the moulded images he smashed and ground them up and strewed it on the graves of those who had offered to them.

And he burned the bones of the priests on their altars and cleansed Yahudah and Yerushalayim,

and in the cities of Menashsheh and Ephrayim and Shim’on, as far as Naphtali, in their ruins all around.

And he broke down the altars and the Ashērim and ground the carved images into dust and cut down all the sun-pillars throughout all the land of Yisra’ēl and returned to Yerushalayim.

In the eighteenth year of his reign, when he had cleansed the land and the House, he sent Shaphan son of Atsalyahu, Ma’asēyahu the head of the city and Yo’ah son of Yo’ahaz the recorder, to repair the House of āyāl his Elohim.

And they went to Hilkhiyahu the high priest and they gave the silver that was brought into the House of Elohim, which the Lēwites who kept the doors had gathered from the hand of Menashsheh and Ephrayim and from all the remnant of Yisra’ēl and from all Yahudah and Binyamin and which they had brought back to Yerushalayim,

and they gave it in the hand of the workmen, those appointed over the House of āyāl. And they gave it to the workmen who worked in the House of āyāl, to repair and strengthen the house.

And they gave it to the craftsmen and to the builders, to buy hewn stone and timber for couplings and for beams for the houses which the sovereigns of Yahudah had destroyed.

And the men did the work trustworthily. And over them were appointed Yaḥath and Obadyahu the
Lēwites, of the sons of Merari and Zeqaryah and Meshullam, of the sons of the Qehathites, to oversee; and of the Lēwites, all of whom were skilled in instruments of song,

13 and over the burden bearers and overseers of all who did work in any kind of service. And of the Lēwites were scribes and officers and gatekeepers.

14 And when they brought out the silver that was brought into the House of Ayāz, Hilkīyahu the priest found the Book of the Torah of Ayāz given by Mosheh.

15 Then Hilkīyahu responded and said to Shaphan the scribe, “I have found the Book of the Torah in the House of Ayāz.” And Hilkīyahu gave the book to Shaphan.

16 And Shaphan brought the book to the sovereign and brought the sovereign word, saying, “All that has been given into the hand of your servants, they are doing.

17 And they have poured out the silver that was found in the House of Ayāz and have given it into the hand of those appointed and the workmen.”

18 And Shaphan the scribe informed the sovereign, saying, “Hilkīyahu the priest has given me a book.” And Shaphan read it before the sovereign.

19 And it came to be, when the sovereign heard the words of the Torah, that he tore his garments.

20 And the sovereign commanded Hilkīyahu, Ahīqām son of Shaphan and Abdon son of Mikāh and Shaphan the scribe and Asayah a servant of the sovereign, saying,

21 “Go, inquire of Ayāz for me and for him who is left in Yisra‘ēl and in Yahudah, concerning the words of the book that is found. For great is the wrath of Ayāz that is poured out on us, because our fathers have not guarded the Word of Ayāz to do according to all that is written in this book.”

22 Then Hilkīyahu and those of the sovereign went to Huldah the prophetess, the wife of Shallum son of Toq hath, son of Hasrah, keeper of the wardrobe, who was dwelling in Yerushalayim in the Second Quarter. And they spoke to her about this.

23 And she said to them, “Thus said Ayāz Elohim of Yisra‘ēl, ‘Say to the man who sent you to Me,

24 “Thus said Ayāz, ‘See, I am bringing evil on this place and on its inhabitants, all the curses that are written in the book which they have read before the sovereign of Yahudah,

25 because they have forsaken Me and burned incense to other mighty ones, to provoke Me with all the works of their hands. Therefore My wrath is poured out on this place and is not quenched.’”’

26 “And to the sovereign of Yahudah, who sent you to inquire of Ayāz, say this, ‘Thus said Ayāz Elohim of Yisra‘ēl, whose words you have heard.

27 “Because your heart was tender and you humbled yourself before Elohim when you heard His words against this place and against its inhabitants and you humbled yourself before Me and you tore your garments and wept before Me, I also have heard,” declares Ayāz.

28 “See, I am gathering you to your fathers and you shall be gathered to your grave in peace, so that your eyes would not see all the evil that I am bringing on this place and its inhabitants.”’” So they brought back word to the sovereign.

29 And the sovereign sent and gathered all the elders of Yahudah and Yerushalayim.

30 And the sovereign went up to the House of Ayāz with all the men of Yahudah and the inhabitants of Yerushalayim and the priests and the Lēwites and all the people, both great and small. And he read in their hearing all the words of the Book of the Covenant which had been found in the House of Ayāz.

31 And the sovereign stood in his place and made a covenant before Ayāz, to follow Ayāz and to guard His commands and His witnesses and His laws, with all his heart and all his
being, to do the words of the covenant that were written in this book.

32And he made stand all who were present in Yerushalayim and Binyamin. And the inhabitants of Yerushalayim did according to the covenant of Elohim, the Elohim of their fathers.

33And Yoshiyahu removed all the abominations from all the lands that belonged to the children of Yisra’el and made all who were present in Yisra’el diligently serve ayaz their Elohim. All his days they did not turn away from following ayaz Elohim of their fathers.

35 Yoshiyahu performed a Passover to ayaz in Yerushalayim and they slaughtered the Passover on the fourteenth day of the first month.

2And he set the priests in their duties and strengthened them for the service of the House of ayaz,

3and said to the Léwites who were teaching all Yisra’el, who were set-apart to ayaz, “Put the set-apart ark in the house which Shelomoh son of Dawid, sovereign of Yisra’el, built. It is no longer to be a burden on your shoulders. Now serve ayaz your Elohim and His people Yisra’el,

4and prepare by the fathers’ houses, according to your divisions, by the writing of Dawid sovereign of Yisra’el and by the writing of Shelomoh his son.

5And stand in the set-apart place by the divisions of the fathers’ houses of your brothers the lay people and the portion of the father’s house of the Léwites.

6And slaughter the Passover and set yourselves apart and prepare for your brothers, to do according to the Word of ayaz by the hand of Mosheh.”

7And Yoshiyahu gave the lay people lambs and young goats from the flock, all for Passover offerings for everyone present, to the number of thirty thousand and three thousand cattle – these were from the sovereign’s possessions.

8And his leaders contributed a voluntary offering to the people, to the priests and to the Léwites. Hilkiyahu and Zekaryahu and Yehi’el, leaders of the House of Elohim, gave to the priests for the Passover offerings two thousand six hundred and three hundred cattle;

9and Konanyahu, his brothers Shemayahu and Nethane’el and Hashabyahu and Ye’ìel and Yoza’ad, chiefs of the Léwites, gave to the Léwites for Passover offerings five thousand and five hundred cattle.

10And the service was prepared and the priests stood in their places and the Léwites in their divisions, according to the command of the sovereign,

11and they slaughtered the Passover. And the priests sprinkled out of their hands, while the Léwites were skinning.

12And they removed the burnt offerings to give them to the divisions of the fathers’ houses of the lay people, to bring to ayaz, as it is written in the Book of Mosheh and the same with the cattle.

13So they roasted the Passover offerings with fire according to the right-ruling and they boiled the set-apart offerings in pots and in cauldrons and in bowls and brought them speedily to all the lay people.

14And afterward they prepared for themselves and for the priests, because the priests, the sons of Aharon, were offering burnt offerings and fat until night. So the Léwites prepared for themselves and for the priests, the sons of Aharon.

15And the singers, the sons of Asaph, were in their places, according to the command of Dawid and Asaph and Hëman and Ye’duthun the seer of the sovereign. And the gatekeepers at each gate did not have to leave their position, because their brothers the Léwites prepared for them.

16And all the service of ayaz was prepared that day, to perform the Passover and to offer burnt offerings on the altar of ayaz, according to the command of Sovereign Yoshiyahu.

17And the children of Yisra’el who were
present the Passover at that time, and the Festival of Unleavened Bread for seven days.

18 There had not been a Passover performed in Yisra’êl like it since the days of Shemu’êl the prophet. And none of the sovereigns of Yisra’êl had performed such a Passover as Yoshiyahu performed, with the priests and the Léwites and all Yahudah and Yisra’êl who were present and the inhabitants of Yerushalayim.

19 In the eighteenth year of the reign of Yoshiyahu this Passover was performed.

20 After all this, when Yoshiyahu had prepared the House, Neêkên sovereign of Mitsrayim came up to fight against Karkemish by the Euphrates. And Yoshiyahu went out against him.

21 And he sent messengers to him, saying, “What have I to do with you, sovereign of Yahudah? I am not coming against you this day, but against the house with which I am fighting, for Elohim commanded me to make haste. Leave Elohim alone, who is with me, lest He destroy you.”

22 However, Yoshiyahu would not turn his face from him, but disguised himself to fight against him and did not listen to the words of Neêkên from the mouth of Elohim and came to fight in the Valley of Meêgiddo.

23 And the archers shot at Sovereign Yoshiyahu. And the sovereign said to his servants, “Take me away, for I am severely wounded.”

24 And his servants took him out of that chariot and put him in the second chariot that he had and they brought him to Yerushalayim. And he died and was buried in one of the tombs of his fathers. And all Yahudah and Yerushalayim were mourning for Yoshiyahu.

25 And Yirmeyahu lamented for Yoshiyahu. And to this day all the singing men and the singing women speak of Yoshiyahu in their lamentations and made it a law in Yisra’êl. And see, they are written in the Laments.

26 And the rest of the acts of Yoshiyahu and his kindness, according to what was written in the Torah of Ayaz, and his acts from the first to the last, see, they are written in the book of the sovereigns of Yisra’êl and Yahudah.

36 And the people of the land took Yeho’ahaz son of Yoshiyahu and set him up to reign in his father’s place in Yerushalayim.

2 Yeho’ahaz was twenty-three years old when he began to reign and he reigned three months in Yerushalayim.

3 And the sovereign of Mitsrayim turned him aside in Yerushalayim and imposed on the land a levy of one hundred talents of silver and a talent of gold.

4 And the sovereign of Mitsrayim made his brother Elyaqim sovereign over Yahudah and Yerushalayim and changed his Name to Yeho’aqim. And Neêkên took Yeho’ahaz his brother and brought him to Mitsrayim.

5 Yeho’aqim was twenty-five years old when he began to reign and he reigned eleven years in Yerushalayim. And he did evil in the eyes of Ayaz his Elohim.

6 Nebukadnetstsar sovereign of Babel came up against him and bound him in bronze shackles to take him away to Babel.

7 And Nebukadnetstsar brought some of the utensils from the House of Ayaz to Babel and put them in his hêkal at Babel.

8 And the rest of the acts of Yeho’aqim, the abominations which he did and what was found against him, see, they are written in the book of the sovereigns of Yisra’êl and Yahudah. Then Yehoyakin his son reigned.

9 Yehoyakin was eight years old when he began to reign and he reigned in Yerushalayim three months and ten days. He did evil in the eyes of Ayaz.

10 And at the turn of the year Sovereign Nebukadnetstsar sent and brought him to Babel, with the valuable utensils from the House of Ayaz.
and made Tsiḏqiyahu, Yehoyaqim’s brother, sovereign over Yahuḏah and Yerushalayim.

11Tsiḏqiyahu was twenty-one years old when he began to reign and he reigned eleven years in Yerushalayim.

12He did evil in the eyes of HWHY his Elohim. He did not humble himself before Yirmeyahu the prophet, who spoke from the mouth of HWHY.

13He also rebelled against Sovereign Nebukadnetstsar, who had made him swear by Elohim, but he stiffened his neck and hardened his heart against turning to HWHY Elohim of Yisra’ĕl.

14Also, all the heads of the priests and the people trespassed more and more, according to all the abominations of the gentiles and they defiled the House of HWHY which He had set-apart in Yerushalayim.

15And HWHY Elohim of their fathers sent to them, by His messengers, rising up early and sending them, for He had compassion on His people and on His dwelling place.

16But they were mocking the messengers of Elohim and despising His words and scoffing at His prophets, until the wrath of HWHY arose against His people, until there was no healing.

17Therefore He brought against them the sovereign of the Chaldeans and he slew their young men with the sword in the House of their set-apart place and had no compassion on young man or maiden, on the aged or the weak – He gave all into his hand.

18And all the utensils from the House of Elohim, great and small and the treasures of the House of HWHY and the treasures of the sovereign and of his leaders, all these he brought to Babel.

19And they burned the House of Elohim and broke down the wall of Yerushalayim and burned all its palaces with fire and destroyed all its valuable utensils.

20And those who escaped from the sword he exiled to Babel, where they became servants to him and his sons until the reign of the reign of Persia,

21in order to fill the Word of HWHY by the mouth of Yirmeyahu, until the land had enjoyed her Sabbaths. As long as she lay waste she kept Sabbath, until seventy years were completed.

22And in the first year of Koresh sovereign of Persia, in order to accomplish the Word of HWHY by the mouth of Yirmeyahu, HWHY stirred up the spirit of Koresh sovereign of Persia, so that he called out in all his reign and also put it in writing, saying,

23“Thus said Koresh sovereign of Persia, ‘HWHY Elohim of the heavens has given me all the reigns of the earth. And He has commanded me to build Him a house in Yerushalayim, which is in Yahuḏah. whoever is among you of all His people, HWHY his Elohim be with him and let him go up!’ ”
The Way

From the beginning, those of the WAY have walked on a narrow straight PATH. We read about such men as Enoch, Noach and Abraham who walked before Yahuah according to a certain WAY. Walking in the way has always meant a singular thing: to obey Torah, the instructions of Yahuah. Let’s look at how Yahuah longs for His Torah to be in our hearts.

‘This command which I am commanding you today, is not too hard for you, nor is it far off. It is not in the heavens to say; Who shall ascend into the heavens for us and bring it to us and cause us to hear it, so that we do it? Nor is it beyond the sea to say; Who shall go over the sea for us and bring it and cause us to hear it, so that we do it?

For the Word is very near you, in your mouth and in your heart to do it. See, I have set before you today life and good and death and evil, in that I am commanding you today to love Yahuah your Elohim, to walk in His ways and to guard His commands and His laws and His right-rulings. And you shall live and increase and Yahuah your Elohim shall bless you in the land which you go to possess. Deut. 30:11-16

The Natsarim were referred to as being of the WAY and were easily discovered because they used the Personal Name of Yahuah while others would not. Shaul was dispatched to arrest and bring bound to Yerushalayim so their utterance of the Name in the presence of the Sanhedrin would cause them to be condemned for blasphemy: But Shaul, still breathing threats and murder against the taught ones of the Master, having come to the high priest, asked from him letters to the congregations of Damascus, so that if he found any who were of the Way, whether men or women, to bring them bound to Yerushalayim. Acts 9:1 and 2

The Hebrew word for WAY is #1870, DEREK and means path, road and figuratively a mode of living. It is the straight and narrow. We get our English word “direct” from this Hebrew root word. The Hebrew language uses physical substances in the world and brings their attributes into a figurative expression of thought. A nostril might be literal but often it conveys the figurative meaning of rage, or disapproval. A path or way can lead to destruction or to life everlasting. Yahuah will have the last word: He calls us to walk on the old paths and listen to the voice behind us when we turn to the right or left. He reminds us constantly of our stubborn rebellion but in the following two verses we see that the breach will one day be repaired and from among us there will be people that will rebuild the waste places and restore the streets to dwell in:

Thus said Yahuah, “Stand in the ways and see and ask for the old paths where the good way is and walk in it and find rest for yourselves. But they said, ‘We do not walk in it.’” YirmeYahu 6:16

And those from among you shall build the old waste places and you shall raise up the foundations of many generations. You would be called the Repairer of the Breach, the Restorer of Streets to dwell in. If you do turn back your foot from the Sabbath, from doing your pleasure on My set-apart day and shall call the Sabbath a delight, the set-apart day of Yahuah esteemed and shall esteem it, not doing your own ways or finding your own pleasure or speaking your own words, then you shall delight yourself in Yahuah. I shall cause you to ride on the heights of the earth and feed you with the inheritance of Ya’aqob your father. The mouth of Yahuah has spoken!” YeshaYahu 58:12-14.

Yahusha is the Repairer and the Restorer and we are His ambassadors. He is working through any that will adhere to His WAY, the Torah. What will become of those who do not walk in the Torah? Help us restore the Covenant to the lost sheep, who are perishing and without hope until the Mediator of the Covenant restores them. We are nearing the end of days and those on the wide road will seal their doom unless they repent and follow the road less traveled.
Be Instructed!
O Yerushalayim!
Lest My being be torn from you,
Lest I make you a waste,
A land not inhabited.
Be ashamed and know how to blush
So you won’t stumble
When I visit you.
Stand in the ways
And see and ask for the old paths
Where the good way is
And
Walk in it
And find rest for yourselves
BUT
You say
‘We do not walk in it’
‘We do not listen.’

“HEAR O Earth and SEE!”

I AM
Bringing evil upon this people
Even the fruit of their thoughts,
BECAUSE
They have not listened to
My Words,
Nor My Torah
And they REJECTED it.”
EYEZ

Has declared
To man

*What* is good.

*What does Yahuah Require* of us?

To do right
To love kindness
To walk humbly with Him
To permit Him to be Our Elohim
To permit Him to be Our Father.

The voice of *Yahuah* Cries to “the city”
Let sound *wisdom*
*See My Name!*
Hear Me,
The *Rod*
And
The *One*
*Who appointed* it!
Hey Ya’ll, Let’s Get Together!
The Re-gathering Of All Yisra’el

Yahuah considers everyone obeying His Covenant to be Yisra’el. There are physical descendants of Yisra’el, from the sons of Yisra’el, the fathers of the families or tribes. Yonah was descended from Zebulon, Mosheh and Aharon from Lu’i (Levi), Shaul from Benyamin and so on. Yahusha was of the tribe of Yahudah. Anyone descended from physical Israel that no longer walks in the Covenant is no longer Yisra’el, but still is a “natural branch” that was broken-off the olive tree. They are the “lost tribes of Yisra’el” and Yahusha is sent to them, through us. We bring them the “good news” or “message” (Besorah), which is His Covenant – the Torah.

Being descended from the tribes of Israel does not mean you are walking in a Covenant with him, but He declared He would keep His part in that Covenant open to any who would repent (return) and walk in it. He promised to always remember His Covenant. We can ignore that Covenant and perish without hope, being in darkness because we are not brought near through His Covenant (Eph. 2:8-13).

The tribes of Yisra’el are scattered across the whole face of the Earth and inherited the customs of the nations, thoroughly blending into the nations. The Assyrians dispersed the northern 10 tribes (known by the dominant, first-born blessing tribe, Ephraim); shortly after the drought of the northern area of Samaria (This is why the 10 tribes in the north were called “Samaritans”).

Most fled the Assyrians by sea, to live with their families in the safety of various established colonies all around the Mediterranean, but also further along the coast of Africa and the British Isles, known at that time as Hibernia (Eber is the root of this term). Another term that has “Eber” (I’ bri, Hebrew) for a root is “Iberia”, the area known today as Spain (Tarshish was a colony of Yisra’el along the coast of Iberia, where the prophet “Jonah” was attempting to reach. Yonah was hoping that Yahuah WOULD destroy Nineveh because it was the capital of Yisra’el’s mortal enemy, ASSYRIA (ASSHUR in Hebrew). Yisra’el’s duty has always been to bring the Covenant to the nations, but up until now this has not been done, or even contemplated by most.

Failing in this duty and turning to worship the Ba’als, Yahuah scattered Yisra’el in 722 BCE and Yahudah in 586 BCE. Shortly after the time of Yonah, Yisra’elites fled from the Assyrian onslaughts by land and settled to the north, above the Black Sea and became known as the Sacae, or Scythians.

This word is cognate with “iSAC” (Isaac, Yitsaq). The descendants of these “Sacae” who migrated to the east became the Parthian empire, which later completely wiped-out the Assyrians!

Other Yisra’elites fled to the northern area of Africa, along the southern part of the Mediterranean Sea; one the chief cities there was called Carthage. The Carthaginians almost conquered the Roman Empire and one of the most famous Yisra’elites from there was Hannibal. The land known as Ireland (Hibernia) was another long-established colony. There were Yisra’elites living in colonies in America as long ago as 1000 BCE.
Yisra’el was predominantly a “sea” empire, while other empires were more concerned with becoming land powers. The Yisra’elites traded all over the world, using the “rivers” in the oceans (currents) as their “roads”. They were traders and miners. The Greeks called the Yisra’elites “Phoenicians”, a fact which most modern scholars have yet to learn.

You’ll be as amazed as we were to learn that the word “Phoenician” is Greek and simply a label for a “sea people” (sea empire with many colonies) who lived in the land of what they called “Phoenicia” about 1000 BCE. The people who lived in that land the Greeks called “Phoenicia” didn’t call themselves “Phoenicians”. Other Yisra’elite colonies were in various places such as the area of North America, one of many evidences is the large stone found near the Rio Grande River in modern New Mexico: The Los Lunas Stone. This is an ancient stone artifact of the Ten Commandments Covenant found in New Mexico, USA.

This stone shows the Ten Commandments written in the primary (palaeo) Hebrew script written on a large stone found in the 1800’s at Los Lunas, New Mexico, near the Rio Grande. It could be 3000 years old and it contains the Name “Yahuah”. It was written in obedience to Dt. 6, as we are to write them on our doorposts and on our gates — this stone was at the entrance to an ancient colony or settlement of Yisra’elites.

The style of the letter “yod” used on the stone indicates that the Israelites of the northern 10 tribes (Samaritans) were in North America. It could have been inscribed on this stone as early as the ninth century BCE, during the reign of King Shlomo (Solomon), or as late as 146 BCE when the Carthaginians (Yisra’elites) were conquered by Rome.

Many “diasporas” occurred, but we now know that Israel was mostly a “sea empire” and they were called “Phoenicians” by the Greeks. Yes, the “Phoenicians” were Israelites! They didn’t call themselves “Phoenicians”, Herodotus called them that.

The Yisra’elites traveled the oceans of the world as they mined tin, copper, gold and iron. Did you know that the distance from the western coast of Africa to South America is LESS than the width of the Mediterranean Sea? Columbus didn’t discover the Americas, Yisra’elites were already living here and many became what are now referred to as “Native Americans”.

“Therefore, go and make taught ones of all the nations, Immersing them in the Name of the Father And of the Son and Of the Set-apart Spirit, Teaching them to OBEY all that I have commanded you.
And see, I am with you always, until the end of the age.”
Amĕn.
Mt. 28:19, 20

Immerse: To plunge or dip into something that surrounds or covers.
To: embed~bury~to involve in deeply~absorb~engage~cover~ingress~douse
The Covenant between Yahuah and Yisrael

Most people read their favorite translation of Yahuah’s Word for years and never see the most glaring facts staring right at them. The Truth is, Yahuah has never forsaken His Covenant with Yisrael, but has renewed it in the precious blood of Yahusha. Gentiles have been misled to think that He has given up on the people He Covenanted with, or that He made a “new” Covenant with a different people. This is the core of what is called “replacement theology” and it is a profound error. The everlasting Covenant is with all who partake in it and they become “Yisrael” through this Covenant. They are “cut-off” from Yisrael the moment they depart from it. It is the renewal of this Covenant that is significant because it is sealed, not with the imperfect blood of rams and goats, but with the infinitely superior blood of the Son of Yahuah, Yahusha ha’Mashiach. Yahusha is the Mediator of the renewed Covenant, Who writes it upon hearts of flesh and causes us to receive a love for the Truth. We can now love His instructions!

Gentiles become “fellow citizens” with Yisrael through this Covenant and are referred to as being “formerly gentiles in the flesh”. They are no longer gentiles, but Yisrael, through the workmanship of Yahusha. If they accept the Mashiach of Yisrael, but do not accept the Covenant He brings with Him, they are without hope, because of their disobedience.

“For we are His workmanship, created in Messiah Yahusha unto good works, which Elohim prepared beforehand that we should walk in them. Therefore remember that you, once gentiles in the flesh, who are called ‘the uncircumcision’ by what is called ‘the circumcision’ made in the flesh by hands, that at that time you were without Messiah, and you were excluded from the citizenship of Yisrael and strangers from the covenants of promise, having no expectation and without Elohim in the world.
But now in Messiah Yahusha
you who once were far off
have been brought near by the blood of the Messiah.
For He is our peace,
who has made both one,
and
having broken down the partition of the barrier,
having abolished in His flesh the enmity –
the Torah of the commands in dogma –
so as to create in Himself one renewed man from the two,
thus making peace,
and to completely restore to favor
both of them unto Elohim in one body through the stake,
having destroyed the enmity by it.

And having come,
He brought as Good News (Besorah)
peace to you who were far off and peace to those near,
because through Him we both have
access to the Father by one Spirit.
So then you are no longer strangers and foreigners,
but fellow citizens with the set-apart ones and members of the household of Elohim,
having been built upon the foundation of the emissaries and prophets,
Yahusha Messiah Himself being chief corner-stone,
in whom all the building, being joined together, grows into a set-apart Dwelling Place in Yahuah,
in Whom you also are being built together into a dwelling of Elohim in the Spirit.”
Eph. 2:10-22

Yisrael is now the living Hekel (Temple) of Yahuah, indwelled by Yahusha ’s Spiritual presence in us. It has always been Yahuah’s will for Yisrael to teach His Torah to the nations. The story of Yonah portrays Yisrael’s unwillingness to perform this duty willingly, but now we in the last days realize our duty. We are commissioned to teach the gentiles and engraft them into the Torah/Covenant, “teaching them to obey everything I have commanded you”.

We are one body and we have a name He calls us by:

Yisra’el
If a person outside the Covenant picks up this book and wants to find their salvation, how are they to begin? Much of the effort behind the message in this book is directed at getting Yisra’el to obey Yahuah and then in turn they are to teach the nations to obey, thus increasing Yisra’el. The development of “replacement theology” caused a widespread deception that somehow gentiles “replaced” the original people of Yisra’el and that gentiles are Yahuah’s new bride, called “the Church”. This entity usurped the name Yisra’el and quickly caused the “falling-away” from Torah. The salvation plan became tied to “sacraments” and “sacramental grace” dispensed through the teaching of the Nicolaitan priesthood. What you are holding in your hand (Yahuah’s inspired word) stands in direct conflict with the Catholic timeline of Dogmas and the establishment of the “priesthood-laity” division (Nicolaitanism). The fact that Shaul (Paul) was not called a ring-leader of the “sect of the Christians” (Acts 24:5) should be strong evidence that “Christianity” didn’t exist among the early believing followers of Yahusha. To get to the root of when “Gentiles” were first offered entry into the Covenant to become fellow citizens of Yisra’el (Yisra’el being the “Body” of Mashiach, not the “Church”), all a person must do is read Acts chapter 15 slowly and carefully. One of the logical questions this chapter addresses is whether or not an adult male convert must be physically circumcised; but there still remains another question.

Someone was moved to ask this: “I have been pondering over something for years and wonder if you might have the answer or can shed some light on it? It’s about the Jerusalem Council at Acts 15. Why did they only tell the gentiles to abstain from meats offered to idols, from blood and from things strangled and from fornication?”

Reply: The major issue at the Yerushalayim council was how to bring the former gentiles into the fold, especially considering these folks were steeped in all sorts of Pagan ideas and practices that needed to be halted entirely. The four things they needed to change right away were those practices that directly dealt with how they lived and worshipped their idols. They could not serve Yahuah doing those same things! The four things had to do with what was to be stopped and then they could continue to learn how to live according to Yahuah’s instructions by hearing “Mosheh” read in the synagogues. “Mosheh” is a reference to Torah and the opportunity to hear it would come every weekly Shabbath.

Here is the KJV rendering of the area of the text that addresses these four things, with the concordance number for each Greek word used:

Act 15:28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

Act 15:29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication:

The Greek term “Hagios Pneuma” (Holy Ghost / Spirit) would be Ruach ha’Qodesh in Hebrew, of course. They turned single words into short phrases as their best-guess to the meaning for each Greek word. For one thing, the word “meat” is not in the sentence at all, but only the Greek terms “apechomai” (abstain) and “eidolothuton” (idol sacrifice/service/offering). This would include a great deal, such as participating in ANY pattern of Pagan idol servitude, such as going to a party and lifting a cup to toast “the gods”, or celebrating on a day that is only derived from a Pagan background (such as Saturnalia), even if it had been “cleansed” and turned into another meaning. And, it would also include the offering of “meat” to an idol. But we know that Shaul explained that we could eat the meat that had been offered to an idol, but not if it caused a brother to
stumble (1 Cor. 8:4). Eating meat and offering it to an idol are two different things.

The word “blood” (aima) can mean literally eating blood because an animal had been throttled and not properly “bled” before cooking it, but it can also be taken to mean “bloodshed”. Both interpretations are certainly applicable.

To take this short message as it is without understanding the context and what the gentiles were used to doing and claim that people born out of the Covenant may do whatever they wish except for the four things, is misinterpreting a great deal. If this were the case, it would mean that former gentiles (who have become fellow citizens of Yisra’el through the covenants) could covet, lie, misuse Yahuah’s Name (cast it to ruin), ignore Shabbath, bully and misuse their parents and still be fine with Yahuah. The four things all seem to point to the practices that went on at the Pagan temples, including “porneia”, which was central to idol-worship, through the temple prostitutes.

After stopping their idolatrous patterns of living, the next step for these who were “turning” to Yahuah was to hear the instructions of Yahuah:

It’s amazing that Christianity managed to miss this blatant reference to the weekly Shabbath. It must be a stronghold (teaching of error), because the word “Sabbath” is used over twice as much in the renewed Covenant Writings than in the other four-fifths of Scripture (known as the “Old Testament”). A former Gentile who repents of sinning against Yahuah’s Torah and accepts Yahusha’s blood offering as the permanent solution as payment for all their sins, then joins as a fellow citizen of Israel at the time of their immersion into Yahusha’s Name. All that is needed is the repenting person, water and the calling upon the Name of Yahusha for salvation. No organization or committee needs to approve the new convert; the approval can only come from Yahusha, Who called them to repentance. They have entered the Covenant and are no longer gentiles, but fellow citizens of Yisra’el ~ Yahusha’s body, His wife and bride. Remaining in the Covenant means they continue to obey the Commandments (Covenant, Torah) and hold to the testimony of Yahusha.

AYHE: “Repent and turn back from your idols and turn back your faces from all your abominations. Cast away from you all the transgressions by which you have gone wrong and make for yourselves a new heart and a new spirit. For why should you die O house of Yisra’el? I have no pleasure in the death of one who dies, so turn back to Me and live!”

“For the day is near, My day is near! It is a day of clouds and the time of the nations. I shall set fire and execute judgments and pour out My wrath on Sin. When I execute judgments all flesh shall know that I am AYHE. Now is the time that Yisra’el should seek My face and My way. Now is the time to be instructed. O wrong one you shall certainly die!”

“I shall make My Set-apart Name known in the midst of My people Yisra’el and not let it be profaned any more. The gentiles shall know that I am AYHE, the Set-apart One in Yisra’el. They shall see My judgment which I have executed and My hand which I have laid on them. On that day there shall be a great shaking in the land of Yisra’el so that the fish of the sea and the birds of the heavens and the beasts of the field and all creeping creatures that creep on the earth and all men who are on the face of the earth shall shake at My presence. The mountains shall be thrown down, the steep places and every wall shall fall to the ground.”

It is not too late.
For the **Word** of **Elohim** is **living** and working and sharper than any two-edged sword cutting through even to the dividing of being and spirit and of joints and marrow and able to judge the **thoughts** and **intentions** of the heart. There is no creature **hidden** from His sight but **all** are naked and laid bare before the eyes of Him with whom is our account. Therefore, since we have a **great** High Priest **Who** has passed through the heavens, **Yahusha the Son of Elohim,** let us hold fast our confession. For we **do not** have a High Priest **unable** to sympathize with our **weaknesses** but **One** who was tried in **all** respects as we are, apart from sin. Therefore, let us **come boldly** to the throne of favor **in order** to receive compassion and find favor for timely help.

Hebrews/Ibrim 4:12-16
The Messianic Scriptures
“Let not your heart be troubled, Believe/Trust in Ὁ ὢν, Believe/Trust in Me.”
John/Yahuchanon 14:1 Page 1144

“I and My Father are One.”
John/Yahuchanon 10:30 Page 1138

“My teaching is not Mine but His who sent Me.”
John/Yahuchanon 7:16
3:34, 8:28, 8:40, 12:49, 14:24, 17:8
The book of the genealogy of Messiah, Son of Dawid, Son of Abraham:

1Abraham brought forth Yitsḥaq and Yitsḥaq brought forth Yaʿaqob and Yaʿaqob brought forth Yahudah and his brothers.

2And Yahudah brought forth Perets and Zeraḥ by Tamar and Perets brought forth Ḥetsron and Ḥetsron brought forth Ram.

3And Ram brought forth Amminaḏaḇ and Amminaḏaḇ brought forth Naḥshon and Naḥshon brought forth Salmon.

4And Salmon brought forth Boʿaz by Rahab and Boʿaz brought forth Obêḏ by Ruth and Obêḏ brought forth Yishai.

5And Yishai brought forth Dawiḏ the sovereign and Dawiḏ the sovereign brought forth Shelomoh by Uriyah’s wife.

6And Shelomoh brought forth Reḥaḇʿam and Reḥaḇʿam brought forth Abiyah and Abiyah brought forth Asa.

7And Asa brought forth Yehoshaphat and Yehoshaphat brought forth Yoram and Yoram brought forth Uzziyahu.

8And Uzziyahu brought forth Yoṯam and Yoṯam brought forth Ahaz and Ahaz brought forth Hizqiyyahu.

9And Hizqiyyahu brought forth forth Menashsheh and Menashsheh brought forth Amon and Amon brought forth Yoshiyahu.

10And Yoshiyahu brought forth Yeḵonyah and his brothers at the time of the exile to Babel.

11And after the exile to Babel, Yeḵonyah brought forth Sheʿaltiʿel and Sheʿaltiʿel brought forth Zerubbabel.

12And Zerubbabel brought forth Abihud and Abihud brought forth Eliyaqim and Eliyaqim brought forth Azor.

13And Azor brought forth Tsadoq and Tsadoq brought forth Aqim and Aqim brought forth Elihud.

14And Elihud brought forth Elʿazar and Elʿazar brought forth Mattan and Mattan brought forth Yaʿaqob.

15And Yaʿaqob brought forth Yosēph the husband of Miryam, of whom was born Messiah, who is called Messiah.

16So all the generations from Abraham to Dawid were fourteen generations and from Dawid until the exile to Babel were fourteen generations and from the exile to Babel until the Messiah were fourteen generations.

17But the birth of Messiah was as follows: After His mother Miryam was engaged to Yosēph, before they came together, she was found to be pregnant from the Set-apart Spirit.

18And Yosēph her husband, being righteous and not wishing to make a show of her, had in mind to put her away secretly.

19But while he thought about this, see, a messenger of HWHY appeared to him in a dream, saying, “Yosēph, son of Dawid, do not be afraid to take Miryam as your wife, for that which is in her was brought forth from the Set-apart Spirit.

20She shall give birth to a Son and you shall call His Name Messiah for He shall save His people from their sins.”

21But all this came to be in order to fill what was spoken by Messiah through the prophet, saying,

22See, a maiden shall conceive and she shall give birth to a Son and they shall call His Name Immanuʿel,” which translated, means, “El with us.”

23And Yosēph, awaking from his sleep, did as the messenger of Messiah commanded him and took his wife,

24but knew her not until she gave birth to her Son, the first-born.
2 And **Owyaz** having been born in Bêyth Lehem of Yahuđah in the days of Herodes the sovereign, see, **Magi** from the East came to Yerushalayim, 

saying, “Where is **He** who has been born Sovereign of the Yahuđim? For we saw **His** star in the East and have **come** to do reverence to **Him**.”

3 And Herodes the sovereign, having **heard**, was **troubled** and all Yerushalayim with him.

4 And having gathered all the chief priests and **scribes** of the people together, he asked them where the **Messiah** was to be born.

5 And they said to him, “In Bêyth Lehem of Yahuđah, for thus it has been **written** by the **prophet**,

6 But you, Bêyth Lehem, in the land of Yahuđah, you are by no means least among the rulers of Yahuđah, for out of you shall **come** a Ruler who shall shepherd My people Yisra’êl.’”

7 Then Herodes, having called the Magi secretly, learned exactly from them what **time** the star appeared.

8 And having sent them to Bêyth Lehem, he said, “Go and **search diligently** for the Child and when you have **found** Him, bring back **word** to me, so that I too might go and do reverence to **Him**.”

9 And having **heard** the sovereign, they went. And **see**, the star which they had **seen** in the East went before them, until it came and stood over where the Child was.

10 And **seeing** the star, they rejoiced with exceedingly **great** joy.

11 And **coming** into the house, they **saw** the Child with Miryam His mother and fell down and did reverence to **Him** and opening their treasures, they presented to **Him** gifts of gold and frankincense and myrrh.

12 And having been **warned** in a **dream** that they should not **return** to Herodes, they departed for their own country by another **way**.

13 And when they had left, **see**, a messenger of **Ayzal** appeared to Yosêph in a **dream**, saying, “Arise, take the Child and **His** mother and **flee** to Mitsrayim and remain there until I bring you **word**, for Herodes is about to **seek the Child** to destroy **Him**.”

14 And rising up, he took the Child and **His** mother by night and departed for Mitsrayim,

15 and remained there until the **death** of Herodes, to **fill what was spoken** by **Ayzal** through the **prophet**, saying, “Out of Mitsrayim I have called My Son.”

16 Then Herodes, having **seen** that he was **fooled** by the Magi, was greatly **enraged** and he **sent** forth and slew all the male children in Bêyth Lehem and in all its borders, from two years old and under, **according** to the **time** which he had exactly learnt from the Magi.

17 **Then was filled** what was **spoken** by Yirmeyahu the **prophet**, saying,

18 “A **voice** was **heard** in Ramah, wailing and weeping and **great mourning** – Rahêl weeping for her children, **refusing** to be comforted, **because** they were no more.”

19 And Herodes having died, **see**, a messenger of **Ayzal** appeared in a **dream** to Yosêph in Mitsrayim,

20 saying, “Arise and take the Child and **His** mother and go into the land of Yisra’êl, for those **seeking the life of the Child** are dead.”

21 And rising up, he took the Child and **His** mother and came into the land of Yisra’êl.

22 **But hearing** that Archelaos was **reigning** over Yahuđah instead of his father Herodes, he was **afraid** to go there. And having been **warned** in a **dream**, he departed to the parts of Galil,

23 and came and dwelt in a city called Natsareth – thus to **fill what was spoken** by the **prophets**, “He **shall** be called a Natsari.”

3 And in those days Yohanan the Immerser came **proclaiming** in the
wilderness of Yahuḏah,
and saying, “Repe̱nt, for the reign of the heavens has come near!”
3 For this is he who was spoken of by the prophet Yeshayahu, saying, “A
voice of one crying in the wilderness, ‘Prepare the way of YHVH, make His
paths straight.’”
4 And Yoḥanan had a garment of camel’s hair and a leather girdle around
his waist. His food was locusts and wild honey.

Then Yerushalayim and all Yahuḏah and all the country around the Yardĕn
went out to him,
and they were immersed by him in the Yardĕn, confessing their sins.
And seeing many of the Pharisees and Sadducees coming to his immersion,
his said to them, “Brood of adders! Who has warned you to flee from the coming
wrath?”
Bear, therefore, fruits worthy of repentance,
and do not think to say to yourselves, ‘We have Abrahem as father.’ For I say
to you that Elohim is able to raise up children to Abrahem from these stones.
And the axe is already laid to the root of the trees. Every tree, then, which does not bear good fruit is cut down and thrown into the fire.
I indeed immerse you in water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to bear. He shall immerse you in the Set-apart Spirit and fire.
His winnowing fork is in His hand and He shall thoroughly cleanse His
threshing-floor and gather His wheat into the storehouse, but the chaff He shall burn with unquenchable fire.”
Then Owyah was from Galil to Yohanan at the Yardĕn to be immersed
by him.
But Yoḥanan was hindering Him, saying, “I need to be immersed by You
and You come to me?”
But Owyah answering, said to him, “Permit it now, for thus it is fitting for us
to fill all righteousness.”

Then he permitted Him.
And having been immersed, Owyah went up immediately from the water and see, the heavens were opened and He saw the Spirit of
Elohim descending like a dove and coming upon Him,
and see, a voice out of the heavens, saying, “This is My Son, the Beloved, in whom I did delight.”

Then Owyah was led up by the Spirit into the wilderness to be tried by the devil.
And after having fasted forty days and forty nights, He was hungry.
And the trier came and said to Him, “If You are the Son of Elohim, command that these stones become bread.”

But He answering, said, “It has been written, ‘Man shall not live by bread alone, but by every word that comes from the mouth of YHVH.’”
Then the devil took Him up into the set-apart city, set Him on the edge of the set-apart Place,
and said to Him, “If You are the Son of Elohim, throw Yourself down. For it has been written, ‘He shall command His messengers concerning you,’ and ‘In their hands they shall bear you up so that you do not dash your foot against a stone.’”
Owyah said to him, “It has also been written, ‘You shall not try YHVH your Elohim.’”
Again, the devil took Him up on a very high mountain and showed Him all
the reigns of the world and their esteem,
and said to Him, “All these I shall give You if You fall down and worship me.”
Owyah said to him, “Go, Satan! For it has been written, ‘You shall worship Owyah your Elohim and Him alone you shall serve.’”
Then the devil left Him and see, messengers came and attended Him.
And Owyah, having heard
that Yoḥanan had been put in prison, withdrew into Galil.
13And leaving Natsareth, He came and dwelt in Kephār Naḥum, which is by the sea, in the borders of Zeḇulun and Naphtali,
14to fill what was spoken by Yeshayahu the prophet, saying,
15“Land of Zeḇulun and land of Naphtali, the way of the sea, beyond the Yardĕn, Galil of the gentiles –
16the people who sat in darkness saw a great light and upon those who sat in the land and shadow of death, light arose to them.”
17From that time OWYĂL began to proclaim and to say, “Repent, for the reign of the heavens has drawn near.”
18And OWYĂL, walking by the Sea of Galil, saw two brothers, Shim'on called Kēpha and Andri his brother, casting a net into the sea, for they were fishermen.
19And He said to them, “Follow Me and I shall make you fishers of men.”
20And immediately they left their nets and followed Him.
21And going on from there, He saw two other brothers, Ya'aqob the son of Zābdai and Yoḥanan his brother, in the boat with Zābdai their father, mending their nets.
And He called them,
22and immediately they left the boat and their father and followed Him.
23And OWYĂL went about all Galil, teaching in their congregations and proclaiming the Besorah of the reign and healing every disease and every bodily weakness among the people.
24And news about Him went out into all Syria. And they brought to Him all who were sick, afflicted with various diseases and pains and those who were demon-possessed and epileptics and paralytics. And He healed them.
25And large crowds – from Galil and Dekapolis and Yerushalayim and Yahudah and beyond the Yardĕn – followed Him.

5 But when He saw the crowds, He went up on a mountain and when He was seated His taught ones came to Him.
2And having opened His mouth, He was teaching them, saying,
3“Blessed are the poor in spirit, because theirs is the reign of the heavens.
4“Blessed are those who mourn, because they shall be comforted.
5“Blessed are the meek, because they shall inherit the earth.
6“Blessed are those who hunger and thirst for righteousness, because they shall be filled.
7“Blessed are the compassionate, because they shall obtain compassion. 8“Blessed are the clean in heart, because they shall see Elohim. 9“Blessed are the peacemakers, because they shall be called sons of Elohim. 10“Blessed are those persecuted for righteousness’ sake, because theirs is the reign of the heavens.
11“Blessed are you when they reproach and persecute you and falsely say every wicked word against you, for My sake.
12Rejoice and be glad, because your reward in the heavens is great. For in this way they persecuted the prophets who were before you.
13“You are the salt of the earth, but if the salt becomes tasteless, how shall it be seasoned? For it is no longer of use but to be thrown out and to be trodden down by men.
14“You are the light of the world. It is impossible for a city to be hidden on a mountain. 15“Nor do they light a lamp and put it under a basket, but on a lampstand and it shines to all those in the house.
16“Let your light so shine before men, so that they see your good works and praise your Father who is in the heavens.
17“Do not think that I came to destroy the Torah or the Prophets. I did not come to destroy but to complete.
18“For truly, I say to you, til the
heavens and the earth pass away, one jot or one tittle shall by no means pass from the Torah til all be done.

19**Whoever** then, breaks one of the least of these commands and teaches men so, shall be called least in the reign of the heavens; but whoever does and teaches them, he shall be called great in the reign of the heavens.

20**For** I say to you, that unless your righteousness exceeds that of the scribes and Pharisees, you shall by no means enter into the reign of the heavens.

21You heard that it was said to those of old, ‘You shall not murder,’ and whoever murders shall be liable to judgment.

22**But** I say to you that whoever is wroth with his brother without a cause shall be liable to judgment. And whoever says to his brother, ‘Raka!’ shall be liable to the Sanhedrin. But whoever says, ‘You fool!’ shall be liable to fire of Gehenna.

23If, then, you bring your gift to the altar and there remember that your brother holds whatever against you, leave your gift there before the altar and go, first make peace with your brother and then come and offer your gift.

24Be well-minded with your opponent, promptly, while you are on the way with him, lest your opponent deliver you to the judge and the judge to the officer and you be thrown into prison.

25**Truly,** I say to you, you shall by no means get out of there til you have paid the last penny.

26**You heard** that it was said to those of old, ‘You shall not commit adultery.’

27**But** I say to you that everyone looking at a woman to lust for her has already committed adultery with her in his heart.

28And if your right eye causes you to stumble, pluck it out and throw it away from you. For it is better for you that one of your members perish, than for your entire body to be thrown into Gehenna.

30**And if your right hand causes** you to stumble, cut it off and throw it away from you. For it is better for you that one of your members perish, than for your entire body to be thrown into Gehenna.

31**And it has been said,** ‘Whoever puts away his wife, let him give her a certificate of divorce.’

32**But** I say to you that whoever puts away his wife, except for the matter of whoring, makes her commit adultery. And whoever marries a woman who has been put away commits adultery.

33**Again,** you heard that it was said to those of old, ‘You shall not swear falsely, but shall perform your oaths to Yah.’

34**But** I say to you, do not swear at all, neither by the heaven, because it is Elohim’s throne;

35nor by the earth, for it is His footstool; nor by Yerushalayim, for it is the city of the great Sovereign;

36nor swear by your head, because you are not able to make one hair white or black.

37**But** let your word ‘Yea’ be ‘Yea,’ and your ‘No’ be ‘No.’ And what goes beyond these is from the wicked one.

38**You heard** that it was said, ‘An eye for an eye and a tooth for a tooth,’

39but I say to you, do not resist the wicked. But whoever slaps you on your right cheek, turn the other to him also.

40And he who wishes to sue you and take away your inner garment, let him have your outer garment as well.

41**And whoever** compels you to go one mile, go with him two.

42Give to him who asks of you and from him who wishes to borrow from you, do not turn away.

43**You heard** that it was said, ‘You shall love your neighbour and hate your enemy.’

44**But** I say to you, love your enemies, bless those cursing you, do good to those hating you and pray for those insulting you and persecuting you, so that you become sons of your Father in the heavens. Because He
makes His sun rise on the wicked and on the good and sends rain on the righteous and on the unrighteous.

46‘For if you love those loving you, what reward have you? Are the tax collectors not doing the same too?

47‘And if you greet your brothers only, what do you do more than others? Are the tax collectors not doing so too?

48cTherefore, be perfect, as your Father in the heavens is perfect.

6‘Beware of doing your kind deeds before men, in order to be seen by them. Otherwise you have no reward from your Father in the heavens.

2a‘Thus, when you do a kind deed, do not sound a trumpet before you as the hypocrites do, in the congregations and in the streets, to be praised by men. Truly, I say to you, they have their reward.

3a‘But when you do a kind deed, do not let your left hand know what your right hand is doing,

7so that your kind deed shall be in secret. And your Father who sees in secret shall Himself reward you openly.

4a‘And when you pray, you shall not be like the hypocrites. For they love to pray standing in the congregations and on the corners of the streets, to be seen by men. Truly, I say to you, they have their reward.

5a‘But you, when you pray, go into your room and having shut your door, pray to your Father who is in the secret place. And your Father who sees in secret shall reward you openly.

7a‘And when praying, do not keep on babbling like the gentiles. For they think that they shall be heard for their many words.

8aTherefore do not be like them, for your Father knows what you need before you ask Him.

9a‘This, then, is the way you should pray: ‘Our Father who is in the heavens, let Your Name be set-apart,

10let Your reign come and let Your desire be done on earth as it is in heavens.

11‘Give us today our daily bread.

12‘And forgive, us our debts, as we forgive, our debtors.

13‘And do not lead us into trial, but deliver us from the wicked one – because Yours is the reign and the power and the esteem, forever. Amën.’

14‘For if you forgive, men their trespasses, your heavenly Father shall also forgive you.

15a‘But if you do not forgive men their trespasses, neither shall your Father forgive, your trespasses.

16‘And when you fast, do not be sadfaced like the hypocrites. For they disfigure their faces so that they appear to be fasting to men. Truly, I say to you, they have their reward.

17‘But you, when you fast, anoint your head and wash your face,

18so that you do not appear to men to be fasting, but to your Father who is in the secret place. And your Father who sees in secret shall reward you openly.

19a‘Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal,

20but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.

21a‘For where your treasure is, there your heart shall be also.

22a‘The lamp of the body is the eye. If therefore your eye is good, all your body shall be enlightened.

23a‘But if your eye is evil, all your body shall be darkened. If, then, the light that is within you is darkness, how great is that darkness!

24aNo one is able to serve two masters, for either he shall hate the one and love the other, or else he shall cleave to the one and despise the other. You are not able to serve Elohim and mammon.

25aBecause of this I say to you, do not worry about your life, what you shall eat or drink, or about your body, what you shall put on.

Is not life more than the food and the
body more than the clothing?

26“Look at the birds of the heaven, for they neither sow nor reap nor gather into storehouses, yet your heavenly Father does feed them. Are you not worth more than they?

27And which of you by worrying is able to add one cubit to his life’s span?

28So why do you worry about clothing? Note well the lilies of the field, how they grow. They neither toil nor spin,

29and I say to you that even Sholomoh in all his esteem was not dressed like one of these.

30But if Elohim so clothes the grass of the field, which exists today and tomorrow is thrown into the furnace, how much more you, O you of little belief?

31Do not worry then, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’

32For all these the gentiles seek for. And your heavenly Father knows that you need all these.

33But seek first the reign of Elohim and His righteousness and all these matters shall be added to you.

34Do not, then, worry about tomorrow, for tomorrow shall have its own worries. Each day has enough evil of itself.

7 “Do not judge, lest you be judged.

2For with what judgment you judge, you shall be judged. And with the same measure you use, it shall be measured to you.

3And why do you look at the splinter in your brother’s eye, but do not notice the plank in your own eye?

4Or how is it that you say to your brother, ‘Let me remove the splinter out of your eye,’ and see,

a plank is in your own eye?

5Hypocrite! First remove the plank from your own eye and then you shall see clearly to remove the splinter out of your brother’s eye.

6Do not give what is set-apart to the dogs, nor throw your pearls before the pigs, lest they trample them under their feet and turn and tear you in pieces.

7Ask and it shall be given to you, seek and you shall find, knock and it shall be opened to you.

8For everyone who asks receives and he who seeks finds and to him who knocks it shall be opened.

9Or is there a man among you who, if his son asks for bread, shall give him a stone?

10Or if he asks for a fish, shall he give him a snake?

11If you then, being wicked, know how to give good gifts to your children, how much more shall your Father who is in the heavens give what is good to those who ask Him!

12Therefore, whatever you wish men to do to you, do also to them, for this is the Torah and the Prophets.

13Enter in through the narrow gate! Because the gate is wide – and the way is broad – that leads to destruction and there are many who enter in through it.

14Because the gate is narrow and the way is hard pressed which leads to life and there are few who find it.

15But beware of the false prophets who come to you in sheep’s clothing, but inwardly they are savage wolves.

16By their fruits you shall know them. Are grapes gathered from thornbushes or figs from thistles?

17So every good tree yields good fruit but a rotten tree yields wicked fruit.

18A good tree is unable to yield wicked fruit and a rotten tree to yield good fruit.

19Every tree that does not bear good fruit is cut down and thrown into the fire.

20So then, by their fruits you shall know them –

21Not everyone who says to Me, ‘Master, Master’ shall enter into the reign of the heavens, but he who is doing the desire of My Father in the heavens.

22Many shall say to Me in that day, ‘Master, Master, have we not
prophesied in Your Name and cast out demons in Your Name and done many mighty works in Your Name?"  
23And then I shall declare to them, ‘I never knew you, depart from Me, you who work lawlessness!’  
24Therefore everyone who hears these words of Mine and does them, shall be like a wise man who built his house on the rock,  
25and the rain came down and the floods came and the winds blew and beat on that house and it did not fall, for it was founded on the rock.  
26And everyone who hears these words of Mine and does not do them, shall be like a foolish man who built his house on the sand,  
27and the rain came down and the floods came and the winds blew and they beat on that house and it fell and great was its fall.”  
28And it came to be, when OWYAZ had ended these words, that the people were astonished at His teaching,  
29for He was teaching them as one possessing authority and not as the scribes.

8 And when He came down from the mountain, large crowds followed Him.  
2And see, a leper came and bowed before Him, saying, “Master, if You desire, You are able to make me clean.”  
3And stretching out His hand OWYAZ touched him, saying, “I desire it. Be cleansed!” And immediately his leprosy was cleansed.  
4And OWYAZ said to him, “See, mention it to no one. But go your way, show yourself to the priest and offer the gift that Mosheh commanded, as a witness to them.”  
5And when OWYAZ had entered Kephah Nahum, a captain came to Him, appealing to Him,  
6saying, “Master, my servant is lying in the house paralysed, grievously tortured.”  
7And OWYAZ said to him, “I shall come and heal him.”  
8And the captain answering, said, “Master, I am not worthy that You should come under my roof. But only say a word and my servant shall be healed.  
9“For I too am a man under authority, having soldiers under me. And I say to this one, ‘Go,’ and he goes and to another, ‘Come,’ and he comes and to my servant, ‘Do this,’ and he does it.”  
10And when OWYAZ heard, He marvelled and said to those who followed, “Truly, I say to you, not even in Yisra’el have I found such great belief!  
11“And I say to you that many shall come from east and west and sit down with Abrahah and Yitsq and Yaqob in the reign of the heavens,  
12but the sons of the reign shall be cast out into outer darkness — there shall be weeping and gnashing of teeth.”  
13And OWYAZ said to the captain, “Go and as you have believed, so let it be done for you.” And his servant was healed that hour.  
14And when OWYAZ had come into the house of Kephah, He saw his wife’s mother lying sick with inflammation.  
15And He touched her hand and the inflammation left her. And she arose and served them.  
16And when evening had come, they brought to Him many who were demon possessed. And He cast out the spirits with a word and healed all who were sick,  
17that it might be filled what was spoken by Yeshayahu the prophet, saying, “He Himself took our weakness and bore our sicknesses.”  
18And when OWYAZ saw large crowds about Him, He gave a command to go to the other side.  
19And a certain scribe, having come near, said to Him, “Teacher, I shall follow You wherever You go.”  
20And OWYAZ said to him, “The foxes have holes and the birds of the heavens nests, but the Son of Aḏān has no where
to lay His head.”

21 And another of His taught ones said to Him, “Master, first let me go and bury my father.”

22 But OWyaḏ said to him, “Follow Me and leave the dead to bury their own dead.”

23 And when He entered into a boat, His taught ones followed Him.

24 And see, a great gale arose on the sea, so that the boat was covered by the waves. But He was sleeping.

25 And His taught ones came to Him and woke Him up, saying, “Master, save us! We are perishing!”

26 And He said to them, “Why are you afraid, O you of little belief?” Then, having risen, He rebuked the winds and the sea. And there was a great calm.

27 And the men marvelled, saying, “What is this, that even the winds and the sea obey Him?”

28 And when He came to the other side, to the country of the Girgashites, two demon possessed ones met Him, coming out of the tombs, very fierce, so that no one was able to pass that way.

29 And see, they cried out, saying, “What have we to do with You, OWyaḏ, Son of Elohim? Have You come here to torture us, before the appointed time?”

30 And at a distance from them there was a herd of many pigs feeding,

31 and the demons begged Him, saying, “If You cast us out, send us into the herd of pigs.”

32 And He said to them, “Go.” And they, coming out, went into the herd of pigs. And see, the entire herd of pigs rushed down the steep place into the sea and died in the water.

33 And the herdsmen fled and went away into the city and reported all this and about those possessed by demons.

34 And see, all the city came out to meet OWyaḏ. And when they saw Him, they begged Him to leave their borders.

9 And entering into a boat, He passed over and came to His own city.

2 And see, they were bringing to Him a paralytic lying on a bed. And OWyaḏ, seeing their belief, said to the paralytic, “Take courage, son, your sins have been forgiven.”

3 And see, some of the scribes said to themselves, “This One blasphemes!”

4 And OWyaḏ, knowing their thoughts, said, “Why do you think wicked thoughts in your hearts?”

5 “For which is easier, to say, ‘Your sins have been forgiven,’ or to say, ‘Arise and walk’?”

6 “But in order for you to know that the Son of Adam possesses authority on earth to forgive, sins...” He then said to the paralytic, “Rise, take up your bed and go to your house.”

7 And he rose and went to his house.

8 And when the crowds saw it, they marvelled and praised Elohim who had given such authority to men.

9 And as OWyaḏ passed on from there, He saw a man called Mattithyahu sitting at the tax office. And He said to him, “Follow Me.” And he rose and followed Him.

10 And it came to be, as OWyaḏ sat at the table in the house, that see, many tax collectors and sinners came and sat down with Him and His taught ones.

11 And when the Pharisees saw it, they said to His taught ones, “Why does your Teacher eat with tax collectors and sinners?”

12 And OWyaḏ hearing this said to them, “Those who are strong have no need of a physician, but those who are sick,

13 “But go and learn what this means, ‘I desire compassion and not offering.’ For I did not come to call the righteous to repentance, but sinners.”

14 Then the taught ones of Yoḥanan came to Him, saying, “Why do we and the Pharisees fast often, but Your taught ones do not fast?”

15 And OWyaḏ said to them, “Are the friends of the bridegroom able to mourn as long as the bridegroom is with...
them? But the days shall come when the bridegroom is taken away from them and then they shall fast.

16"And no one puts a piece of unshrunk cloth on an old garment, for the patch pulls away from the garment and the tear is made worse.

17"Neither do they put new wine into old wineskins, or else the wineskins burst and the wine is spilled and the wineskins are ruined. But they put new wine into fresh wineskins and both are preserved."

18While He was saying all this to them, see, a ruler came and bowed down to Him, saying, “My daughter is dead by now but come and lay Your hand on her and she shall live.”

19And why rose and followed him, His taught ones too.

20And see, a woman who had a flow of blood for twelve years came from behind and touched the tzitzit of His garment.

21For she said to herself, "If I only touch His garment, I shall be healed." 22But why turned and when He saw her He said, “Take courage, daughter, your belief has healed you.” And the woman was healed from that hour.

23And when why came into the ruler’s house and saw the flute players and the crowd making a noise,

24He said to them, “Go back, for the girl is not dead, but sleeping.” And they laughed at Him.

25But when the crowd was put outside, He went in and took her by the hand and the girl arose.

26And this report went out into all that land.

27And as why passed on from there, two blind men followed Him, crying out and saying, “Son of Dawid, have compassion on us!”

28And when He came into the house, the blind men came to Him. And why said to them, “Do you believe that I am able to do this?” They said to Him, “Yea, Master.”

29Then He touched their eyes, saying, “According to your belief let it be to you.”

30And their eyes were opened. And why strictly ordered them, saying, “See, let no one know.”

31But when they went out, they made Him known in all that land.

32And as they were going out, see, they brought to Him a man, dumb and demon possessed.

33And when the demon was cast out, the dumb one spoke. And the crowds marvelled, saying, “It was never seen like this in Yisrael!”

34But the Pharisees said, “He casts out demons by the ruler of the demons.”

35And why went about all the cities and villages, teaching in their congregations and proclaiming the besorah of the reign and healing every disease and every bodily weakness among the people.

36And having seen the crowds, He was moved with compassion for them, because they were weary and scattered, as sheep having no shepherd.

37Then He said to His taught ones, “The harvest truly is great, but the workers are few.

38“Pray then that the Master of the harvest would send out workers to His harvest.”

10 And having called His twelve taught ones near, He gave them authority over unclean spirits, to cast them out and to heal every disease and every bodily weakness.

And these are the names of the twelve emmissaries: first, Shim’on, who is called Kêpha and Andri his brother; Ya’aqob the son of Zabdai and Yoḥanan his brother;

Philip and Bartholomi; T’oma and Mattithyahu the tax collector; Ya’aqob the son of Alphai and Laḇai whose last name was Taddai;

Shim’on the Kena’anite and Yahuḏah
from Qerioth, who did also deliver Him up.

3 Owykaz sent these twelve out, having commanded them, saying, “Do not go into the way of the gentiles and do not enter a city of the Shomeronites, but rather go to the lost sheep of the house of Yisra’el.

7a As you go, proclaim, saying, ‘The reign of the heavens has drawn near.’

8c Heal the sick, cleanse the lepers, raise the dead, cast out demons. You have received without paying, give without being paid.

9a Do not acquire gold or silver or copper for your moneybelts, or a bag for the journey, or two undergarments, or sandals, or staffs, for the worker is worthy of his food.

11a And into whatever city or village you enter, ask who is worthy in it and stay there until you leave.

12c As you enter into a house, greet it.

14c And whoever does not receive you nor hear your words, when you leave that house or city, shake off the dust from your feet.

15a Truly, I say to you, it shall be more bearable for the land of Seṭom and Amorah in the day of judgment than for that city!

16a See, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and innocent as doves.

17a But beware of men, for they shall deliver you up to sanhedrins and flog you in their congregations.

18a And you shall be brought before governors and sovereigns for My sake, as a witness to them and to the gentiles.

20a But when they deliver you up, do not worry about how or what you should speak. For it shall be given to you in that hour what you shall speak,

21a And brother shall deliver up brother to death and a father his child. And children shall rise up against parents and shall put them to death.

22a And you shall be hated by all for My Name’s sake. But he who shall have endured to the end shall be saved.

23a And when they persecute you in this city, flee to another. For truly, I say to you, you shall by no means have gone through the cities of Yisra’el before the Son of Adam comes.

24a A taught one is not above his teacher, nor a servant above his Master.

25a It is enough for the taught one to become like his teacher and a servant like his Master. If they have called the master of the house Be’elzebul, how much more those of his household!

26a Therefore do not fear them. For whatever is covered shall be revealed and whatever is hidden shall be made known.

27a What I say to you in the dark, speak in the light. And what you hear in the ear, proclaim on the house-tops.

28a And do not fear those who kill the body but are unable to kill the being. But rather fear Him who is able to destroy both being and body in Gehenna.

29a Are not two sparrows sold for a copper coin? And not one of them falls to the ground without your Father.

30a And even the hairs of your head are all numbered.

31a So do not fear, you are worth more than many sparrows.

32a Everyone, therefore, who shall confess Me before men, him I shall also confess before My Father who is in the heavens.

33a But whoever shall deny Me before men, him I shall also deny before My Father who is in the heavens.

34a Do not think that I have come to bring peace on earth. I did not come to bring peace but a sword,

35a for I have come to bring division, a man against his father, a daughter against her mother and a daughter-in-law against her mother-in-law –

36a and a man’s enemies are those of his own household.
And it came to be when ḪωῊῊῊῊ黑恶 ended instructing His twelve taught ones, that Ḫe set out from there to teach and to proclaim in their cities.

2 And when Ḫoḥanan had heard in the prison of the works of Messiah, he sent two of his taught ones

3 and said to Him, “Are You the Coming One or do we look for another?”

4 And ḪowῊῊῊ㎐Ὴ hf answering, said to them, “Go, report to Ḫoḥanan what you hear and see:

5 “Blind receive sight and lame walk, lepers are cleansed and deaf hear, dead are raised up and poor are brought the Besorah.

6 “Blessed is he who does not stumble in Me.”

7 And as these were going, ḪowῊῊῊisNull began to say to the crowds concerning Ḫoḥanan, “What did you go out into the wilderness to see? A reed shaken by the wind?

8 “But what did you go out to see?

A man dressed in soft garments? Look, those wearing soft garments are in the houses of sovereigns.

9 “But what did you go out to see? A prophet? Yea, I say to you and more than a prophet.

10 “For this is Ḫe of whom it was written, ‘See, I send My messenger before Your face, who shall prepare your way before You.’

11 “Truly, I say to you, among those born of women there has not risen one greater than Ḫoḥanan the Immerser, yet the least one in the reign of the heavens is greater than he.

12 “And from the days of Ḫoḥanan the Immerser till now the reign of the heavens is violated and the violent seize it.

13 “For all the prophets and the Torah prophesied til Ḫoḥanan.

14 “And if you wish to accept it, he is Ḫliyahu who was about to come.

15 “He who has ears to hear let him hear!

16 “And to what shall I compare this generation? It is like children sitting in the market-places and calling to their companions,

17 and saying, ‘We played the flute for you and you did not dance; we lamented to you and you did not beat the breast.’

18 “Ḥoḥanan came neither eating nor drinking and they say, ‘He has a demon.’

19 “The Son of Adam came eating and drinking and they say, ‘See, a man, a glutton and a winedrinker, a friend of tax collectors and sinners!’ And wisdom was declared right by her works.”

20 Then Ḫe began to reproach the cities in which most of Ḫis miracles had been done, because they did not repent:

21 “Woe to you, Korazin! Woe to you, Bëyth Ṭsaiḏa! Because if the miracles which were done in you had been done in Tsor and Ṭsidôn, they would have repented long ago in sackcloth and ashes.

22 “But I say to you, it shall be more bearable for Tsor and Ṭsidôn in the day of judgment than for you.
23"And you, Kephur Nahum, who were exalted to the heaven, shall be brought down to the grave! Because if the miracles which were done in you had been done in Sedom, it would have remained until this day.

24"But I say to you that it shall be more bearable for the land of Sedom in the day of judgment than for you.”

25At that time Owyaz responding, said, “I thank You, Father, Master of the heavens and earth, because You have hidden these matters from clever learned ones and have revealed them to babes.

26"Yea, Father, because so it was well pleasing in Your sight.

27"All have been handed over to Me by My Father and no one knows the Son except the Father. Nor does anyone know the Father except the Son and he to whom the Son wishes to reveal Him.

28"Come to Me, all you who labor and are burdened and I shall give you rest.

29"Take My yoke upon you and learn from Me, for I am meek and humble in heart and you shall find rest for your beings.

30"For My yoke is gentle and My burden is light.”

12 At that time Owyaz went through the grain fields on the Sabbath. And His taught ones were hungry and began to pluck heads of grain, to eat.

2When the Pharisees saw it, they said to Him, “Look, Your taught ones are doing what is not right to do on the Sabbath!”

3But He said to them, “Have you not read what Dawid did when he was hungry, he and those who were with him:

4how he went into the House of Elohim and ate the showbread which was not right for him to eat, nor for those who were with him, but only for the priests?

5Or did you not read in the Torah that on the Sabbath the priests in the Set-apart Place profane the Sabbath and are blameless?

6"But I say to you that in this place there is One greater than the Set-apart Place.

7"And if you had known what this means, ‘I desire compassion and not offering,’ you would not have condemned the blameless.

8"For the Son of Adam is Master of the Sabbath.”

9And having left there, He went into their congregation.

And see, there was a man having a withered hand. And they asked Him, saying, “Is it right to heal on the Sabbath?” – so as to accuse Him.

11And He said to them, “What man is there among you who has one sheep and if it falls into a pit on the Sabbath, shall not take hold of it and lift it out?

12"How much more worth is a man than a sheep! So it is right to do good on the Sabbath.”

13Then He said to the man, “Stretch out your hand.” And he stretched it out and it was restored, as healthy as the other.

14But the Pharisees went out and took counsel against Him, so as to destroy Him.

15But Owyaz, knowing it, withdrew from there. And large crowds followed Him and He healed them all,

16and warned them not to make Him known,

17in order that what was spoken by Yeshayahu the prophet, might be filled, saying,

18"See, My Servant whom I have chosen, My Beloved in whom My being did delight. I shall put My Spirit upon Him and He shall declare right-ruling to the nations.

19"He shall not strive nor cry out nor shall anyone hear His voice in the streets.

20"A crushed reed He shall not break and smoking flax He shall not quench, til He brings forth right-ruling forever.
21"And the nations shall trust in His Name."
22 Then they brought to Him one who was demon-possessed, blind and dumb. And He healed him, so that the blind and dumb man both spoke and saw.
23 And all the crowds were amazed and said, “Is this the Son of Dawid?”
24 But when the Pharisees heard it they said, “This one does not cast out demons except by Be’elzebul, the ruler of the demons.”
25 And OYVAY知道了 their thoughts and said to them, “Every reign divided against itself is laid waste and every city or house divided against itself shall not stand.
26"And if Satan casts out Satan, he is divided against himself. How then does his reign stand?
27"And if I, by Be’elzebul, do cast out demons, by whom do your sons cast them out? Because of this they shall be your judges.
28"But if I cast out demons by the Spirit of Elohim, then the reign of Elohim has come upon you.
29"Or how is one able to enter a strong man’s house and plunder his goods, unless he first binds the strong man? And then he shall plunder his house.
30"He who is not with Me is against Me and he who does not gather with Me scatters abroad.
31"Because of this I say to you, all sin and blasphemy shall be forgiven men, but the blasphemy against the Spirit shall not be forgiven men.
32"And whoever speaks a word against the Son of Adam, it shall be forgiven him, but whoever speaks against the Set-apart Spirit, it shall not be forgiven him, either in this age or in the age to come.
33"Either make the tree good and its fruit good, or else make the tree rotten and its fruit rotten, for a tree is known by its fruit.
34"Brood of adders! How are you able to speak what is good – being wicked? For the mouth speaks from the overflow of the heart.
35"The good man brings forth what is good from the good treasures of his heart and the wicked man brings forth what is wicked from the wicked treasure.
36"And I say to you that for every idle word men speak, they shall give an account of it in the day of judgment.
37"For by your words you shall be declared righteous and by your words you shall be declared unrighteous."
38 Then some of the scribes and Pharisees answered, saying, “Teacher, we wish to see a sign from You.”
39 But He answering, said to them, “A wicked and adulterous generation seeks after a sign and no sign shall be given to it except the sign of the prophet Yonah.
40"For as Yonah was three days and three nights in the stomach of the great fish, so shall the Son of Adam be three days and three nights in the heart of the earth.
41"Men of Ninewah shall stand up in the judgment with this generation and condemn it, because they repented at the preaching of Yonah and look, a greater than Yonah is here.
42"The sovereignty of the South shall rise up in the judgment with this generation and shall condemn it, for she came from the ends of the earth to hear the wisdom of Shelomoh and look, a greater than Shelomoh is here.
43"Now when the unclean spirit goes out of a man, he goes through dry places, seeking rest and finds none.
44"Then it says, “I shall return to my house from which I came.’ And when it comes, it finds it empty, swept and decorated.
45"Then it goes and takes with it seven other spirits more wicked than itself and they enter and dwell there.
And the last of that man is worse than the first. So shall it also be with this wicked generation.”
46 And while He was still talking to the crowds, see, His mother and brothers stood outside, seeking to speak with Him.
47 And one said to Him, “See, Your mother and Your brothers are standing
outside, seeking to speak with You.”

48 **But He** answering, said to the one who spoke to Him, “Who is My mother and who are My brothers?”

49 And having stretched out His hand toward His taught ones, He said, “See My mother and My brothers!

50 **For whoever does the desire of My Father who is in the heavens is My brother and sister and mother.”**

13 And on that day **Owyaz** went out of the house and sat by the sea.

2 And large crowds were gathered together to Him, so that He went into a boat and sat down. And all the crowd stood on the beach.

3 And He spoke to them much in parables, saying, “See, the sower went out to sow.

44 And as he sowed, some indeed fell by the wayside and the birds came and devoured them.

54 And others fell on rocky places, where they did not have much soil and immediately they sprang up, because they had no depth of soil.

64 **But** when the sun was up they were scorched and because they had no root they withered.

74 And others fell among thorns and the thorns came up and choked them.

84 And others fell on good soil and yielded a crop, some a hundredfold, some sixty, some thirty.

9 “He who has ears to hear let him hear!”

10 And the taught ones came and said to Him, “Why do You speak to them in parables?”

11 And He answering, said to them, “Because it has been given to you to know the secrets of the reign of the heavens

   but to them it has not been given.

124 For whoever possesses, to him more shall be given and he shall have overflowingly; but whoever does not possess, even what he possesses shall be taken away from him.

134 **Because** of this I speak to them in parables, because seeing they do not see and hearing they do not hear, nor do they understand.

144 And in them the prophecy of Yeshayahu is completely filled, which says, ‘Hearing you shall hear and by no means understand and seeing you shall see and by no means perceive.

15 for the heart of this people has become thickened and their ears are hard of hearing and their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their heart and turn back and I heal them.’

164 And blessed are your eyes because they see and your ears because they hear,

17 for truly I say to you, that many prophets and righteous ones longed to see what you see and did not see it and to hear what you hear and did not hear it.

184 You, then, hear the parable of the sower:

194 **When** anyone hears the Word of the reign and does not understand it, then the wicked one comes and snatches away what was sown in his heart. This is that sown by the wayside.

204 And that sown on rocky places, this is he who hears the word and immediately receives it with joy,

21 yet he has no root in himself, but is short-lived and when pressure or persecution arises because of the word, immediately he stumbles.

224 And that sown among the thorns is he who hears the word and the worry of this age and the deceit of riches choke the word and it becomes fruitless.

234 “That sown on good soil is he who hears the word and understands it, who indeed bears fruit and yields – some a hundredfold, some sixty, some thirty.”

24 Another parable He put before them, saying, “The reign of the heavens has become like a man who sowed good seed in his field,

25 but while men slept, his enemy came and sowed darnel among the wheat and
went away.
264 And when the blade sprouted and bore fruit, then the darnel also appeared.
274 And the servants of the master of the house came and said to him, ‘Master, did you not sow good seed in your field? From where then does it have the darnel?’
284 And he said to them, ‘A man, an enemy did this.’ And the servants said to him, ‘Do you wish then, that we go and gather them up?’
294 But he said, ‘No, lest while you gather up the darnel you also uproot the wheat with them.
304 Let both grow together until the harvest and at the time of harvest I shall say to the reapers, ‘First gather the darnel and bind them in bundles to burn them, but gather the wheat into my granary.’”  

31 Another parable He put before them, saying, “The reign of the heavens is like a mustard seed, which a man took and sowed in his field,
32 which indeed is less than all the seeds, but when it is grown it is greater than the plants and becomes a tree, so that the birds of the heavens come and dwell in its branches.”

33 Another parable He spoke to them, “The reign of the heavens is like heaven, which a woman took and hid in three measures of meal until all was leavened.”
34 OWYAH said all this to the crowds in parables and He did not speak to them without a parable,
35 so that what was spoken by the prophet might be filled, saying, “I shall open My mouth in parables, I shall pour forth what has been hidden from the foundation of the world.”
36 Then, having sent the crowds away, OWYAH went into the house. And His taught ones came to Him, saying, “Explain to us the parable of the darnel of the field.”
37 And He answering, said to them, “He who is sowing the good seed is the Son of Adam,
38 and the field is the world. And the good seed, these are the sons of the reign, but the darnel are the sons of the wicked one,
39 and the enemy who sowed them is the devil. And the harvest is the end of the age and the reapers are the messengers.
40 As the darnel, then, is gathered and burned in the fire, so it shall be at the end of this age.
41 The Son of Adam shall send out His messengers and they shall gather out of His reign all the stumbling-blocks and those doing lawlessness,
42 and shall throw them into the furnace of fire – there shall be wailing and gnashing of teeth.
43 Then the righteous shall shine forth as the sun in the reign of their Father. He who has ears to hear, let him hear!
44 Again, the reign of the heavens is like treasure hidden in a field, which a man having found it, hid and for joy over it he goes and sells all that he has and buys that field.
45 Again, the reign of the heavens is like a man, a merchant, seeking fine pearls,
46 who, when he had found one pearl of great price, went and sold all that he had and bought it.
47 Again, the reign of the heavens is like a dragnet that was thrown into the sea and gathered some of every kind,
48 which, when it was filled, they drew to shore. And they sat down and gathered the good into containers, but threw the rotten away.
49 Thus shall it be at the end of the age: the messengers shall come forth and separate the wicked out of the midst of the righteous,
50 and shall throw them into the furnace of fire – there shall be wailing and gnashing of teeth.”
51 OWYAH said to them, “Have you understood all this?” They said to Him, “Yea, Master.”
52 And He said to them, “Therefore every scholar of Scripture taught in the reign of the heavens is like a householder who brings out of his treasure matters, renewed and old.”
53 And it came to be, when Ḫwyl had ended these parables, that He left there.

54 And when He had come to His own country, He taught them in their congregation, so that they were astonished and said, “Where did this One get this wisdom and miracles?

55 Is this not the son of the carpenter? Is not His mother called Miryam? And His brothers Ya’aqob and Yoséph and Shim’on and Yahudah?

56 His sisters, are they not all with us? Where then did this One get all this?”

57 And they stumbled at Him. But Ḫwyl said to them, “A prophet is not unappreciated except in his own country and in his own house.”

58 And He did not do many miracles there because of their unbelief.

14 At that time Herodes the district ruler heard the report about Ḫwyl, 2 and said to his servants, “This is Yohanan the Immerser. He has risen from the dead, and that is why these mighty powers are at work in him.”

3 For Herodes had arrested Yohanan, bound him and put him in prison because of Herodias, his brother Philip’s wife,

4 for Yohanan had said to him, “It is not right for you to have her.”

5 And wishing to kill him, he feared the crowd, because they held him as a prophet.

6 But as Herodes’ birthday was being held, the daughter of Herodias danced before them and pleased Herodes,

7 so he promised with an oath to give her whatever she asked.

8 And she, being urged on by her mother, said, “Give me here the head of Yohanan the Immerser on a dish.”

9 And the sovereign was sad, but because of the oaths and the guests he commanded it to be given,

10 and sent and beheaded Yohanan in prison.

11 And his head was brought on a dish and given to the girl and she brought it to her mother.

12 And his taught ones came and took away the body and buried it and went and reported to Ḫwyl.

13 Now when Ḫwyl heard it, He withdrew from there by boat to a deserted place, by Himself. And when the crowds heard it, they followed Him on foot from the cities.

14 And when Ḫwyl came out, He saw a large crowd and was moved with compassion for them and healed their sick,

15 And when evening came, His taught ones came to Him, saying, “This is a deserted place and the hour is already late. Dismiss the crowds, so that they might go into the villages and buy food for themselves.”

16 But Ḫwyl said to them, “They do not need to go away, give them to eat yourselves.”

17 And they said to Him, “We have here only five loaves and two fish.”

18 And He said “Bring them here to Me.”

19 And commanding the crowds to sit down on the grass and taking the five loaves and the two fish and looking up to the heaven, He blessed and broke and gave the loaves to the taught ones. And the taught ones gave to the crowds,

20 and all ate and were satisfied. And they picked up the pieces left over—twelve baskets, filled.

21 And those who ate were about five thousand men, besides women and children.

22 And immediately Ḫwyl made His taught ones enter into the boat and go before Him to the other side, while He dismissed the crowds.

23 And having dismissed the crowds, He went up to the mountain by Himself to pray. And when evening had come, He was alone there.

24 But the boat was now in the middle of the sea, agitated by the waves, for the wind was against it.

25 And in the fourth watch of the night Ḫwyl went to them, walking on the sea.
And when the taught ones saw Him walking on the sea, they were troubled, saying, “It is a phantom!” And from fear they cried.

But immediately OWYAZ spoke to them, saying, “Take courage, it is I, do not be afraid.”

And Kêpha answered Him and said, “Master, if it is You, command me to come to You on the water.”

And He said, “Come.” And when Kêpha had come down out of the boat, he walked on the water to go to OWYAZ.

But when he saw that the wind was strong, he was afraid. And beginning to sink, he cried out, saying, “Master, save me!”

And immediately OWYAZ stretched out His hand and took hold of him and said to him, “O you of little belief, why did you doubt?”

And when they came into the boat, the wind ceased.

And those in the boat came and did bow to Him, saying, “Truly You are the Son of Elohim.”

And having passed over, they came to the land of Gennêsar.

And when the men of that place recognised Him, they sent out into all that surrounding country and brought to Him all who were sick.

And begged Him to let them only touch the tzitzit of His garment. And as many as touched it were completely healed.

Then there came to OWYAZ scribes and Pharisees from Yerushalayim, saying,

Why do Your taught ones transgress the tradition of the elders? For they do not wash their hands when they eat bread.”

But He answering, said to them, “Why do you also transgress the command of Elohim because of your tradition?

For Elohim has commanded, saying, ‘Respect your father and your mother,’ and, ‘He who curses father or mother, let him be put to death.’

But you say, ‘Whoever says to his father or mother, “Whatever profit you might have received from me has been dedicated,”

is certainly released from respecting his father or mother.’ So you have nullified the command of Elohim by your tradition.

Hypocrites! Yeshayahu rightly prophesied about you, saying,

This people draw near to Me with their mouth and respect Me with their lips, but their heart is far from Me.

But in vain do they worship Me, teaching as teachings the commands of men.’ ”

And calling the crowd near, He said to them, “Hear and understand:

Not that which goes into the mouth defiles the man but that which comes out of the mouth, this defiles the man.”

Then His taught ones came and said to Him, “Do You know that the Pharisees stumbled when they heard this word?”

But He answering, said, “Every plant which My heavenly Father has not planted shall be uprooted.

“Leave them alone. They are blind leaders of the blind. And if the blind leads the blind, both shall fall into a ditch.”

And Kêpha answering, said to Him, “Explain this parable to us.”

And OWYAZ said, “Are you also still without understanding?

Do you not understand that whatever enters into the mouth goes into the stomach and is cast out in the sewer?

But what comes out of the mouth comes from the heart and these defile the man.

For out of the heart come forth wicked reasonings, murders, adulteries, whorings, thefts, false witnessings, slanders.

These defile the man, but to eat with
unwashed hands does not defile the man.”

21 And **Owyâl** went out from there and withdrew to the parts of Tsur and Tsidon.

22 And see, a woman of Kena’an came from those borders and cried out to Him, saying, “Have compassion on me, O Master, Son of Dawid! My daughter is badly demon-possessed.”

23 **But He did not answer her a word.** And His taught ones came and asked Him, saying, “Send her away, because she cries after us.”

24 And **He answering, said, “I was not sent except to the lost sheep of the house of Yisra’ĕl.”**

25 **But** she came and was bowing to Him, saying, “Master, help me!”

26 And **He answering, said, “It is not good to take the children’s bread and throw it to the little dogs.”**

27 **But** she said, “Yea Master, for even the little dogs eat the crumbs which fall from their masters’ table.”

28 And **Owyâl** answering, said to her, “O woman, your belief is great! Let it be to you as you desire.” And her daughter was healed from that hour.

29 And moving from there, **Owyâl** came toward the Sea of Galil and going up on the mountain, **He** was sitting there.

30 And large crowds came to Him, having with them those who were lame, blind, dumb, crippled and many others. And they laid them down at the feet of **Owyâl** and **He** healed them,

31 so that the crowd marvelled when they saw the dumb speaking, the crippled well, the lame walking and the blind seeing. And they praised the Elohim of Yisra’ĕl.

32 And **Owyâl**, having called His taught ones near, said, “I have compassion on the crowd, because they have now continued with Me three days and do not have whatever to eat. And I do not wish to send them away hungry, lest they faint on the way.”

33 And **His taught ones** said to **Him,** “Where are we to get enough bread in the desert to satisfy such a large crowd?”

34 And **Owyâl** said to them, “How many loaves do you have?” And they said, “Seven and a few little fish.”

35 And **He commanded** the crowd to sit down on the ground,

36 and taking the seven loaves and the fish, giving thanks, **He** broke them and gave to His taught ones and the taught ones to the crowd.

37 And all ate and were satisfied and they picked up what was left over of the broken pieces – seven large baskets, filled.

38 And those who ate were four thousand men, besides women and children.

39 And dismissing the crowd, **He** went into the boat and came to the borders of Maḡdala.

16 And the Pharisees and Sadducees came and trying Him asked that **He** would show them a sign from heavens.

2 And **He** answering, said to them, “When it is evening you say, ‘Fair weather, for the heavens is red,’

3 and in the morning, ‘Stormy weather today, for the heavens is red and overcast.’ You know how to discern the face of the heaven, but you are unable to discern the signs of the times!

4 “A wicked and adulterous generation seeks after a sign and no sign shall be given to it except the sign of the prophet Yonah.” And **He** left them and went away.

5 And His taught ones came to the other side and had forgotten to take bread.

6 And **Owyâl** said to them, “Mind! Beware of the leaven of the Pharisees and the Sadducees.”

7 And they reasoned among themselves saying, “Because we brought no bread!”

8 **But Owyâl**, aware of this, said to them, “O you of little belief, why do you reason among yourselves because you
brought no bread?

9a Do you still not understand, neither remember the five loaves of the five thousand and how many baskets you picked up?

9b Or the seven loaves of the four thousand and how many large baskets you picked up?

11a How is it that you do not understand that I did not speak to you concerning bread, but to beware of the leaven of the Pharisees and Sadducees?”

12 Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and the Sadducees.

13 Now when OWYÅL came into the parts of Caesarea Philippi, He asked His taught ones, saying, “Who do men say the Son of Adam is?”

14 And they said, “Some say Yohanan the Immerser and others Eliyahu and others Yirmeyahu or one of the prophets.”

15 He said to them, “And you, who do you say I am?”

16 And Shim'on Kêpha answering, said, “You are the Messiah, the Son of the living Elohim.”

17 And OWYÅL answering, said to him, “Blessed are you, Shim'on Bar-Yonah, for flesh and blood has not revealed this to you, but My Father in the heavens.

18a “And I also say to you that you are Kêpha and on this rock I shall build My assembly and the gates of the grave shall not overcome it.

19b And I shall give you the keys of the reign of the heavens and whatever you bind on earth shall be having been bound in the heavens and whatever you loosen on earth shall be having been loosened in the heavens.”

20 Then He warned His taught ones that they should say to no one that He is OWYÅL the Messiah.

21 From that time OWYÅL began to show to His taught ones that it was necessary for Him to go to Yerushalayim and to suffer much from the elders and chief priests and scribes and be killed and to be raised again the third day.

22 And Kêpha took Him aside and began to rebuke Him, saying, “Be kind to Yourself, Master, this shall not be to You!”

23 But He turned and said to Kêpha, “Get behind Me, Satan! You are a stumbling block to Me, for your thoughts are not those of Elohim, but those of men.”

24 Then OWYÅL said to His taught ones, “If anyone wishes to come after Me, let him deny himself and take up his stake and follow Me.

25a For whoever wishes to save his life shall lose it and whoever loses his life for My sake shall find it.

26a For what is a man profited if he gains all the world and loses his own life? Or what shall a man give in exchange for his life?

27a For the Son of Adam is going to come in the esteem of His Father with His messengers and then He shall reward each according to his works.

28a Truly, I say to you, there are some standing here who shall not taste death at all until they see the Son of Adam coming in His reign.”

17 And after six days OWYÅL took Kêpha and Ya'aqôb and Yoḥanan his brother and brought them up on a high mountain by themselves,

2 and He was transformed before them and His face shone like the sun and His garments became as white as the light.

3 And see, Mosheh and Eliyahu appeared to them, talking with Him.

4 And Kêpha answering, said to OWYÅL, “Master, it is good for us to be here. If You wish, let us make here three booths: one for You, one for Mosheh and one for Eliyahu.”

5 While he was still speaking,
a bright cloud overshadowed them. And see, a voice came out of the cloud, saying, “This is My Son, the Beloved, in whom I did delight. hear Him!”

6 And when the taught ones heard, they fell on their faces and were much afraid.

7 But OWYAH came near and touched them and said, “Rise and do not be afraid.”

8 And having lifted up their eyes, they saw no one but OWYAH only.

9 And as they were coming down from the mountain, OWYAH commanded them, saying, “Do not mention the vision to anyone until the Son of Aḏām is raised from the dead.”

10 And His taught ones asked Him, saying, “Why then do the scribes say that Eliyahu has to come first?”

11 And OWYAH answering, said to them, “Eliyahu is indeed coming first and shall restore all matters.

12 “But I say to you that Eliyahu has already come and they did not recognise him but did to him whatever they wished. In this way the Son of Aḏām is also about to suffer by them.”

13 Then the taught ones understood that He had spoken to them about Yoḥanan the Immerser.

14 And when they came to the crowd, a man came up to Him, kneeling down to Him and saying,

15 “Master, have compassion on my son, for he is an epileptic and suffers badly, for he often falls into the fire and often into the water.

16 “And I brought him to Your taught ones, but they were unable to heal him.”

17 And OWYAH answering, said, “O generation, unbelieving and perverted, how long shall I be with you? How long shall I put up with you?

Bring him here to Me.”

18 And OWYAH rebuked the demon and he came out of him. And the child was healed from that hour.

19 Then the taught ones came to OWYAH by Himself and said, “Why were we unable to cast him out?”

20 And OWYAH said to them, “Because of your unbelief, for truly, I say to you, if you have belief as a mustard seed, you shall say to this mountain, ‘Move from here to there,’ and it shall move. And no matter shall be impossible for you.

21 “But this kind does not go out except through prayer and fasting.”

22 And while they were staying in Galil, OWYAH said to them, “The Son of Aḏām is about to be delivered up into the hands of men, and they shall kill Him and the third day He shall be raised up.” And they were deeply grieved.

23 And when they came into Kēpha and Nahum, those who received the tax came to Kēpha and said, “Does your Teacher not pay the tax?”

24 He said, “Yea.” And when he came into the house, OWYAH spoke to him first, saying, “What do you think, Shim’on? From whom do the sovereigns of the earth take toll or tax, from their own sons or from the strangers?”

25 Kēpha then said to Him, “From the strangers.” OWYAH said to him, “Then the sons are exempt.

26 “But, lest we cause them to stumble, go to the sea, cast in a hook and take the fish that comes up first. And when you have opened its mouth, you shall find a piece of money. Take that and give it to them for Me and you.”

18 At that time the taught ones came to OWYAH, saying, “Who, then, is greatest in the reign of the heavens?”

2 And OWYAH called a little child to Him, set him in their midst, and said, “Truly, I say to you, unless you turn and become as little children, you shall by no means enter into the reign of the heavens.

3 Whoever then humbles himself as this little child is the greatest in the reign of the heavens.

5 “And whoever receives one little child like this in My Name receives Me.

6 “But whoever causes one of these little ones who believe in Me to stumble,
it is better for him that a millstone be hung around his neck and that he be drowned in the depth of the sea.

7a Woe to the world because of stumbling-blocks! For it is necessary that stumbling-blocks come, but woe to that man by whom the stumbling-block comes!

8a And if your hand or foot causes you to stumble, cut it off and throw it away from you. It is better for you to enter into life lame or crippled, rather than having two hands or two feet, to be thrown into the everlasting fire.

9a And if your eye causes you to stumble, pluck it out and throw it away from you. It is better for you to enter into life with one eye, rather than having two eyes, to be thrown into the fire of Gehenna.

10a See that you do not despise one of these little ones, for I say to you that in the heavens their messengers always see the face of My Father who is in the heavens.

11a For the Son of Adam has come to save what was lost.

12a What do you think? If a man has a hundred sheep and one of them goes astray, would he not leave the ninety-nine on the mountains, going to seek the one that is straying?

13a And if he should find it, truly, I say to you, he rejoices more over that sheep than over the ninety-nine that did not go astray.

14a Thus it is not the desire of your Father who is in the heavens that one of these little ones should be lost.

15a And if your brother sins against you, go and reprove him, between you and him alone. If he hears you, you have gained your brother.

16a But if he does not hear, take with you one or two more, that ‘by the mouth of two or three witnesses every word might be established.’

17a And if he refuses to hear them, say it to the assembly. And if he refuses even to hear the assembly, let him be to you like a gentile and a tax collector.

18a Truly, I say to you, whatever you bind on earth shall be having been bound in heaven and whatever you loosen on earth shall be having been loosened in heavens.

19a Again I say to you that if two of you agree on earth concerning any matter that they ask, it shall be done for them by My Father in the heavens.

20a For where two or three are gathered together in My Name, there I am in their midst.”

21a Then Kēpha came to Him and said, “Master, how often shall my brother sin against me and I forgive him? Up to seven times?”

22 OWYAH said to him, “I do not say to you, up to seven times, but up to seventy times seven.

23a Because of this the reign of the heavens is like a certain man, a sovereign who wished to settle accounts with his servants.

24a And when he had begun to settle, one was brought to him who owed him ten thousand talents,

25a but as he was unable to pay, his master commanded that he be sold, with his wife and children and all that he had and payment to be made.

26a Then the servant fell down before him, saying, ‘Master, have patience with me and I shall pay you all.

27a But he would not and went and threw him into prison till he should pay the debt.

28a And that servant went out and found one of his fellow servants who owed him a hundred pieces of money. And he laid hands on him and took him by the throat, saying, ‘Pay me what you owe!’

29a Then his fellow servant fell down at his feet and begged him saying, ‘Have patience with me and I shall pay you all.’

30a But he would not and went and threw him into prison till he should pay the debt.

31a And when his fellow servants saw what had been done, they were deeply grieved and came and reported to their
master all that had taken place.  
32Then his master called him and said to him, ‘Wicked servant! I forgave you all that debt seeing you begged me.
33Should you not also have had compassion on your fellow servant, as I also had compassion on you?’
34And his master was wroth and delivered him to the torturers until he should pay all that was due to him.
35So also My heavenly Father shall do to you if each of you, from his heart, does not forgive his brother his trespasses.”

And it came to be, when Ḫוֹדָד had ended these words, that Ḥוֹדָד left Galil and came to the borders of Yahuḏah beyond the Yardĕn.
2And large crowds followed Him and Ḥoḏḏo healed them there.
3And the Pharisees came to Him, trying Him and saying to Him, “Is it right for a man to put away his wife for every reason?”
4And Ḥoḏḏo answering, said to them, “Did you not read that Ḥoḏḏo who made them at the beginning made them male and female,
5and said, ‘For this cause a man shall leave his father and mother and cleave to his wife and the two shall become one flesh’?
6“So that they are no longer two, but one flesh. Therefore, what Ḥoḏḏo has joined together, let man not separate.”
7They said to Him, “Why then did Mosheh command to give a certificate of divorce and to put her away?”
8Ḥoḏḏo said to them, “Because of the hardness of your hearts, Mosheh allowed you to put away your wives, but from the beginning it was not so.
9“So I say to you, whoever puts away his wife, except on the ground of whoring and marries another, commits adultery. And whoever marries her who has been put away commits adultery.”
10Ḥoḏḏo taught ones said to Him, “If such is the case of the man with his wife, it is good not to marry.”
11And Ḥoḏḏo said to them, “Not all receive this word, but only those to whom it has been given,
12for there are eunuchs who were so born from their mother’s womb and there are eunuchs who were made eunuchs by men and there are eunuchs who have made themselves eunuchs for the sake of the reign of the heavens. He who is able to receive it, let him receive it.”
13Then young children were brought to Ḥoḏḏo to lay Ḥoḏḏo hands on them and pray and the taught ones rebuked them.
14But Ḫוֹדָד said, “Allow the young children and do not stop them from coming to Me, for of such is the reign of the heavens.”
15And having laid hands on them Ḥoḏḏo went from there.
16And see, one came and said to Him, “Good Teacher, what good shall I do to have everlasting life?”
17And Ḥoḏḏo said to him, “Why do you call Me good? No one is good except One – Ḥoḏḏo. But if you wish to enter into life, guard the commands.”
18Ḥoḏḏo said to Him, “Which?” And Ḫוֹדָד said, “‘You shall not murder, ‘You shall not commit adultery,’ ‘You shall not steal,’ ‘You shall not bear false witness,’
19‘Respect your father and your mother,’ and ‘You shall love your neighbour as yourself.’ ”
20The young man said to Ḥoḏḏo, “All these I have watched over from my youth, what do I still lack?”
21Ḥוֹדָד said to him, “If you wish to be perfect, go, sell what you have and give to the poor and you shall have treasure in heavens. And come, follow Me.”
22And when the young man heard the word, he went away sad, because he had many possessions.
23And Ḫוֹדָד said to His taught ones, “Truly, I say to you that it is hard for a rich man to enter into the reign of
the heavens.

And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the reign of Elohim.”

And when His taught ones heard it, they were very astonished, saying, “Who then is able to be saved?”

When His taught ones heard it, they were very astonished, saying, “Who then is able to be saved?”

Then Kēpha answering, said to Him, “See, we have left all and followed You. What then shall we have?”

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But many who are first shall be last, and the last first.

20 “For the reign of the heavens is like a man, a householder who went out early in the morning to hire workers for his vineyard.

And when he had agreed with the workers for a silver piece a day, he sent them into his vineyard.

And he went out about the third hour and saw others standing idle in the market place,

And about the eleventh hour, having gone out, he found others standing idle and said to them, ‘Why do you stand here idle all day?’

They said to him, ‘Because no one hired us.’ He said to them, ‘You too go into the vineyard and whatever is right you shall receive.’

And when evening came, the master of the vineyard said to his manager, ‘Call the workers and pay them their wages, beginning with the last to the first.’

And when those came who were hired about the eleventh hour, they each received a silver piece.

And when they received it, they grumbled against the householder, saying, ‘These last have worked only one hour and you made them equal to us who have borne the burden and the heat of the day.’

But he answering, said to one of them, ‘Friend, I do you no wrong. Did you not agree with me for a silver piece? Take yours and go. But I wish to give to this last man as also to you.

Is it not right for me to do what I wish with my own? Or is your eye evil because I am good?’

Thus the last shall be first and the first last. For many are called but few chosen.”

And Owyah, going up to Yerushalayim, took the twelve taught ones aside on the way and said to them, “See, we are going up to Yerushalayim and the Son of Adam shall be delivered up to the chief priests and to the scribes. And they shall condemn Him to death,

And the third day He shall be raised.”

Then the mother of the sons of Zabda’i came to Him with her sons, bowing down and making a request of Him.

And He said to her, “What do you wish?” She said to Him, “Command that these two sons of mine might sit, one on Your right hand and the other on the left, in Your reign.”

But Owyah answering, said, “You
do not know what you ask. Are you able to drink the cup that I am about to drink and to be immersed with the immersion that I am immersed with?” They said to Him, “We are able.”

23 And He said to them, “You shall indeed drink My cup and you shall be immersed with the immersion that I am immersed with. But to sit on My right hand and on My left is not Mine to give, but it is for those for whom it has been prepared by My Father.”

24 And when the ten heard it, they were displeased at the two brothers.

25 But why called them near and said, “You know that the rulers of the gentiles are masters over them and those who are great exercise authority over them.

26 But it shall not be so among you, but whoever wishes to become great among you, let him be your servant.

27 And whoever wishes to be first among you, let him be your servant, even as the Son of Aḏaham did not come to be served, but to serve and to give His life as a ransom for many.”

29 And as they were leaving Yeriḥo, a large crowd followed Him.

30 And see, two blind men sitting by the way, having heard that why was passing by, cried out, saying, “Have compassion on us, O Master, Son of Dawiḏ!”

31 And having been moved with compassion, why touched their eyes. And immediately their eyes received sight and they followed Him.

21 And when they came near to Yerushalayim and came to Bēyth Phaḡi, the Mount of Olives, then why sent two taught ones, saying to them, “Go into the village opposite you and straightaway you shall find a donkey tied and a colt with her, loosen them and bring them to Me.

32 And if anyone says whatever to you, you shall say, ‘The Master needs them,’ and immediately he shall send them.”

4 And all this took place that it might be filled what was spoken by the prophet, saying,

5 “Say to the daughter of Tsiyon, ‘See, your Sovereign is coming to you, meek and sitting on a donkey, even a colt, the foal of a donkey.’ ”

6 And the taught ones went and having done as why ordered them,

7 they brought the donkey and the colt and laid their garments on them and He sat on them.

8 And most of the crowd spread their garments on the way, while others cut down branches from the trees and spread them on the way.

9 And the crowds who went before and those who followed cried out, saying, “Hoshia-na to the Son of Dawiḏ! Blessed is He who is coming in the Name of Ayal! Hoshia-na in the highest!”

10 As He entered into Yerushalayim all the city was saying, “Who is this?”

11 The crowds said, “This is why, the prophet from Natsareth of Galil.”

12 And why went into the Set-apart Place of Elohim and drove out all those buying and selling in the Set-apart Place and overturned the tables of the money changers and the seats of those who sold doves.

13 And He said to them, “It has been written, ‘My House shall be called a house of prayer,’ but you have made it a ‘den of robbers.’ ”

14 And blind and lame ones came to Him in the Set-apart Place and He healed them.

15 But when the chief priests and scribes
saw the wonders which He did and the children crying out in the Set-apart Place and saying, “Hoshaia-na to the Son of Dawid!” they were greatly displeased, 16and said to Him, “Do You hear what these say?” And Owyaz said to them, “Yea, have you never read, ‘Out of the mouth of babes and nurslings You have perfected praise?’” 17And having left them He went out of the city to Bêyth Anyah and spent the night there. 18And returning to the city early in the morning, He became hungry. 19And seeing a single fig tree by the way, He came to it and found naught on it but leaves and said to it, “Let no fruit grow on you ever again.” And immediately the fig tree withered. 20And the taught ones, seeing it, marvelled, saying, “How did the fig tree wither so soon?” 21And Owyaz answering, said to them, “Truly, I say to you, if you have belief and do not doubt, you shall not only do what was done to the fig tree, but even if you say to this mountain, ‘Be removed and be thrown into the sea,’ it shall be done. 22And whatever you ask in prayer, believing, you shall receive.” 23And when He had come into the set-apart Place, the chief priests and the elders of the people came to Him as He was teaching and said, “By what authority are You doing these? And who gave You this authority?” 24And Owyaz answering, said to them, “I shall ask you one question too, which if you answer Me, I also shall say to you by what authority I do these: 25The immersion of Yoḥanan, where did it come from? From heaven or from men?” So they reasoned among themselves, saying, “If we say, ‘From heaven,’ He shall say to us, ‘Then why did you not believe him?’ 26But if we say, ‘From men,’ we fear the crowd, for all hold Yoḥanan as a prophet.” 27And they answered Owyaz and said, “We do not know.” And He said to them, “Neither do I say to you by what authority I do these. 28But what do you think? A man had two sons and he came to the first and said, ‘Son, go, work today in my vineyard.’ 29And he answering, said, ‘I do not wish to,’ but afterwards he repented and went. 30And having come to the second, he said similarly. And he answering, said, ‘I go, master,’ but he did not go. 31“Which of the two did the desire of the Father?” They said to Him, “The first.” Owyaz said to them, “Truly, I say to you that tax collectors and whores are entering into the reign of Elohim before you, 32for Yoḥanan came to you in the way of righteousness and you did not believe him, but tax collectors and whores believed him. And when you saw it, you did not repent afterwards, to believe him. 33Hear another parable: There was a certain man, a householder who planted a vineyard and placed a hedge around it and dug a winepress in it and built a watchtower. And he leased it to farmers and went abroad. 34And when the season of the fruits drew near, he sent his servants to the farmers, to receive its fruit. 35And the farmers took his servants and beat one and they killed one and they stoned another. 36Again he sent other servants, more than the first and they did likewise to them. 37And at last he sent his son to them, saying, ‘They shall respect my son.’ 38But when the farmers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him and let us possess his inheritance.’ 39And they took him and threw him out of the vineyard and killed him. 40Therefore, when the master of the vineyard comes, what shall he do to those farmers?’”
They said to Him, “Evil ones! He shall bring them to evil destruction and lease the vineyard to other farmers who shall give to him the fruits in their seasons.”

tàwàhìṣ said to them, “Did you never read in the Scriptures, ‘The stone which the builders rejected has become the chief corner-stone. This was from ðòdòj and it is marvellous in our eyes’?”

Because of this I say to you: the reign of Elohim shall be taken from you and given to a nation bringing forth the fruits of it.

And he who falls on this stone shall be broken, but on whomever it falls, he shall be pulverised.”

And the chief priests and Pharisees, having heard His parables, knew that He was speaking of them.

And seeking to lay hands on Him, they feared the crowds, seeing they held Him to be a prophet.

And owyàhì responded and spoke to them again by parables and said,

The reign of the heavens is like a man, a sovereign, who made a wedding feast for his son,

and sent out his servants to call those who were invited to the wedding feast. But they would not come.

Again he sent out other servants, saying, ‘Say to those who are invited, “See, I have prepared my dinner. My oxen and fattened cattle are slaughtered and all is ready. come to the wedding feast.”’

But they disregarded it and went their way – this one to his field, that one to his trade.

And the rest, having seized his servants, insulted and killed them.

But when the sovereign heard, he was wroth and sent out his soldiers, destroyed those murderers and set their city on fire.

Then he said to his servants, ‘The wedding feast, indeed, is ready, but those who were invited were not worthy.

Therefore go into the street corners and as many as you find, invite to the wedding feast.’

And those servants went out into the street corners and gathered all whom they found, both wicked and good. And the wedding hall was filled with guests.

And when the sovereign came in to view the guests, he saw there a man who had not put on a wedding garment,

and he said to him, ‘Friend, how did you come in here not having a wedding garment?’ And he was speechless.

Then the sovereign said to the servants, ‘Bind him hand and foot, take him away and throw him out into the outer darkness – there shall be weeping and gnashing of teeth.’

For many are called but few are chosen.”

Then the Pharisees went and plotted how to trap Him in His words.

And they sent to Him their taught ones with the Herodians, saying, “Teacher, we know that You are true and teach the way of Elohim in truth and it does not concern You about anyone, for You are not partial to any man.

Then say to us, what do You think? Is it right to pay taxes to Caesar, or not?”

But knowing their wickedness, owyàhì said, “Why do you try Me, you hypocrites?

Show Me the coin of the tax.” And they brought Him a silver piece.

And He said to them, “Whose likeness and inscription is this?”

They said to Him, “Caesar’s.” And He said to them, “Then give to Caesar what is Caesar’s and to Elohim what is Elohim’s.”

And having heard, they marvelled and left Him and went away.

On that day Sadducees, who say there is no resurrection, came to Him and asked Him,

saying, “Teacher, Mosheh said that if
anyone should die, having no children, his brother shall marry his wife and raise offspring for his brother.

25 And there were with us seven brothers and the first died after he had married and having no children, left his wife to his brother.

26 "In the same way the second also and the third, unto the seventh.

27 And last of all the woman died too.

28 At the resurrection, then, whose wife of the seven shall she be – for all had her?"

29 And OWYAŁ answering, said to them, "You go astray, not knowing the Scriptures nor the power of Elohim.

30 For in the resurrection they do not marry, nor are they given in marriage, but are as messengers of Elohim in heavens.

31 And concerning the resurrection of the dead, have you not read what was spoken to you by Elohim, saying,

32 I am the Elohim of Abraham and the Elohim of Yitshaq and the Elohim of Ya’aqob? Elohim is not the Elohim of the dead, but of the living."

33 And when the crowds heard, they were astonished at His teaching.

34 But the Pharisees, having heard that He had silenced the Sadducees, were gathered together,

35 and one of them learned in the Torah did question, trying Him and saying,

36 "Teacher, which is the great command in the Torah?"

37 And OWYAŁ said to him, "'You shall love AYAL your Elohim with all your heart and with all your being and with all your mind.'

38 This is the first and great command.

39 'And the second is like it, 'You shall love your neighbour as yourself.'

40 'On these two commands hang all the Torah and the Prophets.'

41 And when the Pharisees were gathered together, OWYAŁ asked them,

42 saying, "What do you think concerning the Messiah? Whose Son is He?" They said to Him, "The Son of Dawid."

43 He said to them, "Then how does Dawid in the Spirit call Him ‘Master,’ saying,

44 "Ayal said to my Master, ‘Sit at My right hand, until I make Your enemies a footstool of Your feet’?

45 If then Dawid calls Him ‘Master,’ how is He his Son?"

46 And no one was able to answer Him a word and from that day on no one was bold enough to ask Him any more questions.

23 Then OWYAŁ spoke to the crowds and to His taught ones, 2 saying, "The scribes and the Pharisees sit on the seat of Mosheh.

3 Therefore, whatever they say to you to guard, guard and do. But do not do according to their works, for they say and do not do.

4 "For they bind heavy burdens, hard to bear and lay them on men’s shoulders, but with their finger they do not wish to move them.

5 "And they do all their works to be seen by men and they make their t’fillen wide and lengthen the tzitziyot of their garments,

6 and they love the best place at feasts and the best seats in the congregations,

7 and the greetings in the market-places and to be called by men, ‘Rabbi, Rabbi.’

8 "But you, do not be called ‘Rabbi,’ for One is your Teacher, the Messiah and you are all brothers.

9 "And do not call anyone on earth your father, for One is your Father, He who is in the heavens.

10 "Neither be called leaders, for One is your Leader, the Messiah.

11 "But the greatest among you shall be your servant.

12 "And whoever exalts himself shall be humbled and whoever humbles himself shall be exalted.

13 But woe to you, scribes and Pharisees, hypocrites! Because you shut up the reign of the heavens before men,
for you do not go in, nor do you allow those who are entering to go in.

14* Woe to you, scribes and Pharisees, hypocrites! Because you eat up widows’ houses and for a show make long prayers. Because of this you shall receive greater judgment.

15* Woe to you, scribes and Pharisees, hypocrites! Because you go about the land and the sea to win one convert and when he is won, you make him a son of Gehenna twofold more than yourselves.

16* Woe to you, blind guides, who say, ‘Whoever swears by the Dwelling Place, it does not matter, but whoever swears by the gold of the Dwelling Place, is bound by oath.’

17* Fools and blind! For which is greater, the gold or the Dwelling Place that sets the gold apart?

18* And, ‘Whoever swears by the altar, it does not matter, but whoever swears by the gift that is on it, is bound by oath.’

19* Fools and blind! For which is greater, the gift or the altar that sets the gift apart?

20* He, then, who swears by the altar, swears by it and by all that is upon it.

21* And he who swears by the Dwelling Place, swears by it and by Him who is dwelling in it.

22* And he who swears by the heavens, swears by the throne of Elohim and by Him who is sitting upon it.

23* Woe to you, scribes and Pharisees, hypocrites! Because you tithe the mint and the anise and the cumin and have neglected the weightier matters of the Torah: the right-ruling and the compassion and the belief. These need to have been done, without neglecting the others.

24* Blind guides – straining out a gnat and swallowing a camel!

25* Woe to you, scribes and Pharisees, hypocrites! Because you clean the outside of the cup and dish, but inside they are filled with plunder and unrighteousness.

26* Blind Pharisee, first clean the inside of the cup and dish, so that the outside of them becomes clean too.

27* Woe to you, scribes and Pharisees, hypocrites! Because you are like whitewashed tombs which outwardly indeed look well, but inside are filled with dead men’s bones and all uncleanness.

28* So you too outwardly indeed appear righteous to men, but inside you are filled with hypocrisy and lawlessness.

29* Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and decorate the monuments of the righteous,

30* and say, ‘If we had lived in the days of our fathers, we would not have taken part with them in the blood of the prophets.’

31* Thus you bear witness against yourselves that you are sons of those who did murder the prophets –

32* and you fill up the measure of your fathers!

33* Serpents, brood of adders! How would you escape the judgment of Gehenna?

34* Because of this, see, I send you prophets and wise men and scholars of Scripture. Some of them you shall kill and impale and some of them you shall flog in your congregations and persecute from city to city,

35* so that on you should come all the righteous blood shed on the earth, from the blood of righteous Hebel to the blood of Zekaryah, son of Berekyah, whom you murdered between the Dwelling Place and the altar.

36* Truly, I say to you, all this shall come upon this generation.

37* Yerushalayim, Yerushalayim, killing the prophets and stoning those who are sent to her! How often I wished to gather your children together, the way a hen gathers her chickens under her wings, but you would not!

38* See! Your house is left to you laid waste,

39* for I say to you, from now on you shall by no means see Me, until you say,
‘Blessed is He who is coming in the Name of ʼawāl!’”

24 And going out, ʼawāl went away from the Set-apart Place and His taught ones came near to point out to Him the buildings of the Set-apart Place.
2And ʼawāl said to them, “Do you not see all these? Truly, I say to you, not one stone shall be left here upon another, at all, which shall not be thrown down.”
3And as HWHY sat on the Mount of Olives, the taught ones came to Him separately, saying, “Say to us, when shall this be and what is the sign of Your coming and of the end of the age?”
4And ʼawāl answering, said to them, “Take heed that no one leads you astray.
5For many shall come in My Name saying, ‘I am the Messiah,’ and they shall lead many astray.
6And you shall begin to hear of fightings and reports of fightings. see that you are not troubled, for these have to take place, but the end is not yet.
7For nation shall rise against nation and reign against reign. And there shall be scarcities of food and deadly diseases and earthquakes in places.
8And all these are the beginning of birth pains.
9Then they shall deliver you up to affliction and kill you and you shall be hated by all nations for My Name’s sake.
10And then many shall stumble and they shall deliver up one another and shall hate one another.
11And many false prophets shall rise up and lead many astray.
12And because of the increase in lawlessness, the love of many shall become cold.
13But he who shall have endured to the end shall be saved.
14And this besorah of the reign shall be proclaimed in all the world as a witness to all the nations and then the end shall come.
15“So when you see the ‘abomination that lays waste,’ spoken of by Dani’el the prophet, set up in the set-apart place” – he who reads, let him understand – 16then let those who are in Yahuḏah flee to the mountains.
17“Let him who is on the house-top not come down to take whatever out of his house.
18And let him who is in the field not turn back to get his garments.
19And woe to those who are pregnant and to those who are nursing children in those days!
20And pray that your flight does not take place in winter or on the Sabbath.
21“For then there shall be great distress, such as has not been since the beginning of the world until this time, no, nor ever shall be.
22And if those days were not shortened, no flesh would be saved, but for the sake of the chosen ones those days shall be shortened.
23If anyone then says to you, ‘Look, here is the Messiah!’ or ‘There!’ do not believe.
24For false messiahs and false prophets shall arise and they shall show great signs and wonders, so as to lead astray, if possible, even the chosen ones.
25See, I have forewarned you.
26So if they say to you, ‘Look, He is in the desert!’ do not go out; or ‘Look, He is in the inner rooms!’ do not believe.
27For as the lightning comes from the east and shines to the west, so also shall the coming of the Son of Adam be.
28For wherever the dead body is, there the shall be gathered together.
29And immediately after the distress of those days the sun shall be darkened and the moon shall not give its light and the stars shall fall from the heaven and the powers of the heavens shall be shaken.
30Then the sign of the Son of Adam shall appear in the heavens and then all
the tribes of the earth shall mourn and they shall see the Son of Adam coming on the clouds of the heavens with power and much esteem.

31 And He shall send His messengers with a great sound of a trumpet and they shall gather together His chosen ones from the four winds, from one end of the heavens to the other.

32 And learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that the summer is near.

33 So you also, when you see all these, know that He is near, at the doors.

34 Truly, I say to you, this generation shall by no means pass away until all this takes place.

35 The heaven and the earth shall pass away, but My words shall by no means pass away.

36 But concerning that day and the hour no one knows, not even the messengers of the heavens, but My Father only.

37 And as the days of Noah, so also shall the coming of the Son of Adam be.

38 For as they were in the days before the flood, eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,

39 and they did not know until the flood came and took them all away, so also shall the coming of the Son of Adam be.

40 Then two shall be in the field, the one is taken and the one is left.

41 Two shall be grinding at the mill, one is taken and one is left.

42 Watch therefore, for you do not know what hour your Master is coming.

43 And know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into.

44 Because of this, be ready too, for the Son of Adam is coming at an hour when you do not expect Him.

45 Who then is a trustworthy and wise servant, whom his master set over his household, to give them food in season?

46 Blessed is that servant whom his master, having come, shall find so doing.

47 Truly, I say to you that he shall set him over all his possessions.

48 But if that evil servant says in his heart, ‘My master is delaying his coming,’

49 and begins to beat his fellow servants and to eat and drink with the drunkards,

50 the master of that servant shall come on a day when he does not expect it and at an hour he does not know,

51 and shall cut him in two and appoint him his portion with the hypocrites – there shall be weeping and gnashing of teeth.

25 “Then the reign of the heavens shall be compared to ten maidens who took their lamps and went out to meet the bridegroom.

26 And five of them were wise and five foolish.

27 Those who were foolish, having taken their lamps, took no oil with them,

28 but the wise took oil in their containers with their lamps.

29 Now while the bridegroom took time, they all slumbered and slept.

30 And at midnight a cry was heard, ‘See, the bridegroom is coming, go out to meet Him!’

31 Then all those maidens rose up and trimmed their lamps.

32 And the foolish said to the wise, ‘Give us of your oil, because our lamps are going out.’

33 But the wise answered, saying, ‘No, indeed, there would not be enough for us and you. Instead, go to those who sell and buy for yourselves.’

34 And while they went to buy, the bridegroom came and those who were ready went in with him to the wedding feast and the door was shut.

35 And later the other maidens also came, saying, ‘Master, Master, open up for us!’

36 But he answering, said, ‘Truly, I say
to you, I do not know you.’

13Watch therefore, because you do not know the day nor the hour in which the Son of Adam is coming.

14For it is like a man going from home, who called his own servants and delivered his possessions to them.

15And to one he gave five talents and to another two and to another one, to each according to his own ability and went from home.

16And he who had received the five talents went and worked with them and made another five talents.

17In the same way, he with the two also, he gained two more.

18But he who had received the one went away and dug in the ground and hid the silver of his Master.

19And after a long time the master of those servants came and settled accounts with them.

20And he who had received five talents went and worked with them and made another five talents. See, I have gained five more talents besides them.’

21And his master said to him, ‘Well done, good and trustworthy servant. You were trustworthy over a little, I shall set you over much. Enter into the joy of your Master.’

22Then he who had received two talents came and said, ‘Master, you delivered to me two talents. See, I have gained two more talents besides them.’

23His master said to him, ‘Well done, good and trustworthy servant. You were trustworthy over a little, I shall set you over much.

Enter into the joy of your Master.’

24And the one who had received the one talent also came and said, ‘Master, I knew you to be a hard man, reaping where you have not sown and gathering where you have not scattered seed,

25and being afraid, I went and hid your talent in the ground. See, you have what is yours.’

26And his master answering, said to him, ‘You wicked and lazy servant, you knew that I reap where I have not sown and gather where I have not scattered seed.

27Then you should have put my silver with the bankers and at my coming I would have received back my own with interest.

28Therefore take away the talent from him and give it to him who possesses ten talents.

29For to everyone who possesses, more shall be given and he shall have over flowingly; but from him who does not possess, even what he possesses shall be taken away.

30And throw the worthless servant out into the outer darkness – there shall be weeping and gnashing of teeth.’

31And when the Son of Adam comes in His esteem and all the set-apart messengers with Him, then He shall sit on the throne of His esteem.

32And all the nations shall be gathered before Him and He shall separate them one from another, as a shepherd separates his sheep from the goats.

33And He shall set the sheep on His right hand, but the goats on the left.

34Then the Sovereign shall say to those on His right hand, ‘Come, you blessed of My Father, inherit the reign prepared for you from the foundation of the world –

35for I was hungry and you gave Me food, I was thirsty and you gave Me drink, I was a stranger and you took Me in,

36was naked and you clothed Me, I was sick and you visited Me, I was in prison and you came to Me.’

37Then the righteous shall answer Him, saying, ‘Master, when did we see You hungry and we fed You, or thirsty and gave You to drink?

38When did we see You a stranger and took You in, or naked and clothed You?

39And when did we see You sick, or in prison and we came to You?’

40And the Sovereign shall answer and say to them, ‘Truly, I say to you, in so far as you did it to one of the least of these My brothers, you did it to Me.’
26 It came to be, when OWYAH noticed it, He said to them, “Why do you trouble the woman? For she has done a good work toward Me.

10 However, when OWYAH noticed it, He said to them, “Why do you trouble the woman? For she has done a good work toward Me.

11 “For you always have the poor with you, but Me you do not have always.

12 “For in pouring this perfume on My body, she did it for My burial.

13 “Truly, I say to you, wherever this Besorah is proclaimed in all the world, what this woman has done shall be spoken of also, to her remembrance.”

14 Then one of the twelve, called Yahudah from Qerioth, went to the chief priests,

15 and said, “What would you give me to deliver Him to you?” And they counted out to him thirty pieces of silver.

16 And from then on he was seeking an occasion to deliver Him up.

17 And on the first day of Unleavened Bread the taught ones came to OWYAH, saying to Him, “Where do You wish us to prepare for You to eat the Passover?”

18 And He said, “Go into the city to a certain man and say to him, ‘The Teacher says, “My time is near. I am to observe the Passover at your house with My taught ones.’””

19 And the taught ones did as OWYAH had ordered them and prepared the Passover.

20 And when evening came, He sat down with the twelve.

21 And while they were eating, He said, “Truly, I say to you, one of you shall deliver Me up.”

22 And they were deeply grieved and began to say to Him, each of them, “Master, is it I?”

23 And He answering, said, “He who has dipped his hand with Me in the dish, shall deliver Me up.

24 “Indeed, the Son of Adam goes as it has been written concerning Him, but woe to that man by whom the Son of Adam is delivered up! It would have been good for that man if he had not been born.”

25 And Yahudah – he who delivered Him up – answering, said, “Rabbi, is it...
I?” He said to him, “You have said it.”

26And as they were eating, OWYAH took bread and having blessed, broke and gave it to the taught ones and said, “Take, eat, this is My body.”

27And taking the cup, and giving thanks, He gave it to them, saying, “Drink from it, all of you.

28“For this is My blood, that of the renewed covenant, which is shed for many for the forgiveness of sins.

29But I say to you, I shall certainly not drink of this fruit of the vine from now on til that day when I drink it anew with you in the reign of My Father.”

30And having sung a song, they went out to the Mount of Olives.

31Then OWYAH said to them, “All of you shall stumble in Me this night, for it has been written, ‘I shall strike the Shepherd and the sheep of the flock shall be scattered.’

32But after I have been raised, I shall go before you into Galil.”

33And Kêpha answering, said to Him, “Even if all stumble in You, I shall never stumble.”

34OWYAH said to him, “Truly, I say to you that this night, before the cock crows, you shall deny Me three times.”

35Kêpha said to Him, “Even if I have to die with You, I shall not deny You!” All the taught ones said the same too.

36Then OWYAH came with them to a place called Gethsemane and said to the taught ones, “Sit here while I go over there and pray.”

37And He took with Him Kêpha and the two sons of Zabdai and He began to be grieved and deeply distressed.

38Then He said to them, “My being is exceedingly grieved, even to death. Stay here and watch with Me.”

39And going forward a little, He fell on His face and prayed, saying, “O My Father, if it is possible, let this cup pass from Me. Yet not as I desire, but as You desire.”

40And He came to the taught ones and found them asleep and said to Kêpha, “So, were you not able to watch with Me one hour?

41“Watch and pray, lest you enter into trial. The spirit indeed is eager, but the flesh is weak.”

42Again He went away, a second time, and prayed, saying, “O My Father, if it is impossible for this to pass unless I drink it, let Your desire be done.”

43And He came and found them asleep again, for their eyes were heavy.

44And He left them, went away again and prayed the third time, saying the same words.

45Then He came to His taught ones and said to them, “Still sleeping and taking rest? See, the hour has come near and the Son of Adam is delivered up into the hands of sinners.

46“Rise, let us go. See, he who delivers Me up has come near.”

47And while He was still speaking, see, Yahudah, one of the twelve, with a large crowd with swords and clubs, came from the chief priests and elders of the people.

48And he who was delivering Him up gave them a sign, saying, “Whomever I kiss, it is He, seize Him.”

49And going straight up to OWYAH he said, “Greetings, Rabbi!” and kissed Him.

50And OWYAH said to him, “Friend, why have you come?” Then they came and laid hands on OWYAH and seized Him.

51And look, one of those with OWYAH put out his hand and drew his sword and striking the servant of the high priest he cut off his ear.

52Then OWYAH said to him, “Return your sword to its place, for all who take the sword shall die by the sword.

53“Or do you think that I am not able to pray to My Father now and He shall provide Me with more than twelve legions of messengers?

54“How then would the Scriptures be filled that it has to be this way?”

55In that hour OWYAH said to the crowds, “Have you come out, as against a robber, with swords and clubs to arrest
Me? Daily I sat with you teaching in the Set-apart Place and you did not seize Me.

But all this came to be so that the Scriptures of the prophets might be filled.” Then all the taught ones left Him and fled.

And those who had seized OWYAL led Him away to Qayapha the high priest, where the scribes and the elders were gathered together.

But Kêpha followed Him at a distance to the courtyard of the high priest and he went in and sat with the servants to see the end.

And those who had seized OWYAL led Him away to Qayapha the high priest, where the scribes and the elders were gathered together.

But Kêpha followed Him at a distance to the courtyard of the high priest and he went in and sat with the servants to see the end.

And the chief priests and the elders and all the council were seeking false witness against OWYAL to put Him to death,

but found none. Although many false witnesses came forward, they found none. But at last two false witnesses came forward,

and said, “This one said, ‘I am able to destroy the Dwelling Place of Elohim and to build it in three days.’ ”

And the high priest stood up and said to Him, “Have You no answer to make? What do these witness against You?”

But OWYAL remained silent. So the high priest said to Him, “I put You to oath, by the living Elohim that You say to us if You are the Messiah, the Son of Elohim.”

OWYAL said to him, “You have said it. Besides I say to you, from now you shall see the Son of Adam sitting at the right hand of the Power and coming on the clouds of the heavens.”

Then the high priest tore his garments, saying, “He has blasphemed! Why do we need any more witnesses? See, now you have heard His blasphemy!

What do you think?” And they answering, said, “He is liable to death.”

Then they spat in His face and beat Him and others slapped Him,

saying, “Prophecy to us, Messiah! Who is the one who struck You?”

And Kêpha sat outside in the courtyard and a servant girl came to him, saying, “And you were with OWYAL of Galîl.”

But he denied it before them all, saying, “I do not know what you say.”

And as he was going out into the porch, another girl saw him and said to those there, “And this one was with OWYAL of Natsareth.”

But again he denied with an oath, “I do not know the Man!”

And after a while those who stood by came to him and said to Kêpha, “Truly you are one of them too, for even your speech gives you away.”

Then he began to curse and to swear, saying, “I do not know the Man!” And immediately a cock crowed.

And Kêpha remembered the word of OWYAL who had said to him, “Before a cock crows, you shall deny Me three times.” And going out, he wept bitterly.

And morning having come, all the chief priests and elders of the people took counsel against OWYAL, so as to put Him to death.

And having bound Him, they led Him away and delivered Him to Pontius Pilate the governor.

Then Yahudah – he who delivered Him up – having seen that He had been condemned, repented, returned the thirty pieces of silver to the chief priests and to the elders,

saying, “I have sinned in delivering up innocent blood.” And they said, “What is that to us? You see to it!”

And throwing down the pieces of silver in the Dwelling Place he left and went and hanged himself.

And the chief priests took the silver pieces and said, “It is not right to put them into the treasury, seeing they are the price of blood.”

So they took counsel and bought with them the potter’s field, for the burial of strangers.

Therefore that field has been called the Field of Blood, until today.
Then was filled what was spoken by Yirmeyahu the prophet, saying, “And they took the thirty pieces of silver, the price of Him who was pierced, on whom they of the children of Yisra’ĕl set a price, and gave them for the potter’s field, as YWHW had ordered me.”

And OSwhy stood before the governor and the governor asked Him, saying, “Are You the Sovereign of the Yahuḏim?” And OSwhy said to him, “You say it.”

Then Pilate said to him, “Do You not hear how much they witness against You?” He did not answer him, not one word, so that the governor wondered much.

And at the festival the governor used to release to the crowd one prisoner whom they wished.

And they had then a well-known prisoner called Barabba.

So when they were assembled, Pilate said to them, “Whom do you wish I release to you? Barabba, or OSwhy who is called Messiah?”

For he knew that because of envy they had delivered Him up.

And as he was sitting on the judgment seat, his wife sent to him, saying, “Have none at all to do with that righteous Man, for I have suffered much today in a dream because of Him.”

But the chief priests and elders persuaded the crowds that they should ask for Barabba and to destroy OSwhy.

And the governor answering, said to them, “Which of the two do you wish I release to you?” They said, “Barabba!”

Pilate said to them, “What then shall I do with OSwhy who is called Messiah?” They all said to him, “Let Him be impaled!”

And the governor said, “Indeed, what evil has He done?” And they were crying out all the more, saying, “Let Him be impaled!”

And when Pilate saw that he was getting nowhere, but rather an uproar was starting, he took water and washed his hands before the crowd, saying, “I am innocent of the blood of this righteous One. You shall see to it.” And all the people answering, said, “His blood be on us and on our children.”

Then he released Barabba to them, but having OSwhy whipped, he delivered Him over to be impaled.

Then the soldiers of the governor took OSwhy into the court and gathered the entire company of soldiers around Him.

And having stripped Him, they put a scarlet robe on Him.

And plaiting a crown of thorns, they put it on His head and a reed in His right hand. And they kneeled down before Him and mocked Him, saying, “Greetings, Sovereign of the Yahuḏim!”

And spitting on Him they took the reed and struck Him on the head.

And when they had mocked Him, they took the robe off Him, then put His own garments on Him and led Him away to be impaled.

And as they were going out, they found a man of Cyrene, Shim’on by name – they compelled him to bear His stake.

And when they came to a place called Golgotha, that is to say, Place of a Skull, they gave Him wine mixed with bile to drink. And after tasting, He would not drink it.

And having impaled Him, they divided His garments, casting lots, that it might be filled what was spoken by the prophet, “They divided My garments among them and for My clothing they cast lots.”

And sitting down, they guarded Him there.

And they put up over His head the written charge against Him: THIS IS OSwhy, THE SOVEREIGN OF THE YEHUDIM.

Then two robbers were impaled with Him, one on the right and another on
And those passing by were blaspheming Him, shaking their heads, and saying, “You who destroy the Dwelling Place and build it in three days, save Yourself! If You are the Son of Elohim, come down from the stake.”

And likewise the chief priests, with the scribes and elders, mocking, said, “He saved others—He is unable to save Himself. If He is the Sovereign of Yisra’el let Him now come down from the stake and we shall believe Him.”

He trusted in Elohim, let Him rescue Him now if He desires Him, for He said, ‘I am the Son of Elohim.’”

And also the robbers who were impaled with Him reviled Him, saying the same.

And from the sixth hour there was darkness over all the land, until the ninth hour.

And about the ninth hour OWYAZ cried out with a loud voice, saying, “Éli, Éli, lemah shebaqtni?” that is, “My Éli, My Éli, why have You forsaken Me?”

Some of those standing there, having heard, said, “This One calls Éliyahu!”

And immediately one of them ran and took a sponge and filled it with sour wine and put it on a reed and gave it to Him to drink.

But the rest said, “Leave it, let us see if Éliyahu comes to save Him.”

And OWYAZ cried out again with a loud voice and gave up His spirit.

And see, the veil of the Dwelling Place was torn in two from top to bottom and the earth was shaken and the rocks were split,

and the tombs were opened and many bodies of the set-apart ones who had fallen asleep were raised,

and coming out of the tombs after His resurrection, they went into the set-apart city and appeared to many.

And when the captain and those with him, who were guarding OWYAZ, saw the earthquake and all that took place, they feared exceedingly, saying, “Truly this was the Son of Elohim!”

And many women who followed OWYAZ from Galil, attending Him, were there, watching from a distance,
among whom were Miryam from Maḏdala and Miryam the mother of Ya’aqob and Yosèph and the mother of Zadbai’s sons.

And when evening came, there came a rich man from Ramathayim, named Yosèph, who himself had also become a taught one of OWYAZ.

He went to Pilate and asked for the body of OWYAZ. Then Pilate commanded the body to be given.

And having taken the body, Yosèph wrapped it in clean linen, and laid it in his new tomb which he had hewn out of the rock. And he rolled a large stone against the door of the tomb and went away.

And Miryam from Maḏdala was there and the other Miryam, sitting opposite the tomb.

On the next day, which was after the preparation, the chief priests and Pharisées gathered together to Pilate, saying, “Master, we remember, while He was still alive, how that deceiver said, ‘After three days I am raised.’

Command, then, that the tomb be safeguarded until the third day, lest His taught ones come by night and steal Him away and say to the people, ‘He was raised from the dead.’ And the last deception shall be worse than the first.”

So Pilate said to them, “You have a watch, go, safeguard it as you know how.”

And they went and safeguarded the tomb, sealing the stone and setting the watch.

Now after the Sabbath, toward dawn on the first day of the week, Miryam from Maḏdala and the other Miryam came to see the tomb.

And see, there was a great earthquake, for a messenger of Ayaz came down out of heaven and came and rolled back the stone from the door,
and sat on it.
3And his appearance was like lightning and his garments as white as snow.
4And the guards trembled for fear of him and became like dead men.
5And the messenger responding, said to the women, “Do not be afraid, for I know that you seek OWYĀL who was impaled.
6″He is not here, for He was raised, as He said. Come, see the place where the Master lay.
7″And go quickly, say to His taught ones that He was raised from the dead, and see, He is going before you to Galil. There you shall see Him. See, I have told you.”
8And they left the tomb quickly, with fear and great joy and ran to report to His taught ones.
9And as they were going to report to His taught ones, see, OWYĀL met them, saying, “Greetings!” And they came and held Him by the feet and did bow to Him.
10Then OWYĀL said to them, “Do not be afraid. Go, report to My brothers, to go to Galil and they shall see Me there.”
11And while they were going, see, some of the watch having gone into the city, reported to the chief priests all that took place.
12And when they came together with the elders and taken counsel, they gave enough silver to the soldiers,
13saying, “Say that His taught ones came at night and stole Him away while we slept.
14″And if this should be reported to the governor, we shall win him over and keep you out of trouble.”
15And having taken the silver they did as they were instructed. And this account was widely spread among the Yahudim, to this day.
16And the eleven taught ones went away into Galil, to the mountain which OWYĀL had appointed for them.
17And when they saw Him, they bowed to Him, but some doubted.
The beginning of the Besorah of OSYWAL Messiah, the Son of Elohim.

As it has been written in the Prophets, “See, I send My messenger before Your face who shall prepare your way before You,

a voice of one crying in the wilderness, ‘Prepare the way of OSYWAL, make His paths straight.’ ”

Yohanan came immersing in the wilderness and proclaiming an immersion of repentance for the forgiveness of sins.

And all the country of Yahudah and those of Yerushalayim, went out to him and were all immersed by him in the Yarden River, confessing their sins.

And Yohanan was clothed with camel’s hair and a leather girdle around his waist and eating locusts and wild honey.

And he proclaimed, saying, “After me comes One who is mightier than I, whose sandal strap I am not worthy to stoop down and loosen.

I indeed did immerse you in water, but He shall immerse you in the Set-apart Spirit.”

And it came to be in those days that OSYWAL came from Natsareth of Galil and was immersed by Yohanan in the Yarden.

And immediately, coming up from the water, He saw the heavens being torn open and the Spirit coming down on Him like a dove.

And a voice came out of the heavens, “You are My Son, the Beloved, in whom I did delight.”

And immediately the Spirit drove Him into the wilderness.

And He was there in the wilderness forty days, tried by Satan and was with the wild beasts. And the messengers attended Him.

And after Yohanan was delivered up, OSYWAL came to Galil, proclaiming the besorah of the reign of Elohim, and saying, “The time has been filled and the reign of Elohim has come near. Repent and believe in the Besorah.”

And walking by the Sea of Galil, He saw Shim'on and Andri his brother, casting a net into the sea, for they were fishers.

And OSYWAL said to them, “Come, follow Me and I shall make you become fishers of men.”

And immediately they left their nets and followed Him.

And having gone on a little from there, He saw Ya'aqob the son of Zabdai and Yohanan his brother and they were in the boat mending their nets.

And immediately He called them and leaving their father Zabdai in the boat with the hired servants, they went after Him.

And they went into Kephar Nahum and immediately on the Sabbath He went into the congregation and taught.

And they were astonished at His teaching, for He was teaching them as possessing authority and not as the scribes.

And there was a man in their congregation with an unclean spirit and he cried out, saying, “Ha! What have we to do with You, OSYWAL of Natsareth? Did You come to destroy us? I know who You are: the Set-apart One of Elohim!”

And OSYWAL rebuked him, saying, “Be silenced and come out of Him!”

And throwing him into convulsions, the unclean spirit called out with a loud voice and came out of him.

And they were all so amazed, as to reason among themselves, saying, “What is this, a fresh teaching? With authority He commands even the unclean spirits and they obey Him!”
And news about Him immediately spread into all the country around Galil.

And coming out of the congregation, they went straight to the house of Shim'on and Andri, with Ya'aqob and Yohanan.

And the mother-in-law of Shim'on lay sick with inflammation and immediately they spoke to Him about her.

And having come, He took her by the hand and lifted her up and immediately the inflammation left her and she served them.

And when evening came, when the sun had set, they brought to Him all who were sick and those who were demon possessed.

And the entire city had gathered at the door.

And He healed many who were sick with various diseases and cast out many demons and was not allowing the demons to speak, because they knew Him.

And having risen very early in the morning, while still dark, He went out and went away to a lonely place and there He prayed.

And Shim'on and those who were with Him searched for Him,

and when they found Him, they said to Him, “All are seeking You.”

And He said to them, “Let us go into the neighbouring towns, so that I proclaim there also, because for this I have come forth.”

And He was proclaiming in their congregations, in all Galil and casting out demons.

And a leper came to Him, calling upon Him, kneeling down to Him and saying to Him, “If You desire, You are able to make me clean.”

And OWYAZ, moved with compassion, stretched out His hand and touched him and said to him, “I desire it. Be cleansed.”

And immediately the leprosy left him and he was cleansed.

And having strictly warned him, He immediately sent him away,
“We have never seen the like of it!”

13 And He went out again by the sea and all the crowd was coming to Him and He taught them.

14 And passing by, He saw Lévi the son of Alphai sitting at the tax office and said to him, “Follow Me.” And having risen he followed Him.

15 And it came to be, as He sat at the table at his house, that many tax collectors and sinners also sat with OWYĂL and His taught ones, for there were many and they followed Him.

16 And when the scribes and Pharisees saw Him eating with the tax collectors and sinners, they said to His taught ones, “Why does He eat and drink with tax collectors and sinners?”

17 And hearing this, OWYĂL said to them, “Those who are strong have no need of a physician, but those who are sick, I did not come to call the righteous to repentance, but sinners.”

18 And the taught ones of Yoḥanan and of the Pharisees were fasting. And they came and said to Him, “Why do the taught ones of Yoḥanan and of the Pharisees fast, but Your taught ones do not fast?”

19 And OWYĂL said to them, “Are the friends of the bridegroom able to fast while the bridegroom is with them? As long as they have the bridegroom with them they are not able to fast.

20 And the days shall come when the bridegroom shall be taken away from them and then they shall fast in those days.

21 And no one sews a piece of unshrunk cloth on an old garment, otherwise the renewed piece pulls away from the old and the tear is made worse.

22 And no one puts new wine into old wineskins, otherwise the new wine bursts the wineskins and the wine runs out and the wineskins are ruined. But new wine is to be put into fresh wineskins.”

23 And it came to be that He went through the grainfields on the Sabbath. And as they went His taught ones began to pluck heads of grain.

24 And the Pharisees said to Him, “Look, why do they do what is not right on the Sabbath?”

25 And He said to them, “Have you never read what Dawid did when he had need and was hungry, he and those with him?

26 How he went into the House of Elohim, while Ebyathar was high priest and ate the showbread, which is not right to eat, except for the priests and he gave it also to those who were with him?"

27 And He said to them, “The Sabbath was made for man and not man for the Sabbath.

28 So the Son of Aḏām is also Master of the Sabbath.”

3 And He went into the congregation again and a man who had a withered hand was there.

2 And they were watching Him, whether He would heal him on the Sabbath, so as to accuse Him.

3 And He said to the man who had the withered hand, “Get up to the middle.”

4 And He said to them, “Is it right to do good on the Sabbath, or to do evil, to save life or to kill?” But they remained silent.

5 And having looked around on them with displeasure, being grieved at the hardness of their hearts, He said to the man, “Stretch out your hand.” And he stretched it out and his hand was restored as healthy as the other.

6 And the Pharisees went out and immediately plotted with the Herodians against Him, how to destroy Him.

7 But OWYĂL withdrew with His taught ones to the sea. And a great crowd from Galil followed Him and from Yahuḏah.

8 Even from Yerushalayim and from Edom and beyond the Yārdēn and those around Tsor and Tsidon, a large crowd came to Him when they heard how much He was doing.
And He spoke to His taught ones, that a small boat should be kept ready for Him because of the crowd, lest they should press upon Him. For He healed many, so that as many as had afflictions fell upon Him to touch Him. And the unclean spirits, whenever they saw Him, fell down before Him and cried out, saying, “You are the Son of Elohim.”

But He warned them many times that they should not make Him known. And He went up on the mountain and called to Him whom He wished and they came to Him. And He appointed twelve to be with Him and to be sent out to proclaim, and to possess authority to heal sicknesses and to cast out demons. And He appointed the twelve: Shim’on, to whom He added the name Kěpʰa;

and Ya’aqoḇ, the son of Zabda’i and Yoḥa’nān, the brother of Ya’aqoḇ, to whom He added the name Beni-Reḡes, that is, “Sons of Thunder,”

and Andɾi and Philip and Bartholomi and Mattithyahu and T’o’ma and Ya’aqoḇ, son of Alphai and Taddai and Shim’on the Ken’a-anite;

and Yahuḏah from Qerioth, who did also deliver Him up. And they went into a house,

again the crowd came together, so that they were unable even to eat bread. And when His relatives heard about this, they went out to seize Him, for they said, “He is out of His mind.”

And the scribes who came down from Yerušalayim said, “He has Be’elzeḇuł,” and, “He casts out demons by the ruler of the demons.”

And calling them near He said to them in parables, “How is Satan able to cast out Satan?

And if a reign is divided against itself, that reign is unable to stand.

And if a house is divided against itself, that house is unable to stand.

And if Satan has risen up against himself and is divided, he is unable to stand, but has an end.

No one is able to enter a strong man’s house and plunder his goods, unless he first binds the strong man and then he shall plunder his house.

Truly, I say to you, all the sins shall be forgiven the sons of men and whatever blasphemes they speak,

but he who blasphemes against the Set-apart Spirit has no forgiveness forever, but is subject to everlasting judgment,

because they said, “He has an unclean spirit.”

And His brothers and His mother came and standing outside they sent to Him, calling Him.

And a crowd was sitting around Him. And they said to Him, “See, Your mother and Your brothers are outside seeking You.”

But He answered them, saying, “Who is My mother, or My brothers?”

And looking about on those sitting round Him, He said, “See My mother and My brothers!

For whoever does the desire of Elohim is My brother and My sister and mother.”

And He began to teach again by the sea and a large crowd was gathered to Him, so that He entered into a boat, to sit in the sea. And all the crowd was on the land facing the sea.

And He taught them much in parables and said to them in His teaching:

Listen! See, a sower went out to sow.

And it came to be, as he sowed, some fell by the wayside and the birds of the heavens came and devoured it.

And other fell on rocky places, where it had not much soil. And immediately it sprang up because it had no depth of soil.

But when the sun was up it was scorched and because it had no root it withered away.

And other fell among thorns.
And the thorns grew up and choked it and it yielded no crop.

8"And other fell on good soil and yielded a crop that came up, grew and yielded a crop, some thirty fold and some sixty and some a hundred."

9And He said to them, “He who has ears to hear, let him hear!”

10And when He was alone, those about Him, with the twelve, asked Him about the parable.

11And He said to them, “To you it has been given to know the secret of the reign of Elohim, but to those who are outside, all are done in parables,

12so that ‘seeing they see but do not perceive and hearing they hear but do not understand, lest they should turn and their sins be forgiven them.’

13And He said to them, “Do you not understand this parable? How then shall you understand all the parables?

14“The sower sows the word.

15These, then, are the ones by the wayside where the word is sown. And when they hear, Satan comes immediately and takes away the word that was sown in their hearts.

16And likewise these are the ones sown on rocky places, who, when they hear the word, immediately receive it with joy,

17and they have no root in themselves, but are short-lived. Then when pressure or persecution arises because of the word, immediately they stumble.

18“Others are those sown among thorns, these are they who hear the word,

19and the worries of this age and the deceit of riches and the desires for other matters, entering in, choke the word and it becomes fruitless.

20And those sown on good soil, are those who hear the word and accept it and bear fruit, some thirtyfold and some sixty and some a hundred.”

21And He said to them, “Would a lamp be brought to be put under a basket or under a bed?

22“For whatever is hidden shall be revealed and whatever has been kept secret, shall come to light.

23“If anyone has ears to hear, let him hear.”

24And He said to them, “Take heed what you hear. With the same measure you use, it shall be measured to you and more shall be added to you who hear.

25“For whoever possesses, to him more shall be given; but whoever does not possess, even what he possesses shall be taken away from him.”

26And He said, “The reign of Elohim is as when a man scatters seed on the ground,

27then sleeps by night and rises by day, while the seed sprouts and grows, he himself does not know how.

28“For the soil yields crops by itself: first the blade, then the head, after that the completed grain in the head.

29“And when the crop is ready, immediately he puts in the sickle, because the harvest has come.”

30And He said, “To what shall we compare the reign of Elohim? Or with what parable do we present it?

31“Like a mustard seed, which, when it is sown on the ground, is smaller than all the seeds on earth,

32and when it is sown, it grows up and becomes greater than all plants and forms large branches, so that the birds of the heavens are able to nest under its shade.”

33And with many such parables He was speaking to them the word as they were able to hear,

34and He was not speaking to them without parables. And when they were alone, He explained all to His taught ones.

35And on the same day, when evening had come, He said to them, “Let us pass over to the other side.”

36And having left the crowd, they took Him along in the boat, as He was. And other little boats were also with Him.

37And there came a great windstorm, and the waves beat into the boat, so that it was already being filled.
And He was in the stern, asleep on a cushion. And they woke Him up and said to Him, “Teacher, is it no concern to You that we perish?”

And having been awakened He rebuked the wind and said to the sea, “Peace, be still!” And the wind ceased and there was a great calm.

And He said to them, “Why are you so afraid? Have you not yet belief?”

And they feared exceedingly and asked each other, “Who then is this, that even the wind and the sea obey Him!”

And they came to the other side of the sea, to the country of the Gadarenes.

And when He came out of the boat, immediately there met Him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs.

And no one was able to bind him, not even with chains,

because he had often been bound with shackles and chains but the chains had been pulled apart by him and the shackles broken in pieces and no one was able to tame him.

And continually, night and day, he was in the mountains and in the tombs, crying out and cutting himself with stones.

And seeing OWYÅL from a distance, he ran and bowed down to Him,

and having called out with a loud voice, said, “What have I to do with You, OWYÅL, Son of the Most High El? Swear to Elohim not to torture me.”

And He had said to him, “Come out of the man, unclean spirit!”

And He was asking him, “What is your name?” And he answered, saying, “My Name is Legion, because we are many.”

And he begged Him very much that He would not send them out of the country.

Now a great herd of pigs was there, feeding near the mountains.

And all the demons begged Him, saying, “Send us to the pigs, so that we enter into them.”

And He gave them permission. And the unclean spirits came out and entered into the pigs — they were about two thousand — and the herd rushed down the steep place into the sea and drowned in the sea.

And those who fed the pigs fled and reported it in the city and in the country. And they went out to see what had taken place.

So they came to OWYÅL and saw the demon possessed one, him who had the legion, sitting and dressed and in his right mind. And they were afraid.

And those who saw it related to them what was done to the demon possessed one and about the pigs.

And they began to plead with Him to leave their borders.

And as He was entering into the boat, he who had been demon-possessed begged Him that he might be with Him.

And He did not allow him, but said to him, “Go home to your friends, report to them what the Master has done for you and how He had compassion on you.”

And he left and began to proclaim in Dekapolis all that OWYÅL had done for him and all marvelled.

And when OWYÅL had passed over again by boat to the other side, a large crowd assembled to Him and He was by the sea.

And see, one of the rulers of the congregation came, Ya’ir by name. And when he saw Him, he fell at His feet,

and begged Him strongly, saying, “My little daughter lies at the point of death. Come, lay Your hands on her to heal her and she shall live.”

And He went with him. And a large crowd was following Him and they were thronging Him.

And a certain woman had a flow of blood for twelve years,

and had suffered much from many physicians, spent all that she had and was no better, but rather became worse.

Having heard about OWYÅL, she came behind Him in the crowd and
touched His garment,
for she said, “If I only touch His garments, I shall be made well.”

29 And immediately the fountain of her blood was dried up and she felt in her body that she was healed of the affection.

30 And immediately OWYÂL, knowing in Himself that power had gone out of Him, turned around in the crowd and said, “Who touched My garments?”

31 And His taught ones said to Him, “You see the crowd is thronging You and You say, ‘Who touched Me?’”

32 And He was looking around to see her who did this.

33 And the woman, fearing and trembling, knowing what was done to her, came and fell down before Him and spoke to Him all the truth.

34 And He said to her, “Daughter, your belief has healed you. Go in peace and be relieved from your affliction.”

35 As He was speaking, they came from the ruler of the congregation’s house, saying to him, “Your daughter is dead. Why trouble the Teacher any further?”

36 But having heard the word that was spoken, OWYÂL said to the ruler of the congregation, “Do not be afraid – only believe.”

37 And He allowed no one to follow Him except Kêpha and Ya’aqob and Yohanan the brother of Ya’aqob.

38 So they came to the house of the ruler of the congregation and saw a commotion and much weeping and lamenting.

39 And coming in He said to them, “Why make this commotion and weep? The child has not died, but is sleeping.”

40 And they were laughing at Him. And when He had put them all out, He took the father and the mother of the child and those who were with Him and went in where the child was lying.

41 And taking the child by the hand He said to her, “Talitha, qumi,” which is translated, “Little girl, I say to you, arise.”

42 And immediately the girl rose up and was walking, for she was twelve years old. And they were completely astonished.

43 But He ordered them many times that no one should know it and said that she should be given food to eat.

6 And He went away from there and came to His own country and His taught ones followed Him.

2And Sabbath having come, He began to teach in the congregation. And many who heard Him were astonished, saying, “Where did He get all this? And what wisdom is this which is given to Him, that such miracles are done through His hands?

3“Is this not the carpenter, the Son of Miryam and brother of Ya’aqob and Yosèph and Yahudah and Shim’on? And are not His sisters here with us?” And they stumbled in Him.

4And OWYÂL said to them, “A prophet is not unappreciated except in his own country and among his own relatives and in his own house.”

5And He was unable to do any miracle there, except that He laid His hands on a few sick ones and healed them.

6And He marvelled because of their unbelief. And He was going around among the villages, teaching.

7 And He called the twelve near and began to send them out two by two and gave them authority over unclean spirits.

8And He instructed them to take none at all for the journey except a staff – no bag, no bread, no copper in their money belts,

9but to wear sandals and not to wear two undergarments.

10And He said to them, “Wherever you enter into a house, stay there until you leave that place.

11“Any place that does not receive you or listen to you, when you leave there, shake off the dust under your feet as a witness against them. Truly, I say to you, it shall be more bearable
for Sodom and Amorah in the day of judgment than for that city!

12 And they went out and proclaimed that men should repent.

13 And they were casting out many demons and they were anointing with oil many who were sick and they were healing them.

14 And Sovereign Herodes heard, for His Name had become well-known. And he said, “Yoḥanan the Immerser has been raised from the dead, and because of this these powers are at work in him.”

15 Others said, “He is Ėliyahu.” And others said, “He is a prophet – like one of the prophets.”

16 But when Herodes heard, he said, “This one is Yoḥanan whom I beheaded, he has been raised from the dead!”

17 For Herodes himself had sent and seized Yoḥanan and bound him in prison because of Herodias, his brother Philip’s wife, because he had married her,

18 for Yoḥanan had said to Herodes, “It is not right for you to have your brother’s wife.”

19 So Herodias held a grudge against him and wished to kill him, but was unable,

20 for Herodes feared Yoḥanan, knowing that he was a righteous and set-apart man and he protected him. And when he heard him, he was much perplexed, yet heard him gladly.

21 And a suitable day came when Herodes on his birthday gave a feast for his great men and the high officers and the chief men of Galil.

22 And when the daughter of Herodias herself came in and danced and pleased Herodes and those who sat with him, the sovereign said to the girl, “Ask me whatever you wish, and I shall give it to you.”

23 And he swore to her, “Whatever you ask me, I shall give you, up to half of my reign.”

24 And she went out and said to her mother, “What shall I ask?” And she said, “The head of Yoḥanan the Immerser!”

25 And coming in immediately with haste to the sovereign she asked, saying, “I wish that you give me at once the head of Yoḥanan the Immerser on a dish.”

26 And the sovereign, becoming deeply grieved, because of the oaths and because of those who sat with him, did not wish to refuse her.

27 And the sovereign straightaway sent an executioner and commanded his head to be brought. And he went and beheaded him in prison,

28 and brought his head on a dish and gave it to the girl. And the girl gave it to her mother.

29 And when his taught ones heard of it, they came and took away his dead body and laid it in a tomb.

30 And the emissaries gathered to Oswyz and reported to Him all, both what they had done and what they had taught.

31 And He said to them, “Come aside by yourselves to a lonely place and rest a little” – for there were many coming and going and they did not even have time to eat.

32 And they went away to a lonely place in the boat by themselves.

33 But they saw a large crowd and was moved with compassion for them because they were like sheep not having a shepherd. And He began to teach them many matters.

34 And as the hour grew late, His taught ones came to Him and said, “This is a lonely place and now the hour is late.

35 “Send them away, so that they go into the surrounding country and villages and buy themselves bread, since they have no food to eat.”

36 “But He answering, said to them, “You give them to eat.” And they said to Him, “Should we go and buy two hundred silver pieces worth of
And when they came out of the boat, He was immediately recognised, and all that neighbourhood ran about and began to carry about on beds those who were sick to wherever they heard He was.

And wherever He went, into villages, or cities, or the country, they were laying the sick in the market-places and begged Him to let them touch if only the tzitzit of His garment. And as many as touched Him were healed.

And the Pharisees and some of the scribes assembled to Him, having come from Yerushalayim.  
And seeing some of His taught ones eat bread with defiled, that is, with unwashed hands, they found fault.

For the Pharisees and all the Yahudim, do not eat unless they wash their hands thoroughly, holding fast the tradition of the elders, and coming from the market-place, they do not eat unless they wash. And there are many other traditions which they have received and hold fast – the washing of cups and utensils and copper vessels and couches.

Then the Pharisees and scribes asked Him, “Why do Your taught ones not walk according to the tradition of the elders, but eat bread with unwashed hands?”

And He answering, said to them, “Well did Yeshayahu prophesy concerning you hypocrites, as it has been written,‘This people respect Me with their lips but their heart is far from Me.

And in naught do they worship Me, teaching as teachings the commands of men.’

Forsaking the command of Elohim, you hold fast the tradition of men.’

And He said to them, “Well do you set aside the command of Elohim, in order to guard your tradition.

For Mosheh said, ‘Respect your father and your mother,’ and,
'He who curses father or mother, let him be put to death.'

14But you say, 'If a man says to his father or mother, “Whatever profit you might have received from me, is Qorban (that is, a gift),”'

15you no longer let him do any matter at all for his father or his mother,  

16nullifying the Word of Elohim through your tradition which you have handed down. And many such traditions you do.”

14And calling the crowd to Him, He said to them, “Hear Me, everyone and understand:

15There is no matter that enters a man from outside which is able to defile him, but it is what comes out of him that defiles the man.  

16If anyone has ears to hear let him hear!”

17And when He went from the crowd into a house, His taught ones asked Him concerning the parable.

18And He said to them, “Are you also without understanding? Do you not perceive that whatever enters a man from outside is unable to defile him,  

19because it does not enter his heart but his stomach and is eliminated, thus purging all the foods?”

20And He said, “What comes out of a man, that defiles a man.

21For from within, out of the heart of men, proceed evil reasonings, adulteries, whorings, murders, 

22thefts, greedy desires, wickednesses, deceit, indecency, an evil eye, blasphemy, pride, foolishness.  

23All these wicked matters come from within and defile a man.”

24And rising up from there He went to the borders of Tsor and Tsidon. And entering into a house He wished no one to know it, but it was impossible to be hidden.

25For a woman whose young daughter had an unclean spirit heard about Him and she came and fell at His feet.

26Now the woman was a Greek, a SyroPhoenician by birth and she kept asking Him to cast the demon out of her daughter.

27And OWYÅN said to her, “Let the children be satisfied first, for it is not good to take the children’s bread and throw it to the little dogs.”

28But she answering, said to Him, “Yea, Master, for even the little dogs under the table eat from the children’s crumbs.”

29And He said to her, “Because of this word go, the demon has gone out of your daughter.”

30And having come into her house, she found the demon gone out and her daughter lying on the bed.

31And again, going out from the borders of Tsor and Tsidon, He came to the Sea of Galil, through the midst of the borders of Dekapolis.

32And they brought to Him one who was deaf and spoke with difficulty and they begged Him to lay His hand upon him.

33And taking him away from the crowd, He put His fingers in his ears and having spit, He touched his tongue.  

34And looking up to the heaven, He sighed and said to him, “Ephphatha,” that is, “Be opened.”

35And immediately his ears were opened and the binding of his tongue was loosed and he was speaking plainly.  

36And He ordered them, that they should say it to no one, but the more He ordered them, the more they published it.

37And they were immeasurably astonished, saying, “He has done all well. He makes even the deaf to hear and the dumb to speak.”

8In those days, the crowd being very great and not having any to eat, OWYÅN called His taught ones near and said to them,  

2“I have compassion on the crowd, for they have now been with Me three days and do not have food to eat.  

3And if I dismiss them unfed to their home, they shall faint on the way,
1And His taught ones answered Him, “How shall anyone be able to feed these people with bread here in the desert?”
2And He asked them, “How many loaves do you have?” And they said, “Seven.”
3And He commanded the crowd to sit down on the ground. And taking the seven loaves, giving thanks, He broke them and gave them to His taught ones to set before them. And they set them before the crowd.
4And they had a few small fish. And having blessed, He said to set them also before them.
5And they ate and were satisfied and they picked up seven large baskets of broken pieces.
6And those eating were about four thousand and He dismissed them.
7And they said to Him, “Twelve.”
8And immediately entering into the boat with His taught ones, He came to the parts of Dalmanutha.
9And the Pharisees came out and began to dispute with Him, seeking from Him a sign from heaven, trying Him.
10And sighing deeply in His spirit He said, “Why does this generation seek a sign? Truly, I say to you, no sign shall be given to this generation.”
11And leaving them, again entering into the boat, He went away to the other side.
12And they had forgotten to take bread and they did not have more than one loaf with them in the boat.
13And He was warning them, saying, “Mind! Beware of the leaven of the Pharisees and of the leaven of Herodes.”
14And they were reasoning with one another, saying, “Because we have no bread.”
15And being aware of it, said to them, “Why do you reason because you have no bread? Do you not yet perceive nor understand? Is your heart still hardened?
16Having eyes, do you not see? And having ears, do you not hear? And do you not remember?
17When I broke the five loaves for the five thousand, how many baskets filled with broken pieces did you pick up?” They said to Him, “Twelve.”
18And when I broke the seven for the four thousand, how many large baskets filled with broken pieces did you pick up?” And they said, “Seven.”
19And He said to them, “How do you not understand?”
20And He came to Bêyth Tsaida and they brought a blind man to Him and begged Him to touch him.
21And taking the blind man by the hand He led him out of the village. And having spit on his eyes, laying hands on him, He asked him, “Do you see at all?”
22And he looked up and said, “I see men like trees, walking.”
23Then He placed His hands on his eyes again and made him look up. And he was restored and saw all clearly.
24And He sent him away to his home, saying, “Do not go into the village.”
25And they were reasoning with one another, saying, “Who do you say I am?” And Kêpha answering, said to Him, “You are the Messiah.”
26And He warned them that they should speak to no one about Him.
27And He began to teach them that the Son of Adam has to suffer much and be rejected by the elders and chief priests and scribes and be killed and after three days to rise again.
28And He was speaking about this openly. Then Kêpha, taking Him aside, began to rebuke Him.
29And turning around and seeing His taught ones, He rebuked Kêpha, saying, “Get behind Me, Satan! For your thoughts are not those of Elohim, but those of men.”
9 And He said to them, “Truly, I say to you that there are some standing here who shall not taste of death at all until they see the reign of Elohim having come in power.”

2And after six days OWYAZ took Kêpha and Ya’aqob and Yohanan and led them up on a high mountain alone by themselves. And He was transformed before them.

3And His garments became glittering, exceedingly white, like snow, such as no launderer on earth is able to whiten.

4And there appeared to them Eliyahu with Mosheh and they were talking with OWYAZ.

5And Kêpha responding, said to OWYAZ, “Rabbi, it is good for us to be here. And let us make three booths, one for You and one for Mosheh and one for Eliyahu.”

6because he did not know what to say, for they were exceedingly afraid.

7And there came a cloud overshadowing them and a voice came out of the cloud, saying, “This is My Son, the Beloved. Hear Him!”

8And suddenly, looking around, they no longer saw anyone with them, but only OWYAZ.

9And as they were coming down from the mountain, He ordered them not to relate to anyone what they saw, til the Son of Adam had risen from the dead.

10And they kept this matter to themselves, debating what the rising from the dead meant.

11And they asked Him, saying, “Why do the scribes say that Eliyahu has to come first?”

12And He said to them, “Eliyahu indeed, having come first, restores all matters. And how has it been written concerning the Son of Adam, that He is to suffer much and be despised?

13“But I say to you that even Eliyahu has come and they did to him whatever they wished, as it has been written of him.”

14And coming to the taught ones, He saw a large crowd around them and scribes disputing with them.

15And immediately, when all the crowd saw Him, they were greatly astonished and running near, greeted Him.

16And He asked the scribes, “What are you disputing with them?”

17And one of the crowd answering, said, “Teacher, I brought You my son, who has a dumb spirit.

18“And wherever he seizes him, he throws him down and he foams at the mouth and gnashes his teeth and he wastes away. And I spoke to Your taught ones, that they should cast him out, but they were not able.”

19And He answered him and said, “O unbelieving generation, how long shall I be with you? How long shall I put up with you? Bring him to Me.”

20So they brought him to Him. And when he saw Him, immediately the spirit threw him into convulsions. And falling on the ground, he rolled about, foaming at the mouth.

21And He asked his father, “How long has he been like this?” And he said, “From childhood,

22and often he has thrown him both into the fire and into the water to destroy him. But if it is at all possible for You,
have compassion on us and help us.”

23 And ḥum said to him, “If you are able to believe, all is possible to him who believes.”

24 And immediately the father of the child cried out and said with tears, “I believe Master, help my unbelief!”

25 And when ḥum saw that a crowd came running together, He rebuked the unclean spirit, saying to him, “You deaf and dumb spirit, I order you, come out of him and never again enter into Him!”

26 And crying out and convulsing him much, it came out of him. And he became as one dead, so that many said that he was dead.

27 But ḥum, taking him by the hand, lifted him up and he arose.

28 And when He came into a house, His taught ones asked Him separately, “Why were we unable to cast him out?”

29 And He said to them, “It is impossible for this kind to come out except through prayer and fasting.”

30 And going from there they passed through Galil. And He did not wish anyone to know,

31 for He was teaching His taught ones and said to them, “The Son of Adam is being delivered into the hands of men and they shall kill Him. And having been killed, He shall rise the third day.”

32 But they did not understand the word and they were afraid to ask Him.

33 And they came to Kephar Naḥum and having come in the house He asked them, “What was it you disputed among yourselves on the way?”

34 And they were silent, for on the way they had disputed with one another who was the greatest.

35 And sitting down, He called the twelve and said to them, “If anyone wishes to be first, he shall be last of all and servant of all.”

36 And He took a little child and set him in their midst and taking him in His arms, He said to them,

37“Whoever receives one of such little children in My Name receives Me. And whoever receives Me, receives not Me, but the One who sent Me.”

38 And Yoḥanan said to Him, “Teacher, we saw someone, who does not follow us, casting out demons in Your Name and we forbade him because he does not follow us.”

39 And ḥum said, “Do not forbid him, for no one who works a miracle in My Name is able to readily speak evil of Me.

40“For he who is not against us is for us.

41“For whoever gives you a cup of water to drink in My Name, because you are of Messiah, truly, I say to you, he shall by no means lose his reward.

42“And whoever causes one of these little ones who believe in Me to stumble, it is better for him if a millstone were hung around his neck and he were thrown into the sea.

43“And if your hand makes you stumble, cut it off. It is better for you to enter into life crippled, than having two hands, to go into Gehenna, into the unquenchable fire,

44“where ‘their worm does not die and the fire is not quenched.’

45“And if your foot makes you stumble, cut it off. It is better for you to enter into life crippled, than having two feet, to be thrown into Gehenna, into the unquenchable fire,

46“where ‘their worm does not die and the fire is not quenched.’

47“And if your eye makes you stumble, pluck it out. It is better for you to enter into the reign of Elohim with one eye, than having two eyes, to be thrown into the fire of Gehenna,

48“where ‘their worm does not die and the fire is not quenched.’

49“For everyone shall be seasoned with fire and every offering shall be seasoned with salt.

50“Salt is good, but if the salt becomes tasteless, how shall you season it? Have salt in yourselves and be at peace among one another.”
10 And rising up from there He came into the borders of Yahuḏah by the other side of the Yardēn. And crowds gathered to Him again and as He usually did, He was teaching them again.

2And Pharisees came and asked Him, “Is it right for a man to put away his wife?” – trying Him.

3And He answering, said to them, “What did Mosheh command you?”

4And they said, “Mosheh allowed a man to write a certificate of divorce and to put her away.”

5And OWYAZ said to them, “Because of the hardness of your heart he wrote you this command.

6‘However, from the beginning of the creation, Elohim ‘made them male and female.’

7For this cause a man shall leave his father and mother and cleave to his wife, and the two shall become one flesh,’ so that they are no longer two, but one flesh.

8‘Therefore what Elohim has joined together, let man not separate.’

9And in the house His taught ones asked Him about this again.

10And He said to them, “Whoever puts away his wife and marries another commits adultery against her.

11And if a woman puts away her husband and marries another, she commits adultery.”

12And they were bringing little children for Him to touch them, but the taught ones were rebuking those who were bringing them.

13And when OWYAZ saw it, He was much displeased and said to them, “Let the little children come to Me and do not forbid them, for of such is the reign of Elohim.

14Truly, I say to you, whoever does not receive the reign of Elohim as a little child, shall certainly not enter into it.”

15And taking them up in His arms, laying His hands on them, He blessed them.

16And as He was setting out on the way, one came running and knelt before Him and asked Him, “Good Teacher, what shall I do to inherit everlasting life?”

17And OWYAZ said to him, “Why do you call Me good? No one is good except One – Elohim.

18You know the commands, ‘Do not commit adultery,’ ‘Do not murder,’ ‘Do not steal,’ ‘Do not bear false witness,’ ‘Do not rob,’ ‘Respect your father and your mother.’”

19And He answering, said to Him, “Teacher, all these I have watched over from my youth.”

20And OWYAZ, looking at him, loved him and said to him, “One matter you lack: Go, sell all you possess and give to the poor and you shall have treasure in heavens. And come, follow Me, taking up the stake.”

21But he, being sad at this word, went away grieved, for he had many possessions.

22And OWYAZ, looking around, said to His taught ones, “How hard it is for those who have riches to enter into the reign of Elohim!”

23And the taught ones were astonished at His words. And OWYAZ responding, said to them again, “Children, how hard it is for those who trust in riches to enter into the reign of Elohim!

24It is easier for a camel to enter through the eye of a needle than for a rich man to enter into the reign of Elohim.”

25And they were immeasurably astonished, saying among themselves, “Who then is able to be saved?”

26And looking at them, OWYAZ said, “With men it is impossible, but not with Elohim, for with Elohim all is possible.”

27And Kēpha began to say to Him, “See, we have left all and we have followed You.”

28OWYAZ said, “Truly, I say to you, there is no one who has left house or
brothers or sisters or father or mother or wife or children or lands, for the sake of Me and the Besorah.

30 who shall not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions and in the age to come, everlasting life.

31 “But many who are first shall be last, and the last first.”

32 And they were on the way, going up to Yerushalayim and OWYAZ was going before them. And they were astonished and those who followed were afraid. And again He took the twelve aside and began to say to them what was about to befall Him:

33 “See, we are going up to Yerushalayim and the Son of Adam shall be delivered to the chief priests and to the scribes and they shall condemn Him to death and shall deliver Him to the gentiles,

34 and they shall mock Him and flog Him and spit on Him and kill Him. And the third day He shall rise again.”

35 And Ya’aqoḇ and Yoḥānān, the sons of Zabdai, came up to Him, saying, “Teacher, we wish that You would do for us whatever we ask.”

36 And He said to them, “What do you wish Me to do for you?”

37 And they said to Him, “Grant us to be seated in Your esteem, one on Your right hand and the other on Your left.”

38 But OWYAZ said to them, “You do not know what you ask. Are you able to drink the cup that I drink and be immersed with the immersion that I am immersed with?”

39 And they said to Him, “We are able.” And OWYAZ said to them, “You shall indeed drink the cup that I drink and with the immersion I am immersed with you shall be immersed,

40 but to sit on My right hand and on My left is not Mine to give, but it is for those for whom it has been prepared.”

41 And when the ten heard it, they began to be sorely displeased with Ya’aqoḇ and Yoḥānān.

42 And OWYAZ, calling them near, said to them, “You know that those who think to rule the gentiles are masters over them and their great ones exercise authority over them.

43 “But it is not so among you, but whoever wishes to become great among you shall be your servant.

44 “And whoever wishes to be first among you, shall be servant of all.

45 “For even the Son of Adam did not come to be served, but to serve and to give His life a ransom for many.”

46 And they came to Yeriho. And as He was leaving Yeriho with His taught ones and a large crowd, blind Bartimai, the son of Timai, was sitting by the way begging.

47 And when he heard that it was OWYAZ of Natsareth, he began to cry out and to say, “OWYAZ, Son of Dawid, have compassion on me!”

48 And many were reprimanding him to be silent, but he cried out all the more, “Son of Dawid, have compassion on me!”

49 And OWYAZ stopped and said, “Call him.” And they called the blind man, saying to him, “Take courage, arise, He is calling you.”

50 And he, throwing aside his garment, rose and came to OWYAZ.

51 And OWYAZ responding, said to him, “What do you desire I do for you?” And the blind man said to Him, “Rabboni, that I receive my sight.”

52 And OWYAZ said to him, “Go, your belief has healed you.” And immediately he saw again and followed OWYAZ on the way.

11 And when they came near Yerushalayim, to Bēyṯ Phaği and Bēyṯ Anyah, at the Mount of Olives, He sent out two of His taught ones,

2 and said to them, “Go into the village opposite you and immediately entering into it, you shall find a colt tied, on which no one has sat. Loosen it and
bring it.

3And if anyone says to you, ‘Why are you doing this?’ say, ‘The Master needs it and shall send it back straightaway.’”

4So they went away and found the colt tied by the door outside on the street and they loosened it.

5And some of those standing there said to them, “What are you doing, loosening the colt?”

6And they said to them, as OWYAZ had said. So they let them go.

7And they brought the colt to OWYAZ and threw their garments on it and He sat on it.

8And many spread their garments on the way and others were cutting down branches from the trees and were spreading them on the way.

9And those going before and those following cried out, saying, “Hoshia-na! ‘Blessed is He who is coming in the Name of OWYAZ!’

10Blessed is the coming reign of our father Dawid – in the Name of OWYAZ! Hoshia-na in the highest!”

11And OWYAZ went into Yerushalayim and into the Set-apart Place. And having looked around on all, He went out to Bëyth Anyah with the twelve, as the hour was already late.

12And on the next day, when they had come out from Bëyth Anyah, He was hungry.

13And seeing at a distance a fig tree having leaves, He went to see whether He would find any fruit on it. And when He came to it, He found none but leaves, for it was not the season for figs.

14And OWYAZ, responding, said to it, “Let no one eat fruit from you ever again.” And His taught ones heard it.

15And they came to Yerushalayim.

16And He did not allow anyone to carry a vessel through the Set-apart Place.

17And He was teaching, saying to them, “Has it not been written, ‘My House shall be called a house of prayer for all nations?’ But you have made it a ‘den of robbers.’”

18And the scribes and the chief priests heard it and they were seeking how to destroy Him, for they feared Him, because all the crowd was astonished at His teaching.

19And when evening came, He went out of the city.

20And in the morning, passing by, they saw the fig tree dried up from the roots.

21Then Këpha, remembering, said to Him, “Rabbi, look! The fig tree which You cursed has withered.”

22And OWYAZ answering, said to them, “Have belief in Elohim.

23“For truly, I say to you, whoever says to this mountain, ‘Be removed and be thrown into the sea,’ and does not doubt in his heart, but believes that what he says, shall be done, he shall have whatever he says.

24“Because of this I say to you, whatever you ask when you pray, believe that you receive them and you shall have them.

25“And whenever you stand praying, if you hold whatever against anyone, forgive, so that your Father in the heavens shall also forgive you your trespasses.

26“But if you do not forgive, neither shall your Father in the heavens forgive your trespasses.”

27And they came again to Yerushalayim and as He was walking in the Set-apart Place, the chief priests and the scribes and the elders came to Him,

28and they said to Him, “By what authority are You doing these? And who gave You this authority to do these?”

29And OWYAZ answering, said to them, “I shall ask you one question and answer Me and I shall say to you by what authority I do these:

30“The immersion of Yohanan – was it from heaven or from men? Answer Me.”
And they reasoned among themselves saying, “If we say, ‘From heaven,’ He shall say, ‘Then why did you not believe him?’

But if we say, ‘From men’ – they feared the people, for all held that Yohanan was a prophet indeed.

Answering they said to Him, “We do not know.” And He answering, said to them, “Neither do I say to you by what authority I do these.”

And He began to speak to them in parables, “A man planted a vineyard and put a hedge around it and dug a vat for the winepress and built a watchtower and let it out to farmers and went away.

And at harvest time he sent a servant to the farmers, to receive some of the fruit of the vineyard from the farmers.

And they seized him and beat him and sent him away empty-handed.

And again he sent them another servant and throwing stones at him, they wounded him in the head and sent him away, having insulted him.

And again he sent another and they killed him; and many others, beating some and killing some.

He had one more son, his beloved. He sent him last of all, saying, ‘They shall respect my son.’

But those farmers said among themselves, ‘This is the heir. Come, let us kill him and the inheritance shall be ours.’

So they took him and killed him and threw him out of the vineyard.

What then shall the owner of the vineyard do? He shall come and destroy the farmers and give the vineyard to others.

Have you not read this Scripture, ‘The stone which the builders rejected has become the chief corner-stone.

This was from Avayah and it is marvellous in our eyes’?”

And they were seeking to seize Him, but feared the crowd, for they knew He had spoken the parable against them. And leaving Him, they went away.

And they sent to Him some of the Pharisees and the Herodians, to catch Him in a word.

And when they came, they said to Him, “Teacher, we know that You are true and it does not concern You about anyone, for You are not partial to any, but teach the way of Elohim in truth. Is it right to pay taxes to Caesar, or not?

Should we pay, or should we not pay?” And He, knowing their hypocrisy, said to them, “Why do you try Me? Bring Me a silver piece  to look at.”

And they brought it and He said to them, “Whose likeness and inscription is this?” And they said to Him, “Caesar’s.”

So said to them, “Give to Caesar what is Caesar’s and to Elohim what is Elohim’s.” And they marvelled at Him.

And Sadducees, who say there is no resurrection, came to Him. And they asked Him, saying,

Teacher, Mosheh wrote to us that if a brother of anyone dies and leaves his wife behind and leaves no children, his brother should take his wife and raise up offspring for his brother.

There were seven brothers and the first took a wife and died, leaving no offspring.

And the second took her and he died, leaving behind no offspring. And the third likewise.

And the seven left no offspring. Last of all the woman died too.

In the resurrection then, when they rise, whose wife shall she be? For seven had her as wife.”

And answering, said to them, “Is this not why you go astray, because you do not know the Scriptures nor the power of Elohim?

For when they rise from the dead, they neither marry nor are given in marriage, but are as messengers in the heavens.
And concerning the dead, that they rise – have you not read in the book of Mosheh, at the bush, how Elohim spoke to him, saying, ‘I am the Elohim of Abraham and the Elohim of Yitsḥaq and the Elohim of Yaʿaqob’?

"He is not the Elohim of the dead, but Elohim of the living. You, then, go greatly astray.”

And one of the scribes coming near, hearing them reasoning together, knowing that He had answered them well, asked Him, “Which is the first command of all?”

And OWYAZ answered him, “The first of all the commands is, ‘Hear, O Yisraʾel, AYAZ our Elohim, AYAZ is one. And you shall love AYAZ your Elohim with all your heart and with all your being and with all your mind and with all your strength.’ This is the first command.

‘And the second, like it, is this, ‘You shall love your neighbour as yourself.’ There is no other command greater than these.”

And the scribe said to Him, “Well said, Teacher. You have spoken the truth, for there is one Elohim and there is no other besides Him.

And to love Him with all the heart and with all the understanding and with all the being and with all the strength and to love one’s neighbour as oneself, is more than all the burnt offerings and offerings.”

And when OWYAZ saw that he answered wisely, He said to him, “You are not far from the reign of Elohim.” And after that no one was bold enough to question Him.

And OWYAZ responding, said, while teaching in the Set-apart Place, “How is it that the scribes say that the Messiah is the Son of Dawid?

Dawid himself said by the Set-apart Spirit, ‘AYAZ said to my Master, ‘Sit at My right hand, until I make Your enemies a footstool of Your feet.’ ‘

Dawid himself calls Him ‘Master.’ In what way then is He his Son?”

And the large crowd heard Him gladly.

And in His teaching He was saying to them, “Beware of the scribes, who like to walk around in long robes and like greetings in the market-places, and the best seats in the congregations and the best places at feasts,

who are devouring widows’ houses and for a show make long prayers. These shall receive greater judgment.”

And sitting opposite the treasury He saw how the people put copper into the treasury. And many rich ones put in much.

And a poor widow came and threw in two small copper coins, which amount to a cent.

And calling near His taught ones He said to them, “Truly, I say to you that this poor widow has put in more than all those putting into the treasury, for they all put in out of their excess, but she out of her poverty put in all that she had, her entire livelihood.”

13 And as He went out of the Set-apart Place, one of His taught ones said to Him, “Teacher, see what stones! And what buildings!”

And OWYAZ answering, said to him, “Do you see these great buildings? Not one stone shall be left upon another at all, which shall not be thrown down.”

And as He sat on the Mount of Olives opposite the Set-apart Place, Kēpha and Yaʿaqob and Yoḥanan and Andri asked Him separately,

“Say to us, when shall these events be? And what shall be the sign when all this is going to be accomplished?”

And OWYAZ began to say to them, “Take heed that no one leads you astray, for many shall come in My Name, saying, ‘I am He,’ and they shall lead many astray.

And when you hear of fightings and reports of fightings, do not be troubled it has to take place, but the end is not yet.
8a“For nation shall rise against nation and reign against reign. And there shall be earthquakes in various places and there shall be scarcities of food and hardships. These are the beginnings of birthpains.

9a“But take heed to yourselves, for they shall deliver you up to councils and to congregations. You shall be beaten and you shall be brought before rulers and sovereigns for My sake, as for a witness to them.

10a“And the Besorah has to be proclaimed first to all the nations.

11a“And when they lead you away and deliver you up, do not worry beforehand what you are to say. But whatever is given you in that hour, speak that, for it is not you who are speaking, but the Set-apart Spirit.

12a“And brother shall deliver up brother to death and a father his child. And children shall rise up against parents and shall put them to death.

13a“And you shall be hated by all because of My Name. But he who shall have endured to the end, he shall be saved.

14a“And when you see the ‘abomination that lays waste,’ spoken of by Dani’êl the prophet, set up where it should not be” – he who reads, let him understand “then let those who are in Yahudah flee to the mountains.

15a“He who is on the house-top, let him not go down into the house, nor come in to take whatever out of his house.

16a“And he who is in the field, let him not go back to get his cloak.

17a“And woe to those who are pregnant and to those nursing children in those days!

18a“And pray that your flight does not take place in winter.

19a“For in those days there shall be distress, such as has not been from the beginning of creation which Elohim created until this time, nor ever shall be.

20a“And if the Master had not shortened those days, no flesh would have been saved; but because of the chosen ones, whom He chose, He shortened the days.

21a“And if anyone then says to you, ‘Look, here is the Messiah!’ or, ‘Look, there!’ do not believe it.

22a“For false messiahs and false prophets shall rise and show signs and wonders to lead astray, if possible, even the chosen ones.

23a“And you, take heed. See, I have forewarned you of it all.

24a“But in those days, after that distress, the sun shall be darkened and the moon shall not give its light, and the stars of heaven shall fall and the powers in the heavens shall be shaken.

25a“And then they shall see the Son of Adam coming in the clouds with much power and esteem.

26a“And then He shall send His messengers and assemble His chosen ones from the four winds, from the farthest part of earth to the farthest part of heavens.

28a“And learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that the summer is near.

29a“So you also, when you see these taking place, know that “it” is near, at the door.

30a“Truly, I say to you, this generation shall by no means pass away til all this takes place.

31a“The heaven and the earth shall pass away, but My words shall by no means pass away.

32a“But concerning that day and the hour no one knows, not even the messengers in heaven, nor the Son, but only the Father.

33a“Take heed, watch and pray, for you do not know when the time is –

34a“As a man going abroad, having left his house and given authority to his servants and to each his work and commanded the doorkeeper to watch.

35a“Watch therefore, for you do not know when the master of the house is coming – in the evening or at midnight, or at the crowing of the cock, or in the morning,
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lest, coming suddenly, he should find you sleeping.

And what I say to you, I say to all: Watch!”

Now the Passover and the Festival of Unleavened Bread was after two days. And the chief priests and the scribes were seeking how to take Him through treachery and put Him to death.

And they said, “Not at the festival, lest there shall be an uproar of the people.”

And while He was in Bêyth Anyah in the house of Shim’on the leper and sitting at the table, a woman came having an alabaster flask of perfume, genuine nard, very costly. And breaking the flask she poured it on His head.

But there were some who were much displeased among themselves and said, “Why was this perfume wasted?

For it could have been sold for more than three hundred pieces of silver and given to the poor.” And they were scolding her.

But OWYÂL said, “Leave her alone. Why do you trouble her? She has done a good work for Me.

For you have the poor with you always and you are able do good to them, whenever you wish. But you do not always have Me.

What she had, she used. She took it beforehand to anoint My body for the burial.

Truly, I say to you, wherever this besorah is proclaimed in all the world, what this woman did shall also be spoken of, to her remembrance.”

And Yahudah from Qerioth, one of the twelve, went to the chief priests to deliver Him up to them.

And when they heard it, they were glad and promised to give him silver. And he was seeking how to deliver Him up, conveniently.

And on the first day of Unleavened Bread, when they were slaughtering the Passover lamb, His taught ones said to Him, “Where do You wish us to go and prepare, for You to eat the Passover?”

And He sent out two of His taught ones and said to them, “Go into the city and there a man bearing a jar of water shall meet you, follow him.

And wherever he enters, say to the master of the house, ‘The Teacher says, ‘Where is the guest room in which I am to eat the Passover with My taught ones?’’ ”

And he shall show you a large upper room, furnished, ready. Prepare for us there.”

And His taught ones went out and came into the city and found it as He said to them and they prepared the Passover.

And evening having come, He came with the twelve.

And as they sat and ate, OWYÂL said, “Truly, I say to you, one of you who is eating with Me shall deliver Me up.”

And they began to be grieved and to say to Him one by one, “Is it I?” And another, “Is it I?”

And He answering, said to them, “It is one of the twelve, he who is dipping with Me in the dish.

The Son of Aḏam is indeed going, as it has been written of Him, but woe to that man by whom the Son of Aḏam is delivered up! It would have been good for that man if he had not been born.”

And as they were eating, OWYÂL took bread, having blessed, broke it, gave it to them and said, “Take, eat, this is My body.”

And taking the cup, giving thanks, He gave it to them and they all drank from it.

And He said to them, “This is My blood, that of the renewed covenant, which is shed for many.

Truly, I say to you, I shall certainly no more drink of the fruit of the vine til that day when I drink it anew in the reign of Elohim.”

And having sung a song, they went out to the Mount of Olives.
And ʿOwyāl said to them, “All of you shall stumble in Me this night, for it has been written, ‘I shall strike the shepherd and the sheep shall be scattered.’”

But after I am raised, I shall go before you to Galil.”

And Kēpha said to Him, “Even if all shall stumble, yet not I.”

And ʿOwyāl said to him, “Truly, I say to you that today, this night, before the cock shall crow twice, you shall deny Me three times.”

But he spoke more strongly, “If I have to die with You, I shall not deny You!” And they all said the same.

And they came to a place called Gethsemane. And He said to His taught ones, “Sit here while I pray.”

And He went on a little and fell on the ground and was praying that if it were possible, the hour might pass from Him.

And He said, “Abba, Father, all is possible for You. Make this cup pass from Me. Yet not what I desire, but what You desire.”

And He came and found them sleeping and said to Kēpha, “Shim’on, are you sleeping? You were not able to watch one hour!”

Watch and pray, lest you enter into trial. The spirit indeed is eager, but the flesh is weak.”

And again He went away and prayed and spoke the same words.

And having returned, He found them asleep again, for their eyes were heavy. And they did not know what to answer Him.

And He came the third time and said to them, “Are you still sleeping and resting? It is enough! The hour has come. See, the Son of Adam is being delivered up into the hands of the sinners.

“Rise up, let us go. See, he who is delivering Me up has drawn near.”

And immediately, while He was still speaking, Yahudah, one of the twelve, with a large crowd with swords and clubs, came from the chief priests and the scribes and the elders.

And the one who was delivering Him up had given them a signal, saying, “Whomever I kiss, it is He – seize Him and lead Him away safely.”

And coming, going straight up to Him, he said to Him, “Rabbi, Rabbi!” and kissed Him.

And they laid their hands on Him and seized Him.

And one of those standing by drew his sword and struck the servant of the high priest and cut off his ear.

And ʿOwyāl answering, said to them, “Have you come out as against a robber, with swords and clubs, to take Me?

Daily I was with you in the Set-apart Place teaching and you did not seize Me.

But let the Scriptures be filled.”

And they all left Him and fled.

And a certain young man was following Him, having a linen cloth thrown around his naked body.

And when they seized him, he left the linen cloth and fled from them naked.

And they led ʿOwyāl away to the high priest. And all the chief priests and the elders and the scribes came together to Him.

And Kēpha followed Him at a distance, even into the courtyard of the high priest. And he was sitting with the officers and warming himself at the fire.

And the chief priests and all the council were seeking witness against ʿOwyāl to put Him to death and they were finding none.

For many bore false witness against Him, but their evidences did not agree.

And some rose up and bore false witness against Him, saying,
15 And immediately, in the morning, the chief priests had a council meeting with the elders and scribes and all the council. Having bound OWYAZ, they led Him away and delivered Him to Pilate.

2And Pilate asked Him, “Are You the Sovereign of the Yahudim?” And He answering, said to him, “You say it.”

3And the chief priests accused Him of much, but He made no answer.

4And Pilate again asked Him, saying, “Have You no answer? See how much they witness against You!”

5But OWYAZ still gave no answer, so that Pilate marvelled.

6And at a festival he released to them one prisoner, whomever they were asking.

7And there was one called Barabbas, chained with his fellow rebels, who had committed murder in the uprising.

8And the crowd, crying aloud, began to ask, as he had always done for them.

9But Pilate answered them, saying, “Do you wish me to release for you the Sovereign of the Yahudim?”

10For he knew that the chief priests had handed Him over because of envy.

11And the chief priests stirred up the crowd, that he should rather release Barabbas to them.

12And Pilate answered and again said to them, “What then do you wish me to do to Him whom you call the Sovereign of the Yahudim?”

13And again they cried out, “Impale Him!”

14And Pilate said to them, “Why, what evil has He done?” And they vehemently cried out, “Impale Him!”

15And Pilate, wishing to satisfy the crowd, released Barabbas to them and having whipped Him, he delivered OWYAZ over to be impaled.
16 And the soldiers led Him away into the court, which is the palace and they called together the entire company of soldiers, 
17 and decked Him with purple. And they plaited a crown of thorns, put it on Him, 
18 and they began to call out to Him, “Greetings, Sovereign of the Yahudim!” 
19 And they kept beating Him on the head with a reed and were spitting on Him. And bending the knee, they were bowing down to Him. 
20 And when they had mocked Him, they took the purple off Him and put His own garments on Him and led Him out to impale Him. 
21 And they compelled a passer-by, Shimi'on, a Cyrenian, coming from a field, the father of Alexander and Rufus, to bear His stake. 
22 And they brought Him to the place Golgotha, which is translated, Place of a Skull. 
23 And they were giving Him wine mixed with myrrh to drink but He did not take it. 
24 And when they impaled Him, they divided His garments, casting lots for them, what each one should take. 
25 And it was the third hour and they impaled Him. 
26 And the inscription of His accusation was written above: THE SOVEREIGN OF THE YEHUDIM. 
27 And with Him they impaled two robbers, one on His right and the other on His left. 
28 And the Scripture was filled which says, “And He was reckoned with the lawless.” 
29 And those passing by were blaspheming Him, shaking their heads and saying, “Ah! You who destroy the Dwelling Place and build it in three days, save Yourself and come down from the stake!” 
30 And likewise the chief priests and the scribes, mocking to one another said, “He saved others, He is unable to save Himself. 
31 And when He asked Him if He was already dead, so summoning the captain, he asked him if He was already dead. 
32 And when he learned this from the
captain, he gave the body to Yosēph.

46 And he, having bought fine linen, took Him down and wrapped Him in the linen. And he laid Him in a tomb which had been hewn out of the rock and rolled a stone against the entrance of the tomb.

47 And Miryam from Maḡdala and Miryam the mother of Yosēph, saw where He was laid.

16 And when the Sabbath was past, Miryam from Maḡdala and Miryam the mother of Ya'aqoḇ and Shelomah bought spices, to go and anoint Him.

2And very early on the first day of the week, they came to the tomb when the sun had risen.

3And they said among themselves, “Who shall roll away the stone from the entrance of the tomb for us?”

4And looking up, they saw that the stone had been rolled away, for it was extremely large.

5And having entered into the tomb, they saw a young man sitting on the right, wearing a white robe and they were greatly astonished.

6And he said to them, “Do not be much astonished. You seek OWYAZ of Natsareth, who was impaled. He was raised – He is not here! See the place where they laid Him.

7“And go, say to His taught ones and Kĕpha, that He is going before you into Galil. You shall see Him there as He said to you.”

8And they went out and fled from the tomb and were trembling and bewildered. And they spoke to no one, for they were afraid.

9And having risen early on the first day of the week, He appeared first to Miryam from Maḡdala, from whom He had cast out seven demons.

10She went and reported to those who had been with Him, mourning and weeping.

11And when they heard that He was alive and had been seen by her, they did not believe.
Since many have indeed taken in hand to set in order an account of the matters completely confirmed among us, as those who from the beginning were eyewitnesses and servants of the word delivered them to us, it seemed good to me as well, having followed up all these matters exactly from the beginning, to write to you an orderly account, most excellent Theophilos,

that you might know the certainty of the words which you were taught.

There was in the days of Herodes, the sovereign of Yahudah, a certain priest named Zeḵaryah, of the division of Abiyah. And his wife was of the daughters of Aharon and her name was Elisheḇa.

And they were both righteous before Elohim, blamelessly walking in all the commands and righteousnesses of Ayaz.

And they had no child, because Elisheḇa was barren and both were advanced in years.

And it came to be, that while he was serving as priest before Elohim in the order of his division, according to the institute of the priesthood, he was chosen by lot to burn incense when he went into the Dwelling Place of Ayaz.

The entire crowd of people was praying outside at the hour of incense. And a messenger of Ayaz appeared to him, standing on the right side of the altar of incense.

And when Zeḵaryah saw him, he was troubled and fear fell upon him.

But the messenger said to him, “Do not be afraid, Zeḵaryah, for your prayer is heard. And your wife Elisheḇa shall bear you a son and you shall call his name Yoḥanan.

And you shall have joy and gladness and many shall rejoice at his birth.

For he shall be great before Ayaz and shall drink no wine and strong drink at all. And he shall be filled with the Set-apart Spirit, even from his mother’s womb.

And he shall turn many of the children of Yisra’ĕl to Ayaz their Elohim.

And he shall go before Him in the spirit and power of Eliyahu, ‘to turn the hearts of the fathers to the children, and the disobedient to the insight of the righteous, to make ready a people prepared for Ayaz.’

And Zeḵaryah said to the messenger, “By what shall I know this? For I am old and my wife advanced in years.”

But see, you shall be silent and unable to speak until the day this takes place, because you did not believe my words which shall be filled in their appointed time.

And the people waited for Zeḵaryah and marvelled at his delay in the Dwelling Place. And when he came out, he was unable to speak to them. And they recognised that he had seen a vision in the Dwelling Place, for he was beckoning to them and remained dumb.

And it came to be, as soon as the days of his service were completed, he went away to his house.

And after those days his wife Elisheḇa conceived. And she hid herself five months, saying,

Ayaz has done this for me, in the days when He looked upon me, to take away my reproach among men.”
26 And in the sixth month the messenger Gabri’ēl was sent by Elohim to a city of Galil named Natsareh,
27 to a maiden engaged to a man whose name was Yosĕph, of the house of Dawid. And the maiden’s name was Miryam.
28 And the messenger, coming to her, said, “Greetings, favoured one. The Master is with you. Blessed are you among women!”
29 But she was greatly disturbed at his word and wondered what kind of greeting this was.
30 And the messenger said to her, “Do not be afraid, Miryam, for you have found favour with Elohim.
31 And see, you shall conceive in your womb and shall give birth to a Son and call His Name OWYĂL.
32 He shall be great and shall be called the Son of the Most High. And OWYĂL Elohim shall give Him the throne of His father Dawid.
33 And He shall reign over the house of Ya’aqob forever and there shall be no end to His reign.”
34 And Miryam said to the messenger, “How shall this be, since I do not know a man?”
35 And the messenger answering, said to her, “The Set-apart Spirit shall come upon you and the power of the Most High shall overshadow you. And for that reason the Set-apart One born of you shall be called: Son of Elohim.
36 And see, Elisheba your relative, she has also conceived a son in her old age. And this is now the sixth month to her who was called barren,
37 because with Elohim no matter shall be impossible.”
38 And Miryam said, “See the female servant of OWYĂL! Let it be to me according to your word.” And the messenger went away from her.
39 And Miryam arose in those days and went into the hill country with haste, to a city of Yahudah,
40 and entered into the house of Zeḵaryah and greeted Elisheba.
41 And it came to be, when Elisheba heard the greeting of Miryam, that the baby leaped in her womb. And Elisheba was filled with the Set-apart Spirit,
42 and called out with a loud voice and said, “Blessed are you among women and blessed is the fruit of your womb!
43 And who am I, that the mother of my Master should come to me?
44 For look, when the sound of your greeting came to my ears, the baby in my womb leaped for joy.
45 Blessed is she who believed, for that which OWYĂL has said to her shall be accomplished!”
46 And Miryam said, “My being makes OWYĂL great,
47 and my spirit has rejoiced in Elohim my Saviour.
48 Because He looked on the humiliation of His female servant. For look, from now on all generations shall call me blessed.
49 For He who is mighty has done wonders for me and set-apart is His Name.
50 And His compassion is from generation to generation, to those who fear Him.
51 He did mightily with His arm, He scattered the proud in the thought of their hearts.
52 He brought down rulers from their thrones and exalted the lowly.
53 He has filled the hungry with good items and the rich He has sent away empty.
54 He sustained Yisra’ēl, His servant, in remembrance of His compassion,
55 as He spoke to our fathers, to Abraham and to his seed, forever.”
56 And Miryam stayed with her about three months and returned to her home.
57 And the time was filled for Elisheba to give birth and she bore a son.
58 And her neighbours and relatives heard how OWYĂL had shown great compassion to her and they rejoiced with her.
59 And it came to be, on the eighth day, that they came to circumcise the child.
And they were calling him by the name of his father, Zechariah.

60 And his mother answering, said, “Not so, but he shall be called Yohanan.”

61 And they said to her, “There is no one among your relatives who is called by this name.”

62 Then they motioned to his father, what he would like him to be called.

63 And having asked for a writing tablet, he wrote, saying, “Yohanan is his name.” And they all marvelled.

64 And at once his mouth was opened and his tongue loosed and he was speaking, praising Elohim.

65 And fear came on all those dwelling around them and all these matters were spoken of in all the hill country of Judah.

66 And all who heard them kept them in their hearts, saying, “What then shall this child be?” And the hand of Yahweh was with him.

67 And Zechariah, his father, was filled with the Set-apart Spirit and prophesied, saying,

68 Blessed be Yahweh Elohim of Isra’el, for He did look upon and worked redemption for His people,

69 and has raised up a horn of deliverance for us in the house of His servant Dawid,

70 as He spoke by the mouth of His set-apart prophets, from of old –

71 deliverance from our enemies and from the hand of all those hating us,

72 to show compassion toward our fathers and to remember His set-apart covenant,

73 an oath which He swore to our father Abraham:

74 to give to us, being delivered from the hand of our enemies, to serve Him without fear,

75 in set-apartness and righteousness before Him all the days of our life.

76 And you, child, shall be called prophet of the Most High, for you shall go before the face of Yahweh to prepare His ways,

77 to give knowledge of deliverance to His people, by the forgiveness of their sins,

78 through the tender compassion of our Elohim, with which the daybreak from on high has looked upon us,

79 to give light to those who sit in darkness and the shadow of death, to guide our feet into the way of peace.”

80 And the child grew and became strong in spirit and was in the deserts until the day of showing himself openly to Isra’el.

2 And it came to be in those days that a decree went out from Caesar Augustus for all the world to be registered.

2 This took place as a first registration while Quirinius was governing Syria.

3 And all were going to be registered, each one to his own city.

4 And Joseph also went up from Galil, out of the city of Nazareth to Judah, to the city of Dawid, which is called Bēth Lehem, because he was of the house and lineage of Dawid,

5 to be registered with Miryam, who was engaged to him – being pregnant.

6 And it came to be, that while they were there, the days were filled for her to give birth.

7 And she gave birth to her first-born Son and wrapped Him up and laid Him down in a feeding trough, because there was no room for them in a lodging place.

8 And in the same country there were shepherds living out in the fields, keeping watch over their flock by night.

9 And look, a messenger of Yahweh stood before them and the esteem of Yahweh shone around them and they were greatly afraid.

10 And the messenger said to them, “Do not be afraid, for look, I bring you the besorah of great joy which shall be to all people.

11 Because there was born to you today in the city of Dawid a Saviour, who is Messiah, the Master.
And this is the sign to you: You shall find a baby wrapped up, lying in a feeding trough.”

And suddenly there was with the messenger a crowd of the heavenly host praising Elohim and saying,

“Esteem to Elohim in the highest and on earth peace among men with whom He is pleased!”

It came to be, when the messengers had gone away from them into the heaven, that the shepherds said to each other, “Indeed, let us go to Bĕyth Lĕhem and see this matter that has taken place, which the Master has made known to us.”

And they came in haste and found Miryam and Yosĕph and the baby lying in a feeding trough.

And having seen, they made known the matter which was spoken to them concerning the child.

And all those who heard marvelled at what the shepherds said to them.

But Miryam kept all these matters, considering them in her heart.

And the shepherds returned, boasting and praising Elohim for all they had heard and seen, as it was spoken to them.

And when eight days were completed for Him to be circumcised, His Name was called Owyăz, the Name given by the messenger before He was conceived in the womb.

And when the days of her cleansing according to the Torah of Mosheh were completed, they brought Him to Yerushalayim to present Him to Ayaz as it has been written in the Torah of Ayaz. “Every male who opens the womb shall be called set-apart to Ayaz.”

And to give an offering according to what is said in the Torah of Ayaz. “A pair of turtledoves or two young pigeons.”

And see, there was a man in Yerushalayim whose name was Shim’on and this man was righteous, dedicated and looking for the comforting of Yisra’ĕl.

And the Set-apart Spirit was upon him.

And it had been revealed to him by the Set-apart Spirit that he would not see death before he sees the Messiah of Ayaz.

And he came in the Spirit into the set-apart Place. And as the parents brought in the Child Owyăz, to do for Him according to the usual practice of the Torah,

then he took Him up in his arms and blessed Elohim and said,

“Now let Your servant go in peace, O Master, according to Your word,

for my eyes have seen Your deliverance,

which You have prepared before the face of all the peoples,

a light for the unveiling of the gentiles and the esteem of Your people Yisra’ĕl.”

And Yosĕph and His mother were marvelling at what was said about Him.

And Shim’on blessed them and said to Miryam His mother, “See, this One is set for a fall and rising of many in Yisra’ĕl and for a sign spoken against –

and a sword shall pierce through your own being also – so as to reveal the thoughts of many hearts.”

And there was Hannah, a prophetess, a daughter of Penu’ĕl, of the tribe of Ashĕr. She was advanced in years and had lived with a husband seven years from her maidenhood,

and she was a widow of about eighty-four years, who did not leave the Set-apart Place, but served Elohim with fastings and prayers night and day.

And she, coming in at that moment, gave thanks to Ayaz and spoke of Him to all who were waiting for redemption in Yerushalayim.

And when they had accomplished all matters according to the Torah of Ayaz, they returned to Galil, to their city Natsareth.

And the Child grew and became strong in spirit, being filled with wisdom and the favour of Elohim was upon Him.
His parents went to Yerushalayim every year at the Festival of the Passover.

And when He was twelve years old, they went up to Yerushalayim according to the practice of the festival. When they had accomplished the days, as they returned, but the Child Ḫayyāl stayed behind in Yerushalayim. And His parents did not know it,

but thinking He was in the company, they went a day’s journey and were seeking Him among the relatives and friends.

And not having found Him, they returned to Yerushalayim, seeking Him.

And it came to be, after three days, that they found Him in the Set-apart Place, sitting in the midst of the teachers, both listening to them and asking them questions.

And all who heard Him were astonished at His understanding and answers.

And having seen Him, they were amazed. And His mother said to Him, “Son, why have You done this to us? See, Your father and I have been anxiously seeking You.”

And He said to them, “Why were you seeking Me? Did you not know that I had to be in the matters of My Father?”

But they did not understand the word which He spoke to them.

And He went down with them and came to Natsareth and was subject to them, but His mother kept all these matters in her heart.

And Ḫayyāl increased in wisdom and stature and in favour with Elohim and men.

And in the fifteenth year of the reign of Tiberias Caesar, when Pontius Pilate was governor of Yahudah and Herodes district ruler of Galiyl and his brother Philip district ruler of Yetur and the country of Trachonitis and Lusanias district ruler of Abilene,

2 Hanan and Qayapha being high priests, the Word of Elohim came to Yohanan the son of Zeḵaryah in the wilderness.

3 And he went into all the neighbourhood of the Yardēn, proclaiming an immersion of repentance for the forgiveness of sins,

4 as it has been written in the book of the words of Yeshayahu the prophet, saying, “A voice of one crying in the wilderness, 'Prepare the way of Ḫayyāl, make His paths straight.'

5 Every valley shall be filled and every mountain and hill shall be made low and the crooked ways shall become straight and the rough become smooth ways,

6 and all flesh shall see the deliverance of Elohim.’ ”

7 He said therefore to the crowds that came out to be immersed by him, “Brood of adders, who warned you to flee from the wrath to come?

8 “Therefore bear fruit worthy of repentance and do not begin to say to yourselves, ‘We have Abraham as our father.’ For I say to you that Elohim is able to raise up children to Abraham from these stones.

9 “And even now the axe is laid to the root of the trees. Therefore every tree that does not bear good fruit is cut down and thrown into the fire.”

10 And the crowds asked him, saying, “What, then, shall we do?”

11 And answering He said to them, “Let him who has two undergarments share with him who has none and let him who has food do likewise.”

12 And tax collectors also came to be immersed and said to him, “Teacher, what shall we do?”

13 And he said to them, “Collect no more than what is appointed for you.”

14 And soldiers also asked him, saying, “What shall we do?” And he said to them, “Do not intimidate anyone or accuse falsely and be satisfied with your pay.”
15 But as the people were in expectation and all were reasoning in their hearts about Yohanan, whether he was the Messiah or not, 16 Yohanan answered, saying to them all, “I indeed immerse you in water, but One mightier than I is coming, whose sandal straps I am not worthy to loosen. He shall immerse you in the Set-apart Spirit and fire. 17 “His winnowing fork is in His hand and He shall thoroughly cleanse His threshing-floor and gather the wheat into His storehouse, but the chaff He shall burn with unquenchable fire.” 18 And urging with many other words, he brought the besorah to the people. 19 And Herodes the district ruler, being reproved by him concerning Herodias his brother Philip’s wife and for all the wicked deeds which Herodes did, 20 added this also to them all – he locked up Yohanan in prison. 21 And it came to be, when all the people were immersed, OWYAL also being immersed and praying, the heavens was opened, 22 and the Set-apart Spirit descended in bodily form like a dove upon Him and a voice came from heaven saying, “You are My Son, the Beloved, in You I did delight.” 23 So when OWYAL Himself began, He was about thirty years of age, being, reckoned by law, son of Yosèph, of Elī, 24 of Mattitihyahu, of Lēwi, of Melekī, of Yanah, of Yosèph, 25 of Mattitihyahu, of Amots, of Naḥum, of Hesli, of Noğah, 26 of Ma’ath, of Mattitihyahu, of Shim’ī, of Yosèph, of Yahudah, 27 of Yohananan, of Rephayah, of Zerubbabel, of She’alī’tel, of Neri, 28 of Melekī, of Addi, of Qosam, of ELMODAM, of Er, 29 of Yahusha, of Eli’ezer, of Yorim, of Mattitihyahu, of Lēwi, 30 of Shim’on, of Yahudah, of Yosèph, of Yonam, of Elyaqim, 31 of Melea, of Menna, of Mattattah, of Nathan, of Dawīd, 32 of Yishai, of Oḇēḏ, of Bo’az, of Salmon, of Naḥshon, 33 of Amminadab, of Ram, of Hetsron, of Perets, of Yahudah, 34 of Ya’aqob, of Yitsḥaq, of Abraham, of Terah, of Nahor, 35 of Serūḵ, of Re’u, of Peleg, of Ėber, of Shēlah, 36 of Qēynan, of Arpakshad, of Shēm, of Noah, of LEMEK, 37 of Methuselah, of Ḥanok, of Yered, of Mahalalēl, of Qēynan, 38 of Enosh, of Shēṭh, of Adām, of Elohim.

4 And OWYAL, being filled with the Set-apart Spirit, returned from the Yarden and was led by the Spirit into the wilderness, 2 being tried for forty days by the devil. And in those days He did not eat at all and afterward, when they had ended, He was hungry. 3 And the devil said to Him, “If You are the Son of Elohim, command this stone to become bread.” 4 But OWYAL answered him, saying, “It has been written, ‘Man shall not live by bread alone but by every Word of Elohim.’ ” 5 And the devil, taking Him up on a high mountain, showed Him all the reigns of the world in a moment of time. 6 And the devil said to Him, “All this authority I shall give You and their esteem, for it has been delivered to me and I give it to whomever I wish. 7 If, then, You worship before me, all shall be Yours.” 8 And OWYAL answering him, said, “Get behind Me, Satan! For it has been written, ‘You shall worship OWYAL your Elohim and Him only shall you serve.’ ” 9 And he brought Him to Yerushalayim and set Him on the edge of the Set-apart Place and said to Him,
“If You are the Son of Elohim, throw Yourself down from here,
for it has been written, ‘He shall command His messengers concerning You, to guard over You,’
and, ‘In their hands they shall bear You up, lest You dash Your foot against a stone.’”

And OWYĂL answering, said to him, “It has been said, ‘You shall not try AYĂL your Elohim.’”

And when the devil had ended every trial, he went away from Him until a convenient time.

And OWYĂL returned in the power of the Spirit to Galil and news of Him went out through all the surrounding country.

And He was teaching in their congregations, being praised by all.

And He came to Natsareth, where He had been brought up. And according to His practice, He went into the congregation on the Sabbath day and stood up to read.

And the scroll of the prophet Yeshayahu was handed to Him. And having unrolled the scroll, He found the place where it was written:

The Spirit of AYĂL is upon Me, because He has anointed Me to bring the Besorah to the poor. He has sent Me to heal the broken-hearted, to proclaim release to the captives and recovery of sight to the blind, to send away crushed ones with a release, to proclaim the acceptable year of AYĂL.”

And having rolled up the scroll, He gave it back to the attendant and sat down. And the eyes of all in the congregation were fixed upon Him.

And He began to say to them, “Today this Scripture has been filled in your hearing.”

And all were bearing witness to Him and marvelled at the pleasant words that came out of His mouth. And they said, “Is this not the son of Yosĕph?”

And He said to them, “No doubt, you shall say this proverb to Me,
‘Physician, heal yourself! Whatever we have heard being done in Kephar Nahum, do also here in Your country.’”

And He said, “Truly, I say to you, no prophet is accepted in his own country.
“But truly I say to you, many widows were in Yisra’ĕl in the days of Eliyahu, when the heavens was shut up for three years and six months and there was a great scarcity of food in all the land, and Eliyahu was sent to none of them, but to Tsarephath of Tsidon, to a woman, a widow.

And many lepers were in Yisra’ĕl in the time of Elisha the prophet and none of them was cleansed except Na’aman the Aramean.”

And all those in the congregation, when they heard this, were filled with wrath.

And rising up they drove Him out of the city and brought Him to the brow of the hill on which their city was built, in order to throw Him down.

But He, passing through the midst of them, went away.

He came down to Kephar Nahum, a city of Galil and was teaching them on the Sabbaths.

And they were astonished at His teaching because His word was with authority.

And in the congregation was a man having a spirit of an unclean demon and he cried out with a loud voice, saying, “Ha! What have we to do with You, OWYĂL of Natsareth? Did You come to destroy us? I know You, who You are, the Set-apart One of Elohim!”

And OWYĂL rebuked him, saying, “Be silenced and come out of Him!” And when the demon had thrown him in their midst, it came out of him without hurting him.

And astonishment came on all and they spoke to each other, saying, “What is this word, that with authority and power He commands the unclean spirits and they come out?”

And the report about Him went out into every place of the neighbourhood.
And rising up from the congregation He went into the house of Shim'on. But the mother-in-law of Shim'on was sick with a severe inflammation and they asked Him concerning her.

And standing over her He rebuked the inflammation and it left her and instantly rising up she served them.

And when the sun was setting, all who had any who were sick with various diseases brought them to Him. And He laid His hands on each one of them and healed them.

And also demons were coming out of many, crying out and saying, “You are the Messiah, the Son of Elohim!” And rebuking them, He did not allow them to speak, for they knew that He was the Messiah.

And when day came, He went out and proceeded to a lonely place, but the crowds were seeking Him and came to Him and tried to keep Him from leaving them.

And He said to them, “To the other cities I also have to bring the Besorah: the reign of Elohim, because for this I have been sent.” And He was proclaiming in the congregations of Galil.

And it came to be, while the crowd was pressing upon Him to hear the word of Elohim, that He stood by the Lake of Gennesar,

and He saw two boats standing by the lake, but the fishermen had gone from them and were washing their nets.

And entering into one of the boats, which belonged to Shim'on, He asked him to pull away a little from the land. And He sat down and was teaching the crowds from the boat.

And when He ceased speaking, He said to Shim'on, “Pull out into the deep and let down your nets for a catch.”

And Shim'on answering, said to Him, “Master, we have toiled all night and caught none but at Your word I shall let down the net.”

And when they did so, they caught a great number of fish and their net was breaking,

and they motioned to their partners in the other boat to come and help them. And they came and filled both the boats, so that they were sinking.

And when Shim'on Képha saw it, he fell down at the knees of OWYÄL, saying, “Depart from me, for I am a sinner, O Master!”

For astonishment had seized him and all those with him, at the catch of fish which they took,

so too were Ya'aqob and Yohanan, the sons of Zabdai, who were partners with Shim'on. Then OWYÄL said to Shim'on, “Do not fear, from now on you shall catch men.”

And having brought the boats to land, they left all and followed Him.

And it came to be when He was in a certain city, that see, a man covered with leprosy saw OWYÄL. And he fell on his face and begged Him, saying, “Master, if You desire, You are able to cleanse me.”

And He stretched out His hand and touched him, saying, “I desire it. Be cleansed.” And immediately the leprosy left him.

And He ordered him to say it to no one, “But go and show yourself to the priest and make an offering for your cleansing, as a witness to them, as Moshe commanded.”

The news about Him was spreading even more and large crowds were coming together to hear and to be healed by Him of their sicknesses.

But He was often withdrawing Himself to lonely places and praying.

And on a certain day it came to be as He was teaching, that there were Pharisees and teachers of the Torah sitting by, who had come out of every village of Galil, Yahudah and Yerushalayim. And the power of OWYÄL was there to heal them.

And see, men brought on a bed a man who was paralysed. And they were seeking to bring him in and lay him before Him.
19 But having found no way to bring him in because of the crowd, they went up on the house-top and let him down with his bed through the tiles into the midst before ENCYC.

20 And having seen their belief, He said to him, “Man, your sins are forgiven you.”

21 And the scribes and the Pharisees began to reason, saying, “Who is this who speaks blasphemies? Who is able to forgive sins except Elohim alone?”

22 ENC, knowing their thoughts, answered, saying to them, “Why are you reasoning in your hearts?

23 Which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Rise up and walk’?

24 But in order for you to know that the Son of Adam possesses authority on earth to forgive sins...” He said to the man who was paralysed, “I say to you, rise, take up your bed and go to your house.”

25 And at once, having risen up before them, he took up what he had been lying on and went away to his house, praising Elohim.

26 And astonishment seized them all and they praised Elohim and were filled with fear, saying, “We have seen extraordinary feats today!”

27 And after this He went out and saw a tax collector named Lēwi, sitting at the tax office and said to him, “Follow Me.”

28 And he, having left all, rose up and followed Him.

29 And Lēwi made a great feast for Him in his house. And there were a great number of tax collectors and others who sat down with them.

30 And the Pharisees and their scribes grumbled against His taught ones, saying, “Why do You eat and drink with tax collectors and sinners?”

31 ENC answering, said to them, “Those who are well do not need a physician, but those who are sick,

32 I have not come to call the righteous but sinners, to repentance.”

33 And they said to Him, “Why do the taught ones of Yōḥanan fast often and make prayers and likewise those of the Pharisees, but Yours eat and drink?”

34 And He said to them, “Are you able to make the friends of the bridegroom fast while the bridegroom is with them?

35 But days shall come when the bridegroom is taken away from them, then they shall fast in those days.”

36 And also spoke a parable to them, “No one puts a piece from a fresh garment on an old one, otherwise the fresh one makes a tear and also the piece that was taken out of the fresh one does not match the old.

37 And no one puts new wine into old wineskins, otherwise the new wine shall burst the wineskins and run out and the wineskins shall be ruined.

38 But new wine is put into fresh wineskins and both are preserved.

39 And no one, having drunk old wine, immediately desires new wine, for he says, ‘The old is better.’ ”

6 And it came to be on a Sabbath that He went through grainfields and His taught ones were plucking the heads of grain and were eating, rubbing them in the hands.

2 And some of the Pharisees said to them, “Why are you doing what is not right to do on the Sabbath?”

3 And ENC answering them, said, “Have you not read what Dawīd did when he was hungry, he and those who were with him,

4 how he went into the House of Elohim, took and ate the showbread and also gave some to those with him, which is not right for any but the priests to eat?”

5 And He said to them, “The Son of Adam is Master of the Sabbath.”

6 And it also came to be on another Sabbath, that He entered into the congregation and taught and there was a man whose right hand was withered.

7 And the scribes and Pharisees were watching Him closely, whether He
would **heal** on the **Sabbath** for them to find an **accusation against** Him.

8And **He** knew their thoughts and said to the man who had the withered hand, “Rise and **stand** in the midst.” And he rose up and stood.

9**Then OWYAZ** said to them, “I **ask** you, is it **right** to do **good** on the **Sabbath**, or to do **evil**, to save **life** or to **destroy** it?”

10And looking around at them all, **He** said to the man, “**Stretch out your hand.**” And he did so and his **hand** was restored sound as the other.

11**But** they were **filled with folly** and were speaking with one another what they should do to **OWYAZ**.

12And in those days it came to be that **He** went out to the mountain to pray and was spending the night in prayer to **Elohim**.

13And when it became day, **He** called **near His taught ones** and chose from them twelve, whom **He** also named emissaries:

14Shim’on whom **He** also named Kēpha and his brother Andri, Ya’aqoḇ and Yohanan, Philip and Bartholomoi,

15Mattithyahu and T’oma, Ya’aqoḇ the son of Alphai and Shim’on, the one called the Ardent One,

16Yahudah the son of Ya’aqoḇ and Yahudah from Qeriōth who also became the betrayer.

17And **coming** down with them **He** stood on a level place with a crowd of **His taught ones** and a **great** number of people from all Yahudah and Yerushalayim and from the coast country of Tsor and Tsidon, who came to hear **Him** and to be **healed** of their **diseases**,

18and those who were **troubled** with **unclean spirits** – and they were **healed**.

19And all the crowd were **seeking** to touch **Him**, for **power** went out from **Him** and healing them all.

20And **He**, lifting up His eyes toward **His taught ones**, said, “**Blessed** are the **poor**, because yours is the **reign** of **Elohim**.

21**Blessed** are you who hunger **now**, because you **shall** be satisfied. **Blessed** are you who weep now, because you **shall** laugh.

22**Blessed** are you when men **shall hate** you and when they **shall cut** you off and **shall reproach** you and cast out your name as wicked, for the sake of the **Son** of Adam.

23**Rejoice** in that day and leap for joy, for look, your **reward** is **great** in the heaven, for that is how their fathers treated the **prophets**.

24**But woe** to you who are rich because you are **receiving** your comfort.

25**Woe** to you who have been **filled** because you **shall** hunger. **Woe** to you who are laughing **now**, because you **shall mourn** and weep.

26**Woe** to you when **all men** speak well of you, for thus their fathers did to the **false prophets**.

27**But** I say to you who are **hearing**: **Love** your enemies, do **good** to those hating you.

28**Bless** those cursing you and pray for those **insulting** you.

29**And** to him who hits you on the one cheek, offer the other also. And from him who takes away your outer garment, **do not** withhold the inner garment either.

30**And** give to everyone who asks of you. And from him who takes away what is yours **do not ask** it back.

31**As you wish** men should do to you, you also do to them in the **same way**.

32**And if you love** those **loving** you, what **favour** have you? For **sinners**, too, **love** those **loving** them.

33**And if you do good** to those **doing good** to you, what **favour** have you? For even **sinners** do the **same**.

34**And if you lend to those from whom you expect to receive back, what **favour** have you? For even **sinners** lend to **sinners** to receive as much back.

35**Rather, love** your enemies and do **good** and lend, expecting none in return. And your reward **shall be** great and you **shall be** sons of the **Most High.** **Because** **He** is **kind** to the thankless and wicked ones.
Therefore be compassionate as your Father also is compassionate.

And do not judge and you shall not be judged at all. Condemn not and you shall not be condemned at all.

Forgive and you shall be forgiven.

Give and it shall be given to you. A good measure, pressed down and shaken together and running over shall be put into your lap. For with the same measure with which you measure, it shall be measured back to you.”

And He spoke a parable to them, “Is a blind able to lead a blind? shall they not both fall into a pit?”

A taught one is not above his teacher but everyone perfected shall be like his teacher.

And why do you see the splinter in your brother’s eye, but are not aware of the plank in your own eye?

Or how are you able to say to your brother, ‘Brother, let me take out the splinter that is in your eye,’ not seeing the plank in your own eye? Hypocrite, first take the plank out of your own eye and then you shall see clearly to take out the splinter that is in your brother’s eye.

For a good tree does not yield rotten fruit, nor does a rotten tree yield good fruit.

For each tree is known by its own fruit. For they do not gather figs from thorns, nor do they gather grapes from a bramble bush.

The good man brings forth what is good out of the good treasure of his heart and the wicked man brings forth what is wicked out of the wicked treasure of his heart. For out of the overflow of the heart his mouth speaks.

But why do you call Me ‘Master, Master,’ and do not do what I say?

Everyone who is coming to Me and is hearing My words and is doing them, I shall show you whom he is like:

He is like a man building a house, who dug deep and laid a foundation on the rock. And when a flood came, the stream burst against that house, but was unable to shake it, for it was founded on the rock.

But the one hearing and not doing, is like a man who built a house on the earth without a foundation, against which the stream burst and immediately it fell. And the ruin of that house was great.”

And when He completed all His words in the hearing of the people, He went into Kephar Naḥum.

And a certain captain’s servant, who was valuable to him, was sick and about to die.

And hearing about OWYAY, he sent elders of the Yahudim to Him, asking Him to come and heal his servant. And when they came to OWYAY, they begged Him earnestly, saying, “He is worthy for You to grant this to him, for he loves our nation and has built the congregation for us.”

So OWYAY went with them. However, He was not far from the house when the captain sent friends to Him, saying to Him, “Master, do not trouble Yourself, for I am not worthy that You should come under my roof.

“For this reason I did not even think myself worthy to come to You. But say a word and my servant shall be healed.

“For I too am a man appointed under authority, having soldiers under me. And I say to one, ‘Go,’ and he goes and to another, ‘Come,’ and he comes and to my servant, ‘Do this,’ and he does it.”

And when OWYAY heard this, He marvelled at him and turned around and said to the crowd that followed Him, “I say to you, not even in Yisra’el have I found such great belief!”

And those who were sent, returning to the house, found the servant who had been sick in good health.

And it came to be the next day, that He went into a city called Na’im. And many of His taught ones went with Him and a large crowd.

And see, as He came near the gate of the city a dead man was being carried.
out, the only son of his mother and she was a widow. And a large crowd from the city was with her.

13 And when the Master saw her, He had compassion on her and said to her, “Do not weep.”

14 And coming near He touched the bier and those bearing it stood still. And He said, “Young man, I say to you, arise.”

15 And he who was dead sat up and began to speak and He gave him to his mother.

16 And fear seized all and they praised Elohim, saying, “A great prophet has been raised up among us,” and, “Elohim has visited His people.”

17 And this news about Him went out in all Yahudah and all the neighbourhood.

18 And the taught ones of Yoḥanan reported to him about all this.

19 And Yoḥanan, calling two of his taught ones near, sent to OWYAZ, saying, “Are You the Coming One, or should we look for another?”

20 And coming to Him, the men said, “Yoḥanan the Immerser has sent us to You, saying, ‘Are You the Coming One, or should we look for another?’”

21 And in the same hour He healed many of diseases and afflictions and wicked spirits. And He gave sight to many blind ones.

22 And OWYAZ answering, said to them, “Go, report to Yoḥanan what you have seen and heard: blind receive sight, lame do walk, lepers are cleansed, deaf do hear, dead are raised and the Besorah is brought to the poor.

23 And blessed is he who shall not stumble in Me.”

24 And when the messengers of Yoḥanan had left, He began to speak to the crowds concerning Yoḥanan, “What did you go out into the wilderness to see? A reed shaken by the wind?

25 But what did you go out to see? A man dressed in soft garments? Look, those who are splendidly dressed and living in luxury are in the houses of sovereigns.

26 But what did you go out to see? A prophet? Yea, I say to you and more than a prophet.

27 “This is he concerning whom it has been written, ‘See, I send My messenger before Your face, who shall prepare your way before You.’

28 “For I say to you, among those born of women there is not a greater prophet than Yoḥanan the Immerser, but he who is least in the reign of Elohim is greater than he.”

29 And all the people, even the tax collectors, when they heard, declared Elohim righteous, having been immersed with the immersion of Yoḥanan.

30 But the Pharisees and those learned in the Torah rejected the counsel of Elohim for themselves, not having been immersed by him.

31 And the Master said, “To what then shall I compare the men of this generation and what are they like?

32 “They are like children sitting in the market-place and calling to each other, saying, ‘We played the flute for you and you did not dance, we lamented for you and you did not weep.’

33 “For Yoḥanan the Immerser came neither eating bread nor drinking wine and you say, ‘He has a demon.’

34 “The Son of Adam has come eating and drinking and you say, ‘Look, a man, a glutton and a winedrinker, a friend of tax collectors and sinners!’

35 “And wisdom is declared right by all her children.”

36 And one of the Pharisees asked Him to eat with him. And He went into the Pharisee’s house and sat down to eat.

37 And see, a woman in the city who was a sinner, when she knew that OWYAZ sat at the table in the Pharisee’s house, brought an alabaster flask of perfume.

38 And standing behind, at His feet, weeping, she began to wet His feet with her tears and wiping them with the hair of her head and was kissing His feet and anointing them with the perfume.
And when the Pharisee who had invited Him saw this, he spoke to himself, saying, “This One, if He were a prophet, would know who and what kind of woman this is who is touching Him, for she is a sinner.”

And over answering, said to him, “Shim’on, I have somewhat to say to you.” And he said, “Teacher, say it.”

A certain creditor had two debtors. The one owed five hundred pieces of silver and the other fifty.

And when they were unable to repay, he forgave them both. Which of them, then, shall love him more?”

And Shim’on answering, said, “I suppose the one whom he forgave more.” And He said to him, “You have rightly judged.”

And turning to the woman He said to Shim’on, “Do you see this woman? I came into your house – you gave Me no water for My feet, but she has wetted My feet with her tears and wiped them with the hair of her head.

You gave Me no kiss, but she has not ceased to kiss My feet since the time I came in.

You did not anoint My head with oil, but she anointed My feet with perfume.

Therefore I say to you, her many sins have been forgiven, because she loved much. But to whom little is forgiven, he loves little.”

And He said to her, “Your sins have been forgiven.”

And those who were sitting at the table with Him began to say among themselves; “Who is this who even forgives sins?”

And He said to the woman, “Your belief has saved you. Go in peace.”

Miryam, called ‘from Ma’gdala,’ out of whom had come seven demons;

and Yohanah the wife of Kuza, manager of Herodes and Shoshannah and many others who provided for Him from their resources.

And when a large crowd had gathered and those who were coming to Him from every city, He spoke by a parable:

“A sower went out to sow his seed. And as he sowed, some indeed fell by the wayside. And it was trodden down and the birds of the heavens devoured it.

And other fell on rock and when it grew up, it withered because it had no moisture.

And other fell among thorns and the thorns grew up with it and choked it.

And other fell on the good soil and grew up and yielded a crop a hundredfold.” Having said this He cried, “He who has ears to hear, let him hear!”

And His taught ones were asking Him, saying, “What does this parable mean?”

And He said, “To you it has been given to know the secrets of the reign of Elohim, but to the rest in parables, that ‘Seeing they do not see and hearing they do not understand.’

And this is the parable: The seed is the Word of Elohim.

And those by the wayside are the ones who hear, then the devil comes and takes away the word from their hearts, lest having believed, they should be saved.

And those on the rock are those who, when they hear, receive the word with joy. And these have no root, who believe for a while and in time of trial fall away.

And that which fell among thorns are those who, when they have heard, go out and are choked with worries and riches and pleasures of life and bring no fruit to perfection.

And that on the good soil are those who, having heard the word with a noble and good heart, retain it and bear fruit with endurance.

And no one having lit a lamp, covers
it with a vessel or puts it under a bed, but he puts it on a lampstand, so that those coming in see the light.

174 For whatever is hidden shall be revealed and whatever is secret shall be known and come to light.

187 Therefore take heed how you hear. For whoever possesses, to him more shall be given; and whoever does not possess, even what he thinks he possesses shall be taken from him.”

19 And His mother and brothers came to Him and were unable to get to Him because of the crowd.

20 And it was reported to Him, saying, “Your mother and Your brothers are standing outside, wishing to see You.”

21 And He answering, said to them, “My mother and My brothers are those who are hearing the Word of Elohim and doing it.”

22 And on a certain day it came to be, that He entered into a boat with His taught ones and He said to them, “Let us go over to the other side of the lake.” And they set out.

23 And as they were sailing He fell asleep. And a windstorm came down on the lake and they were filling up and were in danger.

24 And they came to Him and woke Him up, saying, “Master, Master, we are perishing!” And He awoke and rebuked the wind and the raging of the water. And they ceased and there came a calm.

25 And He said to them, “Where is your belief?” And they were afraid and marvelled, saying to one another, “Who then is this, that He even commands the winds and water and they obey Him?”

26 And they sailed to the country of the Gadarenes, which is opposite Galil.

27 And as He went out onto the land, He was met by a certain man, from the city, who had demons for a long time. And he wore no garments and he was not living in a house but in the tombs.

28 And when he saw OWYAZ, he cried out, fell down before Him and with a loud voice said, “What have I to do with You, OWYAZ, Son of the Most High Elohim? I beg You, do not torture me!”

29 For He had commanded the unclean spirit to come out of the man. For it had seized him many times and he was bound with chains and shackles, being guarded. And breaking the bonds, he was driven by the demon into the lonely places.

30 And OWYAZ asked him, saying, “What is your name?” And he said, “Legion,” because many demons had entered into him.

31 And they were begging Him that He would not command them to go out into the bottomless pit.

32 And a herd of many pigs was feeding there on the mountain. And they begged Him to allow them to go into them. And He allowed them.

33 And the demons, having gone out of the man, entered into the pigs and the herd rushed down the steep place into the lake and drowned.

34 And when those feeding them saw what had taken place, they fled and reported it in the city and in the country.

35 So they came out to see what had taken place and came to OWYAZ and found the man from whom the demons had gone out, sitting at the feet of OWYAZ, dressed and in his right mind. And they were afraid.

36 And those who had seen it reported to them how he who had been possessed by demons was healed.

37 And all the crowd of the neighborhood of the Gadarenes asked Him to leave them, for they were seized with great fear. And He entered into the boat and returned.

38 And the man from whom the demons had gone out was begging Him to be with Him. But OWYAZ sent him away, saying,

39 “Go back to your house and relate what Elohim has done for you.” And he went away proclaiming through all the city what OWYAZ did for him.

40 And it came to be, when OWYAZ returned, that the crowd gladly received
And having called His twelve taught ones together, He gave them power and authority over all demons and to heal diseases. And He sent them to proclaim the reign of Elohim and to heal the sick. And He said to them, “Take no matter at all for the journey, neither staffs nor bag nor bread nor money – neither have two undergarments.

And whatever house you enter, stay there and go out from there. And as for those who do not receive you, when you go out of that city, shake off the dust from your feet as a witness against them.”

And going out they went through the villages, bringing the besorah and healing everywhere. And Herodes the district ruler heard of all that was done by Him and was perplexed, because it was said by some that Yohanan had been raised from the dead, and by some that Eliyahu had appeared and by others that one of the old prophets has risen up.

And Herodes said, “Yohanan I have beheaded, but who is this of whom I hear such reports?” And he was seeking to see Him.

And the emissaries, when they had returned, related to Him all that they had done. And He took them and they withdrew by themselves to a city called Bêyth Tsaida.

And when the crowds knew it, they followed Him. And having received them, He was speaking to them about the reign of Elohim and healed those who had need of healing.

And as the day began to decline, the twelve came and said to Him, “Send the crowd away, that going into the
surrounding villages and country, they might lodge and get food, because here we are in a lonely place.”

13 But He said to them, “You give them to eat.” And they said, “We have no more than five loaves and two fish, unless we go and buy food for all these people.”

14 For there were about five thousand men. And He said to His taught ones, “Make them sit down in groups of fifty.”

15 And they did so and made them all sit down.

16 And taking the five loaves and the two fish, having looked up to the heaven, He blessed and broke them and gave them to the taught ones to set before the crowd.

17 So they all ate and were satisfied and twelve baskets of the broken pieces were picked up by them.

18 And it came to be, as He was alone praying, the taught ones were with Him and He asked them, saying, “Who do the crowds say that I am?”

19 And they answering, said, “Yoḥanan the Immerser, but others Eliyahu and others say that one of the old prophets has risen up.”

20 And He said to them, “And you, who do you say I am?” And Kĕpha answering, said, “The Messiah of Elohim.”

21 And strictly warning them, He commanded them to say this to no one, saying, “The Son of Aḏām has to suffer much and to be rejected by the elders and chief priests and scribes and to be killed and to be raised the third day.”

22 And He said to them all, “If anyone wishes to come after Me, let him deny himself and take up his stake daily and follow Me.

23 For whoever wishes to save his life shall lose it, but whoever loses his life for My sake shall save it.

24 For what is a man profited if he gains all the world and is himself destroyed or lost?

25 For whoever is ashamed of Me and My words, of him the Son of Aḏām shall be ashamed when He comes in His esteem and in His Father’s and of the set-apart messengers.

26 But truly I say to you, there are some standing here who shall not taste death at all till they see the reign of Elohim:”

27 And it came to be, about eight days after these words, taking with Him Kĕpha and Yoḥanan and Ya’aqob, He went up to the mountain to pray.

28 And it came to be, as He prayed, the appearance of His face changed and His garment dazzling white.

29 And And see, two men were talking with Him, who were Mosheh and Eliyahu,

30 And see, two men were talking with Him, who were Mosheh and Eliyahu,

31 who having appeared in esteem, spoke of His death which He was about to complete at Yerushalayim.

32 But Kĕpha and those with him were heavy with sleep. And having awakened, they saw His esteem and the two men standing with Him.

33 And it came to be, as they were parting from Him, Kĕpha said to OWYAH, “Master, it is good for us to be here. And let us make three booths: one for You and one for Mosheh and one for Eliyahu,” not knowing what he said.

34 And as he was saying this, a cloud came and overshadowed them. And they were afraid as they entered the cloud.

35 And a voice came out of the cloud, saying, “This is My Son, the Beloved. hear Him!”

36 And when the voice had spoken, OWYAH was found alone. And they were silent and reported to no one in those days any of what they had seen.

37 And it came to be on the next day when they came down from the mountain, that a large crowd met Him.

38 And see, a man from the crowd cried out, saying, “Teacher, I beg You, look at my son, for he is my only child.

39 And see, a spirit seizes him and he suddenly cries out and it convulses him, with foaming and scarcely leaves him, bruising him.

40 And I begged Your taught ones to cast it out, but they were unable.”
And Owyaz answering, said, “O generation, unbelieving and perverse, how long shall I be with you and put up with you? Bring your son here.”

And as he was still coming, the demon threw him down in convulsions. And Owyaz rebuked the unclean spirit and healed the child and gave him back to his father.

And they were all amazed at the greatness of Elohim. While all were marvelling at all that Owyaz did, He said to His taught ones,

“Lay up in your ears these words, for the Son of Adam is about to be delivered into the hands of men.”

But they did not understand this saying and it was veiled from them so that they did not perceive it. And they were afraid to ask Him about this saying.

And a reasoning arose among them, who might be the greater of them.

And Owyaz, having seen the reasoning of their heart, took a little child and placed him by His side, and said to them, “Whoever receives this little child in My Name receives Me. And whoever receives Me receives Him who sent Me. For he who is least among you all, he shall be great.”

Yohanan answering, said, “Master, we saw someone casting out demons in Your Name and we forbade him because he does not follow with us.”

But Owyaz said to him, “Do not forbid him, for he who is not against us is for us.”

And it came to be, when the days of His taking up were being completed, He set His face to go to Yerushalayim, and He sent messengers ahead of Him. And they went and entered into a village of the Shomeronites, to prepare for Him.

And they did not receive Him because His face was set for the journey to Yerushalayim.

And His taught ones, Ya’aqob and Yohanan, seeing it said, “Master, do You wish us to command fire to come down from the heavens and destroy them, as also Eliyahu did?”

But having turned, He rebuked them and said, “You do not know of what spirit you are.

for the Son of Adam did not come to destroy men’s lives but to save them.” And they went on to another village.

And it came to be, as they journeyed on the way, that someone said to Him, “Master, I shall follow You wherever You go.”

And Owyaz said to him, “The foxes have holes and the birds of the heavens nests, but the Son of Adam has nowhere to lay His head.”

And He said to another, “Follow Me,” but he said, “Master, let me first go and bury my father.”

And Owyaz said to him, “Let the dead bury their own dead, but you go announce the reign of Elohim.”

And another also said, “Master, I shall follow You but let me first say good-bye to those in my house.”

But Owyaz said to him, “No one, having put his hand to the plough and looking back, is fit for the reign of Elohim.”

And after this the Master appointed seventy others and sent them two by two ahead of Him into every city and place where He Himself was about to go.

Then He said to them, “The harvest indeed is great, but the workers are few, therefore pray the Master of the harvest to send out workers into His harvest.

Go! See, I send you out as lambs into the midst of wolves.

Do not take a purse, nor a bag, nor sandals. And greet no one among the way.

And whatever house you enter, first say, ‘Peace to this house.’

And if indeed a son of peace is there, your peace shall rest on it; and if not, it shall return to you.

And stay in the same house, eating and drinking whatever with them, for the labourer is worthy of his wages.
Do not move from house to house.

9°And into whatever city you enter and they receive you, eat whatever is placed before you,
9°and heal the sick there and say to them, ‘The reign of Elohim has come near to you.’
10°And into whatever city you enter and they do not receive you, go out into its streets and say,
11°Even the dust of your city which clings to us, we wipe off against you, but know this, that the reign of Elohim has come near to you.’
12°And I say to you that it shall be more bearable for Sedom in that Day, than for that city.
13°Woe to you, Korazin! Woe to you, Bêyth Tsaida! For if the miracles which were done in you had been done in Tsor and Tsdôn, they would have repented long ago, sitting in sackcloth and ashes.
14°But it shall be more bearable for Tsor and Tsdôn at the judgment than for you.
15°And you, Kephar Nahum, who are exalted to the heaven, shall be brought down to the grave.
16°He who hears you hears Me, he who rejects you rejects Me and he who rejects Me rejects Him who sent Me.”
17°And the seventy returned with joy, saying, “Master, even the demons are subject to us in Your Name.”
18°And He said to them, “I saw Satan falling out of the heavens as lightning.
19°See, I give you the authority to trample on serpents and scorpions and over all the power of the enemy and none at all shall hurt you.
20°But do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names have been written in the heavens.”
21°In that hour OWYÁL exulted in the Spirit and said, “I praise You, Father, Master of the heavens and of the earth, that You have hidden these matters from clever and learned ones and did reveal them to babes. Yea, Father, because thus it was well pleasing in Your sight.
22°All has been delivered to Me by My Father and no one knows who the Son is, except the Father and who the Father is, except the Son and he to whom the Son wishes to reveal Him.”
23°And turning to His taught ones He said, separately, “Blessed are the eyes that see what you see,
24°for I say to you that many prophets and sovereigns have wished to see what you see and have not seen it and to hear what you hear and have not heard it.”
25°And see, a certain one learned in the Torah stood up, trying Him, saying, “Teacher, what shall I do to inherit everlasting life?”
28°And He said to him, “What has been written in the Torah? How do you read it?”
27°And he answering, said, “‘You shall love YHVH your Elohim with all your heart and with all your being and with all your strength and with all your mind,’ and ‘your neighbour as yourself.’ ”
28°And He said to him, “You have answered rightly. Do this and you shall live.”
29°But he, wishing to declare himself righteous, said to OWYÁL, “And who is my neighbour?”
30°And replying, OWYÁL said, “A certain man was going down from Yerushalayim to Yeriho and fell among robbers, who, both stripping and beating him, went away, leaving him half dead.
31°And by a coincidence a certain priest was going down that way. And when he saw him, he passed by on the other side.
32°And likewise a Lěwite also, when he came to the place and seeing, passed by on the other side.
33°But a certain Shomerite, journeying, came upon him and when he saw him, he had compassion on him,
34°and he went to him and bandaged his wounds, pouring on oil and wine. And having placed him on his own beast, he brought him to an inn and looked after him.
35°And going out on the next day, he took out two pieces of silver, gave them to the innkeeper and said to him, ‘Look
And it came to be while He was praying in a certain place, as He ceased, one of His taught ones said to Him, “Master, teach us to pray, as Yohanan also taught his taught ones.”

And He said to them, “When you pray, say: Our Father in the heavens, let Your Name be set-apart, let Your reign be set-apart, and let Your will be done on earth as it is in heavens.

Give us day by day our daily bread.

And forgive us our sins, for we also forgive everyone who is indebted to us. And do not lead us into trial, but rescue us from the wicked one.

And He said to them, “Which of you shall have a friend and go to him at midnight and say to him, ‘Friend, lend me three loaves,’
since a friend of mine has come to Me on his journey and I do not have food to set before him,’
then the one inside answering, says, ‘Do not trouble me, the door is already locked and my children with me are in bed. I am unable to get up and give to you’?

“I say to you, if he does not get up and give to him because he is his friend, he shall get up and give him as many as he needs because of his persistence.

And I say to you: ask and it shall be given to you, seek and you shall find, knock and it shall be opened to you.

For everyone asking receives and he who is seeking finds and to him who is knocking it shall be opened.

And what father among you whose son asks for bread shall give him a stone, or if he asks for a fish shall give him a snake instead of a fish,
or if he asks for an egg shall give him a scorpion?

If you then, being wicked, know how to give good gifts to your children, how much more shall your Father from heaven give the Set-apart Spirit to those asking Him!”

And He was casting out a demon and it was dumb. And it came to be, when the demon had gone out, that the dumb spoke. And the crowds marvelled.

But some of them said, “He casts out demons by Be’elzebul, the ruler of the demons,”

and others, trying Him, were seeking from Him a sign from heavens.

And He, knowing their thoughts, said to them, “Every reign divided against itself is laid waste and a house divided against a house falls.

So if Satan also is divided against himself, how shall his reign stand? Because you say I cast out demons by Be’elzebul.

Now if I cast out demons by Be’elzebul, by whom do your sons cast them out? Because of this they shall be your judges.

But if I cast out demons by the finger of Elohim, then the reign of Elohim has come upon you.

When a strong man, having been well armed, watches over his own court,
his possessions are in peace.  
24*But* when a stronger than he comes upon him and overcomes him, he takes from him all his armour in which he trusted and divides his booty.  
25*He who is not with Me is against Me* and he who does not gather with Me scatters.  
26*When the unclean spirit goes out of a man, he goes through dry places, seeking* rest. And finding none, he says, ‘I shall return to my house from which I came.’  
27*And when he comes, he finds it swept and decorated.*  
28*then he goes and takes with him seven other spirits more wicked than himself and they enter and dwell there. And the last state of that man becomes worse than the first.”  
29*And it came to be, as He was saying this, a certain woman from the crowd raised her voice and said to Him, “Blessed is the womb that bore You and the breasts which You sucked!”*  
30*But He* said, “Blessed rather are those hearing the Word of Elohim and watching over it!”  
31*And while the crowds were thronging, He began to say, “This generation is wicked. It seeks a sign and no sign shall be given to it except the sign of Yonah the prophet.*  
32*For as Yonah became a sign to the Ninewites, so also the Son of Adam shall be to this generation.*  
33*The sovereignty of the South shall rise up in the judgment with the men of this generation and shall condemn them, for she came from the ends of the earth to hear the wisdom of Shelomoh and look, a greater than Shelomoh is here.*  
34*The lamp of the body is the eye. Therefore, when your eye is good, all your body also is enlightened. But when your eye is evil, your body also is darkened.  
35*See to it therefore that the light which is in you is not darkness.*  
36*If then all your body is enlightened, having no part dark, all shall be enlightened, as when the bright shining of a lamp gives you light.”*  
37*And as He spoke, a certain Pharisee asked Him to dine with him, so He went in and sat down to eat.*  
38*And when the Pharisee saw it, he marvelled that He did not first wash before dinner.*  
39*And the Master said to him, “Now you Pharisees make the outside of the cup and dish clean, but your inward part is filled with greed and wickedness.*  
40*Mindless ones! Did not He who made the outside make the inside also?*  
41*But give in kindness of that which is within and see, all are clean to you.*  
42*But woe to you Pharisees, because you tithe the mint and the rue and every plant and pass by the right-ruling and the love of Elohim. These you should have done, without leaving the others undone.*  
43*Woe to you Pharisees, because you love the best seats in the congregations and the greetings in the market-places.*  
44*Woe to you, scribes and Pharisees, hypocrites, because you are like the unseen tombs and the men walking over them do not know.”*  
45*One of those learned in the Torah, answering, said to Him, “Teacher, when You say this You insult us too.”*  
46*And He* said, “Woe to you also, you learned in the Torah, because you load men with burdens hard to bear and you yourselves do not touch the burdens with one of your fingers.*  
47*Woe to you, because you build the tombs of the prophets and your fathers killed them.*  
48*So you bear witness that you approve of the works of your fathers.*
because they indeed killed them and you build their tombs.

49“And because of this the wisdom of Elohim said, ‘I shall send them prophets and emissaries and some of them they shall kill and persecute,’

50so that the blood of all the prophets which was shed from the foundation of the world shall be required of this generation,

51from the blood of Hebel to the blood of Zekaryah who perished between the altar and the Dwelling Place. Yea, I say to you, it shall be required of this generation.

52“Woe to you learned in the Torah, because you took away the key of knowledge. You did not enter in yourselves and those who were entering in you hindered.”

53And as He was saying this to them, the scribes and the Pharisees began to oppose Him fiercely and to draw Him out on many subjects,

54watching Him and seeking to catch Him in whatever He says, so as to accuse Him.

12 Meanwhile, when an innumerable crowd of people had gathered together, so that they trampled one another, He began to say to His taught ones, first, “Beware of the leaven of the Pharisees, which is hypocrisy.

2So, whatever you have said in the dark shall be heard in the light and what you have spoken in the ear in inner rooms shall be proclaimed on the house-tops.

4But I say to you, My friends, do not be afraid of those who kill the body and after that are unable to do any more.

5But I shall show you whom you should fear: Fear the One who, after killing, possesses authority to cast into Gehenna. Yea, I say to you, fear Him!

6Are not five sparrows sold for two copper coins? And not one of them is forgotten before Elohim.

7But even the hairs of your head have all been numbered. Do not fear, you are worth more than many sparrows.

8And I say to you, everyone who confesses Me before men, the Son of Adam shall also confess him before the messengers of Elohim.

9But he that has denied Me before men shall be denied before the messengers of Elohim.

10And everyone who shall speak a word against the Son of Adam, it shall be forgiven him, but to him who has blasphemed against the Set-apart Spirit, it shall not be forgiven.

11And when they bring you to the congregations and rulers and authorities, do not worry about how or what you should answer, or what you should say,

12for the Set-apart Spirit shall teach you in that very hour what you should say.”

13And someone from the crowd said to Him, “Teacher, speak to my brother, to divide the inheritance with me.”

14But He said to him, “Man, who made Me a judge or divider over you?”

15And He said to them, “Mind and beware of greed, because one’s life does not consist in the excess of his possessions.”

16He then spoke a parable to them, saying, “The land of a certain rich man yielded well.

17And he was reasoning within himself, saying, ‘What shall I do, because I have no room to store my crops?’

18And he said, ‘I am going to do this: pull down my storehouses and build greater and store all my crops and my goods there,

19then say to myself, “Life, you have many goods laid up for many years, take your ease, eat, drink, rejoice.”’

20But Elohim said to him, ‘You mind less one! This night your life shall be demanded from you. And who shall own what you have prepared?’
21“So is he who is storing up treasure for himself and is not rich toward Elohim.”
22And He said to His taught ones, “For this reason I say to you, do not worry about your life, what you shall eat; nor about the body, what you shall put on.
23The life is more than the food and the body is more than the clothing.
24Look at the ravens, for they neither sow nor reap, which have neither storehouse nor granary and Elohim feeds them. How much more valuable are you than the birds?
25And which of you by worrying is able to add one cubit to his life’s span?
26If then you are unable to do the least, why do you worry about the rest?
27Look at the lilies, how they grow. They neither toil nor spin and I say to you, even Shalom in all his esteem was not dressed like one of these.
28And if Elohim so clothes the grass, which today exists in the field and tomorrow is thrown into the furnace, how much more you, O you of little belief?
29And do not seek what you shall eat or what you shall drink and do not keep worrying.
30For the gentiles of the world seek all these and your Father knows that you need these.
31But seek the reign of Elohim and all these shall be added to you.
32Do not fear, little flock, because your Father did delight to give you the reign.
33Sell your possessions and give in kindness. Make yourselves purses which do not grow old, a treasure in the heavens that does not fail, where no thief does come near nor moth destroys.
34For where your treasure is, there your heart shall be also.
35Let your loins be girded and your lamps burning,
36and be like men waiting for their master, when he shall return from the wedding, that when he comes and knocks they open to him immediately.
37Blessed are those servants whom the master, when he comes, shall find watching. Truly, I say to you that he shall gird himself and make them sit down to eat and shall come and serve them.
38And if he comes in the second watch, or in the third watch and find them so, blessed are those servants.
39And know this, that if the master of the house had known what hour the thief comes, he would have watched and not allowed his house to be broken into.
40And you, then, be ready, for the Son of Adam is coming at an hour you do not expect.”
41And Kēpha said to Him, “Master, do You speak this parable to us, or also to all?”
42And the Master said, “Who then is the trustworthy and wise manager, whom his master shall appoint over his household, to give the portion of food in due season?
43Blessed is that servant whom his master shall find so doing when he comes.
44Truly, I say to you that he shall appoint him over all his possessions.
45But if that servant says in his heart, ‘My master is delaying his coming,’ and begins to beat the male servants and female servants and to eat and drink and be drunk,
46the master of that servant shall come on a day when he does not expect him and at an hour that he does not know and shall cut him in two and appoint his portion with the unbelievers.
47And that servant who knew his master’s desire and did not prepare, nor did according to his desire, shall be beaten with many stripes.
48But he who did not know, yet did what deserved flogging, shall be beaten with few. Everyone to whom much is given, from him much shall be demanded. To whom much has been entrusted,
from him much more shall be asked.
49“I came to send fire on the earth and how I wish it were already kindled!”
50But I have an immersion to be
immersd with and how distressed I am until it is accomplished!

51Do you think that I came to give peace on earth? I say to you, no, but rather division.

52For from now on five in one house shall be divided, three against two and two against three—

53father shall be divided against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law.”

54And He also said to the crowds, “When you see a cloud rising out of the west, immediately you say, ‘A storm is coming,’ and so it is.

55And when you see the south wind blow, you say, ‘There shall be hot weather,’ and it is.

56Hypocrites! You know to discern the face of the heavens and of the earth, but how is it that you do not discern this time?

57And why, also, do you not judge for yourselves what is right?

58For, as you go with your opponent to a ruler, try hard along the way to settle with him, lest he drag you to the judge and the judge deliver you to the officer and the officer throw you into prison.

59“I say to you, you shall certainly not leave there until you have paid even the last mite.”

13And some were present at that time, reporting to Him about the Galileans whose blood Pilate had mixed with their offerings.

2And answering, said to them, “Do you think that these Galileans were worse sinners than all other Galileans, because they have suffered like this?

3“I say to you, no! But unless you repent you shall all perish in the same way.

4Or those eighteen on whom the tower in Shiloah fell and killed them, do you think that they were greater offenders than all other men who dwelt in Yerushalayim?

5“I say to you, no! But unless you repent you shall all perish in the same way.”

6And He spoke this parable, “A certain man had a fig tree planted in his vineyard and he came seeking fruit on it and found none.

7And he said to the gardener, ‘Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down, why does it even make the ground useless?’

8And he answering, said to him, ‘Master, leave it this year too, until I dig around it and throw manure.

9And if indeed it bears fruit, good. But if not so, you shall cut it down.’”

10And He was teaching in one of the congregations on the Sabbath,

11and see, there was a woman having a weakening spirit for eighteen years and was bent over and was unable to straighten up at all.

12And seeing her, called her near and said to her, “Woman, you are loosened from your weakness.”

13And He laid His hands on her and immediately she was straightened up and praised Elohim.

14But the ruler of the congregation, responding, much displeased that had healed on the Sabbath, said to the crowd, “There are six days on which men should work, so come and be healed on them and not on the Sabbath day.”

15Then the Master answered him and said, “Hypocrite! Does not each one of you on the Sabbath loosen his ox or his donkey from the stall and lead it away to water it?

16And this one, being a daughter of Abraham, whom Satan has bound, look, for eighteen years, should she not be loosened from this bond on the Sabbath?”

17And when He said this, all His opponents were put to shame. And all the crowd rejoiced for all the splendid works being done by Him.
Therefore He said, “What is the reign of Elohim like? And to what shall I compare it?

194-20 It is like a mustard seed, which a man took and threw into his garden. And it grew and became a large tree and the birds of the heavens nested in its branches.”

20 And again He said, “To what shall I compare the reign of Elohim?

21 It is like leaven, which a woman took and hid in three measures of flour until it was all leavened.”

22 And He was going through the cities and villages, teaching and journeying toward Yerushalayim,

23 and someone said to Him, “Master, are there few who are being saved?” And He said to them,

24 “Strive to enter through the narrow gate, because many, I say to you, shall seek to enter in and shall not be able.

25 When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, ‘Master, Master, open for us,’ and He shall answer and say to you, ‘I do not know you or where you are from,’

26 then you shall begin to say, ‘We ate and drank in Your presence and You taught in our streets.’

27 But He shall say, ‘I say to you I do not know you or where you are from. Depart from Me, all you workers of unrighteousness.’

28 There shall be weeping and gnashing of teeth, when you see Abraham and Yitshaq and Ya’aqob and all the prophets in the reign of Elohim and yourselves thrown outside.

29 And they shall come from the east and the west and from the north and the south and sit down in the reign of Elohim.

30 “And see, there are last who shall be first and there are first who shall be last.”

31 On the same day there came certain Pharisees, saying to Him, “Get out and go from here, for Herodes wishes to kill You.”

32 And He said to them, “Go, say to that fox, ‘See, I cast out demons and perform healings today and tomorrow and the third day I shall be perfected.’

33 But I have to journey today and tomorrow and the day following, because it is not fitting for a prophet to perish outside of Yerushalayim.

34 Yerushalayim, Yerushalayim, killing the prophets and stoning those who are sent to her! How often I wished to gather your children together the way a hen gathers her chickens under her wings, but you would not!

35 “See, your House is left to you laid waste. And truly I say to you, you shall by no means see Me until the time comes when you say, ‘Blessed is He who is coming in the Name of AY’ZL!’ ”

14 And it came to be, as He went into the house of one of the rulers of the Pharisees to eat bread on the Sabbath, that they were watching Him closely.

2 And see, there was a certain man before Him suffering from dropsy.

3 And OWY’ZL responding, spoke to those learned in the Torah and the Pharisees, saying, “Is it right to heal on the Sabbath?”

4 But they were silent. So taking hold of him He healed him and let him go.

5 And to them He said, “Which of you, having a donkey or an ox that has fallen into a pit, shall not immediately pull him out on the Sabbath day?”

6 And they were unable to answer Him regarding these matters.

7 And He spoke a parable to those who were invited, when He noted how they chose the best places, saying to them:

8 “When you are invited by anyone to a wedding feast, do not sit down in the best place, lest one more distinguished than you be invited by him,

9 and he who invited you and him come and say to you, ‘Give this one place,’ and then you begin with shame to take the last place.

10 Rather, when you are invited, go and
sit down in the last place, so that when he who invited you comes he shall say to you, ‘Friend, come up higher.’ Then you shall have esteem in the presence of those who sit at the table with you.

11“For everyone who is exalting himself shall be humbled and he who is humbling himself shall be exalted.”

12And He also said to him who invited Him, “When you give a dinner or a supper, do not ask your friends, nor your brothers, nor your relatives, nor your rich neighbours, lest they also invite you back and you be repaid.

13But when you give a feast, invite poor ones, crippled ones, lame ones, blind ones,

14and you shall be blessed, because they do not have to repay you. For you shall be repaid at the resurrection of the righteous.”

15And when one of those who sat at the table with Him heard this, he said to Him, “Blessed is he who eats bread in the reign of Elohim!”

16But He said to him, “A certain man gave a great supper and invited many,

17and he sent his servant at supper time to say to those who were invited, ‘Come, for all is now ready.’

18But one by one they all began making excuses.

The first said to him, ‘I have bought a field and I need to go and see it. I ask you to have me excused.’

19But another said, ‘I have bought five yoke of oxen and I am going to try them out. I ask you to have me excused.’

20And another said, ‘I have married a wife and because of this I am unable to come.’

21And that servant came and reported this to his Master. Then the master of the house, being wroth, said to his servant,

‘Hurry out into the streets and lanes of the city and bring in here the poor and crippled and lame and blind.’

22And the servant said, ‘Master, it is done as you commanded and still there is room.’

23And the master said to the servant, ‘Go out into the street corners and hedges and compel them to come in, so that my house is filled.

24“For I say to you that none of those men who were invited shall taste my supper.’”

25And large crowds were going with Him and turning, He said to them, “If anyone comes to Me and does not hate his father and mother and wife and children and brothers and sisters and his own life too, he is unable to be My taught one.

27And whoever does not bear his stake and come after Me is unable to be My taught one.

28“For who of you, wishing to build a tower, does not sit down first and count the cost, whether he has enough to complete it?

29Otherwise, when he has laid the foundation and is unable to finish it, all who see it begin to mock him,

30saying, ‘This man began to build and was unable to finish.’

31Or what sovereign, going to fight against another sovereign, does not sit down first and take counsel whether he is able with ten thousand to meet him who comes against him with twenty thousand?

32And if not, while the other is still far away, he sends a delegation and asks conditions of peace.

33So, then, everyone of you who does not give up all that he has, is unable to be My taught one.

34The salt is good, but if the salt becomes tasteless, with what shall it be seasoned?

35It is not fit for land, nor for manure, they throw it out. He who has ears to hear let him hear!”
And He spoke this parable to them, saying,

"What man among you, having a hundred sheep and having lost one of them, does not leave the ninety-nine in the wilderness and go after the one which is lost until he finds it?"

And having found it, he lays it on his shoulders, rejoicing.

And having come home, he calls together his friends and neighbours, saying to them, ‘Rejoice with me, for I have found my sheep which was lost!’

I say to you that in the same way there shall be more joy in the heavens over one sinner repenting, than over ninety-nine righteous ones who need no repentance.

Or what woman, having ten silver coins, if she loses one coin, does not light a lamp and sweep the house and seek diligently till she finds it?

And having found it, she calls friends and neighbours together, saying, ‘Rejoice with me, for I have found the coin which I lost!’

I say to you, in the same way there is joy in the presence of the messengers of Elohim over one sinner repenting.”

And He said, “A certain man had two sons,

and the younger of them said to his father, ‘Father, give me the portion of goods falling to me.’ And he divided his livelihood between them.

And not many days after, the younger son, having gathered all together, went away to a distant country and there wasted his goods with loose living.

And when he had spent all, there arose a severe scarcity of food throughout that land and he began to be in need.

And he went and joined himself to one of the citizens of that country and he sent him to his fields to feed pigs.

And he was longing to fill his stomach with the pods which the pigs were eating and no one gave to him.

But having come to himself, he said, ‘How many of my father’s hired servants have bread enough and to spare and I am perishing with hunger!’

Having risen, I shall go to my father and say to him, “Father, I have sinned against the heavens and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants.”’

And having risen, he went to his father. And while he was still a long way off, his father saw him and was moved with compassion and ran and fell on his neck and kissed him.

And the son said to him, ‘Father, I have sinned against the heavens and before you and I am no longer worthy to be called your son.’

But the father said to his servants, ‘Bring out the best robe and put it on him and put a ring on his hand and sandals on his feet.

And bring the fattened calf here and slaughter it and let us eat and rejoice, because this son of mine was dead and is alive again and he was lost and is found.’ And they began to rejoice.

And his older son was in the field and when he came and approached the house, he heard music and dancing.

And having called one of the servants he asked what this meant.

And he said to him, ‘Your brother has come and your father has slaughtered the fattened calf because he received him back in health.’

And he was wroth and would not go in. So his father came out and pleaded with him.

And answering, he said to his father, ‘See, these many years I have been serving you and I have never transgressed a command of yours, but to me you have never given a young goat, so I could rejoice with my friends.

But when this son of yours came, who has devoured your livelihood with whores, you slaughtered the fattened calf because he received him back in health.’

And he was wroth and would not go in. So his father came out and pleaded with him.

And answering, he said to his father, ‘Son, you are always with me and all I have is yours.

And we had to rejoice and be glad,
11 And He also said to His taught ones, “There was a certain rich man who had a manager and he was accused to him as wasting his possessions.

2“So having called him he said to him, ‘What is this I hear about you? Give an account of your management, for you are no longer able to be manager.’

3“And the manager said within himself, ‘What shall I do? For my master is taking the managership away from me. I am unable to dig, I am ashamed to beg."

4‘I know what I shall do, that, when I am removed from the managership, they might receive me into their houses.’

5“And calling every one of his master’s debtors to him, he said to the first, ‘How much do you owe my Master?’

6“And he said, ‘A hundred measures of oil.’ And he said to him, ‘Take your bill and sit down quickly and write fifty.’

7“Then to another he said, ‘And how much do you owe?’ And he said, ‘A hundred measures of wheat.’ And he said to him, ‘Take your bill and write eighty.’

8“And the master raised the unrighteous manager because he had acted shrewdly, because the sons of this age are more shrewd in their generation than the sons of light.

9“And would I say to you, make friends for yourselves by unrighteous mammon, that when you fail, they shall receive you into everlasting dwellings?

10“He who is trustworthy in what is least, is trustworthy also in much. And he who is untrustworthy in what is least is untrustworthy also in much.

11“If, therefore, you have not been trustworthy in the unrighteous mammon, who shall entrust to you the true?

12“And if you have not been trustworthy in what is another man’s, who shall give you what is your own?

13“No servant is able to serve two masters, for either he shall hate the one and love the other, or else he shall cling to the one and despise the other. You are not able to serve Elohim and mammon.”

14“And the Pharisees, who loved silver, also heard all this and were sneering at Him,

15“So He said to them, “You are those who declare yourselves righteous before men, but Elohim knows your hearts, because what is highly thought of among men is an abomination in the sight of Elohim.

16“The Torah and the prophets are until Yohanan. Since then the reign of Elohim is being announced and everyone is doing violence upon it.

17“And it is easier for the heavens and the earth to pass away than for one tittle of the Torah to fall.

18“Everyone putting away his wife and marrying another commits adultery. And everyone marrying her who is put away from her husband commits adultery.

19“But there was a certain rich man who used to dress in purple and fine linen and lived luxuriously every day.

20“And there was a certain beggar named El’azar, being covered with sores, who was placed at his gate,

21—and longing to be fed with the crumbs which fell from the rich man’s table. Indeed, even the dogs came and licked his sores.

22“And it came to be that the beggar died and was carried by the messengers to the bosom of Abraham. And the rich man also died and was buried.

23“And while suffering tortures in the grave, having lifted up his eyes, he saw Abraham far away and El’azar in his bosom.

24“And crying out he said, ‘Father Abraham, have compassion on me and send El’azar to dip the tip of his finger in water and cool my tongue, for I am suffering in this flame.’

25“But Abraham said, ‘Son, remember
that in your **life** you received your **good** and likewise El'azar the **evil**, but **now** he is comforted and you are suffering.

26**And besides all** this, between us and you a **great** chasm has been set, so that those who **wish** to pass from here to you are **unable**, nor do those from there pass to us.’

27**‘And besides all this,** between us and you a **great** chasm has been set, so that those who **wish** to pass from here to you are **unable**, nor do those from there pass to us.’

28**‘And besides all this,** between us and you a **great** chasm has been set, so that those who **wish** to pass from here to you are **unable**, nor do those from there pass to us.’

29**‘And besides all this,** between us and you a **great** chasm has been set, so that those who **wish** to pass from here to you are **unable**, nor do those from there pass to us.’

30**‘And besides all this,** between us and you a **great** chasm has been set, so that those who **wish** to pass from here to you are **unable**, nor do those from there pass to us.’

31**‘And besides all this,** between us and you a **great** chasm has been set, so that those who **wish** to pass from here to you are **unable**, nor do those from there pass to us.’

17**And He said to the taught ones,**

“**It is inevitable that stumbling-blocks should come,** but **woe** to him through whom they **come**!

24**‘It would be better for him if a millstone is put around his neck and he were thrown into the sea,** than that he should **cause** one of these **little** ones to **stumble**.

34**‘Take heed to yourselves. If your brother **sins against you,** rebuke him and **if** he repents, **forgive** him.

44**‘And if he **sins against** you seven times in a day and seven times in a day **comes** back to you, saying, ‘I repent,** you **shall forgive** him.”

5**And the emissaries said to the Master,** “Give us more **belief**.”

6**And the Master said,** “**If** you have **belief** as a mustard seed, you would say to this mulberry tree, ‘Be pulled up by the roots and be planted in the sea,**’ and it would **obey** you.

7**‘But who of you, having a servant ploughing or shepherding, would say to him when he has **come** in from the field, ‘Come immediately and sit down to eat’?”

84**‘But would he not rather say to him,** ‘**Prepare** somewhat for my supper and gird yourself and **serve** me while I eat and drink and afterward you **shall** eat and drink’?

90**‘Would he thank that servant because he did what he was **commanded**? I **think** not.

100**‘So also you, when you have done all that you were **commanded**,** say, ‘We are **unworthy** servants, we have done what was our duty to do.’”

11**And it came to be,** as He went to Yerushalayim, that He passed through the **midst** of Shomeron and Galil.

12**And as He was entering into a certain village,** He was met by ten leprous men, who stood at a distance.

13**And they lifted up their **voices,** saying, “**Owyaz,** Master, have **compassion** on us!”

14**And having seen them,** He said to them, “**Go,** show yourselves to the priests.” And it came to be, that as they were going, they were cleansed.

15**And one of them,** when he **saw** that he was **healed,** returned, praising Elohim with a loud **voice**,

16**And he fell down upon his **feet,** giving **thanks** to Him. And he was a Shomeronite.

17**And **Owyaz** answering, said,** “**Were there not ten cleansed? But where are the nine?”

18**‘Was no one **found** to return to give **praise** to Elohim, **except** this foreigner?’

19**And He said to him,** “**Rise,** go your **way**. Your **belief** has made you well.”

20**And having been asked by the Pharisees when the **reign** of Elohim would come,** He answered them and said, “**The reign of Elohim does not **come** with intent watching,**

21**nor **shall** they say, ‘Look here!’ or ‘Look there!’ **For look,** the **reign** of Elohim is in your **midst!”**
22 And He said to the taught ones, “Days shall come when you shall long to see one of the days of the Son of Adam, but you shall not see it.
23 And they shall say to you, ‘Look here!’ or ‘Look there!’ Do not go after them, nor follow.
24 For as the lightning that flashes out of one part under heaven shines to the other part under heaven, so also the Son of Adam shall be in His day.
25 But first He has to suffer much and be rejected by this generation.
26 And as it came to be in the days of Noah, so also shall it be in the days of the Son of Adam:
27 They were eating, they were drinking, they were marrying, they were given in marriage, until the day that Noah went into the ark and the flood came and destroyed them all.
28 And likewise, as it came to be in the days of Lot: They were eating, they were drinking, they were buying, they were selling, they were planting, they were drinking, they were marrying, they were eating, they were buying, they were selling, they were planting, they were drinking, they were marrying, they were eating, they were drinking, they were marrying, they were eating.
29 But on the day Lot went out of Seḏom it rained fire and sulphur from heaven and destroyed all.
30 It shall be the same in the day the Son of Adam is revealed.
31 In that day, he who shall be on the house-top and his goods in the house, let him not come down to take them away. And likewise the one who is in the field, let him not turn back.
32 Remember the wife of Lot.
33 Whoever seeks to save his life shall lose it and whoever loses his life shall preserve it.
34 I say to you, in that night there shall be two in one bed, the one shall be taken and the other shall be left.
35 Two shall be grinding together, the one shall be taken and the other shall be left.
36 Two shall be in the field, the one shall be taken and the other shall be left.”
37 And they answering, said to Him, “Where, Master?” And He said to them, “Where the body is, there also the eagles shall be gathered together.”

18 And He spoke a parable to them, that they should always pray and not lose heart,
2 saying, “In a certain city there was a certain judge, not fearing Elohim nor regarding man.
3 And a widow was in that city and she came to him, saying, ‘Do right to me on my adversary.’
4 And he would not for a while, but afterward he said within himself, ‘Even if I do not fear Elohim nor regard man.
5 yet because this widow troubles me I shall do right to her, lest by her continual coming she wears me out.’”
6 And the Master said, “Hear what the unrighteous judge said.
7 And shall Elohim not do right by all means to His own chosen ones who are crying out day and night to Him and being patient over them?
8 I say to you that He shall do right to them speedily, but when the Son of Adam comes, shall He find the belief on the earth?”
9 And He also spoke this parable to some who relied on themselves that they were righteous and looking down on others:
10 Two men went up to the Set-apart Place to pray – the one a Pharisee and the other a tax collector.
11 The Pharisee stood and began to pray with himself this way, ‘Elohim, I thank You that I am not like the rest of men, swindlers, unrighteous, adulterers, or even as this tax collector.
12 I fast twice a week, I give tithes of all that I possess.’
13 But the tax collector standing at a distance would not even raise his eyes to the heaven, but was beating his breast, saying, ‘Elohim, show favour unto me, a sinner!’
14 I say to you, this man went down to his house declared right, rather than
the other. For everyone who is exalting himself shall be humbled and he who is humbling himself shall be exalted.”

15 And they also brought infants to Him to touch them, but His taught ones seeing it, rebuked them.

16 But OWYAZ called them to Him and said, “Let the little children come to Me and do not forbid them, for of such is the reign of Elohim.

17 Truly, I say to you, whoever does not receive the reign of Elohim as a little child, shall certainly not enter into it.”

18 And a certain ruler asked Him, saying, “Good Teacher, what shall I do to inherit everlasting life?”

19 So OWYAZ said to him, “Why do you call Me good? No one is good except One – Elohim.

20 “You know the commands, ‘Do not commit adultery,’ ‘Do not murder,’ ‘Do not steal,’ ‘Do not bear false witness,’ ‘Respect your father and your mother.’”

21 And he said, “All these I have watched over from my youth.”

22 And hearing this, OWYAZ said to him, “Yet one you lack: Sell all that you have and distribute to the poor and you shall have treasure in heaven and come, follow Me.”

23 But when he heard this, he became intensely sad, for he was extremely rich.

24 And when OWYAZ saw that he became intensely sad, He said, “How hard it is for those who have riches to enter into the reign of Elohim!

25 For it is easier for a camel to enter through a needle’s eye than for a rich man to enter into the reign of Elohim.”

26 And those who heard it said, “And who is able to be saved?”

27 And He said, “What is impossible with men is possible with Elohim.”

28 And Képha said, “See, we have left all and followed You.”

29 And He said to them, “Truly, I say to you, there is no one who has left house or parents or brothers or wife or children, for the sake of the reign of Elohim,

30 who shall not receive many times more in this present time and in the age to come everlasting life.”

31 And taking the twelve aside, He said to them, “See, we are going up to Yerushalayim and all that have been written by the prophets about the Son of Adam shall be accomplished.

32 For He shall be delivered up to the gentiles and shall be mocked and insulted and spat upon,

33 and having flogged Him they shall kill Him. And on the third day He shall rise again.”

34 But they understood none of this and this word was hidden from them and they did not know what was being said.

35 And it came to be, that as He was coming near Yeriho, that a certain blind man was sitting by the way begging.

36 And hearing a crowd passing by, he asked what it meant.

37 They reported to him that OWYAZ of Natsareth was passing by.

38 And he cried out, saying, “OWYAZ, Son of Dawid have compassion on me!”

39 And those going before were rebuking him that he should be silent, but he was crying out much more, “Son of Dawid, have compassion on me!”

40 And OWYAZ stopped and commanded him to be brought to Him. And when he had come near, He asked him,

41 saying, “What do you wish Me to do for you?” And he said, “Master, to receive my sight.”

42 And OWYAZ said to him, “Receive your sight! Your belief has saved you.”

43 And immediately he received his sight and was following Him, praising Elohim. And all the people, seeing it, gave praise to Elohim.

19 And having entered, He was passing through Yeriho.

2 And see, a man called Zakkai! He was a chief tax collector and he was rich,

3 and he was seeking to see who OWYAZ was, but was unable because of the crowd, for he was small in stature.
And having run ahead, he climbed up into a sycamore tree to see Him, because He was about to pass by.

And as ОΨΨΑΛ came to the place, He looked up and saw him and said to him, “Zakkai, hurry and come down, for I have to stay at your house today.”

And he hurried and came down and received Him, rejoicing.

And seeing it, they all grumbled, saying, “He has gone in to stay with a man who is a sinner.”

But Zakkai stood up and said to the Master, “Look, Master, I give half of my possessions to the poor. And if I have taken whatever false accusation, I repay fourfold.”

And ОΨΨΑΛ said to him, “Today deliverance has come to this house—since he also is a son of Abraham.

For the Son of Adam has come to seek and to save what was lost.”

And as they were hearing this, He spoke another parable, because He was near Yerushalayim and they thought the reign of Elohim was about to be manifested straightforward.

He therefore said, “A certain nobleman went to a distant country to receive for himself a reign and to return.

And calling ten of his servants, He gave them ten minas and said to them, ‘Trade until I come.’

But his subjects were hating him and sent a delegation after him, to say, ‘We do not wish this one to reign over us.’

And it came to be, when he came back, having received the reign, that he sent for these servants to whom he had given the silver, in order to know what each had gained by trading.

And the first came, saying, ‘Master, your mina has earned ten minas.’

And he said to him, ‘Well done, good servant. Because you were trustworthy in a small matter, have authority over ten cities.’

And the second came, saying, ‘Master, your mina has earned five minas.’

And he said to him also, ‘And you—be over five cities.’

And another came, saying, ‘Master, here is your mina, which I kept laid up in a handkerchief.

For I was afraid of you, because you are a hard man. You take up what you did not lay down and reap what you did not sow.’

And he said to him, ‘Out of your own mouth I shall judge you, you wicked servant. You knew that I was a hard man, taking up what I did not lay down and reaping what I did not sow.

Why did you not put the silver in the bank, that when I came I could have collected it with interest?’

Then he said to those who stood by, ‘Take the mina from him and give it to him who possesses ten minas.’

But they said to him, ‘Master, he already possesses ten minas.’

For I say to you, that to everyone who possesses shall be given; and from him who does not possess, even what he possesses shall be taken away from him.

But those enemies of mine who did not wish me to reign over them, bring them here and slay them before me.’ ”

And having said this, He went on ahead, going up to Yerushalayim.

And it came to be, when He came near to Bêyth Phaḏi and Bêyth Anyah, at the mountain of Olives, that He sent two of His taught ones,
saying, “Go into the village opposite you, in which, as you enter, you shall find a colt tied, on which no one has ever sat. Loosen it and bring it here.

And if anyone asks you, ‘Why do you loosen it?’ thus you shall say to him, ‘Because the Master has need of it.’ ”

And those who were sent went away and found it as He had said to them.

And as they were loosing the colt, the owners of it said to them, “Why do you loosen the colt?”

And they said, “The Master needs it.”

So they brought it to ОΨΨΑΛ. And throwing their garments on the colt, they set ОΨΨΑΛ on it.
36 And as He went, they were spreading their garments on the way.
37 And as He was coming near, already at the descent of the Mount of Olives, the entire crowd of the taught ones began, to praise Elohim, rejoicing with a loud voice for all the miracles they had seen, saying,

38 Blessed is the Sovereign who is coming in the Name of Aḇrāhām! Peace in heaven and esteem in the highest!
39 And some of the Pharisees from the crowd, said to Him, “Teacher, rebuke Your taught ones.”
40 But He answering, said to them, “I say to you that if these shall be silent, the stones would cry out.”
41 And as He came near, He saw the city and wept over it,
42 saying, “If you only knew even today, the matters for your peace! But now they are hidden from your eyes.

43 Because days shall come upon you when your enemies shall build a rampart around you and surround you and press you on all sides,
44 and dash you to the ground and your children within you. And they shall not leave in you one stone upon another, because you did not know the time of your visitation.”
45 Having entered into the Set-apart Place, He began to drive out those selling and buying in it,
46 saying to them, “It has been written, ‘My House is a house of prayer,’ but you have made it a ‘den of robbers.’”
47 And He was teaching daily in the Set-apart Place. But the chief priests and the scribes and the leaders of the people were seeking to destroy Him,
48 but they did not find what they might do, for all the people were hanging upon Him, listening.

20 And it came to be, on one of those days, as He was teaching the people in the Set-apart Place and bringing the Besorah, that the chief priests and the scribes, together with the elders, came up
2 and spoke to Him, saying, “Say to us, by what authority are You doing these? Or who is he who gave You this authority?”
3 And He answering, said to them, “I shall ask you one question too and answer Me:
4 “The immersion of Yohanan – was it from heaven or from men?”
5 And they debated among themselves, saying, “If we say, ‘From heaven,’ He shall say, ‘Then why did you not believe him?’
6 But if we say, ‘From men,’ all the people shall stone us, for they are persuaded that Yohanan was a prophet.”
7 And they answered that they did not know from where it was.
8 And Owyəh said to them, “Neither do I say to you by what authority I do these.”
9 And He began to speak this parable to the people, “A certain man planted a vineyard and leased it to farmers and went away for a long time.
10 And at harvest time he sent a servant to the farmers, to give him some of the fruit of the vineyard. But the farmers beat him and sent him away empty-handed.
11 And again he sent another servant. And they beat him too and maltreated him and sent him away empty-handed.
12 And again he sent a third. And they wounded him too and cast him out.
13 And the owner of the vineyard said, ‘What shall I do? I shall send my son, the beloved. They might respect him when they see him.’
14 But when the farmers saw him, they reasoned among themselves, saying, ‘This is the heir. Come, let us kill him, so that the inheritance becomes ours.’
15 And they cast him out of the vineyard and killed him. What, then, shall the owner of the vineyard do to them?
16 He shall come and destroy those farmers and give the vineyard
to others.” And having heard, they said, “Let it not be!”

17 But He looked at them and said, “What then is this that has been written, ‘The stone which the builders rejected has become the chief corner-stone’?”

18+Everyone who falls on that stone shall be broken, but on whomever it falls, he shall be pulverised.”

19+And the chief priests and the scribes sought to lay hands on Him in the same hour, but they feared the people, for they knew that He had spoken this parable against them.

20 And keeping a close watch on Him, they sent spies who pretended to be righteous, to catch Him in a word, in order to deliver Him to the rule and to the authority of the governor. So they asked Him, saying, “Teacher, we know that You say and teach rightly and You are not partial to any, but teach the way of Elohim truly,

21+ ‘Is it right for us to pay taxes to Caesar or not?’

22+But perceiving their craftiness, He said to them, “Why do you try Me?

23+ ‘Show Me a silver piece. Whose likeness and inscription does it have?’” And they answering, said, “Caesar’s.”

24 And He said to them, “Then give to Caesar what is Caesar’s and to Elohim what is Elohim’s.”

25 And they were unable to catch Him in a saying in the presence of the people and marveling at His answer, they were silent.

26+And some of the Sadducees, who deny that there is a resurrection, came to Him and asked Him,

27+ saying, “Teacher, Mosheh wrote to us that if a man’s brother dies, having a wife and he dies childless, his brother should take his wife and raise up offspring for his brother.

28+ ‘Now, there were seven brothers and the first took a wife and died childless.

29+ And the second took her as wife and he died childless.

30+ And the third took her and in the same way the seven also. And they left no children and died.

31+ And last of all the woman died too.

32+ ‘At the resurrection, then, whose wife does she become? For the seven had her as wife.’

33 And OWYAL answering, said to them, “‘The sons of this age marry and are given in marriage,

34+but those who are counted worthy of attaining that age and the resurrection from the dead, neither marry, nor are they given in marriage,

35+ for neither is it possible for them to die any more, because they are like messengers and are sons of Elohim, being sons of the resurrection.

36+ ‘But that the dead are raised, even Mosheh showed at the bush when he called AVAL ‘the Elohim of Abraham and the Elohim of Yits’aqob.’

37+ ‘Now He is not the Elohim of the dead, but of the living, for all live to Him.’

38 And some of the scribes answering, said, “Teacher, You have spoken well.”

39+ And He said to them, “How do they say that the Messiah is the Son of Dawid?

40+ For Dawid himself said in the Book of Psalms, ‘AVAL said to my Master, “sit at My right hand,

41+ until I make Your enemies a footstool of Your feet.” ’

42+ Dawid then calls Him ‘Master,’ how is He then his Son?”

43+ And in the hearing of all the people, He said to His taught ones,

44+ ‘Beware of the scribes, who like to walk in long robes and love greetings in the market-places and the best seats in the congregations and the best places at feasts,

45+ who devour widows’ houses and for a show make long prayers. They shall receive greater judgment.”

21 And looking up He saw the rich
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putting their gifts into the treasury and He saw a certain poor widow putting in two mites.

3 He said, “Truly I say to you that this poor widow has put in more than all.

4 For all these out of their excess have put in offerings for Elohim, but she out of her poverty has put in all that she had to live on.”

5 And as some were speaking about the Set-apart Place, that it was adorned with goodly stones and gifts, He said,

6 “These that you see – the days are coming in which not one stone shall be left upon another that shall not be thrown down.”

7 And they asked Him, saying, “Teacher, but when shall this be? What is the sign when this is about to take place?”

8 And He said, “See that you are not led astray, for many shall come in My Name, saying, ‘I am,’ and, ‘The time is near.’ Then do not go after them.

9 But when you hear of fightings and unrests, do not be alarmed, for these have to take place first, but the end is not immediately.”

10 Then He said to them, “Nation shall rise against nation and reign against reign.

11 There shall be great earthquakes in various places and scarcities of food and deadly diseases and there shall be horrors and great signs from heavens.

12 But before all this, they shall lay their hands on you and persecute you, delivering you up to the congregations and prisons and be brought before sovereigns and rulers for My Name’s sake.

13 And it shall turn out to you for a witness.

14 Therefore, resolve in your hearts not to premeditate on what to answer.

15 For I shall give you a mouth and wisdom which all your adversaries shall not be able to refute or resist.

16 And you shall also be betrayed by parents and brothers and relatives and friends. And some of you shall be put to death.

17 And you shall be hated by all because of My Name.

18 But not a hair of your head shall be lost at all.

19 Possess your lives by your endurance!

20 And when you see Yerushalayim surrounded by armies, then know that its laying waste is near.

21 Then let those in Yahudah flee to the mountains and let those who are in the midst of her go out and let not those who are in the fields enter her.

22 Because these are days of vengeance to fill all that have been written.

23 Woe to those who are pregnant and to those who are nursing children in those days! For there shall be great distress in the earth and wrath upon this people.

24 And they shall fall by the edge of the sword and be led away captive into all nations. And Yerushalayim shall be trampled underfoot by the gentiles until the times of the gentiles are filled.

25 And there shall be signs in the sun and moon and stars and on the earth anxiety of nations, in bewilderment at the roaring of the sea and agitation, men fainting from fear and the expectation of what is coming on the earth, for the powers of the heavens shall be shaken.

26 And then they shall see the Son of Adam coming in a cloud with power and much esteem.

27 And when these matters begin to take place, look up and lift up your heads, because your redemption draws near.”

28 And He spoke a parable to them, “Look at the fig tree and all the trees.

29 When they have already budded, observing it, you shall know for yourselves that summer is now near.

30 “So you also, when you see these matters take place, know that the reign of Elohim is near.

31 Truly, I say to you, this generation
shall by no means pass away til all shall have taken place.

33“...the heaven and the earth shall pass away, but My words shall by no means pass away.

34And take heed to yourselves, lest your hearts be weighed down by gluttony and drunkenness and worries of this life and that day come on you suddenly.

35For it shall come as a snare on all those dwelling on the face of all the earth.

36Watch then at all times and pray that you be counted worthy to escape all this about to take place and to stand before the Son of Adam.”

37And He was teaching in the Set-apart Place by day, but at night He went out and stayed on the mountain of Olives,

38and early in the morning all the people came to Him in the Set-apart Place to hear Him.
is greatest among you be as the youngest and the leader as one who serves.

27 For who is greater, the one who sits at the table, or the one who serves? Is it not the one who sits at the table? But I am in your midst as the One who serves.

28 But you are those who have remained with Me in My trials.

29 And I covenant for you, as My Father covenanted for Me, a reign, to eat and drink at My table, in My reign and to sit on thrones, judging the twelve tribes of Yisra’ěl.”

30 And the Master said, “Shim’on, Shim’on! See, Satan has asked for you to sift you as wheat.

31 But I have prayed for you, that your belief should not fail. And when you have turned, strengthen your brothers.”

32 And He said to them, “When I sent you without purse and bag and sandals, did you lack any?” And they said, “None at all.”

33 And He said to them, “But now, let him who has a purse take it, likewise also a bag. And let him who has no sword sell his garment and buy one.

34 For I say to you that what has been written has yet to be accomplished in Me, ‘And He was reckoned with lawless ones.’ For that which refers to Me has an end too.”

35 And they said, “Master, look, here are two swords.” But He said to them, “That is enough!”

36 And coming out, He went to the Mount of Olives, according to usage and His taught ones also followed Him.

37 And while He was still speaking, one of them struck the servant of the high priest and cut off his right ear.

38 And rising up from prayer and coming to His taught ones, He found them sleeping from grief.

39 And He said to them, “Why do you sleep? Rise and pray, lest you enter into trial.”

40 And while He was still speaking, see: a crowd! And he who was called Yahuḏah, one of the twelve, was going before them and came near to OWYĂL to kiss Him.

41 And OWYĂL said to him, “Yahuḏah, do you deliver up the Son of Adam with a kiss?”

42 And those around Him, seeing what was about to take place, said to Him, “Master, shall we strike with the sword?”

43 And one of them struck the servant of the high priest and cut off his right ear.

44 And while He was still speaking, see: a crowd! And He who was called Yahuḏah, one of the twelve, was going before them and came near to OWYĂL to kiss Him.

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48 And OWYĂL said to him, “Yahuḏah, do you deliver up the Son of Adam with a kiss?”

49 And while He was still speaking, see: a crowd! And he who was called Yahuḏah, one of the twelve, was going before them and came near to OWYĂL to kiss Him.

50 And one of them struck the servant of the high priest and cut off his right ear.

51 But OWYĂL answering, said, “Allow it this far.” And touching his ear He healed him.

52 And OWYĂL said to those who had come against Him, the chief priests and captains of the Set-apart Place and the elders, “Have you come out as against a robber, with swords and clubs?”

53 While I was with you daily in the Set-apart Place, you did not lay hands on Me. But this is your hour and the authority of darkness.”

54 And having seized Him, they led Him and brought Him to the house of the high priest. And Kěpha was following at a distance.

55 And when they had lit a fire in the midst of the courtyard and sat down together, Kěpha sat among them.

56 And a certain servant girl, seeing him as he sat by the fire, looked intently at him and said, “And this one was with Him.”
57 But he denied Him, saying, “Woman, I do not know Him.”
58 And after a little while another saw him and said, “You are one of them too.”
59 But Kephah said, “Man, I am not!”
60 And about an hour later, another insisted, saying, “Truly, this one was with Him too, for he is a Galilean too.”
61 But Kephah said, “Man, I do not know what you are saying!” And immediately, while he was still speaking, a cock crowed.
62 And the Master turned and looked at Kephah and Kephah remembered the word of the Master, how He had said to him, “Before a cock crows, you shall deny Me three times.”
63 Kephah went out and wept bitterly.
64 The men who were holding OWYAL were mocking Him and beating Him.
65 And having blindfolded Him, they were striking Him on the face and were asking Him, saying, “Prophesy! Who is it that struck You?”
66 And they said to Him much more, blaspheming.
67 And when it became day, the elders of the people, both chief priests and scribes, came together and they led Him into their council, saying,
68 If You are the Messiah, say it to us.” And He said to them, “If I say to you, you would not believe it at all,
69 and if I asked you, you would not answer Me at all.
70 From now on the Son of Adam shall sit on the right hand of the power of Elohim.”
71 And they all said, “Are You then the Son of Elohim?” And He said to them, “You say that I am.”
72 And they said, “Why do we need further witness? For we heard it ourselves from His mouth.”

23 And the entire assembly of them, having risen up, led Him to Pilate,
2 and began to accuse Him, saying, “We found this one perverting the nation and forbidding to pay taxes to Caesar,
saying that He Himself is Messiah, a Sovereign.”
3 And Pilate asked Him, saying, “Are You the Sovereign of the Yahudim?” Answering him He said, “You say it.”
4 And Pilate said to the chief priests and the crowd, “I find no guilt in this Man.”
5 But they were insisting, saying, “He stirs up the people, teaching through all Yahudah, beginning from Galil unto this place.”
6 And when Pilate heard of Galil, he asked if the Man were a Galilean.
7 And when he learned that He was under the authority of Herodes, he sent Him to Herodes, who was also in Yerushalayim in those days.
8 And seeing OWYAL, Herodes rejoiced greatly, for a long time he had wished to see Him, because he had heard much about Him and was anticipating to see some miracle done by Him,
9 and was questioning Him with many words, but He gave him no answer.
10 And the chief priests and the scribes stood, accusing Him intensely.
11 And Herodes, with his soldiers, made light of Him and mocked Him, dressing Him in a splendid robe and sent Him back to Pilate.
12 And on that day Pilate and Herodes became friends with each other, for before that they had been at enmity with each other.
13 And Pilate, having called together the chief priests and the rulers and the people,
14 said to them, “You brought this Man to me, as one who turns away the people. And look, I have examined Him in your presence and have found no guilt in this Man regarding the charges which you make against Him,
15 and neither did Herodes, for I sent you back to him. And look, He has done none at all deserving death.
16 Having disciplined Him, then, I shall release Him” --
17 for he had to release one to them at
the festival.

18 And they cried out, all together, saying, “Away with this One and release to us Barabba”

19 (who had been thrown into prison for a certain uprising made in the city and for murder).

20 Wishing to release Owyə, then, Pilate appealed to them again.

21 But they were calling out, saying, “Impale! Impale Him!”

22 And he said to them the third time, “Why, what evil has He done? I have found no reason for death in Him. Having disciplined Him then, I shall release Him.”

23 But with loud voices they insisted, asking for Him to be impaled. And the voices of these men and of the chief priests were prevailing.

24 And Pilate pronounced sentence that what they asked should be done.

25 And he released the one they asked for, who for uprising and murder had been thrown into prison, but he handed Owyə over to their wishes.

26 And as they led Him away, they laid hold of a certain man, Shim’on a Cyrenian, who was coming from the field and they put the stake on him, to bear it behind Owyə.

27 And a great number of the people were following Him and women who also were mourning and lamenting Him.

28 But Owyə, turning to them, said, “Daughters of Yerushalayim, do not weep for Me, but weep for yourselves and for your children.

29 For look, days are coming in which they shall say, ‘Blessed are the barren and wombs that never bore and the breasts which never nursed!’

30 Then they shall begin ‘to say to the mountains, “Fall on us!” and to the hills, “Cover us!”’

31 If they do this to the green tree, what is going to be done to the dry tree?”

32 And two others also, evil-doers, were led with Him to be put to death.

33 And when they had come to the place called Golgotha, they impaled Him there and the evil-doers, one on the right and the other on the left.

34 And Owyə said, “Father, forgive them, for they do not know what they do.” And they divided His garments and cast lots.

35 And the people were standing, looking on and the rulers also were sneering with them, saying, “He saved others, let Him save Himself if He is the Messiah, the chosen of Elohim.”

36 The soldiers were mocking Him too, coming and offering Him sour wine,

37 and saying, “If You are the Sovereign of the Yahuḏim, save Yourself.”

38 And there was also an inscription written over Him in letters of Greek and Roman and Hebrew: THIS IS THE SOVEREIGN OF THE YEHUDIM.

39 And one of the evil-doers who were hanged, was speaking evil of Him, saying, “If You are the Messiah, save Yourself and us.”

40 But the other, responding, rebuked him, saying, “Do you not even fear Elohim, since you are under the same judgment?

41 And we, indeed, rightly so, for we receive the due reward of our deeds, but this One has done no wrong.”

42 And he said to Owyə, “Master, remember me when You come into Your reign.”

43 And Owyə said to him, “Truly, I say to you today, you shall be with Me in Paradise.”

44 And it was now about the sixth hour, and darkness came over all the land, until the ninth hour.

45 And the sun was darkened and the veil of the Dwelling Place was torn in two.

46 And crying out with a loud voice, Owyə said, “Father, into Your hands I commit My spirit.” And having said this, He breathed His last.

47 And the captain, seeing what took place, praised Elohim, saying, “Truly, this Man was righteous!”

48 And when all the crowds who had gathered to that sight saw what took
place, they beat their breasts and went away.

49 And all those who knew Him and the women who followed Him from Galil, stood at a distance, watching this.

50 And see, a man named Yosēph, a council member, good and righteous,

51 was not agreeing with their counsel and deed – from Ramathayim, a city of the Yahuḏim, who himself was also waiting for the reign of Elohim,

52 he, going to Pilate, asked for the body of Owyəl.

53 And taking it down, he wrapped it in linen and laid it in a tomb hewn out of the rock, where no one was yet laid.

54 And it was Preparation day and the Sabbath was approaching.

55 And the women who had come with Him from Galil followed after and saw the tomb and how His body was laid.

56 And having returned, they prepared spices and perfumes and they rested the Sabbath according to the command.

24 And on the first day of the week, at early dawn, they came to the tomb, bringing the spices which they had prepared,

2 and they found the stone rolled away from the tomb.

3 And having entered, they did not find the body of the Master Owyəl.

4 And it came to be, as they were perplexed about this, that see, two men stood by them in glittering garments.

5 And becoming frightened and bowing their faces to the earth, these said to them, “Why do you seek the living among the dead?”

6 “He is not here, but has been raised up! remember how He spoke to you when He was still in Galil,

7 saying, ‘The Son of Adam has to be delivered into the hands of sinners and be impaled and the third day rise again.’”

8 And they remembered His words.

9 And having returned from the tomb they reported all this to the eleven and to all the rest.

10 And it was Miryam from Maḡdala and Yohanah and Miryam the mother of Ya’aqob and the rest with them, who told this to the emissaries.

11 Their words appeared to them to be nonsense and they did not believe them.

12 But Kēpha arose and ran to the tomb. Stooping down, he saw the linen wrappings lying by themselves and he went away home, marvelling at what took place.

13 And see, two of them were going that same day to a village called Amma’us, which was twelve kilometres from Yerushalayim.

14 And they were talking to each other of all this which had taken place.

15 And it came to be, as they were talking and reasoning, that Owyəl Himself drew near and went with them.

16 But their eyes were restrained, so that they did not know Him.

17 And He said to them, “What are these words you are exchanging with each other as you’re walking and are sad?”

18 And the one whose name was Qleophas answering, said to Him, “Are You the lone visitor in Yerushalayim who does not know what took place in it these days?”

19 And He said to them, “What?” And they said to Him, “Concerning Owyəl of Natsareth, who was a Prophet mighty in deed and word before Elohim and all the people,

20 and how the chief priests and our rulers delivered Him to be condemned to death and impaled Him.

21 “We, however, were expecting that it was He who was going to redeem Yisra’ĕl. But besides all this, today is the third day since these matters took place.

22 “Certain women of ours, who arrived at the tomb early, also astonished us,

23 when they did not find His body, they came saying that they had also seen a vision of messengers who said He was alive.

24 “Some of those with us went to the tomb and found it, as also the women had said, but they did not see Him.”

25 And He said to them, “O thoughtless
ones and slow of heart to believe in all that the prophets have spoken!

26"Was it not necessary for the Messiah to suffer these and to enter into His esteem?"

27And beginning at Mosheh and all the Prophets, He was explaining to them in all the Scriptures the matters concerning Himself.

28And they approached the village where they were going and He seemed to be going on.

29But they urged Him strongly, saying, "Stay with us, for it is toward evening and the day has declined." And He went in to stay with them.

30And it came to be, when He sat at the table with them, having taken the bread, He blessed and having broken, He was giving it to them.

31And their eyes were opened and they recognised Him. And He disappeared from their sight.

32And they said to each other, “Was not our heart burning within us as He was speaking to us on the way and as He was opening the Scriptures to us?”

33And rising up that same hour they returned to Yerushalayim and found the eleven and those who were with them gathered together,

34saying, “The Master was truly raised and has appeared to Shim’on!”

35And they related what took place on the way and how He was recognised by them in the breaking of the bread.

36As they were saying this, OWYH\L Himself stood in the midst of them and said to them, “Peace to you.”

37And being startled and frightened, they thought they had seen a spirit.

38And He said to them, “Why are you troubled? And why do doubts arise in your hearts?

39“See My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have.”

40And saying this, He showed them His hands and His feet.

41And while they were still not believing for joy and marvelling, He said to them, “Have you any food here?”

42And they gave Him a piece of a broiled fish and some honeycomb.

43And taking it He ate in their presence.

44And He said to them, “These are the words which I spoke to you while I was still with you, that all have to be filled that were written in the Torah of Mosheh and the Prophets and the Psalms concerning Me.”

45Then He opened their minds to understand the Scriptures,

46and said to them, “Thus it has been written and so it was necessary for the Messiah to suffer and to rise again from the dead the third day,

47and that repentance and forgiveness of sins should be proclaimed in His Name to all nations, beginning at Yerushalayim.

48“You are witnesses of these matters.

49See, I am sending the Promise of My Father upon you, but you are to remain in the city of Yerushalayim until you are clothed with power from on high.”

50And He led them out as far as Bĕyth Anyah and lifting up His hands He blessed them.

51And it came to be, while He was blessing them, that He was parted from them and was taken up into the heavens.

52And they, having bowed down to Him, returned to Yerushalayim with great joy,

53and were continually in the Set-apart Place praising and blessing Elohim! Amën.
In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim.
He was in the beginning with Elohim. All came to be through Him, and without Him not even one came to be that came to be.
In Him was life, and the life was the light of men.
And the light shines in the darkness, and the darkness has not overcome it.
There was a man sent from Elohim, whose name was Yoḥanan.
This one came for a witness, to bear witness of the Light, that all might believe through him.
He was not that Light, but that he might bear witness of that Light.
He was the true Light, which enlightens every man, coming into the world.
He was in the world, and the world came to be through Him, and the world did not know Him.
He came to His own and His own did not receive Him.
But as many as received Him, to them He gave the authority to become children of Elohim, to those believing in His Name,
who were born, not of blood nor of the desire of flesh nor of the desire of man, but of Elohim.
And the Word became flesh and pitched His tent among us, and we saw His esteem, esteem as of an only brought-forth of a father, complete in favour and truth.
Yoḥanan bore witness of Him and cried out, saying, “This was He of whom I said, ‘He who comes after me has become before me, because He was before me.’”
And out of His completeness we all did receive, and favour upon favour,
for the Torah was given through Mosheh – the favour and the truth came through OWYAH Messiah.
No one has ever seen Elohim. The only brought-forth Son, who is in the bosom of the Father, He did declare.
Now this was the witness of Yoḥanan when the Yahudim sent from Yerushalayim priests and Lĕwites to ask him, “Who are you?”
And he confessed and did not deny, but confessed, “I am not the Messiah.”
And they asked him, “What then, are you Eliyahu?” So he said, “I am not.” “Are you the Prophet?” And he answered, “No.”
Therefore they said to him, “Who are you, so that we give an answer to those who sent us? What do you say about yourself?”
He said, “I am a voice of one crying in the wilderness, ‘Make straight the way of YHVH,’ as the prophet Yeshayahu said.”
And those sent were of the Pharisees,
and they asked him, saying; “Why then do you immerse if you are not the Messiah, nor Eliyahu, nor the Prophet?”
Yoḥanan answered them, saying, “I immerse in water, but in your midst stands One whom you do not know, the One coming after me, who has become before me, whose sandal strap I am not worthy to loosen.”
This took place in Bĕyth Anyah beyond the Yardĕn, where Yoḥanan was immersing.
The next day Yoḥanan saw OWYAH coming toward him, and said, “See, the Lamb of Elohim who takes away the sin of the world!”
This is He of whom I said, ‘After me comes a Man who has become before
me, for He was before me.’

And I did not know Him, but that He might be revealed to Yisra’el, therefore I came immersing in water.”

And Yohanan bore witness, saying, “I have seen the Spirit coming down from heaven like a dove and remain on Him. And I did not know Him, but He who sent me to immerse in water said to me, ‘Upon whom you see the Spirit coming down and remaining on Him, this is He who immerses in the Set-apart Spirit.’

And I have seen and have witnessed that this is the Son of Elohim.”

Again the following day, Yohanan was standing with two of his taught ones, and looking at Owyâl walking, he said, “See the Lamb of Elohim!”

And the two taught ones heard him speaking and they followed Owyâl. And Owyâl turning, and seeing them following, said to them, “What do you seek?” And they said to Him, “Rabbi” (which means Teacher), “where are you staying?”

He said to them, “Come and see.” They went and saw where He was staying, and remained with Him that day. Now it was about the tenth hour.

Andri, the brother of Shim’on Kêpha, was one of the two who heard from Yohanan, and followed Him.

First he found his own brother Shim’on and said to him, “We have found the Messiah” (which means the Anointed).

And he brought him to Owyâl. And looking at him, Owyâl said, “You are Shim’on, the son of Yonah, you shall be called Kêpha” (which means A Stone).

On the following day Owyâl wished to go to Galil, and He found Philip and said to him, “Follow Me.”

And Philip was from Bêyth Tsaiđa, the city of Andri and Kêpha.

Philip found Nethane’l and said to him, “We have found Him whom Mosheh wrote of in the Torah, and the prophets: Owyâl of Natsareth – the son of Yosêph.”

And Nethane’l said to him, “Is it possible for any good matter to come out of Natsareth?” Philip said to him, “Come and see.”

Owyâl saw Nethane’l coming toward Him, and said of him, “See, truly a Yisra’elite, in whom is no deceit!”

Nethane’l said to Him, “From where do you know me?” Owyâl answered and said to him, “Before Philip called you, when you were under the fig tree, I saw you.”

Nethane’l answered and said to Him, “Rabbi, You are the Son of Elohim! You are the Sovereign of Yisra’el!”

Because I said to you, ‘I saw you under the fig tree,’ do you believe? Greater than that you shall see.”

And He said to him, “Truly, truly, I say to you, from now on you shall see upon the Son of A’dâm.”

And on the third day there was a wedding in Qanah of Galil, and the mother of Owyâl was there.

And both Owyâl and His taught ones were invited to the wedding.

And when they were short of wine, the mother of Owyâl said to Him, “They have no wine.”

Owyâl said to her, “Woman, what is that to Me and to you? My hour has not yet come.”

His mother said to the servants, “Do whatever He says to you.”

And there were six stone water-jugs standing there, according to the mode of cleansing of the Yahu’dîm, each holding two or three measures.

Owyâl said to them, “Fill the water-jugs with water.” And they filled them up to the brim.

And He said to them, “Now draw out and take it to the master of the feast.” So they took it.

But when the master of the feast had
tasted the water that had become wine, and did not know where it came from—though the servants who had drawn the water knew—the master of the feast called the bridegroom.

10 And said to him, “Every man at the beginning sets out the good wine, and, when they have drunk, then that which is poorer. You have kept the good wine until now.”

11 This, the beginning of the signs, Ḫow Ḭm did in Qanah of Galil, and manifested His esteem. And His taught ones believed in Him.

12 After this Ḫ went down to Kephar Nahum, Ḫ and His mother, and His brothers, and His taught ones. And there they stayed not many days.

13 And the Passover of the Yahudim was near, and Ḫw was up to Yerushalayim.

14 And He found in the Set-apart Place those selling oxen and sheep and doves, and the moneychangers sitting.

15 And having made a whip of cords, He drove them all out of the Set-apart Place, with the sheep and the oxen, and poured out the moneychangers’ coins and overturned the tables.

16 And He said to those selling doves, “Take these away! Do not make the house of My Father a house of merchandise!”

17 And His taught ones remembered that it was written, “The ardour for Your house has eaten Me up.”

18 And the Yahudim answered and said to Him, “What sign do You show to us, since You are doing these?”

19 Ḫw answered and said to them, “Destroy this Dwelling Place, and in three days I shall raise it.”

20 Then the Yahudim said, “It took forty-six years to build this Dwelling Place, and You are going to raise it in three days?”

21 But Ḫ spoke about the Dwelling Place of His body.

22 So, when Ḫ was raised from the dead, His taught ones remembered that He said this to them. And they believed the Scripture and the word which Ḫw had said.

23 And when Ḫ was in Yerushalayim at the Passover, at the festival, many believed in His Name when they saw the signs which Ḫ was doing.

24 But Ḫw was not entrusting Himself to them, because Ḫ knew all men,

25 and had no need that anyone should witness of man, for Ḫ knew what was in man.

3 And there was a man of the Pharisees, Nakdimon was his name, a ruler of the Yahudim.

2 This one came to Ḫw by night and said to Him, “Rabbi, we know that You are a teacher come from Elohim, for no one is able to do these signs You do if Elohim is not with him.”

3 Ḫw answered and said to him, “Truly, truly, I say to you, unless one is born from above, he is unable to see the reign of Elohim.”

4 Nakdimon said to Him, “How is a man able to be born when he is old? Is he able to enter into his mother’s womb a second time and be born?”

5 Ḫw answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he is unable to enter into the reign of Elohim.

6 “That which has been born of the flesh is flesh, and that which has been born of the Spirit is spirit.

7 “Do not marvel that I said to you, ‘You have to be born from above.’

8 “The Spirit breathes where it wishes, and you hear the sound of it, but do not know where it comes from and where it goes. So is everyone who has been born of the Spirit.”

9 Nakdimon answered and said to Him, “How is it possible for this to take place?”

10 Ḫw answered and said to him, “Are you the teacher of Yisra’el, and do not know this?

11 “Truly, truly, I say to you, We speak
what We know and witness what We have seen, and you do not receive Our witness.

If you do not believe when I spoke to you about earthly matters, how are you going to believe when I speak to you about the heavenly matters?

And no one has gone up into the heaven except He who came down from the heaven – the Son of Adam.

And as Mosheh lifted up the serpent in the wilderness, even so the Son of Adam has to be lifted up,

so that whoever is believing in Him should not perish but possess everlasting life.

For Elohim so loved the world that He gave His only brought-forth Son, so that everyone who believes in Him should not perish but possess everlasting life.

For Elohim did not send His Son into the world to judge the world, but that the world through Him might be saved.

He who believes in Him is not judged, but he who does not believe is judged already, because he has not believed in the Name of the only brought-forth Son of Elohim.

And this is the judgment, that the light has come into the world, and men loved the darkness rather than the light, for their works were wicked.

For everyone who is practising evil matters hates the light and does not come to the light, lest his works should be exposed.

But the one doing the truth comes to the light, so that his works are clearly seen, that they have been wrought in Elohim.

After this, Owyaz and His taught ones came into the land of Yahudah, and He remained there with them, and was immersing.

And Yoḥanan was also immersing in Ayin near Salim, because there was plenty of water there. And they were coming and were being immersed,

for Yoḥanan had not yet been put into prison.

Then a dispute arose between some of Yoḥanan’s taught ones and the Yahudim about cleansing,

and they came to Yoḥanan and said to him, “Rabbi, He who was with you beyond the Yarden, to whom you have witnessed, see, He is immersing, and all are coming to Him!”

Yoḥanan answered and said, “No man is able to receive any matter unless it is given to him from the heaven.

You yourselves are witnesses for me that I said, ‘I am not the Messiah but I am sent ahead of Him.’

He that has the bride is the bridgroom, but the friend of the bridgroom, who stands and hears him, rejoices greatly because of the voice of the bridgroom. So this joy of mine is complete.

It is right for Him to increase, but me to decrease.

He who comes from above is over all, he who is from the earth is of the earth and speaks of the earth. He who comes from the heaven is over all.

And what He has seen and heard, that He witnesses. And no one receives His witness.

He who receives His witness has set his seal that Elohim is true.

For He whom Elohim has sent speaks the Words of Elohim, for Elohim does not give the Spirit by measure.

The Father loves the Son, and has given all into His hand.

He who believes in the Son possesses everlasting life, but he who does not obey the Son shall not see life, but the wrath of Elohim remains on him.”

So when the Master knew that the Pharisees had heard that Owyaz made and immersed more taught ones than Yoḥanan – although Owyaz Himself did not immerse, but His taught ones –
3He left Yahuḏah and went away again to Galil.
4And He had to pass through Shomeron.

5So He came to a city of Shomeron, called Sheḵem, near the piece of land Ya’aqob gave to his son Yoseph.
6And Ya’aqob’s fountain was there. So Ḫaḇaḇ, being wearied from the journey, was sitting thus at the fountain. It was about the sixth hour.

7A woman of Shomeron therefore came to draw water. Ḫaḇaḇ said to her, “Give Me to drink.”

8For His taught ones had gone off into the city to buy food.
9The woman of Shomeron therefore said to Him, “How is it that You, being a Yahuḏite, ask a drink from me, a woman of Shomeron?” For Yahuḏim do not associate with Shomeronītes.

10Ḫaḇaḇ answered and said to her, “If you knew the gift of Elohim, and who it is who says to you, ‘Give Me to drink,’ you would have asked Him, and He would have given you living water.”

11The woman said to Him, “Master, You have no vessel, and the well is deep. From where, then, do You have living water?”

12“Are You greater than our father Ya’aqob, who gave us the well, and drank from it himself, and his sons, and his cattle?”

13Ḫaḇaḇ answered and said to her, “Everyone drinking of this water shall thirst again,

14but whoever drinks of the water I give him shall certainly never thirst. And the water that I give him shall become in him a fountain of water springing up into everlasting life.”

15The woman said to Him, “Master, give me this water, so that I do not thirst, nor come here to draw.”

16Ḫaḇaḇ said to her, “Go, call your husband, and come here.”

17The woman answered and said, “I have no husband.” Ḫaḇaḇ said to her, “You have well said, ‘I have no husband,’ for you have had five husbands, and the one whom you now have is not your husband. What you have said is true.”

18The woman said to Him, “Master, I see that You are a prophet.
19“Our fathers worshipped on this mountain, but you people say that in Yerushalayim is the place where one needs to worship.”

20Ḫaḇaḇ said to her, “Woman, believe Me, the hour is coming when you shall neither on this mountain, nor in Yerushalayim, worship the Father.

21“Woman, you worship what you do not know. We worship what we know, because the deliverance is of the Yahuḏim.

22“But the hour is coming, and now is, when the true worshippers shall worship the Father in spirit and truth, for the Father also does seek such to worship Him.

23“Elohim is Spirit, and those who worship Him need to worship in spirit and truth.”

24The woman said to Him, “I know that Messiah is coming, the One who is called Anointed. When that One comes, He shall announce to us all.”

25Ḫaḇaḇ said to her, “I who am speaking to you am He.”

26And upon this His taught ones came, and they were marvelling that He was speaking with a woman, however, no one said, “What do You seek?” or, “Why do You speak with her?”

27The woman then left her water-jug, and went away to the city, and said to the men,

28“Come, see a Man who told me all that I have done. Is this not the Messiah?”

29They went out of the city and were coming to Him.

30But in the meantime His taught ones were asking Him, saying, “Rabbi, eat.”

32And He said to them, “I have food to eat of which you do not know.”

33Then the taught ones said to each other, “Did anyone bring Him food to eat?”
48 **Owyaz** then said to him, “If you people do not see signs and wonders, you do not believe at all.”

49 The nobleman said to Him, “Master, come down before my child dies!”

50 **Owyaz** said to him, “Go, your son lives.” And the man believed the word that **Owyaz** spoke to him, and went.

51 And while he was going down, his servants met him and reported, saying, “Your son lives!”

52 He then asked from them the hour in which he became better, and they said to him, “Yesterday at the seventh hour the inflammation left him.”

53 Then the father knew that it was at the same hour in which **Owyaz** said to him, “Your son lives.” And he himself believed, and all his household.

54 Again this was the second sign **Owyaz** did, when He had come from Yahudah into Galil.

5 After this there was a festival of the Yahudim, and **Owyaz** went up to Yerushalayim.

2 And in Yerushalayim at the Sheep Gate there is a pool, which is called in Hebrew, Běyth Zatha, having five porches.

3 In these were lying a great number of those who were sick, blind, crippled, paralysed, waiting for the stirring of the water.

4 For a messenger was going down at a certain time into the pool and was stirring the water. Whoever stepped in first, then, after the stirring of the water, became well of whatever disease he had.

5 And a certain man was there who had a sickness thirty-eight years.

6 When **Owyaz** saw him lying there, and knowing that he already had been a long time, He said to him, “Do you wish to become well?”

7 The sick man answered Him, “Master, I have no man to put me into the pool when the water is stirred, but while I am coming, another steps down before me.”

8 **Owyaz** said to him, “Rise, take up
your bed and walk.”

9 And immediately the man became well, and he took up his bed and was walking. Now it was Sabbath on that day.

10 The Yahudim therefore said to him who had been healed, “It is the Sabbath, it is not right for you to take up the bed.”

11 He answered them, “He who made me well said to me, ‘Take up your bed and walk.’”

12 Therefore they asked him, “Who is the Man who said to you, ‘Take up your bed and walk’?”

13 But the one who was healed did not know who it was, for Owyaz had moved away, a crowd being in that place.

14 Afterward Owyaz found him in the Set-apart Place and said to him, “See, you have been made well. Sin no more, so that no worse matter befalls you.”

15 The man went away, and told the Yahudim that it was Owyaz who made him well.

16 And because of this the Yahudim persecuted Owyaz, and were seeking to kill Him, because He was doing these healings on the Sabbath.

17 But Owyaz answered them, “My Father works until now, and I work.”

18 Because of this, then, the Yahudim were seeking all the more to kill Him, because not only was He breaking the Sabbath, but He also called Elohim His own Father, making Himself equal with Elohim.

19 Therefore Owyaz responded and said to them, “Truly, truly, I say to you, the Son is able to do none at all by Himself, but only that which He sees the Father doing, because whatever He does, the Son also likewise does.

20 For the Father loves the Son, and shows Him all that He Himself does. And greater works than these He is going to show Him, in order that you marvel.

21 For as the Father raises the dead and makes alive, even so the Son makes alive whom He wishes.

22 For the Father judges no one, but has given all the judgment to the Son,

23 that all should value the Son even as they value the Father. He who does not value the Son does not value the Father who sent Him.

24 Truly, truly, I say to you, he who hears My word and believes in Him who sent Me possesses everlasting life, and does not come into judgment, but, has passed from death into life.

25 Truly, truly, I say to you, the hour is coming, and now is, when the dead shall hear the voice of the Son of Elohim. And those having heard shall live.

26 For as the Father possesses life in Himself, so He gave also to the Son to possess life in Himself,

27 and He has given Him authority also to do judgment, because He is the Son of Adam.

28 Do not marvel at this, because the hour is coming in which all those in the tombs shall hear His voice,

29 and shall come forth – those who have done good, to the resurrection of life, and those who have practised evil matters, to a resurrection of judgment.

30 Of Myself I am unable to do any matter. As I hear, I judge and My judgment is righteous, because I do not seek My own desire, but the desire of the Father who sent Me.

31 If I bear witness of Myself, My witness is not true.

32 There is another who bears witness of Me, and I know that the witness which He witnesses of Me is true.

33 You have sent to Yohanan, and he bore witness to the truth.

34 But I do not receive witness from man, but I say this in order that you might be saved.

35 He was the burning and shining lamp, and for a while you wished to rejoice in his light.

36 But I have a greater witness than that of Yohanan, for the works that the Father gave Me to accomplish, the works that I do, bear witness of Me,
that the Father has sent Me.

37 And the Father who sent Me, He bore witness of Me. You have neither heard His voice at any time, nor seen His form.

38 And you do not have His Word staying in you, because you do not believe Him whom He sent.

39 You search the Scriptures, because you think you possess everlasting life in them. And these are the ones that bear witness of Me.

40 But you do not desire to come to Me in order to possess life.

41 I do not receive esteem from men, but I know you, that you do not have the love of Elohim in you.

42 I have come in My Father’s Name and you do not receive Me, if another comes in his own name, him you would receive.

43 How are you able to believe, when you are receiving esteem from one another, and the esteem that is from the only Elohim you do not seek?

44 Do not think that I shall accuse you to the Father. There is one who accuses you: Mosheh, in whom you have set your expectation.

45 For if you believed Mosheh, you would have believed Me, since he wrote about Me.

46 But if you do not believe his writings, how shall you believe My words?

6 After this OWYAYL went away to the other side of the Sea of Galil, that is Lake Kinnereth.

2 And a large crowd was following Him, because they saw His signs which He did on those who were sick.

3 And OWYAYL went up on a mountain, and there He sat down with His taught ones.

4 And the Passover was near, the festival of the Yahudīm.

5 Then OWYAYL, lifting up His eyes and seeing a large crowd coming toward Him, said to Philip, “Where shall we buy bread for them to eat?”

6 And this He said, trying him, for He Himself knew what He would do.

7 Philip answered Him, “Two hundred pieces of silver worth of bread is not sufficient for them, for every one of them to receive a little.”

8 One of His taught ones, Andri, the brother of Shim’on Keph, said to Him,

9 “Here is a boy who has five barley loaves and two fish, but what are these for so many?”

10 And OWYAYL said, “Make the people sit down.” Now there was much grass in the place, and the men, numbering about five thousand, sat down.

11 And OWYAYL took the loaves and having given thanks He distributed them to the taught ones and the taught ones to those sitting down. And the same with the fish, as much as they wished.

12 And when they were filled, He said to His taught ones, “Gather the broken pieces that are left over, so that none gets wasted.”

13 So they gathered them and filled twelve baskets with broken pieces of the five barley loaves which were left over by those who had eaten.

14 Then the men, having seen the sign that OWYAYL did, said, “This is truly the Prophet who is coming to the world.”

15 Then OWYAYL, knowing that they were about to come and seize Him, that they might make Him sovereign, withdrew again to the mountain, alone by Himself.

16 And when evening came, His taught ones went down to the sea,

17 and entering into the boat, they were going over the sea toward Kephar Nahum. And it had already become dark, and OWYAYL had not yet come to them.

18 And the sea was rising because a great wind was blowing.

19 When they had rowed about five or six kilometers, they saw OWYAYL walking on the sea and coming near the boat, and they were afraid.

20 And He said to them, “It is I, do not be
afraid.’

21 They wished therefore to take Him into the boat, and at once the boat was at the land where they were going.

22 On the next day, the crowd that was standing on the other side of the sea saw that there was no other boat there except His taught ones had entered, and that ḪALLAH had not entered the boat with His taught ones, but His taught ones went away alone – 23 but other boats came from Kinnereth, near the place where they ate bread after the Master had given thanks – 24 therefore when the crowd saw that ḪALLAH was not there, nor His taught ones, they themselves also entered into the boats and came to Kephar Nahum, seeking ḪALLAH.

25 And having found Him on the other side of the sea, they asked Him, “Rabbi, when did You come here?”

26 ḪALLAH answered them and said, “Truly, truly, I say to you, you seek Me, not because you saw signs, but because you ate of the loaves and were satisfied.

27 «Do not labour for the food that is perishing but for the food that is remaining to everlasting life, which the Son of Adam shall give you, for the Father, Elohim, has set His seal on Him.”

28 So they said to Him, “What should we do to work the works of Elohim?”

29 ḪALLAH answered and said to them, “This is the work of Elohim, that you believe in Him whom He sent.”

30 So they said to Him, “What sign then would You do, so that we see and believe You? What would You do? 31 «Our fathers ate the manna in the wilderness, as it has been written, ‘He gave them bread out of the heaven to eat.’ ”

32 Therefore ḪALLAH said to them, “Truly, truly, I say to you, Mosheh did not give you the bread out of the heaven, but My Father gives you the true bread out of the heaven.

33 «For the bread of Elohim is He who comes down out of the heavens and gives life to the world.”

34 So they said to Him, “Master, give us this bread always.”

35 And ḪALLAH said to them, “I am the bread of life. He who comes to Me shall not get hungry at all, and he who believes in Me shall not get thirsty at all.

36 «But I said to you that you have seen Me, and still do not believe.

37 «All that the Father gives Me shall come to Me, and the one who comes to Me I shall by no means cast out.

38 «Because I have come down out of the heaven, not to do My own desire, but the desire of Him who sent Me.

39 «This is the desire of the Father who sent Me, that all He has given Me I should not lose of it, but should raise it in the last day.

40 «And this is the desire of Him who sent Me, that everyone who sees the Son and believes in Him should possess everlasting life. And I shall raise him up in the last day.”

41 Therefore the Yahudim were grumbling against Him, because He said, “I am the bread which came down out of the heaven.”

42 And they said, “Is not this ḪALLAH, the son of Yosĕph, whose father and mother we know? How is it then that He says, ‘I have come down out of the heaven?’ ”

43 Then ḪALLAH answered and said to them, “Do not grumble with one another.

44 «No one is able to come to Me unless the Father, who sent Me draws him. And I shall raise him up in the last day.

45 «It has been written in the prophets, ‘And they shall all be taught by ḪALLAH.’ Everyone, then, who has heard from the Father and learned, comes to Me.

46 «Not that anyone has seen the Father, except He who is from Elohim – He has seen the Father.

47 «Truly, truly, I say to you, he who believes in Me possesses everlasting life.

48 «I am the bread of life.
Your fathers ate the manna in the wilderness and they died.

This is the bread which comes down out of the heaven. If anyone eats of this bread, he shall live forever. And indeed, the bread that I shall give is My flesh, which I shall give for the life of the world.

The Yahudi'im, therefore, were striving with one another, saying, “How is this One able to give us His flesh to eat?”

Truly, truly, I say to you, unless you eat the flesh of the Son of Adam and drink His blood, you possess no life in yourselves.

He who eats My flesh and drinks My blood possesses everlasting life and I shall raise him up in the last day.

For My flesh is truly food, and My blood is truly drink.

He who eats My flesh and drinks My blood stays in Me and I in him. As the living Father sent Me, and I live because of the Father, so he who feeds on Me shall live because of Me.

This is the bread which came down out of the heaven, not as your fathers ate the manna and died. He who eats this bread shall live forever.

He said this in a congregation, while teaching in Kephar Nahum.

Therefore many of His taught ones having heard, said, “This word is hard, who is able to hear it?”

But OWYAZZ knowing within Himself that His taught ones were grumbling about this, said to them, “Does this make you stumble?”

What if you see the Son of Adam going up where He was before?”

It is the Spirit that gives life, the flesh does not profit at all. The words that I speak to you are Spirit and are life.

But there are some of you who do not believe.” OWYAZZ knew from the beginning who they were who did not believe, and who would deliver Him up.

And He said, “Because of this I have said to you that no one is able to come to Me unless it has been given to him by My Father.”

From then on many of His taught ones withdrew and were not walking with Him any more.

OWYAZZ therefore said to the twelve, “Do you also wish to go away?”

Then Shim'on Kępha answered Him, “Master, to whom shall we go? You possess words of everlasting life.

And we have believed and we know that You are the Messiah, the Son of the living Elohim.”

OWYAZZ answered them, “Have I not chosen you, the twelve, and one of you is a devil?”

He was now speaking of Yahudah from Qerioth, the son of Shim'on, for he, one of the twelve, was about to deliver Him up.

And after this OWYAZZ was walking in Galil, for He did not wish to walk in Yahudah, because the Yahudi'im were seeking to kill Him.

And the festival of the Yahudi'im was near, the Festival of Booths.

So His brothers said to Him, ‘Get away from here and go into Yahudah, so that Your taught ones also see the works that You are doing.

For no one acts in secret while he himself seeks to be known openly. If You do these works, show Yourself to the world.”

For even His brothers did not believe in Him.

OWYAZZ therefore said to them, “My time has not yet come, but your time is always ready.

It is impossible for the world to hate you, but it hates Me because I bear witness of it, that its works are wicked.

You go up to this festival. I am not yet going up to this festival, for My time has not yet been filled.”

And having said this to them, He stayed in Galil.

But when His brothers had gone up to
the festival, then He also went up, not openly, but as it were in secret.

17The Yahudim, therefore, were seeking Him at the festival, and said, “Where is He?”

12And there was much grumbling about Him among the crowd. Some were saying, “He is good,” but others were saying, “No, but He is leading the crowd astray.”

13However, no one spoke openly of Him for fear of the Yahudim.

14And about the middle of the festival, Owy All went up into the Set-apart Place, and He was teaching.

15And the Yahudim were marvelling, saying, “How does this Man know letters, not having learned?”

16Owy All answered them and said, “My teaching is not Mine but His who sent Me.

17If anyone desires to do His desire, he shall know concerning the teaching, whether it is from Elohim, or whether I speak from Myself.

18He who speaks from himself is seeking his own esteem, but He who seeks the esteem of the One who sent Him is true, and no unrighteousness is in Him.

19Did not Mosheh give you the Torah? Yet not one of you does the Torah! Why do you seek to kill Me?”

20The crowd answered and said, “You have a demon, who seeks to kill You?”

21Owy All answered and said to them, “I did one work and you all marvel.

22Because of this Mosheh has given you the circumcision – though it is not from Mosheh, but from the fathers – and you circumcise a man on the Sabbath.

23If a man receives circumcision on the Sabbath, so that the Torah of Mosheh should not be broken, are you wroth with Me because I made a man entirely well on the Sabbath?

24Do not judge according to appearance, but judge with righteous judgment.”

25Therefore some of them from Yerushalayim said, “Is this not He whom they are seeking to kill?

26And see! He speaks boldly, and they say none at all to Him. Could it be that the rulers truly know that this is truly the Messiah?

27But we know where this One is from. And when the Messiah comes, no one knows where He is from.”

28Owy All therefore cried out in the Set-apart Place, teaching and saying, “You both know Me, and you know where I am from. I have not come of Myself, but He who sent Me is true, whom you do not know.

29But I know Him, because I am from Him and He sent Me.”

30So they were seeking to seize Him, but no one laid a hand on Him, because His hour had not yet come.

31And many of the crowd believed in Him, and said, “When the Messiah comes, shall He do more signs than these which this One did?”

32The Pharisees heard the crowd muttering these matters concerning Him and the Pharisees and the chief priests sent officers to seize Him.

33Therefore Owy All said to them, “Yet a little while I am with you, then I go to Him who sent Me.

34You shall seek Me and you shall not find Me, and where I am you are unable to come.”

35The Yahudim, therefore, said to themselves, “Where is He about to go that we shall not find Him? Is He about to go to the Dispersion among the Greeks, and to teach the Greeks?

36What is this word which He said, ‘You shall seek Me and you shall not find Me and where I am you are unable to come’?”

37And on the last day, the great day of the festival, Owy All stood and cried out, saying, “If anyone thirsts, let him come to Me, and let him who believes in Me drink.

38As the Scripture said, out of His innermost shall flow rivers of living water.”

39And this He said concerning the Spirit, which those believing in Him
were about to receive, for the Set-apart Spirit was not yet given, because OWYÅL was not yet esteemed.

40 Many from the crowd, when they heard the word, then said, “This truly is the Prophet.”

41 Others said, “This is the Messiah,” but others said, “Does the Messiah then come out of Galil?”

42 Did not the Scripture say that the Messiah comes from the seed of Dawid and from the village of Bêyth Lehem, where Dawid was?”

43 So a division came about among the people because of Him.

44 And some of them wished to take Him, but no one laid hands on Him.

45 The officers therefore came to the chief priests and Pharisees. And they said to them, “Why did you not bring Him?”

46 The officers answered, “Never has any man spoken like this Man!”

47 The Pharisees, therefore, answered them, “Have you also been led astray?

48 Has anyone of the rulers or of the Pharisees believed in Him?

49 But this crowd that does not know the Torah is accursed.”

50 Nakdimon - he who came to OWYÅL by night, being one of them - said to them,

51 Does our Torah judge the man unless it hears first from him and knows what he is doing?”

52 They answered and said to him, “Are you also from Galil? Search and see that no prophet has arisen out of Galil.”

53 And each one went to his own house.

8 And OWYÅL went to the Mount of Olives.

2 And at dawn He came again into the Set-apart Place, and all the people were coming to Him. And having sat down, He was teaching them.

3 And the scribes and Pharisees brought to Him a woman caught in adultery.

4 They said to Him, “Teacher, this woman was caught in the act of adultery.

55 And in the Torah Mosheh commanded us that such should be stoned. What then do You say?”

6 And this they said, trying Him, so that they might accuse Him. But OWYÅL, bending down, wrote on the ground with the finger, as though He did not hear.

7 But as they kept on questioning Him, He straightened up and said to them, “He who is without sin among you, let him be the first to throw a stone at her.”

8 And bending down again, He wrote on the ground.

9 And when they heard it, being reproved by their conscience, went out one by one, beginning from the older ones until the last. And OWYÅL was left alone, and the woman standing in the middle.

10 And OWYÅL, straightening up and seeing no one but the woman, said to her, “Woman, where are those accusers of yours? Did no one condemn you?”

11 And she said, “No one, Master.” And OWYÅL said to her, “Neither do I condemn you. Go and sin no more.”

12 Therefore OWYÅL spoke to them again, saying, “I am the light of the world. He who follows Me shall by no means walk in darkness, but possess the light of life.”

13 The Pharisees, therefore, said to Him, “You bear witness about Yourself, Your witness is not true.”

14 OWYÅL answered and said to them, “Even if I witness concerning Myself, My witness is true, for I know where I came from and where I am going. But you do not know from where I come, or where I go.

15 You judge according to the flesh, I judge no one.

16 But even if I do judge, My judgment is true, because I am not alone in it, but I and the Father who sent Me.

17 In your Torah also, it has been written that the witness of two men is true.
I am One who witnesses concerning Myself, and the Father who sent Me witnesses concerning Me.”

Therefore they said to Him, “Where is Your Father?” OWYAH answered, “You know neither Me nor My Father. If you knew Me, you would have known My Father also.”

These words OWYAH spoke in the treasury, teaching in the Set-apart Place. And no one laid hands on Him, because His hour had not yet come.

Therefore OWYAH said to them again, “I am going away, and you shall seek Me and you shall die in your sin. Where I go you are unable to come.”

Then the Yahudim said, “Shall He kill Himself, because He says, ‘Where I go you are unable to come’?”

And He said to them, “You are from below, I am from above. You are of this world, I am not of this world.

Therefore I said to you that you shall die in your sins. For if you do not believe that I am He, you shall die in your sins.”

Then they said to Him, “Who are You?” And OWYAH said to them, “Altogether that which I even say to you!

I have much to say and to judge concerning you. But He who sent Me is true, and what I heard from Him, these Words I speak to the world.”

They did not know that He spoke to them of the Father.

So OWYAH said to them, “When you lift up the Son of Adam, then you shall know that I am He, and that I do none at all of Myself, but as My Father taught Me, these words I speak.

And He who sent Me is with Me. The Father has not left Me alone, for I always do what pleases Him.”

As He was speaking these words, many believed in Him.

So OWYAH said to those Yahudim who believed Him, “If you stay in My Word, you are truly My taught ones, and you shall know the truth, and the truth shall make you free.”

They answered Him, “We are the seed of Abraham, and have been servants to no one at any time. How do you say, ‘You shall become free’?”

OWYAH answered them, “Truly, truly, I say to you, everyone doing sin is a servant of sin.

And the servant does not stay in the house forever – a son stays forever.

If, then, the Son makes you free, you shall be free indeed.

I know that you are the seed of Abraham, but you seek to kill Me because My word has no place in you.

I speak what I have seen with My Father, and you do what you have heard from your father.”

They answered and said to Him, “Abraham is our father.” OWYAH said to them, “If you were Abraham’s children, you would do the works of Abraham.

But now you seek to kill Me, a Man who has spoken to you the truth which I heard from Elohim. Abraham did not do this.

“You do the works of your father.” Then they said to Him, “We were not born of whoring, we have one Father: Elohim.”

OWYAH said to them, “If Elohim were your Father, you would love Me, for I came forth from Elohim, and am here. For I have not come of Myself, but He sent Me.

Why do you not know what I say? Because you are unable to hear My Word.

“You are of your father the devil, and the desires of your father you wish to do. He was a murderer from the beginning, and has not stood in the truth, because there is no truth in him. When he speaks the lie, he speaks of his own, for he is a liar and the father of it.

And because I speak the truth, you do not believe Me.

Who of you proves Me wrong concerning sin? If I speak the truth, why do you not believe Me?

He who is of Elohim hears the Words of Elohim, therefore you do not
And passing by, He saw a man, blind from birth.

And His taught ones asked Him, saying, “Rabbi, who sinned, this man or his parents, that he should be born blind?”

OWYAZ answered, “Neither this man nor his parents sinned, but that the works of Elohim might be made manifest in him.

It is necessary for Me to work the works of Him who sent Me while it is day – night is coming, when no one is able to work.

While I am in the world, I am the light of the world.”

Having said this, He spat on the ground and made clay with the saliva, and applied the clay to the eyes of the blind man.

And He said to him, “Go, wash in the pool of Shiloah” (which means Sent). So he went and washed, and came seeing.

Therefore the neighbours and those who saw him before, that he was blind, said, “Is not this he who was sitting and begging?”

Others said, “This is he.” Others said, “He is like him.” He said, “I am.”

So they said to him, “How were your eyes opened?”

He answered and said, “A Man called OWYAZ made clay and applied it to my eyes and said to me, ‘Go to the pool of Shiloah and wash.’ And I went and washed and I received sight.”

And they said to him, “Where is He?”

He said, “I do not know.”

They brought to the Pharisees the one who was once blind.

Now it was a Sabbath when OWYAZ made the clay and opened his eyes.

Therefore the Pharisees also asked him again how he had received his sight. He said to them, “He put clay on my eyes, and I washed, and I see.”

Therefore some of the Pharisees said, “This Man is not from Elohim, because He does not guard the Sabbath.”

Others said, “How is a man who is a sinner able to do such miracles?” And there was a division among them.

So they said to the blind one again, “What do you say about Him because He opened your eyes?” And he said, “He is a prophet.”

However, the Yahudim did not believe concerning him, that he had been blind.
and received his sight, til they called the parents of him who had received his sight.

19 And they asked them, saying, “Is this your son, who you say was born blind? How then does he now see?”

20 His parents answered them and said, “We know that this is our son, and that he was born blind,

21 but how he now sees we do not know, or who opened his eyes we do not know. He is of age, ask him, he shall speak concerning himself.”

22 His parents said this because they were afraid of the Yahu, for the Yahudim had already agreed that if anyone confessed that He was Messiah, he should be put out of the congregation.

23 Because of this his parents said, “He is of age, ask him.”

24 So for the second time they called the man who was blind, and said to him, “Give esteem to Elohim, we know that this Man is a sinner.”

25 Then he answered and said, “Whether He is a sinner, I do not know. I only know that I was blind, now I see.”

26 And they asked him once more, “What did He do to you? How did He open your eyes?”

27 He answered them, “I have told you already and you did not hear. Why do you wish to hear it again? Do you wish to become His taught ones too?”

28 Then they abused him and said, “You are His taught one, but we are taught ones of Mosheh.

29 We know that Elohim has spoken to Mosheh, but this One, we do not know where He is from.”

30 The man answered and said to them, “Why, this is a wonder! You do not know where He is from, yet He opened my eyes!

31 And we know that Elohim does not hear sinners. But if anyone fears Elohim and does His desire, He hears him.

32 From of old it has never been heard that anyone opened the eyes of one who was born blind.

33 If this One were not from Elohim, He could have done none at all.

34 They answered and said to him, “You were completely born in sins – and are you teaching us?” And they cast him out.

35 OWYAZ heard that they had cast him out, and when He had found him, He said to him, “Do you believe in the Son of Elohim?”

36 He answered and said, “Who is He, Master, that I might believe in Him?”

37 And OWYAZ said to him, “You have both seen Him and He who speaks with you is He.”

38 And he said, “Master, I believe,” and bowed before Him.

39 And OWYAZ said, “For judgment I have come into this world, that those not seeing might see, and those seeing might become blind.”

40 And those of the Pharisees who were with Him heard these words, and said to Him, “Are we blind, too?”

41 OWYAZ said to them, “If you were blind, you would have no sin, but now you say, ‘We see,’ therefore your sin remains.

10 “Truly, truly, I say to you, he who does not enter through the door into the sheepfold, but climbs up by another way, that one is a thief and a robber.

2 “But he who enters through the door is the shepherd of the sheep.

3 The doorkeeper opens for him, and the sheep hear his voice. And he calls his own sheep by name and leads them out.

4 “And when he has brought out his own sheep, he goes before them. And the sheep follow him, because they know his voice.

5 “And they shall by no means follow a stranger, but shall flee from him, because they do not know the voice of strangers.”

6 OWYAZ used this figure of speech, but they did not know what He had been
saying to them. Ḥ\textsuperscript{8} All who came before Me are thieves and robbers, but the sheep did not hear them.

8a: I am the door. Whoever enters through Me, he shall be saved, and shall go in and shall go out and find pasture.

8b: The thief does not come except to steal, and to slaughter, and to destroy. I have come that they might possess life, and that they might possess it beyond measure.

11: I am the good shepherd. The good shepherd lays down His life for the sheep.

12a: But the hireling, and not being a shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees. And the wolf snatches the sheep and scatters them.

13: Now the hireling flees because he is a hireling and is not concerned about the sheep.

14: I am the good shepherd. And I know Mine and Mine know Me, even as the Father knows Me, and I know the Father. And I lay down My life for the sheep.

15: And other sheep I have which are not of this fold – I have to bring them as one flock, one shepherd.

16: Because of this the Father loves Me, because I lay down My life, in order to receive it again.

18: No one takes it from Me, but I lay it down of Myself. I have authority to lay it down, and I have authority to receive it again. This command I have received from My Father.”

19: Again there came a division among the Yahuḏim because of these words, and many of them said, “He has a demon and is mad, why do you listen to Him?”

21: Others said, “These are not the words of one possessed by a demon. Is a demon able to open the eyes of the blind?”

22: At that time the Hanukkah came to be in Yerushalayim, and it was winter.

23: And Ḥ\textsuperscript{8} was walking in the Set-apart Place, in the porch of Shelomoh.

24: So the Yahuḏim surrounded Him and said to Him, “How long do You keep us in suspense? If You are the Messiah, say to us plainly.”

25: Ḥ\textsuperscript{8} answered them, “I have told you, and you do not believe. The works that I do in My Father’s Name, they bear witness concerning Me.

26: But you do not believe, because you are not of My sheep, as I said to you.

27: My sheep hear My voice, and I know them, and they follow Me.

28: And I give them everlasting life, and they shall by no means perish, and no one shall snatch them out of My hand.

29: My Father, who has given them to Me, is greater than all. And no one is able to snatch them out of My Father’s hand.

30: I and My Father are one.”

31: Again the Yahuḏim picked up stones to stone Him.

32: Ḥ\textsuperscript{8} answered them, “Many good works I have shown you from My Father. Because of which of these works do you stone Me?”

33: The Yahuḏim answered Him, saying, “We do not stone You for a good work, but for blasphemy, and because You, being a Man, make Yourself Elohim.”

34: Ḥ\textsuperscript{8} answered them, “Is it not written in your own Torah, ‘I said, ‘You are elohim’’?

35: If He called them elohim, to whom the Word of Elohim came – and it is impossible for the Scripture to be broken –

36: do you say of Him whom the Father set-apart and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of Elohim’?

37: If I do not do the works of My Father, do not believe Me;
but if I do, though you do not believe Me, believe the works, so that you know and believe that the Father is in Me, and I in Him.”

Therefore they were seeking again to seize Him, but He went forth out of their hand,

and went once more to the other side of the Yardên to the place where Yohanan was immersing at first, and there He stayed.

And many came to Him and said, “Yohanan indeed did no sign, yet all that Yohanan said about this Man was true.”

And many believed in Him there.

11 And a certain one was sick,

El'azar from Běyth Anyah, the village of Miryam and her sister Martha.

(Now it was Miryam who anointed the Master with perfume and wiped His feet with her hair, whose brother El'azar was sick).

Therefore the sisters sent to Him, saying, “Master, see, he whom You love is sick,”

But when Owyaz heard, He said, “This sickness is not unto death, but for the esteem of Elohim, so that the Son of Elohim might be esteemed by it.”

Now Owyaz loved Martha and her sister and El'azar.

Therefore, when He heard that he was sick, then indeed He stayed at the place where He was, two more days.

Then after this He said to the taught ones, “Let us go back to Yahudah.”

The taught ones said to Him, “Rabbi, the Yahudim were but now seeking to stone You, and are You going back there?”

Owyaz answered, “Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.

But if anyone walks in the night, he stumbles, because the light is not in him.”

He said this, and after that He said to them, “Our friend El'azar has fallen asleep, but I am going there, to wake him up.”

Therefore the taught ones said to Him, “Master, if he has fallen asleep he shall recover.”

But Owyaz had spoken about his death, whereas they thought that He spoke of taking rest in sleep.

So then Owyaz said to them plainly, “El'azar has died.

And for your sake I am glad I was not there, in order for you to believe. But let us go to him.”

T’oma, who is called the Twin, then said to his fellow taught ones, “Let us also go, so that we die with Him.”

Therefore, when Owyaz arrived, He found that he had already been four days in the tomb.

Now Běyth Anyah was near Yerushalayim, about three kilometers away.

And many of the Yahudim had come to Martha and Miryam, to comfort them concerning their brother.

Martha, then, when she heard that Owyaz was coming, met Him, but Miryam was sitting in the house.

Martha, then, said to Owyaz, “Master, if You had been here, my brother would not have died.

But even now I know that whatever You might ask of Elohim, Elohim shall give You.”

Owyaz said to her, “Your brother shall rise again.”

Martha said to Him, “I know that he shall rise again in the resurrection at the last day.”

Owyaz said to her, “I am the resurrection and the life. He who believes in Me, though he dies, he shall live.

And everyone that is living and believing in Me shall never die at all. Do you believe this?”

She said to Him, “Yea, Master, I believe that You are the Messiah, the Son of Elohim, who is coming into the world.”

And having said this she went away.
and called her sister Miryam secretly, saying, "The Teacher is here and calls you."

29 When she heard, she rose up quickly and came to Him.

30 And OWYAL had not yet come into the village, but was in the place where Martha met Him.

31 Therefore the Yahuḏim who were with her in the house, and were comforting her, when they saw that Miryam rose up quickly and went out, followed her, saying, "She is going to the tomb to weep there."

32 Miryam, therefore, when she came where OWYAL was, and saw Him, she fell down at His feet, saying to Him, "Master, if You had been here, my brother would not have died."

33 OWYAL, therefore, when He saw her weeping, and the Yahuḏim who came with her weeping, He groaned in the spirit and was troubled,

34 and said, "Where have you laid him?"

35 They said to Him, "Master, come and see."

36 The Yahuḏim therefore said, "See how He loved Him!"

37 And some of them said, "Was this One, who opened the eyes of the blind, not also able to prevent this one from dying?"

38 OWYAL, therefore, again groaning in Himself, came to the tomb. Now it was a cave, and a stone lay against it.

39 OWYAL said, "Take away the stone." Martha, the sister of him who had died, said to Him, "Master, already he smells, for it is four days."

40 OWYAL said to her, "Did I not say to you, that if you believe, you shall see the esteem of Elohim?"

41 So they took away the stone where the dead man was laid. And OWYAL lifted up His eyes and said, "Father, I thank You that You have heard Me.

42 And I know that You always hear Me, but because of the crowd standing by I said this, in order that they believe that You sent Me."

43 And when He had said this, He cried with a loud voice, "El'azar, come out!"

44 And he who died came out bound feet and hands with wrappings, and his face was wrapped with a cloth. OWYAL said to them, "Loosen him, and let him go."

45 Therefore many of the Yahuḏim who had come to Miryam, and had seen what OWYAL did, believed in Him.

46 But some of them went away to the Pharisees and told them what OWYAL did.

47 So the chief priests and the Pharisees gathered a council and said, "What shall we do? Because this Man does many signs.

48 "If we let Him alone like this, they all shall believe in Him, and the Romans shall come and take away from us both our place and nation."

49 And one of them, Qayapha, being high priest that year, said to them, "You know naught,

50 neither do you consider that it is better for us that one man die for the people than that the entire nation should perish."

51 But he did not say this from himself, but being high priest that year he prophesied that OWYAL was about to die for the nation,

52 and not for the nation only, but to gather together into one the children of Elohim who were scattered abroad.

53 So from that day on they plotted to kill Him.

54 OWYAL therefore no longer went openly among the Yahuḏim, but went from there into the country near the wilderness, to a city called Ephrayim, and remained there with His taught ones.

55 Now the Passover of the Yahuḏim was near, and many went from the country up to Yerushalayim before the Passover, to set themselves apart.

56 And so they were seeking OWYAL, and spoke among one another, standing in the Set-apart Place, "What do you think? Is He not coming to the festival at all?"
Accordingly **Owyal**, six days before the **Passover**, came to Bêyth Anyah, where El’azar was, who had died, whom **He** raised from the dead.

2So they made **Him** a supper there, and Martha **served**, while El’azar was one of those who sat at the table with **Him**.

3**Then** Miryam took a pound of costly perfume of nard, anointed the feet of **Owyal**, and wiped **Him**’s feet with her hair. And the house was filled with the fragrance of the perfume.

4**Then** one of **His taught ones**, Yahudah from Qerioth, son of Shim’on, who was about to deliver **Him** up, said,

5**“Why** was this perfume not sold for three hundred pieces of silver and given to the poor?”

6And he said this, **not because** he was concerned about the poor, **but because** he was a thief, and had the bag, and he used to take what was put in it.

7**Owyal** then said, “**Let** her alone, she has kept this for the **day of My** burial.

8**For the poor** you have with you **always**, but **Me** you **do not have always**.”

9**Then** a **great** crowd of the Yahudim **learned** that **Him** was there. And they came, not on account of **Owyal** only, but also to see El’azar, whom **He** had raised from the dead.

10And the chief priests **resolved to kill** El’azar as well,

11**because** on account of him many of the Yahudim went away and **believed** in **Owyal**.

12On the next day a **great** crowd who had **come to the festival**, when they **heard** that **Owyal** was coming to Yerushalayim,

13took the branches of palm trees and went out to meet **Him**, and were crying out, “Hoshia-na! **Blessed is He who is coming** in the **Name** of **Owyal**, the Sovereign of Yisra’el!”

14And **Owyal**, having **found** a young donkey, sat on it, as it has been **written**:

**15**“**Do not fear**, daughter of Tsion, see, your Sovereign is **coming**, sitting on the colt of a donkey.”

16At **first** His taught ones did **not understand** this. **But** when **Owyal** was esteemed, then they **remembered** that this was **written** about **Him** and that they had done this to **Him**.

17Therefore the crowd, who were with **Him** when **He** called El’azar out of his tomb and **raised** him from the dead, were bearing **witness**.

18On account of this the crowd also met **Him**, **because** they **heard** that **He** had done this **sign**.

19The Pharisees then said among them selves, “**You see** how you are getting **nowhere** at all. **Look**, the world has gone after **Him”**!

20And there were certain Greeks among those **coming** up to worship at the **festival**.

21These then came to Philip, who was from Bêyth Tsaida of Galil, and were **asking** him, saying, “**Master**, we wish to see **Owyal**.”

22Philip came and told Andri, and in turn Andri and Philip told **Owyal**.

23And **Owyal** answered them, saying, “The **hour** has **come** for the **Son** of Adam to be **esteemed**.

24“**Truly, truly**, I say to you, **unless** a grain of wheat falls into the ground and **dies**, it remains alone. **But** if it **dies**, it bears much **fruit**.

25“**He** who loves his **life** **shall** lose it, and he who **hates** his **life** in this world **shall preserve** it for **everlasting** **life**.

26“**If** anyone serves **Me**, let him **follow** **Me**. And where I am, there **My servant** also **shall be**. **If** anyone serves **Me**, the **Father** **shall** value him.

27“**Now I Myself** am **troubled**, and what **shall** I say? **Father**, save **Me** from this **hour**? **But** for this **reason** I came to this **hour**.

28“**Father**, esteem Your **Name**.” **Then**
a voice came from the heaven, “I have both esteemed it and shall esteem it again.”

29 So the crowd who stood by and heard it were saying there had been thunder. Others said, “A messenger has spoken to Him.”

30 OWYAL answered and said, “This voice did not come because of Me, but for your sake.

31 Now is the judgment of this world, now the ruler of this world shall be cast out.

32 And I, if I am lifted up from the earth, shall draw all men unto Myself.”

33 This He said, signifying by what death He was about to die.

34 The crowd answered Him, “We have heard out of the Torah that the Messiah remains forever. And how do You say, ‘The Son of Adam has to be lifted up’? Who is this Son of Adam?”

35 OWYAL, therefore, said to them, “Yet a little while the light is with you. Walk while you have the light, lest darkness overtake you. And he who walks in darkness does not know where he is going.

36 While you have the light, believe in the light, so that you become sons of light.” These words OWYAL spoke, and went off and was hidden from them.

37 But though He had done so many signs before them, they did not believe in Him,

38 that the word of Yeshayahu the prophet might be filled, which he spoke, “AVAYL, who has believed our report? And to whom has the arm of AVAYL been revealed?”

39 Because of this they were unable to believe, because again Yeshayahu said: “He has blinded their eyes and hardened their heart, so that they should not see with their eyes and understand with their heart, and turn, and I should heal them.”

40 Yeshayahu said this when he saw His esteem and spoke of Him.

41 Still, even among the rulers many did believe in Him, but because of the Pharisees they did not confess Him, lest they should be put out of the congregation,

42 for they loved the praise of men more than the praise of Elohim.

43 Then OWYAL cried out and said, “He who believes in Me, believes not in Me but in Him who sent Me.

44 And he who sees Me sees Him who sent Me.

45* I have come as a light into the world, so that no one who believes in Me should stay in darkness.

46* And if anyone hears My Words but does not watch over them, I do not judge him. For I did not come to judge the world but to save the world.

47 He who rejects Me, and does not receive My Words, has one who judges him: the Word that I have spoken shall judge him in the last day.

48* Because I spoke not from Myself, but the Father who sent Me has given Me a command, what I should say and what I should speak.

49* And I know that His command is everlasting life. Therefore, whatever I speak, as the Father has said to Me, so I speak.”

13 And before the Festival of the Passover, OWYAL knowing that His hour had come that He should move out of this world unto the Father, having loved His own who were in the world, He loved them to the end.

2 And supper taking place, the devil having already put it into the heart of Yahudah from Qerioth, son of Shim’on, to deliver Him up,

3 OWYAL, knowing that the Father had given all into His hands, and that He had come from Elohim and was going to Elohim,

4 rose from supper and laid aside His garments, and having taken a towel, He girded Himself.

5 After that He put water into a basin and began to wash the feet of the taught ones, and to wipe them with the towel
with which He was girded.

6 And so He came to Shim'on Kêpha, and he said to Him, “Master, do You wash my feet?”

7 OWYAZ answered and said to him, “You do not know what I am doing now, but you shall know after this.”

8 Kêpha said to Him, “By no means shall You wash my feet, ever!” OWYAZ answered him, “If I do not wash you, you have no part with Me.”

9 Shim'on Kêpha said to Him, “Master, not my feet only, but also my hands and my head!”

10 OWYAZ said to him, “He who has had a bath does not need to wash, except his feet, but is clean altogether. And you are clean, but not all of you.”

11 For He knew who would deliver Him up, so He said, “You are not all clean.”

12 So when He had washed their feet and taken His garments, and sat down again, He said to them, “Do you know what I have done to you?

13 You call me Teacher and Master, and you say well, for I am.

14 Then if I, Master and Teacher, have washed your feet, you also ought to wash one another’s feet.

15 For I gave you an example, that you should do as I have done to you.

16 Truly, truly, I say to you, a servant is not greater than his master, nor is an emissary greater than he who sent him.

17 If you know these teachings, blessed are you if you do them.

18 I do not speak concerning all of you. I know whom I have chosen, but that the Scripture might be fulfilled, ‘He who eats bread with Me has lifted up his heel against Me.’

19 Now I say to you, before it takes place, that when it does take place, you shall believe that I am.

20 Truly, truly, I say to you, he who receives whomever I send, receives Me. And he who receives Me, receives Him who sent Me.”

21 When OWYAZ had said this He was troubled in spirit, and witnessed and said, “Truly, truly, I say to you, one of you shall deliver Me up.”

22 The taught ones looked at one another, doubting of whom He spoke.

23 And one of His taught ones, whom OWYAZ loved, was reclining on the bosom of OWYAZ.

24 Shim'on Kêpha then motioned to him to ask who it was of whom He spoke.

25 And leaning back on the breast of OWYAZ he said to Him, “Master, who is it?”

26 OWYAZ answered, “It is he to whom I shall give a piece of bread when I have dipped it.” And having dipped the bread, He gave it to Yahudah from Qerioth, son of Shim’on.

27 And after the piece of bread, Satan entered into him. OWYAZ, therefore, said to him, “What you do, do quickly.”

28 But no one at the table knew why He said this to him,

29 for some were supposing, because Yahudah had the bag, that OWYAZ was saying to him, “Buy what we need for the festival,” or that he should give somewhat to the poor.

30 So, having received the piece of bread, he then went out straightaway, and it was night.

31 When, therefore, he went out, OWYAZ said, “Now the Son of Adam has been esteemed, and Elohim has been esteemed in Him.

32 If Elohim has been esteemed in Him, Elohim shall also esteem Him in Himself, and straightaway esteem Him.

33 Little children, yet a little while I am with you. You shall seek Me, and as I said to the Yahudim, ‘Where I am going, you are unable to come,’ I now also say to you.

34 A renewed command I give to you, that you love one another, as I have loved you, that you also love one another.

35 By this shall all know that you are My taught ones, if you have love for one another.”

36 Shim’on Kêpha said to Him, “Master, where are You going?” OWYAZ
answered him, “Where I am going you are unable to follow Me now, but afterwards you shall follow Me.”

37Kěpḥa said to Him, “Master, why am I unable to follow You now? I shall lay down my life for You.”

38 OWYAL answered him, “Shall you lay down your life for Me? Truly, truly, I say to you, the cock shall not crow at all until you have denied Me three times.

14 “Let not your heart be troubled. Believe in Elohim, believe also in Me.

24“IN MY Father’s house are many staying places. And if not, I would have told you. I go to prepare a place for you.

34“And if I go and prepare a place for you, I shall come again and receive you to Myself, that where I am, you might be too.

44“And where I go you know, and the way you know.”

7T’oma said to Him, “Master, we do not know where You are going, and how are we able to know the way?”

8 OWYAL said to him, “I am the Way and the Truth and the Life. No one comes to the Father except through Me.

74“If you had known Me, you would have known My Father too. From now on you know Him, and have seen.”

8Philip said to Him, “Master, show us the Father, and it is enough for us.”

9 OWYAL said to him, “Have I been with you so long and you have not known Me, Philip? He who has seen Me has seen the Father, and how do you say, ‘Show us the Father’?

10 Do you not believe that I am in the Father and the Father is in Me? The words that I speak to you I do not speak from Myself. But the Father who stays in Me does His works.

11 Believe Me that I am in the Father and the Father in Me, otherwise believe Me because of the works themselves.

12 Truly, truly, I say to you, he who believes in Me, the works that I do he shall do also. And greater works than these he shall do, because I go to My Father.

13 And whatever you ask in My Name, that I shall do, in order that the Father might be esteemed in the Son.

14 If you ask whatever in My Name, I shall do it.

15 If you love Me, you shall guard My commands.

16 And I shall ask the Father, and He shall give you another Helper, to stay with you forever –

17 the Spirit of the Truth, whom the world is unable to receive, because it does not see Him or know Him. But you know Him, for He stays with you and shall be in you.

18 I shall not leave you orphans – I am coming to you.

19 Yet a little while, and the world no longer sees Me, but you shall see Me, because I live, and you shall live.

20 In that day you shall know that I am in My Father, and you in Me, and I in you.

21 He who possesses My commands and guards them, it is he who loves Me. And he who loves Me shall be loved by My Father and I shall love him and manifest Myself to him.”

22 Yahudah – not the one from Qerioth – said to Him, “Master, what has come about that You are about to manifest Yourself to us, and not to the world?”

23 OWYAL answered him, “If anyone loves Me, he shall guard My Word. My Father shall love him, and We shall come to him and make Our stay with him.

24 He who does not love Me does not guard My Words. And the Word which you hear is not Mine but of the Father Who sent Me.

25 These Words I have spoken to you while still with you.

26 But the Helper, the Set-apart Spirit, whom the Father shall send in My Name, He shall teach you all, and remind you of all that I said to you.

27 Peace I leave with you – My peace I give to you. I do not give to you as the
world gives. *Do not* let your heart be troubled, neither *let it be afraid.*

28 If you *heard* that I said to you, ‘I am going away and I am *coming* to you.’

*I* shall no longer talk much with you, for the ruler of this world is *coming,* and he *possesses* none at all in Me,

But, *in order* for the world to know that I *love* the Father, and that as the Father *commanded* Me, so I am doing. Rise up, let us go from here.

15 “I am the true vine, and My Father is the gardener.

Every branch in Me that bears no *fruit* He takes away. And *every* branch that bears *fruit* He prunes, so that it bears more *fruit.*

You are already *clean* because of the Word which I have *spoken* to you.

Stay in Me and I stay in you. As the branch is *unable* to bear *fruit* of itself, *unless* it stays in the vine, so neither you, *unless* you stay in Me.

I am the vine, you are the branches. He who stays in Me, and I in him, he bears much *fruit.* *Because* without Me you are able to do naught!

If anyone *does not* stay in Me, he is thrown away as a branch and dries up. And they *gather* them and *throw* them into the fire, and they are burned.

If you stay in Me, and My Words stay in you, you shall *ask* whatever you wish, and it shall be done for you.

In this My Father is esteemed, that you bear much *fruit,* and you shall be My taught ones.

As the Father has *loved* Me, I have also *loved* you. Stay in My love.

If you guard My commands, you shall stay in My love, even as I have guarded My Father’s commands and stay in His love.

These words I have *spoken* to you, so that My joy might be in you, and that your joy might be complete.

This is My command, that you love one another, as I have loved you.

No one has greater *love* than this: that one should lay down his life for his friends.

You are My friends if you *do whatever I command* you.

No longer do I call you servants, for a servant *does not know* what his master is doing. But I have called you friends, for all teachings which I *heard* from My Father I have *made known* to you.

You did not choose Me, but I chose you and appointed you that you should go and bear *fruit,* and that your *fruit* should remain, so that whatever you ask the Father in My Name He might give you.

These words I *command* you, so that you love one another.

If the world *hates* you, you *know* that it hated Me before it hated you.

If you were of the world, the world would *love* its own. But *because* you are not of the world, but I chose you out of the world, for that *reason* the world hates you.

Remember the word that I said to you, ‘A servant is not greater than his Master.’ If they *persecuted* Me, they shall persecute you too. If they have guarded My Word, they would guard yours too.

But all this they shall *do* to you because of My Name, because they *do not know* Him who sent Me.

If I had not *come* and *spoken* to them, they would have no *sin,* but *now* they have no excuse for *their sin.*

He who *hates* Me hates My Father as well.

If I did not do among them the *works* which no one else did, they would have no *sin.* But *now* they have both *seen* and have *hated* both Me and My Father,

but that the word might be filled which was *written* in their Torah, ‘They hated Me without a cause.’
16 “These words I have spoken to you, so that you do not stumble.

24“They shall put you out of the congregations, but an hour is coming when everyone who kills you shall think he is rendering service to Elohim.

34“And this they shall do to you because they did not know the Father, nor Me.

44“But I have said these words to you, so that when the hour comes you remember that I told them to you. And these words I did not say to you at the beginning, for I was with you.

54“But now I go away to Him who sent Me, and not one of you asks Me, ‘Where are You going?’

64“But because I have said these words to you, grief has filled your heart.

74“But I say the truth to you. It is better for you that I go away, for if I do not go away, the Helper shall not come to you at all, but if I go, I shall send Him to you.

84“And having come, He shall reprove the world concerning sin, and concerning righteousness, and concerning judgment –

94“concerning sin because they do not believe in Me,

104“concerning righteousness because I go to My Father and you see Me no more,

114“concerning judgment because the ruler of this world is judged.

124“I still have many words to say to you, but you are not able to bear them now.

134“But when He comes, the Spirit of the Truth, He shall guide you into all the truth. For He shall not speak from Himself, but whatever He hears He shall speak, and He shall announce to you what is to come.

144“He shall esteem Me for He shall take of what is Mine and announce it to you.

154“All that the Father has is Mine. That is why I said that He takes from what is Mine and announces it to you.

164“A little while, and you do not see Me, and again a little while, and you shall see Me.”

174“Therefore some of His taught ones said to one another, ‘What is this that He says to us, ‘A little while, and you do not see Me, and again a little while and you shall see Me’, and, ‘because I am going to the Father’?’”

184“So they said, “What is this that He says, ‘A little while’? We do not know what He is saying.”

194“My Father, therefore, knew that they were wishing to ask Him, and He said to them, “Are you asking one another about what I said, ‘A little while, and you do not see Me, and again a little while, and you shall see Me’?”

204“Truly, truly, I say to you that you shall weep and lament, but the world shall rejoice. And you shall be grieved, but your grief shall become joy.

214“The woman has grief when she is in labour, because her hour has come, but as soon as she has given birth to the child, she no longer remembers the affliction, for joy that a man was born into the world.

224“And you, therefore, have grief now, but I shall see you again and your heart shall rejoice, and no one takes your joy away from you.

234“And in that day you shall ask Me none at all. Truly, truly, I say to you, whatever you ask the Father in My Name He shall give you.

244“Until now you have asked naught in My Name. Ask and you shall receive, in order that your joy might be complete.

254“These words I have spoken to you
in figures of speech, but an hour is coming when I shall no longer speak to you in figures of speech, but I shall declare the Father plainly to you.  

26"In that day you shall ask in My Name, and I do not say to you that I shall pray the Father on your behalf,  

27for the Father Himself does love you, because you have loved Me, and have believed that I came forth from Elohim.  

28"I came forth from the Father and have come into the world. Again, I leave the world and go to the Father.”  

29His taught ones said to Him, “See, now You are speaking plainly and not using figure of speech!  

30"Now we know that You know all and have no need that anyone should question You. By this we believe that You came forth from Elohim.”  

31OWYĂL answered them, “Do you now believe?  

32"See, an hour is coming and has now come, that you are scattered, each to his own and leave Me alone. Yet I am not alone because the Father is with Me.  

33"These words I have spoken to you, that in Me you might have peace. In the world you have pressure, but take courage, I have overcome the world.”

17OWYĂL said these words, and lifted up His eyes to the heaven, and said, “Father, the hour has come. Esteem Your Son, so that Your Son also might esteem You,  

2as You have given Him authority over all flesh, that He should give everlasting life to all whom You have given Him.  

3And this is everlasting life, that they should know You, the only true Elohim, and OWYĂL Messiah whom You have sent.  

4I have esteemed You on the earth, having accomplished the work You have given Me that I should do.  

5And now, esteem Me with Yourself, Father, with the esteem which I had with You before the world was.  

6I have revealed Your Name to the men whom You gave Me out of the world. They were Yours, and You gave them to Me, and they have guarded Your Word.  

7“Now they have come to know that all You gave to Me, is from You.  

8"Because the Words which You gave to Me, I have given to them. And they have received them, and have truly known that I came forth from You, and they believed that You sent Me.  

9“I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours.  

10“And all Mine are Yours, and Yours are Mine, and I have been esteemed in them.  

11And I am no more in the world, but these are in the world, and I come to You. Set-apart Father, guard them in Your Name which You have given Me, so that they might be one, as We are.  

12“When I was with them in the world, I was guarding them in Your Name which You have given Me, and I watched over them, and not one of them perished except the son of destruction, that the Scripture might be filled.  

13“Now I come to You. And I speak these words in the world, so that they have My joy completed in them.  

14“I have given them Your word, and the world hated them because they are not of the world, as I am not of the world.  

15“I do not pray that You should take them out of the world, but that You keep them from the wicked one.  

16“They are not of the world, as I am not of the world.  

17“Set them apart in Your truth – Your Word is truth.
through their word,
21so that they all might be one, as You, Father, are in Me, and I in You, so that they too might be one in Us, so that the world might believe that You have sent Me.
22And the esteem which You gave Me I have given them, so that they might be one as We are one,
23I in them, and You in Me, so that they might be perfected into one, so that the world knows that You have sent Me, and have loved them as You have loved Me.
24Father, I desire that those whom You have given Me, might be with Me where I am, so that they see My esteem which You gave Me before the foundation of the world.
25O righteous Father, indeed the world did not know You, but I knew You, and these knew that You sent Me.
26And I have made Your Name known to them, and shall make it known, so that the love with which You loved Me might be in them, and I in them.”

18 Having said these words, OWYAZ went out with His taught ones beyond the Qidron torrent, where there was a garden, into which He and His taught ones entered.
2And Yahuḏah, who delivered Him up, also knew the place, because OWYAZ often met there with His taught ones.
3Yahuḏah, then, having received the company of soldiers, and officers from the chief priests and Pharisees, came there with lanterns, and torches, and weapons.
4OWYAZ, then, knowing all that would come upon Him, went forward and said to them, “Whom do you seek?”
5They answered Him, “OWYAZ of Natsareth.” OWYAZ said to them, “I am.” And Yahuḏah, who delivered Him up, was also standing with them.

6When, therefore, He said to them, “I am,” they drew back and fell to the ground.
7Once more He asked them, “Whom do you seek?” And they said, “OWYAZ of Natsareth.”
8OWYAZ answered, “I said to you that I am. If, then, you seek Me, allow these to go,”
9in order that the word might be filled which He spoke, “Of those whom You have given Me, I have lost none.”
10Then Shim’on Kēpha, having a sword, drew it and struck the high priest’s servant, and cut off his right ear. And the servant’s name was Meleḵ.
11Then OWYAZ said to Kēpha, “Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?”
12Then the company of soldiers and the commander and the officers of the Yahudim seized OWYAZ and bound Him,
13and they led Him away to Hanan first, for he was the father-in-law of Qayapha who was high priest that year.
14Now Qayapha was the one who gave counsel to the Yahudim that it was better that one man should die for the people.
15And Shim’on Kēpha followed OWYAZ, with another taught one, and that taught one was known to the high priest, and went with OWYAZ into the courtyard of the high priest.
16But Kēpha was standing outside at the door. So the other taught one, who was known to the high priest, went out and spoke to her who kept the door, and brought Kēpha in.
17Then the servant girl who kept the door said to Kēpha, “Are you also one of this Man’s taught ones?” He said, “I am not.”
18And the servants and officers who had made a fire of coals stood there, because it was cold, and they warmed themselves. And Kēpha was standing with them and warming himself.
19Then the high priest asked OWYAZ about His taught ones and His
teaching.

20 Ὕβασα answered him, “I spoke openly to the world. I always taught in the congregation and in the Set-apart Place, where the Yahudim always meet, and I spoke no word in secret.

21 “Why do you ask Me? Ask those who have heard Me what I said to them. See, they know what I said.”

22 And when He had said this, one of the officers who stood by slapped Ὕβασα in the face, saying, “Do You answer the high priest this way?”

23 Ὕβασα answered him, “If I have spoken evilly, bear witness of the evil, but if well, why do you strike Me?”

24 Then Hanan sent Him bound to the high priest, Qayapha.

25 And Shim’on Képhá was standing and warming himself. Then they said to him, “Are you also one of His taught ones?” He denied it and said, “I am not!”

26 One of the servants of the high priest, a relative of the one whose ear Képhá cut off, said, “Did I not see you in the garden with Him?”

27 Then Képhá again denied it, and immediately a cock crowed.

28 Then they led Ὕβασα from Qayapha to the palace, and it was early. And they themselves did not go into the palace, lest they should be defiled, but that they might eat the Passover.

29 Pilate, therefore, came out to them and said, “What accusation do you bring against this Man?”

30 They answered and said to him, “If He were not an evil-doer, we would not have delivered Him up to you.”

31 Then Pilate said to them, “You take Him and judge Him according to your law.” The Yahudim said to him, “It is not right for us to put anyone to death,"

32 in order that the Word of Ὕβασα might be filled which He spoke, signifying by what death He was about to die.

33 Then Pilate went back into the palace, and called Ὕβασα, and said to Him, “Are You the Sovereign of the Yahudim?”

34 Ὕβασα answered him, “Do you say this from yourself, or did others talk to you about Me?”

35 Pilate answered, “Am I a Yahudite? Your own nation and the chief priests have delivered You to me. What did You do?”

36 Ὕβασα answered, “My reign is not of this world. If My reign were of this world, My servants would fight, so that I should not be delivered to the Yahudim. But now My reign is not from here.”

37 Then Pilate said to Him, “You are a sovereign, then?” Ὕβασα answered, “You say it, because I am a Sovereign. For this I was born, and for this I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice.”

38 Pilate said to Him, “What is truth?” And when he had said this, he went out again to the Yahudim, and said to them, “I find no guilt in Him.

39 “But you have a habit that I shall release someone to you at the Passover. Do you wish, then, that I release to you the Sovereign of the Yahudim?”

40 Then they all shouted again, saying, “Not this One, but Barabba!” And Barabba was a robber.

19 Then, therefore, Pilate took Ὕβασα and flogged Him.

2 And the soldiers plaited a crown of thorns and placed it on His head, and they put a purple robe on Him,

3 and came to Him and said, “Greetings, Sovereign of the Yahudim!” And they slapped Him in the face.

4 And Pilate went outside again, and said to them, “See, I am bringing Him out to you, to let you know that I find no guilt in Him.”

5 Then Ὕβασα came outside, wearing the crown of thorns and the purple robe. And Pilate said to them, “See the Man!”

6 So when the chief priests and officers saw Him, they shouted, saying,
“Impale! Impale!” Pilate said to them, “You take Him and impale Him, for I find no guilt in Him.”

7The Yahuḏim answered him, “We have a law, and according to our law He ought to die, for He has made Himself the Son of Elohim.”

8So when Pilate heard this word, he was more afraid,

9and went back into the palace, and asked OWYAḏ,“Where are You from?” But OWYAḏ gave him no answer.

10Then Pilate said to Him, “Do You not speak to me? Do You not know that I possess authority to impale You, and I possess authority to release You?”

11OWYAḏ answered, “You would possess no authority against Me if it were not given you from above. Because of this, he who delivered Me to you has greater sin.”

12From then on Pilate was seeking to release Him, but the Yahuḏim shouted, saying, “If you release this One, you are not Caesar’s friend. Everyone who makes himself a sovereign, does speak against Caesar.”

13Therefore, when Pilate heard these words, he brought OWYAḏ out and sat down in the judgment seat in a place that is called Pavement, but in Hebrew, Gabbatha.

14And it was the Preparation Day of the Passover week, and about the sixth hour. And he said to the Yahuḏim, “See your Sovereign!”

15But they shouted, “Away, away, impale Him!” Pilate said to them, “Shall I impale your Sovereign?” The chief priests answered, “We have no sovereign except Caesar!”

16At that time, then, he delivered Him to them to be impaled. And they took OWYAḏ and led Him away.

17And bearing His stake, He went out to the so-called Place of a Skull, which is called in Hebrew, Golgotha,

18where they impaled Him, and two others with Him, one on this side and one on that side, and OWYAḏ in the middle.

19And Pilate wrote a title too, and put it on the stake, and it was written: OWYAḏ OF NATSARETH, THE SOVEREIGN OF THE YAHUDIM.

20Many of the Yahuḏim therefore read this title, for the place where OWYAḏ was impaled was near the city, and it was written in Hebrew, in Greek, in Roman.

21So the chief priests of the Yahuḏim said to Pilate, “Do not write, The Sovereign of the Yahuḏim,” but, ‘He said, “I am the Sovereign of the Yahuḏim.” ’ ’

22Pilate answered, “What I have written, I have written.”

23Then the soldiers, when they had impaled OWYAḏ, took His outer garments and made four parts, to each soldier a part, and the inner garment.

24So they said to each other, “Let us not tear it, but cast lots for it – whose it shall be,” in order that the Scripture might be fulfilled which says, “They divided My garments among them, and for My clothing they cast lots.” The soldiers therefore indeed did this.

25And by the stake of OWYAḏ stood His mother, and His mother’s sister, Miryam the wife of Qlophah, and Miryam from Maḏdala.

26Then OWYAḏ, seeing His mother and the taught one whom He loved standing by, He said to His mother, “Woman, see your son!”

27Then to the taught one He said, “See, your mother!” And from that hour that taught one took her to his own home.

28After this, OWYAḏ, knowing that all had been accomplished, in order that the Scripture might be accomplished, said, “I thirst!”

29A bowl of sour wine stood there, and they filled a sponge with sour wine, put it on hyssop, and held it to His mouth.

30So when OWYAḏ took the sour wine He said, “It has been accomplished!” And bowing His head, He gave up His spirit.
Therefore, since it was the Preparation Day, that the bodies should not remain on the stake on the Sabbath – for that Sabbath was a high one – the Yahudim asked Pilate to have their legs broken and that they be taken away.

Therefore the soldiers came and broke the legs of the first, and of the other who was impaled with Him,

32 Therefore the soldiers came and broke the legs of the first, and of the other who was impaled with Him,

33 but when they came to see and saw that He was already dead, they did not break His legs.

34 But one of the soldiers pierced His side with a spear, and instantly blood and water came out.

35 And he who has seen has witnessed, and his witness is true. And he knows that he is speaking the truth, in order that you might believe.

36 For this took place in order for the Scripture to be filled: “Not one of His bones shall be broken.”

37 And again another Scripture says, “They shall look on Him whom they pierced.”

38 And after this, Yosêph of Ramathayim, being a taught one of Yahuḏim, but secretly, for fear of the Yahudim, asked Pilate that he might take the body of OSwhy, and Pilate gave permission. Therefore he came and took the body of OSwhy.

39 And Nakdimon, who at first came to OSwhy by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds.

40 Then they took the body of OSwhy and bound it in linen wrappings with the spices, as was the habit of the Yahudim for burial.

41 And at the place where He was impaled there was a garden, and in the garden a fresh tomb in which no one had yet been laid.

42 There, then, because of the Preparation Day of the Yahudim, they laid OSwhy, because the tomb was near.

20 And on the first day of the week Miryam from Maḏgala came early to the tomb, while it was still dark, and saw that the stone had been removed from the tomb.

2So she ran and came to Shim’on Kèpha, and to the other taught one whom OSwhy loved, and said to them, “They have taken the Master out of the tomb, and we do not know where they laid Him.”

3 Then Kèpha and the other taught one went out and they were going to the tomb,

4 and the two were running together, but the other taught one outran Kèpha and came to the tomb first.

5 And stooping down he saw the linen wrappings lying, but he did not go in.

6 Then Shim’on Kèpha came, following him, and went into the tomb. And he saw the linen wrappings lying,

7 and the cloth which had been on His head, not lying with the linen wrappings, but folded up in a place by itself.

8 So, then, the other taught one, who came to the tomb first, also went in. And he saw and believed.

9 For they did not yet know the Scripture, that He has to rise again from the dead.

10 Therefore the taught ones went away again, by themselves.

11 But Miryam was standing outside by the tomb weeping. Then as she wept, she stooped down to the tomb,

12 and saw two messengers in white sitting, one at the head and the other at the feet, where the body of OSwhy had been laid.

13 And they said to her, “Woman, why do you weep?” She said to them, “Because they took away my Master, and I do not know where they laid Him.”

14 And having said this, she turned around and saw OSwhy standing, but she did not know that it was OSwhy.

15 OSwhy said to her, “Woman, why do you weep? Whom do you seek?”
Thinking He was the gardener, she said to Him, “Master, if You have carried Him away, say to me where You put Him, and I shall take Him away.”

16 OWYAZ said to her, “Miryam!” She turned and said to Him, “Rabboni!” (which means Teacher).

17 OWYAZ said to her, “Do not hold on to Me, for I have not yet ascended to My Father. But go to My brothers and say to them, ‘I am ascending to My Father and your Father and to My Elohim and your Elohim.’”

18 Miryam from Maḏdala came announcing to the taught ones that she had seen the Master, and that He had told her this.

19 When therefore it was evening on that day, the first day of the week, and when the doors were shut where the taught ones met, for fear of the Yahudim, OWYAZ came and stood in the midst, and said to them, “Peace to you.”

20 And having said this, He showed them His hands and His side. The taught ones therefore rejoiced when they saw the Master.

21 Then OWYAZ said to them again, “Peace to you! As the Father has sent Me, I also send you.”

22 And having said this, He breathed on them and said to them, “Receive the set-apart Spirit.

23 If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they have been retained.”

24 But T’oma, called the Twin, one of the twelve, was not with them when OWYAZ came,

25 so the other taught ones said to him, “We have seen the Master.” But he said to them, “Unless I see in His hands the mark of the nails, and put my finger into the imprint of the nails, and put my hand into His side, I shall by no means believe.”

26 And after eight days His taught ones were again inside, and T’oma with them. OWYAZ came, the doors having been shut, and He stood in the midst, and said, “Peace to you!”

27 Then He said to T’oma, “Bring your finger here, and see My hands. Bring your hand and put it into My side – and do not be unbelieving, but believing.”

28 And T’oma answered and said to Him, “My Master and my Elohim!”

29 OWYAZ said to him, “T’oma, because you have seen Me, you have believed. Blessed are those who have not seen and have believed.”

30 There were indeed many other signs that OWYAZ did in the presence of His taught ones, which are not written in this book,

31 but these have been written so that you believe that OWYAZ is the Messiah, the Son of Elohim, and that, believing, you might possess life in His Name.

21 After this OWYAZ manifested Himself again to the taught ones at the Sea of Kinnereth, and He manifested this way:

2 Shim’on Kêpha, and T’oma called the Twin, and Nethan’êl of Qanah in Galil, the sons of Zab’dai, and two others of His taught ones were together.

3 Shim’on Kêpha said to them, “I am going to fish.” They said to him, “We are also coming with you.” They went out and immediately entered into the boat. And that night they caught none at all.

4 But when it became early morning, OWYAZ stood on the beach. However, the taught ones did not know that it was OWYAZ.

5 Then OWYAZ said to them, “Children, have you any food?” They answered Him, “No.”

6 And He said to them, “Throw the net on the right side of the boat, and you shall find.” So they threw, and they were no longer able to draw it in because of the large number of fish.

7 That taught one whom OWYAZ loved then said to Kêpha, “It is the Master!” Then Shim’on Kêpha, hearing that it was the Master, put on his outer garment – for he was stripped – and
plunged into the sea.

8And the other taught ones came in the little boat – for they were not far from land, but about two hundred cubits – dragging the net with fish.

9So when they had come to land, they saw a fire of coals there, and fish laid on it and bread.

10OWYAZ said to them, “Bring some of the fish which you have now caught.”

11Shim'on Kêpha went up and dragged the net to land, filled with one hundred and fifty-three big fish. And though there were so many, the net was not broken.

12OWYAZ said to them, “Why said to them, “Bring some of the fish which you have now caught.”

13OWYAZ came and took the bread and gave it to them and the same with the fish.

14This was now the third time OWYAZ was manifested to His taught ones after He was raised from the dead.

15When, therefore, they had eaten breakfast, OWYAZ said to Shim'on Kêpha, “Shim'on, son of Yonah, do you love Me more than these?” He said to Him, “Yea, Master, You know that I love You.” He said to him, “Feed My lambs.”

16He said to him again, the second time, “Shim'on, son of Yonah, do you love Me?” He said to Him, “Yea, Master, You know that I love You.” He said to him, “Shepherd My sheep.”

17He said to him the third time, “Shim'on, son of Yonah, do you love Me?” Kêpha was sad because He said to him the third time, “Do you love Me?” And he said to Him, “Master, You know all, You know that I love You.” OWYAZ said to him, “Feed My sheep.

18“Truly, truly, I say to you, when you were younger you girded yourself and walked where you wished, but when you are old you shall stretch out your hands, and another shall gird you and bring you where you do not wish.”

19Now this He said, signifying by what death he would esteem Elohim. And having said this, He said to him, “Follow Me.”

20And Kêpha, turning around, saw the taught one whom OWYAZ loved following, who also had leaned on His breast at the supper, and said, “Master, who is the one who is delivering You up?”

21Seeing him, Kêpha said to OWYAZ, “But Master, what about this one?”

22OWYAZ said to him, “If I wish him to remain til I come, what is that to you? You follow Me.”

23Therefore this word went out among the brothers that this taught one would not die. However, OWYAZ did not say to him that he would not die, but, “If I desire him to remain until I come, what is it to you?”

24This is the taught one who bears witness about these matters, and wrote these matters. And we know that his witness is true.

25Now there is much else that OWYAZ did. If every one of them were written down, I think that the world itself would not contain the written books. Amên.
The first account I made, O Theophilus, of all that 

1

until the day when He was taken up, after giving instructions through the Set-apart Spirit to the emissaries whom He had chosen, to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them for forty days, speaking concerning the reign of Elohim.

And meeting with them, He commanded them not to leave Yerushalayim, but to wait for the Promise of the Father, which you have heard from Me — because Yohanan truly immersed in water but you shall be immersed in the Set-apart Spirit not many days from now.

So when they had come together, they asked Him, saying, "Master, would You at this time restore the reign to Yisra'ĕl?"

And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority.

But you shall receive power when the Set-apart Spirit has come upon you and you shall be My witnesses in Yerushalayim and in all Yahudah and Shomeron and to the end of the earth."

And having said this, while they were looking on, He was taken up and a cloud hid Him from their sight.

And as they were gazing into the heavens as He went up, see, two men stood by them dressed in white, who also said, "Men of Galil, why do you stand looking up into the heaven? This same OWYAZ, who was taken up from you into the heaven, shall come in the same way as you saw Him go into the heavens."

Then they went back to Yerushalayim from the Mount of Olives, which is near Yerushalayim, a Sabbath day's journey.

And when they came in, they went up into the upper room where they were staying: both Képha and Ya'aqob and Yohanan and Andri, Philip and T'oma, Bartholomi and Mattíyahu, Ya'aqob the son of Alphai and Shim'on the Zealot and Yahudah the son of Ya'aqob.

All these were continuing with one mind in prayer and supplication, with the women and Miryam the mother of OWYAZ and with His brothers.

And in those days Képha, standing up in the midst of the taught ones — and there was a gathering of about a hundred and twenty — said,

"Men and brothers, this Scripture had to be filled which the Set-apart Spirit spoke before by the mouth of Dawiḏ concerning Yahudah, who became a guide to those who seized OWYAZ,

because he was numbered with us and did receive his share in this service."

(This one, therefore, purchased a field with the wages of unrighteousness and falling forward, he burst open in the middle and all his intestines gushed out.

And it became known to all those dwelling in Yerushalayim, so that in their own language that field was called, Ḥaqal Dema, that is, Field of Blood).

"For it has been written in the Book of Psalms, 'Let his dwelling lie waste and let no one live in it,' and, 'Let another take his office.'"

"It is therefore necessary that of the men who have been with us all the time that the Master OWYAZ went in and out among us,

beginning from the immersion of Yohanan to that day when He was taken up from us, that one of these should become a witness with us
of His resurrection.”

23 And they put forward two: Yosèph called Barsabba, who was also called Justus and Mattithyahu.

24 And praying they said, “You, Ayaz, who know the hearts of all, show which one of these two You have chosen

25 to receive the share in this service and office of the emissary from which Yahuḏah by transgression fell, to go to his own place.”

26 And they cast their lots and the lot fell on Mattithyahu. And he was numbered with the eleven emissaries.

2

And when the Day of the Festival of weeks had come, they were all with one mind in one place.

2 And suddenly there came a sound from the heaven, as of a rushing mighty wind and it filled all the house where they were sitting.

3 And there appeared to them divided tongues, as of fire and settled on each one of them.

4 And they were all filled with the Set-apart Spirit and began to speak with other tongues, as the Spirit gave them to speak.

5 Now in Yerushalayim there were dwelling Yahudim, dedicated men from every nation under the heavens.

6 And when this sound came to be, the crowd came together and were confused, because everyone heard them speak in his own language.

7 And they were all amazed and marvelled, saying to each other, “Look, are not all these who speak Galileans?

8 And how do we hear, each one in our own language in which we were born?

9 Parthians and Medes and Ėylamites and those dwelling in Aram Naharayim, both Yahudah and Kappadokia, Pontos and Asia,

10 both Phrygia and Pamphulia, Mitsrayim and the parts of Libya around Cyrene, visitors from Rome, both Yahudim and converts,

11 Cretans and Arab games, we hear them speaking in our own tongues the great deeds of Elohim.”

12 And they were all amazed and were puzzled, saying to each other, “What does this mean?”

13 And others mocking said, “They have been filled with sweet wine.”

14 But Kephə, standing up with the eleven, lifted up his voice and said to them, “Men of Yahudah and all those dwelling in Yerushalayim, let this be known to you and listen closely to my words.

15 For these men are not drunk, as you imagine, since it is only the third hour of the day.

16 But this is what was spoken by the prophet Yoʾel:

17 And it shall be in the last days, says Elohim, that I shall pour out of My Spirit on all flesh. And your sons and your daughters shall prophesy and your young men shall see visions and your old men shall dream dreams,

18 and also on My male servants and on My female servants I shall pour out My Spirit in those days and they shall prophesy.

19 And I shall show wonders in the heavens above and signs in the earth beneath: blood and fire and vapour of smoke.

20 The sun shall be turned into darkness and the moon into blood, before the coming of the great and splendid day of Ayaz.

21 And it shall be that everyone who calls on the Name of Ayaz shall be saved.’

22 Men of Yisra’el, hear these words: Oswaz of Natsareth, a Man from Elohim, having been pointed out to you by mighty works and wonders and signs which Elohim did through Him in your midst, as you yourselves also know,

23 this One, given up by the set purpose and foreknowledge of Elohim, you have impaled and put to death through the hands of lawless men —

24 Him Elohim raised up, having loosed the pangs of death because it was
impossible that He could be held in its grip.
25"Dawid says concerning Him, 'I saw Ayəł before me continually, because He is at my right hand, in order that I should not be shaken.'
26For this reason my heart rejoiced and my tongue was glad and now my flesh shall also rest in expectation.
27because You shall not leave my being in the grave, nor shall You give Your kind One to see corruption.
28You have made known to me the ways of life, You shall fill me with joy in Your presence.'
29Men and brothers, let me speak boldly to you of the ancestor Dawiḏ, that he died and was buried, and his tomb is with us to this day.
30Being a prophet, then and knowing that Elohim had sworn with an oath to him: of the fruit of his loins, according to the flesh, to raise up the Messiah to sit on his throne,
31foreseeing this he spoke concerning the resurrection of the Messiah, that His being was neither left in the grave, nor did His flesh see corruption.
32Elohim has raised up this Owyał, of which we are all witnesses.
33Therefore, having been exalted to the right hand of Elohim and having received from the Father the promise of the Set-apart Spirit, He poured out this which you now see and hear.
34For Dawiḏ did not ascend into the heavens, but he himself said, 'Ayəł said to my Master, “Sit at My right hand,
35until I make Your enemies a footstool for Your feet.”'”
36Therefore let all the house of Yisra’el know for certain that Elohim has made this Owyał, whom you impaled, both Master and Messiah.”
37And having heard this, they were pierced to the heart and said to Kēpha and the rest of the emissaries, “Men, brothers, what shall we do?”
38And Kēpha said to them, “Repent and let each one of you be immersed in the Name of Owyał Messiah for the forgiveness of sins and you shall receive the gift of the Set-apart Spirit.
39“For the promise is to you and to your children and to all who are far off, as many as Ayəł our Elohim shall call.”
40And with many other words he earnestly witnessed and urged them, saying, “Be saved from this crooked generation.”
41Then those, indeed, who gladly received his word, were immersed. And on that day about three thousand beings were added to them.
42And they were continuing steadfastly in the teaching of the emissaries and in the fellowship and in the breaking of bread and in the prayers.
43And fear came upon every being and many wonders and signs were being done through the emissaries.
44And all those who believed were together and had all in common,
45and sold their possessions and property and divided them among all, as anyone might have need.
46And day by day, continuing with one mind in the Set-apart Place and breaking bread from house to house, they ate their food with gladness and simplicity of heart,
47praising Elohim and having favour with all the people. And the Master added to the assembly those who were being saved, day by day.

3 And Kēpha and Yoḥanan were going up to the Set-apart Place at the hour of prayer, the ninth hour.
2And a certain man, lame from his birth, was carried, whom they laid daily at the gate of the Set-apart Place which is called Yaphah, to ask alms from those entering into the Set-apart Place,
3who, seeing Kēpha and Yoḥanan about to go into the Set-apart Place, asked for alms.
4And Kēpha, with Yoḥanan, looking steadfastly at him, said, “Look at us.”
5 And he gave heed to them, expecting to receive whatever from them.
6 But Kēpha said, “I do not have silver and gold, but what I do possess, this I give you: In the Name of ʿOWYʿAL Messiah of Natsareth, rise up and walk.”
7 And taking him by the right hand he lifted him up and immediately his feet and ankle bones were made firm.
8 And leaping up, he stood and walked and went in with them into the Set-apart Place, walking and leaping and praising Elohim.
9 And all the people saw him walking and praising Elohim.
10 And they recognised him, that it was he who sat begging alms at the Lovely Gate of the Set-apart Place. And they were filled with wonder and amazement at what befell him.
11 And as the lame man who was healed was clinging to Kēpha and Yohanan, all the people ran together to them in the porch which is called Shelomoh’s, greatly amazed.
12 And seeing it, Kēpha responded to the people, “Men of Yisra’ēl, why do you marvel at this? Or why look so intently at us, as though by our own power or reverence we have made him walk?
13 The Elohim of Abraham and of Yitshqaq and of Ya’aqob, the Elohim of our fathers, esteemed His Servant ʿOWYʿAL, whom you delivered up and denied in the presence of Pilate, when he had decided to release Him.
14 But you denied the Set-apart and righteous One and asked that a man, a murderer, be granted you.
15 But you killed the Leader of life, whom Elohim raised from the dead, of which we are witnesses.
16 And by the belief in His Name, this one whom you see and know, His Name made strong and the belief which comes through Him has given him this perfect healing before all of you.
17 And now, brothers, I know that you did it in ignorance, as your rulers did too.
18 But this is how Elohim has filled what He had announced beforehand through the mouth of all the prophets, that His Messiah was to suffer.
19 Repent therefore and turn back, for the blotting out of your sins, in order that times of refreshing might come from the presence of the Master,
20 and that He sends ʿOWYʿAL Messiah, preappointed for you,
21 whom heaven needs to receive until the times of restoration of all matters, of which Elohim spoke through the mouth of all His set-apart prophets since of old.
22 For Mosheh truly said to the fathers, ʿAYAʿAL your Elohim shall raise up for you a Prophet like me from your brothers. Him you shall hear according to all matters, whatever He says to you.
23 And it shall be that every being who does not hear that Prophet shall be utterly destroyed from among the people.’
24 And likewise, all the prophets who have spoken, from Shemu’ēl and those following have also announced these days.
25 You are sons of the prophets and of the covenant which Elohim made with our fathers, saying to Abraha‘im, ‘And in your seed all the nations of the earth shall be blessed.’
26 To you first, Elohim, having raised up His Servant ʿOWYʿAL, sent Him to bless you, in turning away each one of you from your wicked ways.”

4 And as they were speaking to the people, the priests and the captain of the Set-apart Place and the Sadducees, came upon them,
2 being annoyed because they taught the people and announced the resurrection from the dead in ʿOWYʿAL.
3 And they arrested them and put them in jail until the next day, for it was already evening.
4 But many of those who had heard the word believed and the number of the men became about five thousand.
5 And it came to be, on the next day, that their rulers and elders and scribes assembled in Yerushalayim,
as well as Ḥanan the high priest and Qayapha, Yoḥanan and Alexander and as many as were of high priestly descent.

And having placed them in the middle, they asked, “By what power or in what Name did you do this?”

Then Kēpha, filled with the Set-apart Spirit, said to them, “Rulers of the people and elders of Yisra’ĕl: Why did the people and elders of Yisra’ĕl:

If today we are called to account for a good deed towards a sick man, by whom he has been healed,

let it be known to all of you and to all the people of Yisra’ĕl, that in the Name of OWYĂL-Messiah of Natsareth, whom you impaled, whom Elohim raised from the dead, by Him this one stands before you, healthy.

This is ‘the stone which was rejected by you builders, which has become the chief cornerstone.’

And there is no deliverance in anyone else, for there is no other Name under the heavens given among men by which we need to be saved.”

And seeing the boldness of Kēpha and Yoḥanan and perceiving that they were unlearned and ordinary men, they marvelled. And they recognised that they had been with OWYĂL.

And seeing the man who had been healed standing with them, they could not contradict it.

But when they had commanded them to go aside out of the council, they consulted with one another,

saying, “What shall we do to these men? For, indeed, that an outstanding miracle has been done through them is apparent to all those dwelling in Yerushalayim and we are unable to deny it.

But in order that it spreads no further among the people, let us strongly threaten them, to speak no more to anyone in this Name.”

And they called them and commanded them not to speak at all nor to teach in the Name of OWYĂL.

But Kēpha and Yoḥanan answering them, said, “Whether it is right in the sight of Elohim to listen to you more than to Elohim, you judge.

For it is impossible for us not to speak of what we saw and heard.”

And having threatened them further, they released them, finding no way of punishing them, because of the people, because they were all praising Elohim for what had been done.

For the man was over forty years old on whom this miracle of healing had been done.

And having been released, they went to their own people and reported all that the chief priests and elders said to them.

And having heard that, they lifted up their voice to Elohim with one mind and said, “AYĂL, You are Elohim, who made the heavens and the earth and the sea and all that is in them,

who by the mouth of Your servant Dawid have said, ‘Why did the gentiles rage and the people plot in ruin? The sovereigns of the earth stood up and the rulers were gathered together against AYĂL and against His Messiah.’

For truly, in this city there were gathered together against Your set-apart Servant OWYĂL, whom You anointed, both Herodes and Pontius Pilate, with the gentiles and the people of Yisra’ĕl to do whatever Your hand and Your purpose decided before to be done.

And now, AYĂL, look on their threats and give to Your servants all boldness to speak Your word,

by stretching out Your hand for healing and signs and wonders to take place through the Name of Your set-apart Servant OWYĂL.”

And when they had prayed, the place where they came together was shaken. And they were all filled with the Set-apart Spirit and they spoke the Word of Elohim with boldness.

And the group of those who believed were of one heart and one being. And no one claimed that any of his possessions was his own, but they had all in common.
And with great power the emissaries gave witness to the resurrection of the Master OSwhy and great favour was upon them all.

For there was not anyone needy among them, for all who were possessors of lands or houses sold them and brought the prices of what was sold, and laid them at the feet of the emissaries and they distributed to each as anyone had need.

And Yosĕph, who was also called Barnabah by the emissaries (which means Son of Encouragement), a Lĕwite, a native of Cyprus,

having land, sold it and brought the proceeds and laid it at the feet of the emissaries.

But a certain man named Ḥananyah and Shappirah his wife sold a possession.

And he kept back from the price, his wife also being aware of it and brought a certain part and laid it at the feet of the emissaries.

But Kĕpha said, “Ḥananyah, why has Satan filled your heart to lie to the Set-apart Spirit and keep back from the price of the land for yourself? While it remained, did it not remain your own? And after it was sold, was it not in your authority? Why have you conceived this deed in your heart? You have not lied to men but to Elohim.”

Then Hananyah, hearing these words, fell down and breathed his last. And great fear came upon all those who heard of this.

But the young men arose and wrapped him up, carried him out and buried him.

And it came to be, about three hours later, that his wife came in, not knowing what had taken place.

And Kĕpha responded to her, “Say to me whether you sold the land for so much?” And she said, “Yes, for so much.”

So Kĕpha said to her, “Why have you agreed to try the Spirit of ăyăz? Look, the feet of those who have buried your husband are at the door and they shall carry you out.”

And immediately she fell down at his feet and breathed her last. And the young men came in and found her dead, and carrying her out, they buried her beside her husband.

And great fear came upon all the assembly and upon all who heard of this.

And through the hands of the emissaries many signs and wonders were done among the people. And they were all with one mind in Shelomoh’s Porch.

But of the rest no one had the courage to join them, however, the people made much of them.

And more believers were added to the Master, large numbers of both men and women,

so that they brought the sick out into the streets and laid them on beds and couches, that at least the shadow of Kĕpha, passing by, might fall on some of them.

A large number also gathered from the surrounding cities to Yerushalayim, bringing sick ones and those who were troubled by unclean spirits and they were all healed.

But the high priest rose up and all those with him, which is the sect of the Sadducees and they were filled with jealousy,

and seized the emissaries and put them in the public jail.

But a messenger of HWHY opened the prison doors at night and brought them out and said,

Go and stand in the Set-apart Place and speak to the people all the words of this life.”

Now when they heard, they went into the Set-apart Place early in the morning and were teaching. But the high priest and those with him came and called the council together, with all the elders of the children of Yisra’ĕl and sent to the prison for them to be brought.

But having come, the officers did not find them in the prison and they went
back and reported it,

23 saying, “We found the prison shut in all safety and the watches standing outside before the doors. But having opened them, we found no one inside!”

24 And as the high priest and the captain of the Set-apart Place and the chief priests heard these words, they were puzzled and wondered what this might be.

25 But one came and reported to them, saying, “Look, the men whom you put in prison are standing in the Set-apart Place and teaching the people!”

26 Then the captain went with the officers and brought them, not with force, for they feared the people, lest they should be stoned.

27 And having brought them, they set them before the council and the high priest asked them,

28 saying, “Did we not strictly command you not to teach in this Name? And look, you have filled Yerushalayim with your teaching and intend to bring the blood of this Man upon us!”

29 And Kêpha and the other emissaries answering, said, “We have to obey Elohim rather than men.

30 “The Elohim of our fathers raised up OWYÆL whom you laid hands on, hanging Him on a timber.

31 Him, a Prince and a Saviour, Elohim has exalted to His right hand, to give repentance to Yisra’êl and forgiveness of sins.

32 And we are His witnesses to these matters and so also is the Set-apart Spirit whom Elohim has given to those who obey Him.”

33 And those hearing were cut to the heart and took counsel to kill them.

34 But a certain one in the council stood up, a Pharisee named Gamli’êl, a teacher of the Torah, respected by all the people and ordered them to put the emissaries outside for a little while,

35 and said to them, “Men of Yisra’êl, take heed to yourselves what you intend to do to these men.

36 For before these days Todah rose up, claiming to be somebody. A number of men, about four hundred, did join him.

He was slain and all who obeyed him were dispersed and came to naught.

37 “After him, Yahudah of Galîl rose up in the days of the census and drew away many people after him. He also perished and all who obeyed him were scattered.

38 And now I say to you, stay away from these men and leave them alone, because if this plan or this work is of men, it shall be overthrown,

39 but if it is of Elohim, you are unable to overthrow it, lest you even be found to fight against Elohim.”

40 And they heeded his advice and having called for the emissaries, beating them, they commanded that they should not speak in the Name of OWYÆL and let them go.

41 Then indeed they went rejoicing from the presence of the council, because they were counted worthy to suffer shame for His Name.

42 And daily in the Set-apart Place and in every house, they did not cease teaching and bringing the Besorah: OWYÆL the Messiah!

6 And in those days, when the taught ones were increasing, there arose a grumbling against the Hebrews by the Hellenists, because their widows were overlooked in the daily serving.

2 So the twelve summoned the group of the taught ones and said, “It is not pleasing for us to leave the Word of Elohim and serve tables.

3 Therefore, brothers, seek out from among you seven men who are known to be filled with the Set-apart Spirit and wisdom, whom we shall appoint for this duty,

4 but we shall give ourselves continually to prayer and to serving the Word.”

5 The word pleased the entire group and they chose Stephanos, a man filled with belief and the Set-apart Spirit, and Philip, Prochoros, Nikanor and Timon and Parmenas and Nikolaos, a convert from Antioch,
whom they set before the emissaries. And when they had prayed, they laid hands on them.

7And the Word of Elohim spread and the number of the taught ones increased greatly in Yerushalayim and a great many of the priests were obedient to the belief.

8And Stephanos, filled with belief and power, did great wonders and signs among the people.

9But some of those of the so called Congregation of the Freedmen (Cyrenians, Alexandrians and those from Kilikia and Asia), rose up, disputing with Stephanos,

10but they were unable to resist the wisdom and the Spirit by which he spoke.

11Then they instigated men to say, “We have heard him speak blasphemous words against Mosheh and Elohim.”

12And they stirred up the people and the elders and the scribes, so they came upon him, seized him and brought him to the council.

13And they set up false witnesses who said, “This man does not cease to speak blasphemous words against this set-apart place and the Torah, for we have heard him saying that this OSwhy of Natsareth shall overthrow this place and change the institutes which Mosheh delivered unto us.”

14And all who sat in the council, looking steadily at him, saw his face was like the face of a heavenly messenger.

7The high priest said, “Is this so?”

2And he replied, “Men, brothers and fathers, listen: The Elohim of esteem appeared to our father Abraham when he was in Aram Naharayim, before he dwelt in Haran,

3and said to him, ‘Come out of your land and from your relatives and come here, into a land that I shall show you.’

4Then he came out of the land of the Chaldeans and dwelt in Haran. And from there, after the death of his father, He removed him to this land in which you now dwell.

5“And He gave him no inheritance in it, not a foot of it. But He promised to give it to him for a possession and to his seed after him, when as yet he had no child.

6And Elohim spoke in this way: that his seed would be sojourning in a foreign land and that they would be enslaved and mistreated four hundred years.

7And the nation to whom they shall be enslaved, I shall judge,’ said Elohim, ‘and after that they shall come out and serve Me in this place.’

8And He gave him the covenant of circumcision. And so he brought forth Yitsḥaq and circumcised him on the eighth day. And Yitsḥaq brought forth Ya’aqob and Ya’aqob brought forth the twelve ancestors.

9The ancestors, becoming jealous, sold Yosēph into Mitsrayim. But Elohim was with him,

10and delivered him out of all his afflictions and gave him favour and wisdom before Pharaoh, sovereign of Mitsrayim. And he appointed him governor over Mitsrayim and all his house.

11Then a scarcity of food and great distress came over all the land of Mitsrayim and Kena’an and our fathers found no food.

12But Ya’aqob heard that there was grain in Mitsrayim and he sent out our fathers the first time,

13and at the second time Yosēph was made known to his brothers and Yosēph’s race became known to the Pharaoh.

14And Yosēph sent and called his father Ya’aqob and all his relatives to him, seventy-five people.

15And Ya’aqob went down to Mitsrayim and died, he and our fathers, and they were brought over to Shekem and laid in the tomb that Abraham bought for a price of silver
from the sons of Ḥamor, the father of Shekem.

17"But as the time of the promise drew near which Elohim had sworn to Abrahim, the people increased and multiplied in Mitsrayim

18until another sovereign arose who did not know Yoséph.

19"Having dealt treacherously with our race, this one mistreated our fathers, making them expose their babies, so that they should not live.

20"At that time Mosheh was born and he was well-pleasing to Elohim. And he was reared three months in the house of his father.

21"But when he was exposed, the daughter of Pharaoh took him up and reared him as her own son.

22"And Mosheh was instructed in all the wisdom of the Mitsrites and was mighty in words and works.

23"And when he was forty years old, it came into his heart to visit his brothers, the children of Yisra’ĕl.

24"And seeing one of them being wronged, he defended and revenged him who was oppressed, smiting the Mitsrite.

25"And he thought that his brothers would have understood that Elohim would give deliverance to them by his hand, but they did not understand.

26"And the next day he appeared to two of them as they were fighting and urged them to peace, saying, 'Men, you are brothers, why do you wrong one another?'

27"But he who was wronging his neighbour pushed him away, saying, 'Who made you a ruler and a judge over us?

28"Do you wish to kill me as you killed the Mitsrite yesterday?'

29"And at this saying, Mosheh fled and became a sojourner in the land of Midyan, where he fathered two sons.

30"And after forty years were completed, a Messenger of Ayal appeared to him in a flame of fire in a bush, in the wilderness of Mount Sinai.

31"And Mosheh, seeing it, marvelled at the sight and coming near to look, the voice of Ayal came to him,

32saying, 'I am the Elohim of your fathers, the Elohim of Abrahim and the Elohim of Yitsqaq and the Elohim of Ya’aqoḇ.' And Mosheh trembled and did not have the courage to look.

33"But Ayal said to him, “Take your sandals off your feet, for the place where you stand is set-apart ground.

34"I have certainly seen the evil treatment of my people who are in Mitsrayim and I have heard their groaning and have come down to deliver them. And now come, let Me send you to Mitsrayim.”

35"This Mosheh whom they had refused, saying, ‘Who made you a ruler and a judge?’ – this one Elohim sent to be a ruler and a deliverer by the hand of the Messenger who appeared to him in the bush.

36"This one led them out, after he had done wonders and signs in the land of Mitsrayim and in the Red Sea and in the wilderness forty years.

37"This is the Mosheh who said to the children of Yisra’ĕl, ‘Ayal your Elohim shall raise up for you a Prophet like me from your brothers. Him you shall hear.’

38"This is he who was in the assembly in the wilderness with the Messenger who spoke to him on Mount Sinai and with our fathers, who received the living Words to give to us,

39unto whom our fathers would not become obedient, but thrust away and in their hearts they turned back to Mitsrayim,

40saying to Aharon, ‘Make us mighty ones to go before us, for this Mosheh who led us out of the land of Mitsrayim, we do not know what has become of him.’

41"They made a calf in those days and brought an offering to the idol and were rejoicing in the works of their hands.

42"So Elohim turned and gave them up to worship the host of the heaven, as it has been written in the book of the
Prophets, ‘Did you bring slaughtered beasts and offerings unto Me during forty years in the wilderness, O house of Yisra’ĕl?’

And you took up the tent of Molek and the star of your mighty one Kiyyun, images which you made to bow before them. Therefore I shall remove you beyond Babel.’

The Tent of witness was with our fathers in the wilderness, as He appointed, instructing Mosheh to make it according to the pattern that he had seen,

which our fathers, having received it in turn, also brought with Yahusha into the land possessed by the gentiles, whom Elohim drove out before the face of our fathers until the days of Dawiḏ, who found favour before Elohim and asked to find a dwelling for the Elohim of Ya’aqoḇ, but Shelomoh built Him a house.

However, the Most High does not dwell in dwellings made with hands, as the prophet says:

“The heaven is My throne and earth is My footstool. What house shall you build for Me? says ſ̄̄́̄́, or what is the place of My rest?

Has My hand not made all these?’

You stiff-necked and uncircumcised in heart and ears! You always resist the Set-apart Spirit, as your fathers did, you also do.

Which of the prophets did your fathers not persecute? They killed those who before announced the coming of the righteous One, of whom you now have become the betrayers and murderers,

who received the Torah as it was ordained by messengers, but did not watch over it.”

And hearing this they were cut to the hearts and gnashed the teeth at him.

Bur he, being filled with the Set-apart Spirit, looked steadily into the heavens and saw the esteem of Elohim and ſ̄̄́̄́ standing at the right hand of Elohim,

and he said, “Look! I see the heavens opened and the Son of Adam standing at the right hand of Elohim!”

And crying out with a loud voice, they stopped their ears and rushed upon him with one mind,

and threw him out of the city and stoned him. And the witnesses laid down their garments at the feet of a young man named Sha’ul.

And they were stoning Stephanos as he was calling and saying, “Master ſ̄̄́̄́, receive my spirit.”

And kneeling down he cried out with a loud voice, “Master, do not hold this sin against them.” And having said this, he fell asleep.

And Sha’ul was giving approval to his death. And on that day there was a great persecution against the assembly which was at Yerushalayim and they were all scattered throughout the countries of Yahudah and Shomeron, except the emissaries.

And dedicated men buried Stephanos and made great lamentation over him.

But Sha’ul was ravaging the assembly, entering every house and dragging off men and women, putting them in prison.

Then those who had been scattered went everywhere bringing the Besorah: the Word!

And going down to the city of Shomeron Philip proclaimed Messiah to them.

And the crowds with one mind heeded what Philip said, hearing and seeing the miracles which he did.

For unclean spirits came out of many who were possessed, crying with a loud voice and many who were paralysed and lame were healed.

And there came to be great joy in that city.

Now there was a certain man called Shim’on, who formerly was practising magic in the city and astonishing the people of Shomeron, claiming to be
someone great,
  to whom they all were giving heed, from the least to the greatest, saying, “This one is the power of Elohim, which is great.”

And they were giving heed to him because for a long time he had amazed them with his magic.

And when they believed Philip as he brought the Besorah about the reign of Elohim and the Name of OWYAL Messiah, both men and women were immersed.

And Shim’on himself also believed. And when he was immersed he continued with Philip and was amazed, seeing the miracles and signs which took place.

And when the emissaries who were at Yerushalayim heard that Shomeron had received the Word of Elohim, they sent Kĕpha and Yoḥanan to them,

who, when they had come down, prayed for them to receive the Set-apart Spirit,

for He had not yet fallen on any of them, but they had only been immersed in the Name of the Master OWYAL.

Then they laid hands on them and they received the Set-apart Spirit.

And Shim’on, seeing that through the laying on of the hands of the emissaries the Set-apart Spirit was given, he offered them money,

saying, “Give me this authority too, so that anyone I lay hands on shall receive the Set-apart Spirit.”

But Kĕpha said to him, “Let your silver perish with you, because you thought to buy the gift of Elohim through money!

You have neither part nor lot in this matter, for your heart is not right before Elohim.

Repent therefore of this evil of yours and plead with Elohim to forgive you the intention of your heart.

For I see that you are poisoned by bitterness and bound by unrighteousness.”

But Shim’on answering, said, “Plead with the Master for me, so that none of what you had said shall come upon me.”

Then after they had earnestly witnessed and spoken the Word of OWYAL, they returned to Yerushalayim, bringing the Besorah in many villages of the Shomeronites.

But a messenger of OWYAL spoke to Philip, saying, “Arise and go toward the south along the way which goes down from Yerushalayim to Azzah.” This is desert.

And he arose and went and saw a man of Kush, a eunuch of great authority under Kandake the sovereigness of the Kushites, who was in charge of all her treasury and had come to Yerushalayim to worship,

and was returning. And sitting in his chariot, he was reading the prophet Yeshayahu.

And the Spirit said to Philip, “Go near and join him in that chariot.”

And running up, Philip heard him reading the prophet Yeshayahu and said, “Do you know what you are reading?”

And he said, “How am I able, unless someone guides me?” And he called Philip near, to come up and sit with him.

And the passage of the Scripture which he was reading was this, “He was led as a sheep to slaughter and like a lamb silent before its shearer, so He opened not His mouth.

In His humiliation He was deprived of right-ruling. And who shall declare His generation? Because His life was taken from the earth.”

And the eunuch, answering Philip, said, “I ask you, about whom does the prophet say this, about himself or about some other?”

And Philip opening his mouth and beginning at this Scripture, brought to him the Besorah: OWYAL!

As they were going on the way, they came to some water. And the eunuch said, “Look, water! What hinders me from being immersed?”
37 And Philip said, “If you believe with all your heart, it is permitted.” And he answering, said, “I believe that OWYĂL Messiah is the Son of Elohim.”
38 And he commanded the chariot to stand still. And both Philip and the eunuch went down into the water and he immersed him.
39 And when they came up out of the water, the Spirit of AYĂL caught Philip away and the eunuch saw him no more, for he went his way, rejoicing.
40 Philip, however, was found at Ashdod. And passing through, he brought the Besorah in all the cities until he came to Caesarea.

9 But Sha’ul, still breathing threats and murder against the taught ones of the Master, having come to the high priest,
2 asked from him letters to the congregations of Damascus, so that if he found any who were of the Way, whether men or women, to bring them bound to Yerushalayim.
3 It came to be, that as he journeyed, he came near Damascus and suddenly a light flashed around him from the heavens.
4 And he fell to the ground and heard a voice saying to him, “Sha’ul, Sha’ul, why do you persecute Me?”
5 And he said, “Who are You, Master?” And the Master said, “I am OWYĂL, whom you persecute. It is hard for you to kick against the prods.”
6 Both trembling and being astonished, he said, “Master, what do You wish me to do?” And the Master said to him, “Arise and go into the city and you shall be told what you have to do.”
7 And the men journeying with him stood speechless, hearing indeed the voice but seeing no one.
8 And Sha’ul arose from the ground, but when his eyes were opened he saw no one. And leading him by the hand they brought him into Damascus.
9 And he was three days without sight and did not eat nor drink.
10 And there was at Damascus a certain taught one, by name Hananyah. And the Master said unto him in a vision, “Hananyah!” And he said, “Here I am, Master.”
11 And the Master said to him, “Arise and go to the street called Straight and seek in the house of Yahudah for one called Sha’ul of Tarsos, for look, he is praying,
12 and has seen in a vision a man named Hananyah coming in and laying his hand on him, so as to see again.”
13 And Hananyah answered, “Master, I have heard from many about this man, how many evils he did to Your set-apart ones in Yerushalayim,
14 and here he has authority from the chief priests to bind all those calling on Your Name.”
15 But the Master said to him, “Go, for he is a chosen vessel of Mine to bear My Name before nations, sovereigns and the children of Yisra’ĕl.
16 “For I shall show him how much he has to suffer for My Name.”
17 And Hananyah went away and went into the house. And laying his hands on him he said, “Brother Sha’ul, the Master OWYĂL, who appeared to you on the way as you came, has sent me, so that you might see again and be filled with the Set-apart Spirit.”
18 And immediately there fell from his eyes, as it were scales and he received his sight. And rising up, he was immersed.
19 And having received food, he was strengthened. And Sha’ul was with the taught ones at Damascus some days.
20 And immediately he proclaimed the Messiah in the congregations, that He is the Son of Elohim.
21 And all who heard were amazed and said, “Is this not he who destroyed those calling on this Name in Yerushalayim and has come here for this, to take them bound to the chief priests?”
22 But Sha’ul kept increasing in strength and was confounding the Yahudim who dwelt in Damascus,
proving that this is the Messiah.

23 And after many days had elapsed, the Yahudim plotted to kill him.

24 But their plot became known to Sha’ul. And they were watching the gates day and night, to kill him.

25 But taking him by night, the taught ones let him down through the wall, lowering him in a basket.

26 And having arrived at Yerushalayim, Sha’ul tried to join the taught ones, but they were all afraid of him, not believing that he was a taught one.

27 But Barnabah took him and brought him to the emissaries and told them how he had seen the Master on the way and that He had spoken to him and how he was speaking boldly at Damascus in the Name of Owyəl.

28 He was with them at Yerushalayim, coming in and going out,

29 and speaking boldly in the Name of the Master Owyəl and disputed with the Hellenists, but they undertook to kill him.

30 And when the brothers learned of this, they brought him down to Caesarea and sent him out to Tarsos.

31 Then indeed the assemblies throughout all Yahudah and Galil and Shomeron had peace and were built up and walking in the fear of HWHY and in the encouragement of the Set-apart Spirit, they were being increased.

32 And it came to be, as Kĕpha was passing through all places, that he also came down to the set-apart ones who were dwelling at Lod.

33 And there he found a certain man named Aeneas, who had been bedridden for eight years, being paralytic.

34 And Kĕpha said to him, “Aeneas, Owyəl the Messiah heals you! Rise up and make your bed.” And immediately he rose up.

35 And all those dwelling at Lod and Sharon saw him and did turn to the Master.

36 And in Yapho there was a certain taught one named Tabitha, which means Dorkas. This woman was filled with good works and kind deeds which she did.

37 And it came to be in those days that she became sick and died. And having washed her, they laid her in an upper room.

38 And Lod being near to Yapho and the taught ones having heard that Kĕpha was there, they sent two men to him, urging him not to delay in coming to them.

39 And having risen up, Kĕpha went with them. And when he arrived, they brought him to the upper room. And all the widows stood beside him weeping, showing the inner garments and outer garments which Dorkas had made while she was with them.

40 But Kĕpha sent them all out and knelt down and prayed and turning to the body he said, “Tabitha, arise.” And she opened her eyes and seeing Kĕpha, she sat up.

41 And giving her his hand, he lifted her up. And calling the set-apart ones and widows, he presented her alive.

42 And it became known throughout all Yapho and many believed on the Master.

43 And it came to be that he stayed for many days in Yapho with Shim’on, a leather-tanner.

10 Now there was a certain man in Caesarea called Cornelius, a captain of what was called the Italian Regiment,

2 dedicated and fearing Elohim with all his household, doing many kind deeds to the people and praying to Elohim always.

3 He clearly saw in a vision, about the ninth hour of the day, a messenger of Elohim coming to him and saying to him, “Cornelius!”

4 And looking intently at him and becoming afraid, he said, “What is it, Master?” And he said to him, “Your prayers and your kind deeds have come up for a remembrance before Elohim.

5 And now send men to Yapho and send for Shim’on who is also called Kĕpha.
“He is staying with Shim'on, a leather tanner, whose house is by the sea.”

And when the messenger who spoke to him went away, Cornelius called two of his household servants and a dedicated soldier from among those who waited on him continually.

And having explained to them all, he sent them to Yapho.

And on the next day, as they were on their way and approaching the city, Kêpha went up on the house-top to pray, about the sixth hour.

And he became hungry and wished to eat. But while they were preparing, he fell into a trance.

And he saw the heavens opened and a certain vessel like a great sheet bound at the four corners, descending to him and let down to the earth, in which were all kinds of four-footed beasts of the earth, wild beasts, creeping creatures and the birds of the heavens.

And a voice came to him, “Rise up, Kêpha, slay and eat.”

But Kêpha said, “Not at all, Master! Because I have never eaten whatever is common or unclean.”

And a voice came to him again the second time, “What Elohim has cleansed you do not consider common.”

And this took place three times and the vessel was taken back to the heavens.

While Kêpha was doubting within himself about what the vision might mean, look, the men who had been sent from Cornelius, having asked for the house of Shim'on, stood at the gate, and calling out, they enquired whether Shim'on, also known as Kêpha, was staying there.

And as Kêpha was thinking about the vision, the Spirit said to him, “See, three men seek you.

But rise up, go down and go with them, not doubting at all, for I have sent them.”

So Kêpha went down to the men who had been sent to him from Cornelius and said, “Look, I am the one you seek. Why have you come?”

And they said, “Cornelius the captain, a righteous man and one who fears Elohim and well spoken of by the entire nation of the Yahudiym, was instructed by a set-apart messenger to send for you to his house and to hear words from you.”

So inviting them in, he housed them. And on the next day Kêpha went away with them and some brothers from Yapho went with him.

And the following day they entered into Caesarea. And Cornelius was waiting for them, having called together his relatives and close friends.

And it came to be, that when Kêpha entered, Cornelius met him and fell down at his feet and bowed before him.

But Kêpha raised him up, saying, “Stand up, I myself am also a man.”

And talking with him, he went in and found many who had come together.

And he said to them, “You know that a Yahudi man is not allowed to associate with, or go to one of another race. But Elohim has shown me that I should not call any man common or unclean.

That is why I came without hesitation when I was sent for. So I ask, why have you sent for me?”

And Cornelius said, “Four days ago I was fasting until this hour. And at the ninth hour I prayed in my house and see, a man stood before me in shining garments, and said, ‘Cornelius, your prayer has been heard and your kind deeds were remembered before Elohim.

Now send to Yapho and call Shim'on here, who is also called Kêpha. He is staying in the house of Shim'on, a leather tanner, by the sea. When he comes, he shall speak to you.’

So I sent to you immediately and you have done well to come. And now, we are all present before Elohim, to hear all that you have been commanded by Elohim.”

And opening his mouth, Kêpha said, “Truly I see that Elohim shows no partiality,
35but in every nation, he who fears Him and works righteousness is accepted by Him.

36"He sent the word to the children of Yisra’āl, bringing the Besorah: peace through OWYAZ Messiah! He is Master of all.

37"You know what word came to be throughout all Yahuḏah, beginning from Galil after the immersion which Yohanan proclaimed:

38how Elohim did anoint OWYAZ of Natsareth with the Set-apart Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for Elohim was with Him.

39And we are witnesses of all He did, both in the country of the Yahudim and in Yerushalayim, whom they even killed by hanging on a timber.

40Elohim raised up this One on the third day and let Him be seen,

41not to all the people, but to witnesses, those having been chosen before by Elohim – to us who ate and drank with Him after He arose from the dead.

42And He commanded us to proclaim to the people and to witness that it is He who was appointed by Elohim to be Judge of the living and the dead.

43To this One all the prophets bear witness, that through His Name, everyone believing in Him does receive forgiveness of sins.”

44While Kēpha was still speaking these words, the Set-apart Spirit fell upon all those hearing the word.

45And those of the circumcision who believed were astonished, as many as came with Kēpha, because the gift of the Set-apart Spirit had been poured out on the gentiles also,

46for they were hearing them speaking with tongues and extolling Elohim. Then Kēpha answered,

47"Is anyone able to forbid water, that these should not be immersed who have received the Set-apart Spirit – even as also we?"

48And he commanded them to be immersed in the Name of OWYAZ Messiah. Then they asked him to remain a few days.

11 The emissaries and brothers who were in Yahuḏah heard that the gentiles also received the Word of Elohim.

2And when Kēpha went up to Yerushalayim, those of the circumcision were contending with him,

3saying, “You went in to uncircumcised men and ate with them!”

4But Kēpha began and set it forth in order, saying:

5“I was in the city of Yapho praying. And in a trance I saw a vision, a certain vessel descending like a great sheet, let down from the heavens by four corners and it came to me.

6Having looked into it, I perceived and I saw four-footed beasts of the earth and wild beasts and creeping creatures and the birds of heavens.

7“And I heard a voice saying to me, ‘Rise up, Kēpha, slay and eat.’

8But I said, ‘Not at all, Master! Because whatever is common or unclean has never entered into my mouth.’

9“And the voice answered me again from the heaven, ‘What Elohim has cleansed you do not consider common.’

10“And this took place three times and all were drawn up again into the heavens.

11“And see, immediately three men stood before the house where I was, having been sent to me from Caesarea.

12And the Spirit said to me to go with them, not doubting at all. And these six brothers also went with me and we went into the man’s house.

13And he told us how he had seen a messenger standing in his house, who said to him, ‘Send men to Yapho and call for Shim'on who is also called Kēpha,

14who shall speak to you words, by which you shall be saved, you and all your house.’

15And as I began to speak,
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stood up and indicated by the Spirit that there was going to be a great scarcity of food over all the world – which also took place under Claudius Caesar.

29 So the taught ones, each according to his ability, decided to send relief to the brothers dwelling in Yahudah.

30 This they also did and sent it to the elders by the hands of Barnah and Sha’ul.

12 And about that time Herodes the sovereign put forth his hands to do evil to some from the assembly.

2 And he killed Ya’aqob the brother of Yoḥanan with the sword.

3 And seeing that it was pleasing to the Yahudim, he proceeded further to arrest Kĕpha as well – and they were the Days of Unleavened Bread.

4 So when he had seized him, he put him in prison and delivered him to four squads of soldiers to watch over him, intending to bring him before the people after Passover.

5 So Kĕpha was indeed kept in prison, but prayer was earnestly made to Elohim on his behalf by the assembly.

6 And when Herodes was about to bring him out, that night Kĕpha was sleeping, bound with two chains between two soldiers. And the guards before the door were keeping the prison.

7 And see, a messenger of HWHY stood by and a light shone in the building. And smiting the side of Kĕpha he raised him up, saying, “Get up quickly!” And his chains fell off his hands.

8 And having heard this, they were silent and praised Elohim, saying, “Then Elohim has indeed also given to the gentiles repentance to life.”

9 Then, indeed, they who were scattered because of the pressure that arose over Stephanos passed through to Phoenicia and Cyprus and Antioch, speaking the word to no one except the Yahudim only.

20 But some of them were men from Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists, bringing the Besorah: the Master OWYAAP Messiah, how was I able to withstand Elohim?”

18 And having heard this, they were silent and praised Elohim, saying, “Then Elohim has indeed also given to the gentiles repentance to life.”

19 Then, indeed, they who were scattered because of the pressure that arose over Stephanos passed through to Phoenicia and Cyprus and Antioch, speaking the word to no one except the Yahudim only.

21 And the hand of the Master was with them and a great number having believed turned to the Master.

22 And word of it came to the ears of the assembly in Yerushalayim and they sent out Barnaḥah to go as far as Antioch,

23 who, having come and seeing the favour of Elohim, was glad and encouraged them all with purpose of heart to cleave to the Master.

24 Because he was a good man and filled with the Set-apart Spirit and with belief. And large numbers were added to the Master.

25 Then Barnaḥah went to Tarsos to seek Sha’ul,

26 and having found him, he brought him to Antioch. And it came to be that for an entire year they came together in the assembly and taught large numbers. And the taught ones were called ‘Natsarim’ first in Antioch.

27 And in those days prophets came from Yerushalayim to Antioch.

28 And one of them, named Ḥaḡaḇ, stood up and indicated by the Spirit that there was going to be a great scarcity of food over all the world – which also took place under Claudius Caesar.
they came to the iron gate that leads to the city, which opened to them by itself. And they went out and went down one street and the messenger instantly withdrew from him.

11 And when Kēpha had come to himself, he said, “Now I truly know that ayāl has sent His messenger and delivered me from the hand of Herodes and from all the Yahudi people were anticipating.”

12 And having realised this, he went to the house of Miryam, the mother of Yoḥanan who was also called Mark, where many had gathered to pray.

13 And when Kēpha knocked at the door of the gate, a girl named Rhode came to answer.

14 And when she recognised Kēpha’s voice, she did not open the gate because of her joy, but ran in and reported that Kēpha stood before the gate.

15 And they said to her, “You are mad!” But she kept insisting that it was so and they said, “It is his messenger.”

16 And Kēpha continued knocking and having opened they saw him and were amazed.

17 And motioning to them with his hand to be silent, he told them how the Master brought him out of the prison. And he said, “Report this to Yaḥaqoḇ and to the brothers.” And he left and went to another place.

18 Now when day came, there was no small stir among the soldiers about what had become of Kēpha.

19 And when Herodes had searched for him and did not find him, he examined the guards and ordered them to be led away. And he went down from Yahudah to Caesarea and stayed there.

20 Now Herodes had been highly displeased with the people of Tsor and Tsidon, but with one mind they came to him and having made Blastos the sovereign’s eunuch their friend, they were asking for peace, because their country was supplied with food by the sovereign’s country.

21 And on an appointed day Herodes, having put on his royal clothes, sat on his throne and gave an address to them.

22 And the people kept shouting, “The voice of a mighty one and not of a man!”

23 And instantly a messenger of ayāl smote him, because he did not give the esteem to Elohim. And becoming worm eaten, he died.

24 And the Word of Elohim went on growing and spreading.

25 And Barnabah and Sha’ul returned from Yerushalayim, having completed the service and having taken with them Yoḥanan who was also called Mark.

13 And in the assembly that was at Antioch there were certain prophets and teachers: both Barnabah and Shim’on who was called Nīger and Lucius of Cyrene and Manahēm who had been brought up with Herodes the district ruler and Sha’ul.

2 And as they were doing service to the Master and fasted, the Set-apart Spirit said, “Separate unto Me Barnabah and Sha’ul for the work to which I have called them.”

3 Then having fasted and prayed and having laid hands on them, they sent them away.

4 So they, having been sent out by the Set-apart Spirit, went down to Seleukeia and from there they sailed to Cyprus.

5 And having come into Salamis, they proclaimed the Word of Elohim in the congregations of the Yahudim. And they also had Yoḥanan as an attendant.

6 And having passed through all the island to Paphos, they found a certain magician, a false prophet, a Yehuḏite whose name was Bar-Yahusha,

7 who was with the proconsul, Sergius Paulus, a man of understanding. This man, having called for Barnabah and Sha’ul, earnestly sought to hear the Word of Elohim.

8 But Elumas the magician – for so his name is translated – withstood them, seeking to turn the proconsul away
from the belief.

9 Then Sha’ul, filled with the Set-apart Spirit, looked intently at him,
10and said, “O son of the devil, filled with all deceit and all recklessness, you
enemy of all righteousness, shall you not cease perverting the straight ways
of AYAL?

11And now, see, the hand of AYAL is upon you and you shall be blind,
not seeing the sun for a time.” And instantly a dark mist fell on him and he went around seeking someone to lead him by the hand.

12And having seen what took place, the proconsul believed, being astonished at the teaching of the Master.

13And having put out from Paphos, Sha’ul and those with him came to Perge in Pamphulia. And Yoḥanan, having left them, returned to Yerushalayim.

14But passing through from Perge, they came to Antioch in Pisidia and went into the congregation on the Sabbath day and sat down.

15And after the reading of the Torah and the Prophets, the rulers of the congregation sent to them, saying, “Men, brothers, if you have any word of encouragement for the people, speak.”

16And Sha’ul, standing up and motioning with his hand said, “Men, Yisra’ēlites and those fearing Elohim, listen:

17The Elohim of this people Yisra’ēl did choose our fathers and exalted the people in their sojourning in the land of Mitsrayim and with a high arm He brought them out of it.

18Now for a time of about forty years He sustained them in the wilderness.

19And having destroyed seven nations in the land of Kena’an, He gave their land to them as an inheritance.

20And after that He gave judges for about four hundred and fifty years, until Shemu’ēl the prophet.

21But then they asked for a sovereign and Elohim gave them Sha’ul the son of Qish, a man of the tribe of Binyamin, for forty years.

22And having removed him, He raised up for them Dawiḏ as sovereign, to whom also He gave witness and said, ‘I have found Dawiḏ the son of Yishai, a man after My own heart, who shall do all My desires.’

23From this one’s seed, according to the promise, Elohim raised up for Yisra’ēl a Saviour, OMYAL.

24After Yoḥanan had first proclaimed the immersion of repentance to all the people of Yisra’ēl, before His coming.

25And as Yoḥanan was completing his mission, he said, ‘Who do you suppose I am? I am not He. But see, there comes One after me, the sandals of whose feet I am not worthy to loose.’

26Men, brothers, sons of the race of Abraham and those among you fearing Elohim, to you the word of this deliverance has been sent,

27for those dwelling in Yerushalayim and their rulers, because they did not know Him, nor even the voices of the Prophets which are read every Sabbath, have filled them in having judged Him.

28And having found not one cause for death, they asked Pilate that He should be put to death.

29And when they had accomplished all that was written concerning Him, taking Him down from the timber, they laid Him in a tomb.

30But Elohim raised Him from the dead,

31and He was seen for many days by those who came up with Him from Galil to Yerushalayim, who are His witnesses to the people.

32And we bring you the Besorah, the promise made to the fathers,

33that Elohim has filled this for us, their children, having raised up OMYAL, as it has also been written in the second Psalm, ‘You are My Son, today I have brought You forth.’

34And that He raised Him out of the dead, no more to return to corruption, He has said thus, ‘I shall give you the trustworthy kindnesses of Dawiḏ.’
35"For this reason He also says in another Psalm, ‘You shall not give Your kind One to see corruption.’
36"For Dawid, indeed, having served his own generation by the counsel of Elohim, fell asleep, was buried with his fathers and saw corruption,
37but He whom Elohim raised up saw no corruption.
38"Let it therefore be known to you brothers, that through this One forgiveness of sins is proclaimed to you,
39and by Him everyone who believes is declared right from all sins from which you were not able to be declared right by the Torah of Mosheh.
40"Watch then that what was said in the prophets does not come upon you:
41"See, you despisers, marvel and perish, for I work a work in your days, a work which you would in no way believe if someone were to declare it to you.’
42And when the Yahudim went out of the congregation, the gentiles begged to have these words spoken to them the next Sabbath.
43And when the meeting of the congregation had broken up, many of the Yahudim and of the worshipping converts followed Sha’ul and Barnabah, who, speaking to them, were urging them to continue in the favour of Elohim.
44And on the next Sabbath almost all the city came together to hear the Word of Elohim.
45"But when the Yahudim saw the crowds, they were filled with jealousy. And contradicting and speaking evil, they opposed what Sha’ul was saying.
46"But speaking boldly, Sha’ul and Barnabah said, ‘It was necessary that the Word of Elohim should be spoken to you first, but since you thrust it away and judge yourselves unworthy of everlasting life, see, we turn to the gentiles.
47"For so the Master has commanded us, ‘I have set you to be a light to the gentiles, that you should be for deliverance to the ends of the earth.’’
48And when the gentiles heard this, they were glad and praised the Word of Ayaz. And as many as had been appointed to everlasting life believed.
49And the Word of Ayaz was being spread throughout the entire country.
50But the Yahudim stirred up the worshipping and noble women and the chief men of the city and raised up persecution against Sha’ul and Barnabah and threw them out of their borders.
51And shaking off the dust from their feet against them, they came to Ikonion.
52And the taught ones were filled with joy and the Set-apart Spirit.

14 And it came to be in Ikonion that they went together into the congregation of the Yahudim and spoke in such a way that a great number of both Yahudim and Greeks believed.
2But the Yahudim who would not obey stirred up the gentiles and evilly influenced their beings against the brothers.
3So they remained a long time, speaking boldly in the Master, who was bearing witness to the word of His favour, giving signs and wonders to be done by their hands.
4And the crowd of the city was divided and some sided with the Yahudim and some with the emissaries.
5But when a move took place by both the gentiles and Yahudim, with their rulers, to mistreat and stone them,
6they became aware of it and fled to Lustra and Derbe, cities of Lukaonia and the country round about.
7And they were bringing the Besorah there.
8And in Lustra there was sitting a certain man, disabled in his feet, a cripple from his mother’s womb, who had never walked.
9This one heard Sha’ul speaking, who, looking intently at him and seeing that he had belief to be healed,
10 said with a loud voice, “Stand upright on your feet!” And he sprang up and began to walk.

11 And when the crowds saw what Sha’ul had done, they lifted up their voices, saying in Lukaonian, “The mighty ones have become like men and come down to us!”

12 And they called Barnabah Zeus and Sha’ul Hermes, since he was the chief speaker.

13 And the priest of Zeus, being in front of their city, brought oxen and wreaths to the gates and wished to offer with the crowds.

14 And when the emissaries Barnabah and Sha’ul heard this, they tore their garments and ran in among the crowd, crying out

15 and saying, “Men, why are you doing this? We also are men with the same nature as you, bringing to you the Besorah: to turn from these worthless matters to the living Elohim, who made the heaven and the earth and the sea and all that is in them,

16 who in past generations allowed all the nations to walk in their own ways,

17 though, indeed, He did not leave Himself without witness, doing good – giving us rain from heaven and fruitbearing seasons, filling our hearts with food and gladness.”

18 Even with these words they still had difficulty in stopping the crowds from offering to them.

19 But Yahudim arrived from Antioch and Ikonion and having won over the crowds, they stoned Sha’ul, dragged him out of the city, thinking he was dead.

20 But while the taught ones gathered around him, he rose up and went into the city. And on the next day he went away with Barnabah to Derbe.

21 And having brought the Besorah to that city and having made many taught ones, they returned to Lustra and Ikonion and Antioch,

22 strengthening the beings of the taught ones, encouraging them to continue in the belief and that through many pressures we have to enter the reign of Elohim.

23 And having appointed elders in every assembly, having prayed with fasting, they committed them to the Master in whom they had believed.

24 And having passed through Pisidia, they came to Pamphulia.

25 And having spoken the word in Perge, they went down to Attaleia,

26 and from there they sailed to Antioch, where they had been committed to the favour of Elohim for the work which they had completed.

27 And having arrived and having gathered together the assembly, they related all that Elohim had done with them and that He had opened the door of belief to the gentiles.

28 And they remained there a long time with the taught ones.

15 And certain men came down from Yahudah and were teaching the brothers, “Unless you are circumcised, according to the practice of Mosheh, you are unable to be saved.”

2 So when Sha’ul and Barnabah had no small dissension and dispute with them, they arranged for Sha’ul and Barnabah and certain others of them to go up to Yerushalayim, to the emissaries and elders, about this question.

3 So, being sent on their way by the assembly, they passed through Phoenicia and Shomeron, relating the conversion of the gentiles. And they were causing great joy to all the brothers.

4 And having arrived in Yerushalayim, they were received by the assembly and the emissaries and elders. And they reported all that Elohim had done with them.

5 And some of the believers who belonged to the sect of the Pharisees, rose up, saying, “It is necessary to circumcise them and to command them to keep the Torah of Mosheh.”

6 And the emissaries and elders came together to look into this matter.

7 And when there had been much
dispute, Kêpha rose up and said to them, “Men, brothers, you know that a good while ago Elohim chose among us, that by my mouth the gentiles should hear the Word of the Besorah and believe.

8And Elohim, who knows the heart, bore witness to them, by giving them the Set-apart Spirit, as also to us,

9and made no distinction between us and them, cleansing their hearts by belief.

10Now then, why do you try Elohim by putting a yoke on the neck of the taught ones which neither our fathers nor we were able to bear?

11But through the favour of the Master OWYAL Messiah we trust to be saved, in the same way as they.”

12And all the crowd was silent and were listening to Barnabah and Sha’ul declaring how many miracles and wonders Elohim did among the gentiles, through them.

13And after they were silent, Ya’aqob answered, saying, “Men, brothers, listen to me:

14Shim’on has declared how Elohim first visited the gentiles to take out of them a people for His Name.

15And the words of the prophets agree with this, as it has been written:

16After this I shall return and rebuild the Booth of Dawid which has fallen down. And I shall rebuild its ruins and I shall set it up,

17so that the remnant of mankind shall seek OWYAL, even all the gentiles on whom My Name has been called, says OWYAL who is doing all this,’

18who has made this known from of old.

19Therefore I judge that we should not trouble those from among the gentiles who are turning to Elohim,

20but that we write to them to abstain from the defilements of idols, from whoring, from what is strangled and from blood.

21For from ancient generations Mosheh has, in every city, those proclaiming him – being read in the congregations every Sabbath.”

22Then it seemed good to the emissaries and elders, with all the assembly, to send chosen men from among them to Antioch with Sha’ul and Barnabah: Yahuḏah being called Barsabba and Sila, leading men among the brothers,

23having written by their hand this: The emissaries and the elders and the brothers, To the brothers who are of the gentiles in Antioch and Syria and Kilikia: Greetings.

24Since we have heard that some who went out from us have troubled you with words, unsettling your lives, to whom we gave no command –

25it seemed good to us, having become of one mind, to send chosen men to you with our beloved Barnabah and Sha’ul,

26men who have given up their lives for the Name of our Master OWYAL Messiah.

27We have therefore sent Yahuḏah and Sila, who are also confirming this by word of mouth.

28For it seemed good to the Set-apart Spirit and to us, to lay upon you no greater burden than these necessities:

29that you abstain from what is offered to idols and blood and what is strangled and whoring. If you keep yourselves from these, you shall do well. Be strong!

30They, therefore, being sent off, went to Antioch. And having gathered the crowd together, they delivered the letter.

31And having read it, they rejoiced over its encouragement.

32And Yahuḏah and Sila, being themselves also prophets, encouraged the brothers with many words and strengthened them.

33And having spent some time, they were sent back in peace from the brothers to the emissaries.

34But it seemed good to Sila to remain.

35And Sha’ul and Barnabah continued in Antioch, teaching and bringing, with many others also, the Besorah: the Word of OWYAL!

36And after some days Sha’ul said to Barnabah, “Let us now go back and
visit our brothers in every city where we proclaimed the Word of Ar as and see how they are.”

37 And Barnabah purposed to take with them Ḥophaniah called Mark.

38 But Sha’ul thought it not fit to take with them the one who withdrew from them in Pamphulia and had not gone with them to the work.

39 A sharp feeling therefore came to be, so that they parted from one another. And so Barnabah took Mark and sailed to Cyprus.

40 And Sha’ul chose Sila and went off, being committed by the brothers to the favour of Elohim.

41 And he went through Syria and Kilikia, strengthening the assemblies.

16 And he came to Derbe and Lustra. And see, a certain taught one was there, named Timothy, the son of a certain Yahudi woman who believed – but his father was Greek –

2 who was well spoken of by the brothers who were at Lustra and Ikonion.

3Sha’ul wished to have this one go with him. And he took him and circumcised him because of the Yahudim who were in those places, for they all knew that his father was Greek.

4 And as they went through the cities, they delivered to them the regulations to keep, which were decided by the emissaries and elders at Yerushalayim.

5 Then, indeed, the assemblies were strengthened in the belief and increased in number every day.

6 And having passed through Phrygia and the Galatian country, they were forbidden by the Set-apart Spirit to speak the word in Asia.

7 When they came to Musia, they tried to go into Bithunia, but the Spirit did not allow them.

8 And having passed by Musia, they came down to Troas.

9 And in the night a vision appeared to Sha’ul: A man of Makedonia was standing, begging him and saying, “Come over to Makedonia and help us.”

10 And when he saw the vision, immediately we sought to go to Makedonia, concluding that the Master had called us to bring the Besorah to them.

11 Therefore, sailing from Troas, we ran a straight course to Samothrake and the next day came to Neapolis,

12 and from there to Philippi, which is the principal city of that part of Makedonia, a colony. And we were staying in that city for some days.

13 And on the Sabbath day we went outside the city by a river, where there used to be prayer. And having sat down we were speaking to the women who met there.

14 And a certain woman named Ḥudiya, a seller of purple from the city of Thyatira, worshipping Elohim, was hearing, whose heart the Master did open to pay attention to what Sha’ul said.

15 And when she was immersed and her household, she begged us, saying, “If you have judged me to be believing in the Master, come to my house and stay.” And she urged us.

16 And it came to be, as we went to prayer, that a certain slave girl possessed with a spirit of Puthon, did meet us, who brought her masters much profit by foretelling.

17 Having followed Sha’ul and us, she cried out, saying, “These men are the servants of the Most High Elohim, who proclaim to us the way of deliverance.”

18 And she was doing this for many days. But Sha’ul, greatly annoyed, turned and said to the spirit, “I command you in the Name of OSWSH Messiah to come out of her.” And it came out that same hour.

19 But when her masters saw that their anticipation of money-making was gone, they seized Sha’ul and Sila and dragged them into the market-place to the rulers.

20 And having brought them to the captains, they said, “These men, being
Yahuḏim, greatly disturb our city,
21and they proclaim practices which are not right for us to receive nor to do, being Romans.”
22And the crowd rose up together against them. And the captains tore off their garments and commanded them to be beaten with rods.
23And having laid many blows upon them, they threw them into prison, commanding the jailer to keep them safely,
24who, having received such a command, put them into the inner prison and fastened their feet in the stocks.
25And at midnight Sha’ul and Sila were praying and singing songs to Elohim and the prisoners were listening to them.
26And suddenly a great earthquake took place, so that the foundations of the prison were shaken and immediately all the doors were opened and all the chains came loose.
27And the jailer, awaking from sleep and seeing the prison doors open, thinking the prisoners had fled, drew his sword and was about to kill himself.
28But Sha’ul called with a loud voice, saying, “Do no harm to yourself, for we are all here.”
29And asking for a light, he ran in and fell down trembling before Sha’ul and Sila.
30And having led them outside he said, “Masters, what do I have to do to be saved?”
31And they said, “Believe on the Master Messiah and you shall be saved, you and your household.”
32And they spoke the Word of Messiah to him and to all who were in his house.
33And taking them in that hour of the night, he washed their wounds and immediately he was immersed, he and all that were his.
34And having brought them into his house, he set food before them. And he rejoiced with all his household, having believed in Elohim.
35And when day came, the authorities sent the officers, saying, “Let these men go.”
36And the jailer reported these words to Sha’ul, saying, “The captains have sent to let you go. Now then, come out and go in peace.”
37But Sha’ul said to them, “They have beaten us publicly, uncondemned, being Romans. They have thrown us into prison and now, do they throw us out secretly? No indeed! Let them come themselves and bring us out.”
38And the officers reported these words to the authorities and they were afraid when they heard that they were Romans.
39And having come, they pleaded with them and brought them out and asked them to leave the city.
40So coming out of the prison they went to Ludia and seeing the brothers, they encouraged them and went forth.

17 And having passed through Amphipolis and Apollonia, they came to Thessalonike, where there was a congregation of the Yahuḏim.
2And according to his practice, Sha’ul went in unto them and for three Sabbaths was reasoning with them from the Scriptures,
3explaining and pointing out that the Messiah had to suffer and rise again from the dead, and saying, “This is the Messiah, Messiah, whom I proclaim to you.”
4And some of them did believe and a large number of the worshipping Greeks and not a few of the leading women, joined Sha’ul and Sila.
5But the Yahuḏim who did not believe, having become envious, took some of the wicked men from the market-place and gathering a mob, set all the city in an uproar and came upon the house of Jason and were seeking to bring them out to the people.
6But not finding them, they dragged Jason and some of the brothers to the city rulers, crying out, “They who have turned the world upside down have come here too,
whom Jason has received. And all of them are acting contrary to the dogmas of Caesar, saying there is another sovereign, OYWAZ.

And they troubled the crowd and the city rulers when they heard this.

And when they had received a pledge from Jason and the rest, they let them go.

And the brothers immediately sent Sha’ul and Sila away by night to Beroia, who, having come, went into the congregation of the Yahudim.

Now these were more noble than those in Thessalonike, who received the word with great eagerness and searched the Scriptures daily, if these words were so.

Then many of them truly believed and also not a few of the Greeks, decent women as well as men.

And when the Yahudim from Thessalonike came to know that the Word of Elohim was proclaimed by Sha’ul at Beroia, they came there also and stirred up the crowds.

And those who arranged for Sha’ul brought him to Athens. And receiving a command for Sila and Timothy to join him as soon as possible, they departed.

But while Sha’ul was waiting for them at Athens, his spirit was stirred up within him when he saw that the city was utterly idolatrous.

Therefore, indeed, he was reasoning in the congregation with the Yahudim and with the gentile worshippers and in the market-place daily with those who met there.

And some of the Epicurean and Stoic philosophers encountered him. And some were saying, “What does this babbler wish to say?” Others said, “He seems to be a proclaimer of strange mighty ones” – because to them he brought the Besorah: OYWAZ and the resurrection!

So they laid hold of him and brought him to the Areopagus, saying, “Are we able to know what this fresh teaching is of which you speak?

For you are bringing some strange matters to our ears. We wish, then, to know what these mean.”

For all the Athenians and the strangers living there spent their leisure time in doing naught but to speak or to hear what is fresh.

And having stood in the midst of the Areopagus Sha’ul said, “Men of Athens, I see that you are very religious in every matter.

For passing through and observing the objects of your worship, I even found an altar with this inscription: TO THE UNKNOWN MIGHTY ONE. Not knowing then whom you worship, I make Him known to you:

AAYAZ, who made the world and all that is in it, this One being Master of heaven and earth, does not dwell in dwellings made with hands.

Nor is He served with men’s hands – as if needing any – Himself giving to all life and breath and all else.

And He has made from one blood every nation of men to dwell on all the face of the earth, having ordained beforehand the times and the boundaries of their dwelling,

to seek the Master, if at least they would reach out for Him and find Him, though He is not far from each one of us.

For in Him we live and move and are, as also some of your own poets have said, ‘For we are also His offspring.’

Now then, since we are the offspring of Elohim, we should not think that the Elohim is like gold or silver or stone, an image made by the skill and thought of man.

Truly, then, having overlooked these times of ignorance, Elohim now commands all men everywhere to repent,

because He has set a day on which He is going to judge the world in righteousness by a Man whom He has appointed, having given proof of this to
all by raising Him from the dead.”

32And hearing of the resurrection of the dead, some indeed mocked, while others said, “We shall hear you again concerning this.”

33And so Sha’ul went out from among them.

34But some men joined him and believed, among them Dionusios the Areopagite and a woman named Damaris and others with them.

18 And after this Sha’ul left Athens and went to Corinth.

2And he found a certain Yehuḏite named Aqulas, born in Pontos, who had recently come from Italy with his wife Priscilla — because Claudius had commanded all the Yahudim to leave Rome — and he came to them.

3And because he was of the same trade, he stayed with them and was working, for they were tentmakers by trade.

4And he was reasoning in the congregation every Sabbath and won over both Yahudim and Greeks.

5And when Sila and Timothy came down from Makedonia, Sha’ul was pressed by the Spirit and earnestly witnessed to the Yahudim that Oswyaz is the Messiah.

6However, when they resisted and blasphemed, he shook his garments and said to them, “Your blood is upon your head, I am clean. From now on I shall go to the gentiles.”

7And having left there he came to the house of a certain man named Justus, who worshipped Elohim, whose house was next to the congregation.

8And Crispus, the ruler of the congregation, did believe in the Master with all his household. And many of the Corinthians, hearing, believed and were immersed.

9And the Master spoke to Sha’ul in the night by a vision, “Do not be afraid, but speak and do not be silent,

10because I am with you and no one shall attack you to do you evil, because I have much people in this city.”

11And he remained a year and six months, teaching the Word of Oswyaz among them.

12And when Gallion was proconsul of Achaia, the Yahudim with one mind rose up against Sha’ul and brought him to the judgment seat,

13saying, “This one does seduce men to worship Elohim contrary to the Torah.”

14And as Sha’ul was about to open his mouth, Gallion said to the Yahudim, “If it were a matter of wrongdoing or wicked recklessness, O Yahudim, there would be reason why I should bear with you.

15But if it is a question of words and names and a law which is among you, see to it yourselves, for I do not wish to be a judge of these matters.”

16And he drove them away from the judgment seat.

17And all the Greeks took Sosthenes, the ruler of the congregation and beat him before the judgment seat. But Gallion showed no concern whatever.

18And Sha’ul, having stayed several days more, having taken leave of the brothers, was sailing for Syria and Priscilla and Aqulas were with him, having shaved his hair at Kenḥrea, for he had taken a vow.

19And he came to Ephesos and left them there, but he himself went into the congregation and reasoned with the Yahudim.

20And when they asked him to stay a longer time with them, he declined,

21but took leave of them, saying, “I have to keep this coming festival in Yerushalayim by all means, but I shall come back to you, Elohim desiring so.” And he sailed from Ephesos.

22And having come to Caesarea, going up and greeting the assembly, he went down to Antioch.

23And having spent some time there, he went forth, passing through the country of Galatia and on through Phrygia, strengthening all the taught ones.

24And a certain Yehudite named Apollos, born at Alexandria,
a learned man and mighty in the Scriptures, came to Ephesos.

25 This one had been instructed in the way of the Master. And being fervent in spirit, he was speaking and teaching the matters about the Master exactly, though he knew only the immersion of Yohanan.

26 And he began to speak boldly in the congregation. And when Aquas and Priscilla heard him, they took him aside and explained to him the way of Elohim more exactly.

27 And when he intended to pass through to Achaia, the brothers, having encouraged him, wrote to the taught ones to receive him, who, having arrived, greatly helped those who believed through favour.

28 for with power he refuted the Yahudim publicly, showing from the Scriptures that why is the Messiah.

19 And it came to be, while Apollos was at Corinth, that Sha’ul, having passed through the upper parts, came to Ephesos. And having found some taught ones,

2he said to them, “Did you receive the Set-apart Spirit when you believed?” And they said to him, “No, we have not even heard that there is a Set-apart Spirit.”

3And he said to them, “Into what then were you immersed?” And they said, “Into Yohanan’s immersion.”

4And Sha’ul said, “Yohanan indeed immersed with an immersion of repentance, saying to the people that they should believe in the One who is coming after him, that is, in Messiah OWYAL.”

5And when they heard this, they were immersed in the Name of the Master OWYAL.

6And when Sha’ul had laid hands on them, the Set-apart Spirit came upon them and they were speaking in tongues and prophesying.

7And all the men were about twelve.

8And having gone into the congregation he spoke boldly for three months, reasoning and persuading concerning the reign of Elohim.

9 But when some were hardened and did not believe, speaking evil of the Way before the crowd, he withdrew from them and separated the taught ones, reasoning daily in the school of Turannos.

10And this took place for two years, so that all who dwelt in Asia heard the Word of the Master OWYAL, both Yahudim and Greeks.

11And Elohim worked unusual miracles through the hands of Sha’ul,

12so that even handkerchiefs or aprons were brought from his body to the sick and the diseases left them and the wicked spirits went out of them.

13But certain roving Yahudi exorcists took it upon themselves to call the Name of the Master OWYAL over those who had wicked spirits, saying, “We exorcise you by OWYAL whom Sha’ul proclaims.”

14And there were seven sons of a certain Skeua, a Yahudi chief priest, who were doing this.

15And the wicked spirit answering, said, “OWYAL I know and Sha’ul I know, but who are you?”

16And the man in whom the wicked spirit was leaped on them, overpowered them and prevailed against them, so that they fled out of that house naked and wounded.

17And this became known to all both Yahudim and Greeks dwelling in Ephesos. And fear fell on them all and the Name of the Master OWYAL was made great.

18And many who had believed came confessing and declaring their deeds.

19And many of those who had practised magic brought their books together, burning them before all. And they reckoned up the value of them and found it to be fifty thousand pieces of silver.
So the Word of the Master was growing mightily and prevailing. Now when these matters had been completed, Sha’ul purposed in the Spirit, when he had passed through Makedonia and Achaia, to go to Yerushalayim, saying, “After I have been there, I have to see Rome too.” And having sent into Makedonia two of those assisting him, Timothy and Érastos, he himself remained in Asia for a time.

And about that time there came to be a great commotion about the Way. For a certain man named Demetrios, a silversmith, who made silver shrines of Artemis, provided no little business to the craftsmen, who, having called them together, with the workers of similar trade, said, “Men, you know that our wealth is from this business. And you see and hear that not only at Ephesos, but throughout almost all Asia, this Sha’ul has persuaded and turned away a large number, saying that they are not mighty ones which are made with hands. And not only is this trade of ours in danger of coming to rejection, but also that the temple of the great female mighty one Artemis and of that which fell down from Zeus?

Therefore, if these matters are undeniable, you need to be calm and do not act rashly. “For you have brought these men here who are neither temple-robbers nor speaking evil of your female mighty one. If truly then Demetrios and his fellow craftsmen have a case against anyone, the courts are open and there are proconsuls. Let them accuse one another. And if you have any further complaint, it shall be settled in the regular assembly. For we are in danger of being accused of riot concerning today, there being no reason which we could give to account for this disorderly gathering.” And having said this, he dismissed the assembly.

And some of the crowd instructed Alexander – the Yahudim putting him forward. And Alexander motioned with his hand and wished to make his defence to the people. But having recognised that he was a Yahudi, all with one voice cried out for about two hours, “Great is Artemis of the Ephesians!” And the city clerk, having calmed the crowd, said, “Men of Ephesos, what man is there who does not know that the city of the Ephesians is the guardian of the temple of the great female mighty one Artemis and of that which fell down from Zeus?

And if you have any further complaint, it shall be settled in the regular assembly. For we are in danger of being accused of riot concerning today, there being no reason which we could give to account for this disorderly gathering.” And having said this, he dismissed the assembly.

After the uproar had ceased, Sha’ul called the taught ones to him and having embraced them, went away to go to Makedonia.

And having gone through those parts and having encouraged them with many words, he came to Greece, where he spent three months. When he was about to sail to Syria, he decided to return through Makedonia, as a plot was made against him by the Yahudim.

And as he was accompanied by Sopater of Beroia and Aristarchos and Sekundos
of the Thessalonians and Gaios of Derbe and Timothy and Tuchikos and Trophimos of Asia.

5 And these, going ahead, waited for us at Troas.

6 And we sailed away from Philippi after the Days of Unleavened Bread and came to them at Troas in five days, where we stayed seven days.

7 And on the first day of the week, the taught ones having gathered together to break bread, Sha‘ul, intending to depart the next day, was reasoning with them and was extending the word til midnight.

8 And there were many lamps in the upper room where they were assembled.

9 And a certain young man, by Name Eutuchos, was sitting in a window, being overwhelmed by a deep sleep. As Sha‘ul kept on reasoning, he was overcome by sleep and fell down from the third storey and was picked up dead.

10 And Sha‘ul, having gone down, fell on him and embracing him said, "Do not be upset, for his life is in him."

11 Then going up again and having broken bread and eaten, he talked a long while, even til daybreak and so went forth.

12 And they brought the young man in alive and were encouraged, not a little.

13 And we, going ahead to the ship, sailed to Assos, intending to take Sha‘ul on board there, for so he had arranged, intending himself to go on foot.

14 And when he met us at Assos, we took him on board and came to Mitulene.

15 And from there we sailed and the next day we came opposite Chios. And the next day we arrived at Samos and remained at Trogullion. And the following day we came to Miletos.

16 For Sha‘ul had decided to sail past Ephesos, so that he might lose no time in Asia, for he was hurrying to be at Yerushalayim, if possible, on the Day of the Festival of weeks.

17 And from Miletos he sent to Ephesos and called for the elders of the assembly.

18 And when they had come to him, he said to them, “You know, from the first day that I came to Asia, how I was with you all the time, serving the Master with all humility, with many tears and trials which befell me by the plotting of the Yahudim, as I kept back no matter that was profitable, but proclaimed it to you and taught you publicly and from house to house,

21 witnessing to Yahudim and also to Greeks: repentance toward Elohim and belief in our Master OWYAAP Messiah.

22 And now see, I go bound in the spirit to Yerushalayim, not knowing what is going to meet me there,

23 except that the Set-apart Spirit witnesses in every city, saying that chains and pressures await me.

24 But I do not count my life of any value to me, so that I might accomplish my mission with joy and the service which I received from the Master OWYAAP, to bear witness to the Besorah of the favour of Elohim.

25 And now see, I know that you all, among whom I went about proclaiming the reign of Elohim, shall see my face no more.

26 Therefore I witness to you this day that I am clear from the blood of all.

27 For I kept not back from declaring to you all the counsel of Elohim.

28 Therefore take heed to yourselves and to all the flock, among which the Set-apart Spirit has made you overseers, to shepherd the assembly of Elohim which He has purchased with His own blood.

29 For I know this, that after my departure savage wolves shall come in among you, not sparing the flock.

30 Also from among yourselves men shall arise, speaking distorted teachings, to draw away the taught ones after themselves.

31 Therefore watch, remembering that for three years, night and day, I did not cease to warn each one with tears.

32 And now, brothers, I commit you to Elohim and to the Word of His favour,
which is able to build you up and give you an inheritance among all those having been set-apart.

33I have coveted no one’s silver or gold or garments.

34And you yourselves know that these hands supplied my needs and for those who were with me.

35All this I did show you, by labouring like this, that you ought to help the weak. And remember the words of the Master why, that He said, ‘It is more blessed to give than to receive.’ ”

36And having said this, he knelt down and prayed with them all.

37And there was much weeping among them all and falling on Sha’ul’s neck, they kissed him,

38distressed most of all because of the word which he had said, that they would see his face no more. And they went with him to the ship.

21And it came to be, when we had torn ourselves away from them and had set sail, we ran a straight course and came to Cos and the next day to Rhodes and from there to Patara.

2And having found a ship passing over to Phoenicia, we went aboard and set sail.

3And having sighted Cyprus and having passed it on the left, we sailed to Syria and landed at Tsor, for the ship was to unload her cargo there.

4And having found taught ones, we remained there seven days. And they told Sha’ul through the Spirit not to go up to Yerushalayim.

5And when it came to be that our days there were ended, we left and went on, all of them accompanying us, with wives and children, til we were out of the city. And kneeling down on the beach, we prayed.

6And having embraced one another, we boarded the ship and they returned to their homes.

7And when we had completed our voyage from Tsor, we came to Ptolemais. And having greeted the brothers we stayed with them one day.

8And on the next day we left and came to Caesarea and went into the house of Philip the evangelist, who was one of the seven and stayed with him.

9Now this one had four maiden daughters who prophesied.

10And as we were staying many days, a certain prophet named Ḥaḡaḇ came down from Yahudah,

11and having come to us, he took the girdle of Sha’ul, bound his own hands and feet and said, “Thus says the Set-apart Spirit, ‘Thus shall the Yahuḏim at Yerushalayim bind the man who owns this girdle and deliver him into the hands of the gentiles.’ ”

12And when we heard this, both we and those from that place begged him not to go up to Yerushalayim.

13And Sha’ul answered, “What do you mean by weeping and breaking my heart? For I am ready not only to be bound, but also to die at Yerushalayim for the Name of the Master why.

14And as he could not be persuaded, we ceased, saying, “Let the desire of the Master be done.”

15And after those days, having made ready, we went up to Yerushalayim.

16And also some of the taught ones from Caesarea went with us and brought with them one, Mnason of Cyprus, an early taught one, with whom we were to lodge.

17When we had arrived in Yerushalayim the brothers received us gladly.

18And on the following day Sha’ul went in with us to Ya’aqoḇ and all the elders came.

19And having greeted them, he was relating one by one what Elohim had done among the gentiles through his service.

20And and when they heard it, they praised the Master. And they said to him, “You see, brother, how many thousands of Yahuḏim there are who have believed and all are ardent for the Torah.

21And they have been informed about you that you teach all the Yahuḏim
who are among the gentiles to forsake Mosheh, saying not to circumcise the children nor to walk according to the practices.

22 What then is it? They shall certainly hear that you have come.

23 So do this, what we say to you: We have four men who have taken a vow.

24 Take them and be cleansed with them and pay their expenses so that they shave their heads. And all shall know that what they have been informed about you is not so, but that you yourself also walk orderly, keeping the Torah.

25 But concerning the gentiles who believe, we have written and decided that they should keep themselves from what is offered to idols and blood and what is strangled and whoring.

26 Then Sha’ul took the men on the next day and having been cleansed with them, went into the Set-apart Place to announce the completion of the days of separation – until the offering should be presented for each one of them.

27 And when the seven days were almost ended, the Yahudim from Asia, seeing him in the Set-apart Place, were stirring up all the crowd and they laid hands on him,

28 crying out, “Men of Yisra’ĕl, help! This is the man who is teaching all men everywhere against the people and the Torah and this place. And besides, he also brought Greeks into the Set-apart Place and has profaned this Set-apart Place.”

29 Because they had previously seen Trophimos the Ephesian with him in the city, whom they thought that Sha’ul had brought into the Set-apart Place.

30 And the entire city was moved and the people rushed together, seized Sha’ul and dragged him out of the Set-apart Place. And immediately the doors were shut.

31 And while they were seeking to kill him, a report came to the commander of the company of soldiers that all Yerushalayim was in confusion.

32 At once he took soldiers and captains and ran down to them. And they, having seen the commander and the soldiers, stopped beating Sha’ul.

33 Then the commander came near and took him and commanded him to be bound with two chains and was asking who he was and what he had done.

34 And in the crowd some were shouting this and others that. And not being able to ascertain the truth because of the violence of the crowd.

35 For a large number of the people followed after, crying out, “Away with Him!”

36 And as Sha’ul was about to be led into the barracks, he said to the commander, “Am I allowed to say somewhat to you?” And he said, “Do you know Greek?

37“Are you not the Mitsrite who some time ago stirred up a revolt and led the four thousand assassins out into the wilderness?”

38 But Sha’ul replied, “I am a Yahudi from Tarsos, in Kilikia, a citizen of no mean city. I beg you, allow me to speak to the people.”

39 And having given him permission, Sha’ul, standing on the stairs motioned with his hand to the people. And when there was a great silence, he spoke in the Hebrew language, saying,
as also the high priest bears me witness and all the eldership, from whom I also received letters to the brothers and went to Damascus to bring in chains even those who were there to Yerushalayim to be punished.

And it came to be, as I was journeying and coming near Damascus, about noon, suddenly a great light shone around me out of the heaven, and I fell to the ground and heard a voice saying to me, ‘Sha’ul, Sha’ul, why do you persecute Me?’

And I answered, ‘Who are You, Master?’ And He said to me, ‘I am why of Natsareth, whom you persecute.’

And those who were with me indeed saw the light and were afraid, but they did not hear His voice speaking to me.

And I said, ‘What shall I do, Master?’ And the Master said to me, ‘Rise up, go into Damascus and there you shall be told all that you have been appointed to do.’

And as I could not see because of the esteem of that light, being led by the hand of those who were with me, I came into Damascus.

And a certain Hananyah, a dedicated man according to the Torah, being well spoken of by all the Yahuḏim dwelling there,

came to me and stood by and said to me, ‘Brother Sha’ul, look up.’ And at that same hour I looked up at him.

And he said, ‘The Elohim of our fathers has appointed you to know His desire and to see the righteous One and to hear the voice from His mouth. Because you shall be His witness to all men of what you have seen and heard.

And now, why do you delay? Rise up, be immersed and wash away your sins, calling on the Name of ʿYəwəḏ.’

And it came to be, when I returned to Yerushalayim and while I was praying in the Set-apart Place, I came to be in a trance,

and I saw Him saying to me, ‘Hurry and get out of Yerushalayim, speedily, because they shall not accept your witness concerning Me.’

And I said, ‘Master, they know that in every congregation I was imprisoning and beating those who believe on You.

And when the blood of Your witness Stephanos was shed, I also was standing by giving my approval to his death and keeping the garments of those who were killing him.’

And He said to me, ‘Go, because I shall send you far from here to the gentiles.’”

And they were listening to him until this word and then they lifted up their voice, saying, “Away with such a one from the earth, for it is not fit that he should live!”

As they were shouting and tearing their garments and throwing dust into the air,

the commander ordered him to be brought into the barracks and said that he should be examined by flogging, in order to find out why they were shouting so against him.

And as they were stretching him out with straps, Sha’ul said to the captain who was standing by, “Is it permitted for you to whip a man who is a Roman and uncondemned?”

And when the captain heard, he went and reported to the commander, saying, “Watch what you are about to do, for this man is a Roman.”

And having come, the commander said to him, “Say to me, are you a Roman?” And he said, “Yes.”

And the commander answered, “With a large sum I obtained this citizenship. And Sha’ul said, “But I was even born so.”

Then at once those who were about to examine him withdrew from him. And the commander was also afraid after he found out that he was a Roman and because he had bound him.

And on the next day, intending to know for certain why he was accused by the Yahuḏim, he released him and commanded the chief priests and all
their council to come and brought Sha’ul down and set him before them.

23 And Sha’ul, looking intently at the council, said, “Men, brothers, I have lived in all good conscience before Elohim until this day.”

2And the high priest Hananyah commanded those who stood by him to strike him on the mouth.

3Then Sha’ul said to him, “Elohim is going to strike you, whitewashed wall! And do you sit judging me according to the Torah and do you command me to be struck contrary to the Torah?”

4And those who stood by said, “Do you revile the high priest of Elohim?”

5And Sha’ul said, “I did not know, brothers, that he was the high priest, for it has been written, ‘You shall not speak evil of the ruler of your people.’”

6Now Sha’ul, perceiving that one part were Sadducees and the other Pharisees, cried out in the council, “Men, brothers, I am a Pharisee, the son of a Pharisee, I am being judged concerning the expectation and resurrection of the dead!”

7And when he had said this, there came a dissension between the Pharisees and the Sadducees. And the crowd was divided.

8For the Sadducees say that there is no resurrection, nor messenger nor spirit, but the Pharisees confess both.

9And there was a great uproar. And certain of the scribes of the party of Pharisees were earnestly contending, saying, “We find no evil in this man. And if a spirit or a messenger has spoken to him, let us not fight against Elohim.”

10And a great dissension having come, the commander, fearing lest Sha’ul would be pulled to pieces by them, commanded the body of soldiers to go down and seize him from their midst and bring him into the barracks.

11And on the following night the Master stood by him and said, “Take courage, Sha’ul, for as you have witnessed for Me in Yerushalayim, so you have to bear witness at Rome too.”

12And when it became day, some of the Yahudim made a conspiracy and bound themselves under an oath, saying that they would neither eat nor drink until they had killed Sha’ul.

13And those making this conspiracy were more than forty,

14who, having come to the chief priests and elders, said, “We have bound ourselves under a great oath not to eat at all until we have killed Sha’ul.

15“Now, then, you, with the council, inform the commander to have him brought down to you tomorrow, as intending to examine more exactly all about him. And we are ready to kill him before he comes near.”

16And when Sha’ul’s sister’s son heard of their ambush, he went and entered into the barracks and reported to Sha’ul.

17And Sha’ul, having called one of the captains to him, said, “Take this young man to the commander and ask him to bring this young man to you, having somewhat to say to him.”

18He indeed then took him and led him to the commander and said, “The prisoner Sha’ul called me to him and asked me to bring this young man to you, having somewhat to say to you.”

19And the commander, having taken him by the hand, went aside by themselves and asked, “What is it that you have to report to me?”

20And he said, “The Yahudim have agreed to ask that you bring Sha’ul down to the council tomorrow, as intending to inquire more exactly about him.

21“Therefore, do not let them persuade you, for more than forty of them lie in wait for him, men who have bound themselves by an oath neither to eat nor to drink until they have killed him. And now they are ready, waiting for the promise from you.”

22Then the commander dismissed the young man, having commanded him, “Inform no one that you reported this to me.”
And having called near a certain two captains, he said, “Get two hundred soldiers ready to go to Caesarea and seventy horsemen and two hundred spearmen, after the third hour of the night,

and provide beasts, on which to place Sha’ul and bring him safely to Felix the governor,”

having written a letter in this form:

Claudius Lysias, to the most excellent governor Felix: Greetings.

This man, having been seized by the Yahudim and being about to be killed by them, I rescued, having come with the body of soldiers, having learned that he was a Roman.

And, desiring to know the reason they accused him, I brought him before their council.

I found out that he was accused concerning questions of their Torah, but there was no charge against him deserving death or chains.

And when I was informed that there was to be a plot against the man by the Yahudim, I sent him immediately to you, having also commanded his accusers to state before you the charges against him. Be strong!

So the soldiers, as they were commanded, took Sha’ul and brought him by night to Antipatris.

And on the next day they left the horsemen to go on with him and returned to the barracks,

who, having come to Caesarea and delivered the letter to the governor, they also presented Sha’ul to him.

And the governor, having read it and having asked of what province he was and being informed that he was from Kilikia,

said, “I shall hear you when your accusers arrive also.” And he commanded him to be kept in Herodes’ palace.

And after five days the high priest Hananyah came down, with the elders and a certain speaker — Tertullus. And they brought charges against Sha’ul before the governor.

And when he was called upon, Tertullus began to accuse him, saying, “Having obtained great peace through you and reforms being brought to this nation by your forethought, we accept it always and in all places, most excellent Felix, with all thanks.

But in order not to hinder you any further, I beg you to hear us briefly in your gentleness. For having found this man a plague, who stirs up dissension among all the Yahudim throughout the world and a ringleader of the sect of the Natsarim, who also tried to profane the Set-apart Place and whom we seized and wished to judge him according to our law,

but the commander Lysias came along and with much violence took him out of our hands, commanding his accusers to come to you. And by examining him yourself you shall be able to know all these matters of which we accuse him.”

And the Yahudim also agreed, maintaining that these matters were so.

And when the governor had motioned him to speak, Sha’ul answered, “Knowing that for many years you have been a judge of this nation, I gladly defend myself,

seeing you are able to know that it is not more than twelve days since I went up to Yerushalayim to worship.

And when the governor had motioned him to speak, Sha’ul answered, “Knowing that for many years you have been a judge of this nation, I gladly defend myself,

seeing you are able to know that it is not more than twelve days since I went up to Yerushalayim to worship.

And they neither found me in the Set-apart Place disputing with anyone nor stirring up the crowd, either in the congregations or in the city.

Nor are they able to prove the charges of which they now accuse me.

And this I confess to you, that according to the Way which they call a sect, so I worship the Elohim of my fathers, believing all that has been written in the Torah and in the Prophets,
having an expectation in Elohim, which they themselves also wait for, that there is to be a resurrection of the dead, both of the righteous and the unrighteous.

And in this I exercise myself to have a clear conscience toward Elohim and men always.

And after many years I came to bring kind deeds to my nation and offerings, at which time certain Yahudim from Asia found me cleansed in the Set-apart Place, neither with a crowd nor with disturbance, who ought to be present before you to bring charges if they have any matter against me.

Or else let these themselves say if they found any wrongdoing in me while I stood before the council, other than for this one declaration which I cried out, standing among them, ‘Concerning the resurrection of the dead I am being judged by you today.’ ”

And having heard this, having known more exactly about the Way, Felix put them off, saying, “When Lysias the commander comes down, I shall decide your case.”

And he ordered the captain to keep Sha’ul and to have ease and not to forbid any of his friends to attend to him.

At the same time too he was anticipating that silver would be given him by Sha’ul, that he might release him. Therefore he sent for him more often and conversed with him.

But after two years had passed Porcius Festus succeeded Felix. And wishing to do the Yahudim a favour, Felix left Sha’ul bound.

Festus therefore, having come to the province, three days later went up from Caesarea to Yerushalayim.

And the high priest and the chief men of the Yahudim informed him against Sha’ul and they begged him, asking a favour against him, that he would send him to Yerushalayim – making a plot along the way to kill him.

Then, indeed, Festus answered that Sha’ul should be kept at Caesarea and that he himself was about to set out shortly.

Therefore,” he said, “let those who have authority among you go down with me and accuse this man, to see if there is any fault in him.”

And having spent more than ten days among them, he went down to Caesarea. And on the next day, sitting on the judgment seat, he commanded Sha’ul to be brought.

And when he had come, the Yahudim who had come down from Yerushalayim stood about, bringing many and heavy charges against Sha’ul, which they were unable to prove, while Sha’ul said in his own defence, “Neither against the Torah of the Yahudim, nor against the Set-apart Place, nor against Caesar did I commit any sin.”

But Festus, wishing to do the Yahudim a favour, answering Sha’ul, said, “Do you wish to go up to Yerushalayim and be judged before me there concerning these matters?”

And Sha’ul said, “I am standing at Caesar’s judgment seat, where I should be judged. To the Yahudim I have done no wrong, as you know well enough.

For if indeed I do wrong, or have committed whatever deserving death, I do not refuse to die. But if there is none at all in these matters of which these men accuse me, no one is able to give me up to them. I appeal to Caesar.”

Then Festus, having talked with the council, answered, “You have appealed to Caesar? To Caesar you shall go!”
And certain days having passed, Sovereign Agrippa and Bernike came to Caesarea to greet Festus.

And when they had spent many days there, Festus laid Sha’ul’s case before the sovereign, saying, “There is a man here whom Felix left as a prisoner,

about whom the chief priests and the elders of the Yahudim informed me, when I was in Yerushalayim, asking for a judgment against him.

To them I answered, ‘It is not the Roman practice to give up any man to destruction before the accused meets the accusers face to face and has a chance to answer for himself concerning the charge against him.’

They, therefore, having come together, without any delay, I sat on the judgment seat the next day and commanded the man to be brought in.

When the accusers stood up, they brought no charge against him such as I expected,

but had some questions against him about their own worship and about a certain OWYAZ, who had died, whom Sha’ul was claiming to be alive.

And being uncertain how to investigate these matters, I asked whether he wished to go to Yerushalayim and there be judged concerning these matters.

But when Sha’ul appealed to be kept for the decision of Augustus, I ordered him to be kept until I send him to Caesar.

And Agrippa said to Sha’ul, “You are allowed to speak for yourself.” Then Sha’ul stretched out his hand and made his defence:

I think myself blessed, Sovereign Agrippa, because today I shall make my defence before you concerning all of which I am accused by the Yahudim, you being most of all an expert, knowing of all practices and questions which have to do with the Yahudim. So, please hear me patiently.

Truly, then, all the Yahudim know my way of life from youth, which I led from the beginning among my own nation at Yerushalayim,
since they have known me from the first, if they wish to witness, that I lived as a Pharisee according to the strictest sect of our observance.

And now I stand and am judged for the expectation of the promise made by Elohim to our fathers, to which our twelve tribes, earnestly serving Elohim night and day, expect to attain. Concerning this expectation, O Sovereign Agrippa, I am accused by the Yahudim.

Why is it considered ‘unbelievable’ among you if Elohim raises the dead?

Therefore, indeed, I thought within myself that I ought to do much against the Name of OWYAZ of Natsareth,
10 which also I did in Yerushalayim and I shut up many of the set-apart ones in prison, having received authority from the chief priests. And when they were put to death, I gave my vote against them.

11 And punishing them often in all the congregations, I compelled them to blaspheme. And being exceedingly enraged against them, I persecuted them even to foreign cities.

12 While thus engaged, as I was journeying to Damascus with authority and commission from the chief priests,

13 at midday along the highway, O sovereign, I saw a light from heaven, brighter than the sun, shining around me and those who journeyed with me.

14 And when we had all fallen to the ground, I heard a voice speaking to me and saying in the Hebrew language, ‘Sha’ul, Sha’ul, why do you persecute Me? It is hard for you to kick against the prods.’

15 And I said, ‘Who are You, Master?’ And He said, ‘I am OSwhy, whom you persecute.’

16 But rise up and stand on your feet, for I have appeared to you for this purpose, to appoint you a servant and a witness both of what you saw and of those which I shall reveal to you,

17 delivering you from the people and the gentiles, to whom I now send you,

18 to open their eyes, to turn them from darkness to light and the authority of Satan to Elohim, in order for them to receive forgiveness of sins and an inheritance among those who are set-apart by belief in Me.’

19 Therefore, Sovereign Agrippa, I was not disobedient to the heavenly vision, but declared first to those in Damascus and in Yerushalayim and in all the country of Yahudah and to the gentiles, that they should repent and turn to Elohim and do works worthy of repentance.

20 That is why the Yahudim seized me in the Set-apart Place and tried to kill me.

21 Therefore, having obtained help from Elohim, to this day I stand, witnessing both to small and great, saying nil else than what the prophets and Mosheh said would come –

22 that the Messiah would suffer, would be the first to rise from the dead, He would proclaim light to the people and to the gentiles.”

23 And while saying this in his defence, Festus said with a loud voice, “Sha’ul, you are mad! Much learning is turning you to madness!”

24 But Sha’ul said, “I am not mad, most excellent Festus, but I speak words of truth and sense.

25 For the sovereign, before whom I also speak boldly, knows these matters. For I am persuaded that none of these are hidden from him, for this has not been done in a corner.

26 Sovereign Agrippa, do you believe the prophets? I know that you do believe.”

27 And Agrippa said to Sha’ul, “With a little you might persuade me to become a Messianite!”

28 And Sha’ul said, “Much or little, I pray to Elohim that not only you, but also all who hear me today, might become such as I also am, except for these chains.”

29 And having said this, the sovereign stood up, as well as the governor and Bernike and those sitting with them,

30 and having withdrawn, they spoke to each other, saying, “This man is doing none at all deserving death or chains.”

31 And Agrippa said to Festus, “This man could have been released if he had not appealed to Caesar.”

27 And when it was decided that we should sail to Italy, they delivered Sha’ul and some other prisoners to one named Julius, a captain of the Augustan regiment.

2 And having embarked in a ship from Adramyttium, about to sail along the
coasts of Asia, did set sail. Aristarchos, a Makedonian of Thessalonike, was with us.

3 And on the next day we landed at Tsidon. And Julius treated Sha’ul kindly and allowed him to go to his friends to receive attention.

4 And from there we put out to sea and sailed close to Cyprus, because the winds were against us.

5 And having sailed over the sea along Kilikia and Pamphulia, we came to Mura, of Lukia.

6 And there the captain, having found an Alexandrian ship sailing to Italy, did put us on board.

7 And having sailed slowly many days and arriving with difficulty off Knidos, the wind not allowing us to proceed, we sailed close to Crete, off Salmone.

8 And passing it with difficulty, we came to a place called Fair Havens, near the city of Lasea.

9 And much time having passed and the sailing now being dangerous, because the Fast was already over, Sha’ul advised them,

10 saying, “Men, I see that this voyage is going to end with damage and great loss, not only of the cargo and ship, but also our lives.”

11 But the captain was persuaded by the pilot and the owner of the ship, rather than what Sha’ul said.

12 And because the harbour was unsuitable to winter in, the greater part advised to set sail from there too, if somehow they were able to reach Phoenix, a harbour of Crete facing southwest and northwest, to pass the winter.

13 And a south wind blowing softly, thinking they had obtained their purpose, having lifted anchor, they sailed along Crete, close inshore.

14 And not long after, a stormy head wind rushed down from it, called Northeaster.

15 And when the ship was caught in it and unable to head against the wind, we let her go and were driven.

16 And having run under a small island called Klauda, we were hardly able to control the small boat.

17 And having hoisted it, they used helps to undergird the ship. And fearing lest they should run aground on Surtis, they lowered the tackle and so were driven.

18 And because we were exceedingly storm-tossed, the next day they began to throw overboard.

19 And on the third day we threw out the ship’s tackle with our own hands.

20 When, now, neither sun nor stars appeared for many days and no small storm beat on us, all expectancy that we would be saved was taken away.

21 And when there had been a long abstinence from food, then Sha’ul, standing in the midst of them, said, “Truly, men, you should have listened to me not to have sailed from Crete and sustained this damage and loss.

22 “And now I urge you to take courage, for there shall be no loss of life among you, but only of the ship.

23 “For tonight a messenger of the Elohim to whom I belong and whom I serve, stood by me,

24 saying, ‘Do not be afraid, Sha’ul, you have to be brought before Caesar. And look, Elohim has favourably given you all those who sail with you.’

25 “Therefore take courage, men, for I believe Elohim that it shall be according to the way it was spoken to me.

26 “However, we need to run aground on some island.”

27 And when the fourteenth night came, as we were driven up and down in the Adriatic Sea, about midnight the sailors suspected that they were drawing near some land.

28 So, taking soundings, they found it to be twenty fathoms. And a little farther on they took soundings again and found it to be fifteen fathoms.

29 And, fearing lest we should run aground on the rocks, they dropped four anchors from the stern and were praying for day to come.
30 But when the sailors were seeking to escape from the ship, when they had let down the boat into the sea, under pretence of going to cast out anchors from the prow,

31 Sha’ul said to the captain and the soldiers, “If these do not remain in the ship, it is impossible for you to be saved.”

32 Then the soldiers did cut the ropes of the boat and let it fall off.

33 And when day was about to come, Sha’ul urged them all to take food, saying, “Today is the fourteenth day you have continued without food and eaten none at all.

34 So I urge you to take food, for this concerns your safety, since not a hair shall fall from the head of any of you.”

35 And having said this, he took bread and gave thanks to Elohim in the presence of them all. And when he had broken it he began to eat.

36 And they were all encouraged and also took food themselves.

37 And all of us were two hundred and seventy-six beings in the ship.

38 And being satisfied with food, they were lightening the ship, throwing out the wheat into the sea.

39 And when day came, they did not recognise the land, but they noted a certain bay with a beach, onto which they planned to run the ship if possible.

40 And having cast off the anchors, they left them in the sea, meanwhile untying the rudder ropes. And they hoisted the foresail to the wind and made for the beach.

41 But coming upon a place where two seas met, they grounded the ship and the prow stuck fast and remained immovable, but the stern was broken by the pounding of the surf.

42 And the soldiers intended to kill the prisoners, lest any of them should swim away and escape.

43 But the captain, intending to save Sha’ul, kept them from their intention and commanded those able to swim to jump first and get to land,

44 and the rest, some indeed on boards and some on items of the ship. And so it came to be that all reached the land in safety.

28 And having come to safety, they then learned that the island was called Melite.

2 And the foreigners showed us extraordinary kindness, for they kindled a fire and received us all, because of the rain that was falling and because of the cold.

3 But Sha’ul, having gathered a bundle of sticks and having laid them on the fire, an adder came out because of the heat and fastened itself on his hand.

4 And when the foreigners saw the creature hanging from his hand, they said to each other, “This man is certainly a murderer, whom, though saved from the sea, still right-ruling does not allow to live.”

5 Then, indeed, he shook off the creature into the fire and suffered no evil.

6 And expecting that he would swell up or suddenly fall down dead, they waited for a long time and saw no harm come to him, changing their minds they said that he was a mighty one.

7 And in the neighbourhood of that place there were lands of the chief of the island, whose name was Poplius, who received us and housed us in a friendly way for three days.

8 And it came to be that the father of Poplius lay sick and sent us. Sha’ul went in to him and having prayed he laid his hands on him and healed him.

9 And when this took place, the rest of those on the island who had diseases also came and were healed,

10 who also respected us in many ways.

11 And when we were setting sail, they provided us with our needs.

12 And after three months we set sail in an Alexandrian ship which had wintered at the island and whose figurehead was “Twin Brothers.”
And having landed at Syracuse, we stayed three days, from which place we went round and arrived at Rhegium. And after one day the south wind blew and the second day we came to Puteoli, where we found brothers and were invited to stay with them seven days. And so we went toward Rome.

And when the brothers there heard about us, they came to meet us as far as Forum of Appius and Three Taverns. When Sha’ul saw them, he thanked Elohim and took courage.

And when we came to Rome, the captain delivered the prisoners to the captain of the guard, but Sha’ul was allowed to stay by himself with the soldier guarding him.

And it came to be after three days that Sha’ul called the leaders of the Yahuḏim together. And when they had come together, he said to them, “Men, brothers, though I have done none at all against our people or the practices of our fathers, I was delivered as a prisoner from Yerushalayim into the hands of the Romans,

who, when they had examined me, intended to let me go, because there was no cause for putting me to death.

But the Yahuḏim spoke against it and I was compelled to appeal to Caesar, not that I had any accusation against my nation.

This therefore is the reason I called for you, to see you and speak with you. It is because of the expectation of Yisraʾĕl that I am bound with this chain.”

And they said to him, “We neither received letters from Yahudah concerning you, nor have any of the brothers who came reported or spoken whatever wicked about you.

And we think it right to hear from you what you think, for indeed, concerning this sect, we know that it is spoken against everywhere.”

And having appointed him a day, many came to him where he was staying, to whom he was explaining, earnestly witnessing about the reign of Elohim and persuading them concerning OWYAPL from both the Torah of Mosheh and the Prophets, from morning until evening.

And some indeed were persuaded by what was said, but some believed not.

And disagreeing with one another, they began to leave, after Sha’ul had spoken one word, “The Set-apart Spirit rightly spoke through Yeshayahu the prophet to our fathers, saying, ’Go to this people and say, “Hearing you shall hear but by no means understand and seeing you shall see but by no means perceive, for the heart of this people has become thickened and with their ears they heard heavily and they have closed their eyes, lest they should see with their eyes and hear with their ears and understand with their heart and turn back and I should heal them.’”

Therefore let it be known to you that the deliverance of Elohim has been sent to the gentiles and they shall hear!” And when he had said these words, the Yahuḏim went away and had a great dispute among themselves.

And Sha’ul stayed two entire years in his own rented house and was receiving all who came to him, proclaiming the reign of Elohim and teaching about the Master OWYAPL Messiah with all boldness, unhindered.
Sha’ul, a servant of Owyal Messiah, a called emissary, separated to the Besorah of Elohim,

which He promised before through His prophets in the Set-apart Scriptures,

concerning His Son, who came of the seed of Dawiḏ according to the flesh,

who was designated Son of Elohim with power, according to the Set-apart Spirit, by the resurrection from the dead: Owyal Messiah, the Master of us,

through whom we have received favour and office of the emissary for belief-obedience among all the nations on behalf of His Name,

among whom you also are the called ones of Owyal Messiah.

To all who are in Rome, beloved of Elohim, called, set-apart ones:

Favour to you and peace from Elohim our Father and the Master Owyal Messiah.

First, I truly thank my Elohim through Owyal Messiah for you all, that your belief is spoken of in all the world.

For Elohim is my witness, whom I serve with my spirit in the Besorah of His Son, how unceasingly I make mention of you,

always asking in my prayers, if at all possible, I shall be blessed by the desire of Elohim, to come to you.

For I long to see you, so as to impart some spiritual gift to you, for you to be established,

and that is, to be encouraged together among you, each by the other’s belief – both yours and mine.

And I do not wish you to be unaware, brothers, that I often purposed to come to you, but was hindered until now, in order to have some fruit among you, as also among the other gentiles.

I am a debtor both to Greeks and to foreigners, both to wise and to foolish.

That is why I am so eager to bring the Besorah also to you who are in Rome.

For I am not ashamed of the Besorah of Messiah, for it is the power of Elohim for deliverance to everyone who believes, to the Yehudite first and also to the Greek.

For in it the righteousness of Elohim is revealed from belief to belief, as it has been written, “But the righteous shall live by belief.”

For the wrath of Elohim is revealed from heaven against all wickedness and unrighteousness of men, who suppress the truth in unrighteousness,

because that which is known of Elohim is manifest among them, for Elohim has manifested it to them.

For since the creation of the world His invisible qualities have been clearly seen, being understood from what has been made, both His everlasting power and Mightiness, for them to be without excuse,

because, although they knew Elohim, they did not esteem Him as Elohim, nor gave thanks, but became vain in their reasonings and their undiscerning heart was darkened.

Claiming to be wise, they became fools,

and changed the esteem of the incorruptible Elohim into the likeness of an image of corruptible man and of birds and of four-footed beasts and of reptiles.

Therefore Elohim gave them up to uncleanness in the lust of their hearts, to disrespect their bodies among themselves,

who changed the truth of Elohim into the falsehood and worshipped and served what was created rather than the Creator, who is blessed forever. Amén.

Because of this Elohim gave them over to degrading passions. For even their women exchanged natural relations for what is against nature,
Therefore, O man, you are without excuse, everyone who judges, for in which you judge another you condemn yourself, since you who judge practise the same wrongs.

And we know that the judgment of Elohim is according to truth against those who practise such wrongs.

And do you think, O man, you who judge those practising such wrongs and doing the same, that you shall escape the judgment of Elohim?

Or do you despise the riches of His kindness and tolerance and patience, not knowing that the kindness of Elohim leads you to repentance?

But according to your hardness and your unrepentant heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of Elohim,

who shall render to each one according to his works: everlasting life to those who by persistence in good work seek for esteem and respect and incorruptibility;

but wrath and displeasure to those who are self-seeking and do not obey the truth, but obey unrighteousness;

affliction and distress on every human being working what is evil, of the Yehudite first and also of the Greek;

but esteem, respect and peace to everyone working what is good, to the Yehudite first and also to the Greek.

For there is no partiality with Elohim.

For as many as sinned without Torah shall also perish without Torah and as many as sinned in the Torah shall be judged by the Torah.

For not the hearers of the Torah are righteous in the sight of Elohim, but the doers of the law shall be declared right.

For when gentiles, who do not have the Torah, by nature do what is in the Torah, although not having the Torah, they are a Torah to themselves,

who show the work of the Torah written in their hearts, their conscience also bearing witness and between themselves their thoughts accusing or even excusing,

in the day when Elohim shall judge the secrets of men through Messiah, according to my Besorah.

See, you are called a Yehudite and rest on the Torah and make your boast in Elohim,

and know the desire of Elohim and approve what is superior, being instructed out of the Torah,

and are trusting that you yourself are a guide to the blind, a light to those who are in darkness,

an instructor of foolish ones, a teacher of babes, having the form of knowledge and of the truth in the Torah.

You, then, who teach another, do you not teach yourself? You who proclaim that a man should not steal, do you steal?

You who say, “Do not commit adultery,” do you commit adultery? You who abominate idols, do you rob temples?
23You who make your boast in the Torah, through the transgression of the Torah do you disrespect Elohim?
24For “The Name of Elohim is blasphemed among the gentiles because of you,” as it has been written.
25For circumcision indeed profits if you practise the Torah, but if you are a transgressor of the Torah, your circumcision has become uncircumcision.
26So, if an uncircumcised one watches over the righteousnesses of the Torah, shall not his uncircumcision be reckoned as circumcision?
27And the uncircumcised by nature, who perfects the Torah, shall judge you who notwithstanding letter and circumcision are a transgressor of the Torah!
28For he is not a Yahuḏim who is so outwardly, neither is circumcision which is outward in the flesh.
29But a Yahuḏ is he who is so inwardly and circumcision is that of the heart, in Spirit, not literally, whose praise is not from men but from Elohim.

3 What then is the advantage of the Yehudite, or what is the value of the circumcision?
3Much in every way! Because firstly indeed, that they were entrusted with the Words of Elohim.
3For what if some did not believe? shall their unbelief nullify the trustworthiness of Elohim?
4Let it not be! But let Elohim be true and every man a liar, as it has been written, “That You should be declared right in Your words and prevail in Your judging.”
5But if our unrighteousness establishes the righteousness of Elohim, what shall we say? Is Elohim unrighteous who is inflicting wrath? I speak as a man.
6Let it not be! Otherwise how shall Elohim judge the world?
7For if the truth of Elohim has increased through my lie, to His esteem, why am I also still judged as a sinner?
8And why not say, “Let us do evil so that the good might come”? – as we are wrongly accused and as some claim that we say.
Their judgment is in the right.
9What then? Are we better than they? Not at all, for we have previously accused both Yahuḏim and Greeks that they are all under sin.
10As it has been written, “There is none righteous, no, not one!”
11“There is no one who is understanding, there is none who is seeking Elohim.
12“They all have turned aside, they have together become worthless. There is none who does good, no, not one.”
13“Theyir throat is an open tomb, with their tongues they have deceived,” “The poison of adders is under their lips,”
14“Whose mouth is filled with cursing and bitterness.”
15“Their feet are swift to shed blood, ruin and wretchedness are in their ways,
16and the way of peace they have not known.”
18“There is no fear of Elohim before their eyes.”
19And we know that whatever the Torah says, it says to those who are in the Torah, so that every mouth might be stopped and all the world come under judgment before Elohim.
20Therefore by works of Torah no flesh shall be declared right before Him, for by the Torah is the knowledge of sin.
21But now, apart from the Torah, a righteousness of Elohim has been revealed, being witnessed by the Torah and the Prophets,
22and the righteousness of Elohim is through belief in OWYẠ́ Z Messiah to all and on all who believe. For there is no difference,
23for all have sinned and fall short of the esteem of Elohim,
24being declared right, without paying, by His favour through the redemption which is in Messiah OWYẠ́ Z,
For we affirm: Belief was reckoned unto Abraham for righteousness.

And he received the sign of circumcision, a seal of the righteousness of the belief while in uncircumcision, for him to be a father of all those believing through uncircumcision, for righteousness to be reckoned to them also,

and the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of the belief which our father Abraham had in uncircumcision.

For the promise that he should be the heir of the world, was not to Abraham or to his seed through the Torah, but through a righteousness of belief.

For if those who are of the Torah are heirs, belief has been made useless and the promise has been nullified,

for the Torah works out wrath, for where there is no Torah there is no transgression.

On account of this it is of belief, that it be according to favour, for the promise to be made certain to all the seed, not only to those who are of the Torah, but also to those who are of the belief of Abraham, who is father of us all –

as it has been written, “I have made you a father of many nations” – in the presence of Him whom he believed, even Elohim, who gives life to the dead and calls that which does not exist as existing,

who against all expectation did believe, in expectation, so that he should become father of many nations, according to what was said, “So shall your seed be.”

And not having grown weak in belief, he did not consider his own body, already dead, being about a hundred years old and the deadness of Sarah’s womb,
he did not hesitate about the promise of Elohim through unbelief, but was strengthened in belief, giving esteem to Elohim,

and being completely persuaded that what He had promised He was also able to do.

Therefore also “it was reckoned to him for righteousness.”

And not because of him alone was it written that it was reckoned to him, but also because of us, to whom it shall be reckoned, to us who believe in Him who raised up Owyăl our Master from the dead,

who was delivered up because of our trespasses and was raised for us to be declared right.

Therefore, having been declared right by belief, we have peace with Elohim through our Master Owyăl Messiah,

through whom also we have access by belief into this favour in which we stand and we exult in the expectation of the esteem of Elohim.

And not only this, but we also exult in pressure, knowing that pressure works endurance;

and endurance, approvedness; and approvedness, expectation.

And expectation does not disappoint, because the love of Elohim has been poured out in our hearts by the Set-apart Spirit which was given to us.

For when we were still weak, Messiah in due time died for the wicked.

For one shall hardly die for a righteous one, though possibly for a good one someone would even have the courage to die.

But Elohim proves His own love for us, in that while we were still sinners, Messiah died for us.

Much more then, having now been declared right by His blood, we shall be saved from wrath through Him.

For if, being enemies, we were restored to favour with Elohim through the death of His Son, much more, having been restored to favour, we shall be saved by His life.

And not only this, but we also exult in Elohim through our Master Owyăl Messiah, through whom we have now received the restoration to favour.

For this reason, even as through one man sin did enter into the world and death through sin and thus death spread to all men, because all sinned –

for until the Torah, sin was in the world, but sin is not reckoned when there is no Torah.

But death reigned from Adam until Mosheh, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.

But the favourable gift is not like the trespass. For if by the one man’s trespass many died, much more the favour of Elohim and the gift in favour of the one Man, Owyăl Messiah, overflowed to many.

And the favourable gift is not as by one having sinned. For indeed the judgment was of one to condemnation, but the favourable gift is of many trespasses unto righteousness.

For if by the trespass of the one, death did reign through the one, much more those who receive the overflowing favour and the gift of righteousness shall reign in life through the One, Owyăl Messiah.

So then, as through one trespass there resulted condemnation to all men, so also through one righteous act there resulted righteous-declaring of life to all men.

For as through the disobedience of one man many were made sinners, so also through the obedience of the One many shall be made righteous.

And the Torah came in beside, so that the trespass would increase.

But where sin increased, favour increased still more,

so that as sin did reign in death, even so favour might reign through righteousness to everlasting life through Owyăl Messiah our Master.
6 What, then, shall we say? Shall we continue in sin, to let favour increase?

2 Let it not be! How shall we who died to sin still live in it?

3 Or do you not know that as many of us as were immersed into Messiah were immersed into His death?

4 We were therefore buried with Him through immersion into death, that as Messiah was raised from the dead by the esteem of the Father, so also we should walk in newness of life.

5 For if we have come to be grown together in the likeness of His death, we shall be also of the resurrection, knowing that, our old man was impaled with Him, so that the body of sin might be rendered powerless, to serve sin no longer.

6 For he who has died has been made right from sin.

7 And if we died with Messiah, we believe that we shall also live with Him, knowing that Messiah, having been raised from the dead, dies no more—death no longer rules over Him.

8 For in that He died, He died to sin once for all; but in that He lives, He lives to Elohim.

9 So you also, reckon yourselves to be dead indeed to sin, but alive to Elohim in Messiah our Master.

10 Therefore do not let sin reign in your mortal body, to obey it in its desires.

11 Neither present your members as instruments of unrighteousness to sin, but present yourselves to Elohim as being alive from the dead, and your members as instruments of righteousness to Elohim.

12 For sin shall not rule over you, for you are not under the law but under favour.

13 What then? Shall we sin because we are not under Torah but under favour? Let it not be!

14 Do you not know that to whom you present yourselves servants for obedience, you are servants of the one whom you obey, whether of sin to death,

15 or of obedience to righteousness?

16 But thanks to Elohim that you were servants of sin, yet you obeyed from the heart that form of teaching to which you were entrusted.

18 And having been set free from sin, you became servants of righteousness.

19 I speak as a man, because of the weakness of your flesh. For even as you did present your members as servants of uncleanness and of lawlessness resulting in lawlessness, so now present your members as servants of righteousness resulting in set-apartness.

20 For when you were servants of sin, you were free from righteousness.

21 What fruit, therefore, were you having then, over which you are now ashamed?

For the end thereof is death.

22 But now, having been set free from sin and having become servants of Elohim, you have your fruit resulting in set-apartness and the end, everlasting life.

23 For the wages of sin is death, but the favourable gift of Elohim is everlasting life in Messiah our Master.

7 Or do you not know, brothers— for I speak to those knowing the Torah—that the Torah rules over a man as long as he lives?

2 For the married woman has been bound by Torah to the living husband, but if the husband dies, she is released from the Torah concerning her husband.

3 So then, while her husband lives, she shall be called an adulteress if she becomes another man’s. But if her husband dies, she is free from that part of the Torah, so that she is not an adulteress, having become another man’s.

4 So my brothers, you also were put to death to the Torah through the body of Messiah, for you to become another’s, the One who was raised from the dead, that we should bear fruit to Elohim.

5 For when we were in the flesh, the
passions of sins, through the Torah, were working in our members to bear fruit to death.

6 But now we have been released from the Torah, having died to what we were held by, so that we should serve in newness of Spirit and not in oldness of letter.

7 What, then, shall we say? Is the Torah sin? Let it not be! However, I did not know sin except through the Torah. For also the covetousness I knew not if the Torah had not said, “You shall not covet.”

8 But sin, having taken the occasion through the command, did work in me all sorts of covetousness. For apart from sin, I did not say, “You shall not covet.”

9 And I was alive apart from the Torah once, but when the command came, the sin revived and I died.

10 And the command which was to result in life, this I found to result in death.

11 For sin, having taken the occasion through the command, deceived me and through it killed me.

12 So that the Torah truly is set-apart and the command set-apart and righteous and good.

13 Therefore, has that which is good become death to me? Let it not be! But the sin, that sin might be manifest, was working death in me through what is good, so that sin through the command might become an exceedingly great sinner.

14 For we know that the Torah is Spiritual, but I am fleshly, sold under sin.

15 For what I work, I know not. For what I wish, that I do not practise, but what I hate, that I do.

16 But if I do what I do not wish, I agree with the Torah that it is good.

17 And now, it is no longer I that work it, but the sin dwelling in me.

18 For I know that in me, that is in my flesh, dwells no good. For to wish is present with me, but to work the good I do not find.

19 For the good that I wish to do, I do not do; but the evil I do not wish to do, this I practise.

20 And if I do that which I do not wish, it is no longer I who work it, but the sin dwelling in me.

21 I find therefore this law, that when I wish to do the good, that the evil is present with me.

22 For I delight in the Torah of Elohim according to the inward man,

23 but I see another law in my members, battling against the Torah of my mind and bringing me into captivity to the law of sin which is in my members.

24 Wretched man that I am! Who shall deliver me from this body of death?

25 Thanks to Elohim, through Messiah our Master! So then, with the mind I myself truly serve the Torah of Elohim, but with the flesh the law of sin.

8 There is, then, now no condemnation to those who are in Messiah Elohim, who do not walk according to the flesh, but according to the Spirit.

2 For the Torah of the Spirit of the life in Messiah Elohim has set me free from the law of sin and of death.

3 For the Torah being powerless, in that it was weak through the flesh, Elohim, having His own Son in the likeness of flesh of sin and concerning sin, condemned sin in the flesh,

4 so that the righteousness of the Torah should be completed in us who do not walk according to the flesh but according to the Spirit.

5 For those who live according to the flesh set their minds on the matters of the flesh, but those who live according to the Spirit, the matters of the Spirit.

6 For the mind of the flesh is death, but the mind of the Spirit is life and peace.

7 Because the mind of the flesh is enmity towards Elohim, for it does not subject itself to the Torah of Elohim, neither indeed is it able,

8 and those who are in the flesh are unable to please Elohim.
But you are not in the flesh but in the Spirit, if indeed the Spirit of Elohim
dwells in you. And if anyone does not have the Spirit of Messiah, this one is
not His.

And if Messiah is in you, the
body is truly dead on account of sin, but the Spirit is life on account of
righteousness.

And if the Spirit of Him who raised
from the dead dwells in you, He who raised Messiah from the dead
shall also give life to your mortal bodies through His Spirit dwelling in you.

So then, brothers, we are not debtors
to the flesh, to live according to the
flesh.

For if you live according to the flesh, you are going to die; but if by the Spirit
you put to death the deeds of the body, you shall live.

For as many as are led by the Spirit
of Elohim, these are sons of Elohim.

For you did not receive the spirit of
bondage again to fear, but you received the Spirit of adoption by whom we cry out, “Abba, Father.”

The Spirit Himself bears witness
with our spirit that we are children of Elohim,

and if children, also heirs – truly
heirs of Elohim and co-heirs with Messiah, if indeed we suffer with Him, in order that we also be exalted
together.

For I reckon that the sufferings of this present time are not worth comparing with the esteem that is to be revealed
in us.

For the intense longing of the creation eagerly waits for the revealing of the sons of Elohim.

For the creation was subjected to
futility, not from choice, but because of Him who subjected it, in anticipation,

that the creation itself also shall
be delivered from the bondage to
corruption into the esteemed freedom of the children of Elohim.

For we know that all the creation
groans together and suffers the pains of childbirth together until now.

And not only so, but even we ourselves who have the first-fruits of the Spirit, we ourselves also groan within ourselves, eagerly waiting for the adoption, the redemption of our body.

For in this expectation we were saved, but expectation that is seen is not expectation, for when anyone sees, does he expect it?

And if we expect what we do not see, we eagerly wait for it with endurance.

And in the same way the Spirit does help in our weakness es. For we do not know what we should pray, but the Spirit Himself pleads our case for us with groanings unutterable.

And He who searches the hearts
knows what the mind of the Spirit is, because He makes intercession for the set-apart ones according to Elohim.

And we know that all matters
work together for good to those who
love Elohim, to those who are called
according to His purpose.

Because those whom He knew
beforehand, He also ordained beforehand to be conformed to the likeness of His Son, for Him to be the first-born among many brothers.

And whom He ordained beforehand, these He also called and whom He called, these He also declared right. And whom He declared right, these He also esteemed.

What then shall we say to this? If Elohim is for us, who is against us?

Truly, He who did not spare His own
Son, but delivered Him up on behalf of us all – how shall He not, along with Him, freely give us all else?

Who shall bring any charge against Elohim’s chosen ones? It is Elohim who is declaring right.

Who is he who is condemning? It is Messiah who died and furthermore
is also raised up, who is also at the
right hand of Elohim, who also makes intercession for us.

Who shall separate us from the love of the Messiah? shall pressure, or
distress, or persecution, or scarcity of
food, or nakedness, or danger, or sword?
9 I speak the truth in Messiah, I do not lie, my conscience also bearing me witness in the Set-apart Spirit, 2that I have great sadness and continual grief in my heart. 3For I myself could have wished to be banished from Messiah for the sake of my brothers, my relatives according to the flesh, 4who are Yisra‘ēlites, whose is the adoption and the esteem and the covenants and the giving of the Torah and the worship and the promises, 5whose are the fathers and from whom is the Messiah according to the flesh, who is over all, Elohim-blessed forever. Amēn. 6However, it is not as though the Word of Elohim has failed. For they are not all Yisra‘ēl who are of Yisra‘ēl, 7neither are they all children because they are the seed of Abraham, but, “In Yitshaq your seed shall be called.” 8That is, those who are the children of the flesh, these are not the children of Elohim, but the children of the promise are reckoned as the seed. 9For this is the Word of promise, “At this time I shall come and Sarah shall have a son.” 10And not only so, but Ribqah having conceived by one, our father Yitshaq. 11Yet, before they were born or had done any good or evil – in order that the purpose of Elohim, according to choice, might stand, not of works but of Him who calls – 12it was said to her, “The greater shall serve the lesser,” 13as it has been written, “Ya‘aqob I have loved, but Ésaw I have hated.” 14What, then, shall we say? Is there unrighteousness with Elohim? Let it not be! 15For He says to Mosheh, “I shall favour whomever I favour and I shall have compassion on whomever I have compassion.” 16So, then, it is not of him who is wishing, nor of him who is running, but of Elohim who shows favour. 17For the Scripture says to Pharaoh, “For this same purpose I have raised you up, to show My power in you and that My Name be declared in all the earth.” 18So, then, He favours whom He wishes and He hardens whom He wishes. 19Then you shall say to me, “Why does He still find fault? For who has resisted His counsel?” 20But who are you, O man, to talk back to Elohim? shall that which is formed say to him who formed it, “Why have you made me like this?” 21Does not the potter have authority over the clay, from the same lump to make one vessel for value and another not for value? 22And if Elohim, desiring to show wrath and to make His power known, with much patience tolerated the vessels of wrath prepared for destruction, 23and that He might make known the riches of His esteem on vessels of compassion, which He had prepared beforehand for esteem, 24even whom He called, not only us of the Yahuḏim, but also of the gentiles? 25As He says in Hoshēa too, “I shall call them My people, who were not My people, and her beloved, who was not beloved.” 26And it shall be in the place where it was said to them, ‘You are not My people,’ there they shall be called sons of Yahweh who are not.
of the living Elohim.”
27 And Yeshayahu cries out on behalf of Yisra’ĕl, “Though the number of the children of Yisra’ĕl be as the sand of the sea, the remnant shall be saved.
28 For He is bringing a matter to an end and is cutting it short in righteousness, because Elohim shall cut short a matter on the earth.”
29 And as Yeshayahu said before, “If hosts of hosts had not left us a seed, we would have become like Amorah.”
30 What shall we say then? That gentiles not following after righteousness, have obtained righteousness, even the righteousness of belief,
31 but Yisra’ĕl following after the Torah of righteousness, has not arrived at the Elohim of righteousness.
32 Why? Because it was not of belief, but as by works of Torah. For they stumbled at the Stone of stumbling. 33 As it has been written, “See, I lay in Tsiyon a Stone of stumbling and a Rock that makes for falling and everyone who is believing on Him shall not be put to shame.”

10 Truly brothers, my heart’s desire and prayer to Elohim for Yisra’ĕl is for deliverance.
2 For I bear them witness that they have an ardour for Elohim, but not according to knowledge.
3 For not knowing the righteousness of Elohim and seeking to establish their own righteousness, they did not subject themselves to the righteousness of Elohim.
4 For Messiah is the goal of the Torah unto righteousness’ to everyone who believes.
5 For Mosheh writes about the righteousness which is of the Torah, “The man who does these shall live by them.”
6 But the righteousness of belief speaks in this way, “Do not say in your heart, ‘Who shall ascend into the heavens?’” – that is, to bring Messiah down; or,
7 “Who shall descend into the abyss?” that is, to bring Messiah up from the dead.
8 But what does it say? “The word is near you, in your mouth and in your heart” – that is, the Word of belief which we are proclaiming:
9 That if you confess with your mouth the Master OWYAL and believe in your heart that Elohim has raised Him from the dead, you shall be saved.
10 For with the heart one believes unto righteousness and one confesses with the mouth and so is saved.
11 Because the Scripture says, “Whoever puts his trust in Him shall not be put to shame.”
12 Because there is no distinction between Yahudi and Greek, for the same Master of all is rich to all those calling upon Him.
13 For “everyone who calls on the Name of OWYAL shall be saved.”
14 How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without one proclaiming?
15 And how shall they proclaim if they are not sent? As it has been written, “How pleasant are the feet of those who bring the Besorah of peace, who bring the Besorah of the good!”
16 However, not all obeyed the Besorah. For Yeshayahu says, “AYAL, who has believed our report?”
17 So then belief comes by hearing and hearing by the Word of Elohim.
18 But I ask, Did they not hear? Yea indeed, “Their voice went out to all the earth and their words to the ends of the world.”
19 But I ask, Did Yisra’ĕl not know? First Mosheh says, “I shall provoke you to jealousy by those who are not a nation, I shall enrage you by an unwise nation.”
11 I say then, has Elohim rejected His people? Let it not be! For I also am a Yisra’ēlīte, of the seed of Abrahām, of the tribe of Binyamin.

3 Elohim has not rejected His people whom He knew beforehand. Or do you not know what the Scripture says of Ėliyahu, how he pleads with Elohim against Yisra’ēl, saying,

4 But what does the answer of Elohim say to him? “I have left for Myself seven thousand men who have not bowed the knee to Ba’al.”

5 So therefore also, at this present time a remnant according to the choice of favour has come to be.

6 And if by favour, it is no longer of works, otherwise favour is no longer favour. And if it is of works, it is no longer favour, otherwise work is no longer work.

7 What then? Yisra’ēl has not obtained what it seeks, but the chosen did obtain it and the rest were hardened.

8 As it has been written, “Ĕyāzēl has given them a spirit of deep sleep, eyes not to see and ears not to hear, unto this day.”

9 Dawiḏ also says, “Let their table become for a snare and for a trap and for a stumbling-block and a recompense to them,

10 Let their eyes be darkened, not to see and bow down their back always.”

11 I say then, have they stumbled that they should fall? Let it not be! But by their fall deliverance has come to the gentiles, to provoke them to jealousy.

12 And if their fall is riches for the world and their failure riches for the gentiles, how much more their completeness!

13 For I speak to you, the gentiles, inasmuch as I am an emissary to the gentiles, I esteem my service,

14 if somehow I might provoke jealousy those who are my flesh and save some of them.

15 For if their casting away is the restoration to favour of the world, what is their acceptance but life from the dead?

16 Now if the first-fruit is set-apart, the lump is also. And if the root is set-apart, so are the branches.

17 And if some of the branches were broken off and you, being a wild olive tree, have been grafted in among them and came to share the root and fatness of the olive tree,

18 do not boast against the branches. And if you boast, remember: you do not bear the root, but the root bears you!

19 You shall say then, “The branches were broken off that I might be grafted in.”

20 Good! By unbelief they were broken off and you stand by belief. Do not be arrogant, but fear.

21 For if Elohim did not spare the natural branches, He might not spare you either.

22 See then the kindness and sharpness of Elohim: on those who fell sharpness, but toward you kindness, if you continue in His kindness, otherwise you also shall be cut off.

23 And they also, if they do not continue in unbelief, shall be grafted in, for Elohim is able to graft them in again.

24 For if you were cut out of the olive tree which is wild by nature and were grafted contrary to nature into a good olive tree, how much more shall these who are the natural branches, be grafted into their own olive tree?

25 For I do not wish you to be ignorant of this secret, brothers, lest you should be wise in your own estimation, that hardening in part has come over
Yisra’ĕl, until the completeness of the gentiles has come in.

26 And so all Yisra’ĕl shall be saved, as it has been written, “The Deliverer shall come out of Tsiyon and He shall turn away wickedness from Ya’aqob,
27 and this is My covenant with them, when I take away their sins.”

28 Truly, as regards the Besorah they are enemies for your sake, but concerning the choice they are beloved for the sake of the fathers.

29 For the gifts and the calling of Elohim are not to be repented of.
30 For as you also at one time disobeyed Elohim, but now have obtained compassion through their disobedience,
31 so also these have now disobeyed, that through the compassion shown you they also might obtain compassion.
32 For Elohim has shut them all up to disobedience, in order to have compassion on all.

33 Oh, the depth of riches and wisdom and knowledge of Elohim! How unsearchable His judgments and untraceable His ways!

34 “For who has known the mind of Ayăr? Or who has become His counsellor?”
35 “Or who first gave to Him and it shall be given back to him?”
36 Because of Him and through Him, and to Him, are all, to whom be esteem forever. Amēn.

12 I call upon you, therefore, brothers, through the compassion of Elohim, to present your bodies a living offering — set-apart, well-pleasing to Elohim — your reasonable worship.

2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you prove what is that good and well-pleasing and perfect desire of Elohim.

3 For I say, through the favour which has been given to me, to everyone who is among you, not to think of himself more highly than he should think, but to think soberly, as Elohim has given to each a measure of belief.

4 For as we have many members in one body, but all members do not have the same function,
5 so we, the many, are one body in Messiah and members each one of one another.

6 Now having different gifts, according to the favour which was given to us, let us use them accordingly: if prophecy, according to the proportion of belief;
7 if serving, in the serving; or he who is teaching, in the teaching;
8 or he who encourages, in the encouragement; or he who is sharing, in sincerity; he who is leading, in diligence; he who shows compassion, joyously.

9 Let love be without hypocrisy. Shrink from what is wicked, cling to what is good.

10 In brotherly love, tenderly loving towards one another, in appreciation, giving preference to each other;
11 not idle in duty, ardent in spirit, serving the Master;
12 rejoicing in the expectancy, enduring under pressure, continuing steadfastly in prayer;
13 imparting to the needs of the set-apart ones, pursuing kindness towards strangers.

14 Bless those who persecute you — bless and do not curse.
15 Rejoice with those who rejoice and weep with those who weep.
16 Be of the same mind toward one another. Do not be proud in mind, but go along with the lowly. Do not be wise in your own estimation.

17 Repay no one evil for evil. Respect what is right in the sight of all men.

18 If possible, on your part, be at peace with all men.

19 Beloved, do not revenge yourselves, but give place to the wrath, for it has been written, “Vengeance is Mine, I shall repay,” says Ayăr.

20 “Instead, if your enemy hungered, feed him; if he thirsts, give him a drink,
13 And receive him who is weak in the belief, not criticising his thoughts.

2One indeed believes to eat all food, but he who is weak eats only vegetables.

3He that eats, let him not despise him who does not eat and he that does not eat, let him not judge him who eats, for Elohim received him.

4Who are you that judges another’s servant? To his own master he stands or falls. But he shall be made to stand, for Elohim is able to make him stand.

5One indeed judges one day above another, another judges every day alike. Let each one be completely persuaded in his own mind.

6He who minds the day, minds it to ayaz. And he who does not mind the day, to ayaz he does not mind it. He who eats, eats to ayaz, for he gives Elohim thanks. And he who does not eat, to ayaz he does not eat and gives Elohim thanks.

7For not one of us lives to himself and not one dies to himself.

8For both, if we live, we live unto the Master and if we die, we die unto the Master. Therefore, whether we live or die, we are the Master’s.

9For unto this Messiah died and rose and lived again, to rule over both the dead and the living.

10But why do you judge your brother? Or why do you despise your brother? For we shall all stand before the judgment seat of Messiah.

for in so doing you shall heap coals of fire on his head.”

21Do not be overcome by evil, but over come evil with good.
11For it has been written, “As I live, says Elohim, every knee shall bow to Me and every tongue shall confess to Elohim.”

12Each one of us, therefore, shall give account of himself to Elohim.

13Therefore let us not judge one another any longer, but rather judge this, not to put an obstacle or a stumbling-block in our brother’s way.

14I know and am persuaded in the Master Owyâl that none at all is common of itself. But to him who regards whatever to be common, to him it is common.

15And if your brother is grieved because of your food, you are no longer walking in love. Do not by your food ruin the one for whom Messiah died.

16Do not then allow your good to be spoken of as evil.

17For the reign of Elohim is not eating and drinking, but righteousness and peace and joy in the Set-apart Spirit.

18For he who is serving Messiah in these matters is well-pleasing to Elohim and approved by men.

19So, then, let us pursue the matters of peace and the matters for building up one another.

20Do not destroy the work of Elohim for the sake of food. All indeed are clean, but evil to that man who eats so as to cause stumbling.

21It is good not to eat meat or drink wine, nor to do whatever by which your brother stumbles.

22Do you have belief? Have it to yourself before Elohim. Blessed is he who does not condemn himself in what he approves.

23But he who doubts, if he eats, is condemned, because it is not of belief and all that is not of belief is sin.

15 But we who are strong ought to bear with the failings of the weak, and not to please ourselves.

3Let each one of us please his neighbour for his good, to build him up.

4For even the Messiah did not please Himself, but, as it has been written, “The reproaches of those who reproached You fell upon Me.”

4For whatever was written before was written for our instruction, that through endurance and encouragement of the Scriptures we might have the expectation.

5And the Elohim of endurance and encouragement give you to be of the same mind toward one another, according to Messiah Owyâl,

6that with one mind and one mouth, you might praise the Elohim and Father of our Master Owyâl Messiah.

7So accept one another, as Messiah also did accept us, to the esteem of Elohim.

8And I say that Owyâl Messiah has become a servant of the circumcised for the truth of Elohim, to confirm the promises made to the fathers,

9and for the gentiles to praise Elohim for His compassion, as it has been written, “Because of this I shall confess to You among the gentiles and I shall sing to Your Name.”

10And again it says, “Rejoice, O gentiles, with His people!”

11And again, “Praise Owyâl, all you gentiles! Praise Him, all you peoples!”

12And again, Yeshayahu says, “There shall be a root of Yishai and He who shall rise to reign over the gentiles, on Him the gentiles shall set their expectation.”

13And the Elohim of expectation fill you with all joy and peace in believing, that you overflow with expectation by the power of the Set-apart Spirit.

14Now I myself am persuaded concerning you, my brothers, that you too are filled with goodness, complete in all knowledge, able also to admonish one another.

15But I have written more boldly to you, in part, as reminding you, because of the favour given to me by Elohim, to be a servant of Owyâl Messiah to the gentiles, with the priestly duty
of bringing the Besorah of Elohim, so that the offering of the gentiles becomes acceptable, set-apart by the Set-apart Spirit.

17 Therefore I have cause for boasting in Messiah Oswhy Elohim, so that the offering of the gentiles becomes acceptable, set-apart by the Set-apart Spirit.

18 For I shall not presume to speak of any matter except what Messiah has worked out through me, in word and deed, to make the gentiles obedient,

19 in power of signs and wonders, in power of the Spirit of Elohim, so that from Yerushalayim and round about to Illurikon I have completed the preaching of the Besorah of Messiah.

20 And so I was ambitious to bring the Besorah where Messiah had not been named, lest I should build on another man's foundation,

21 but as it has been written, “To whom it was not announced concerning Him, they shall see and those that have not heard shall understand.”

22 This is why I was often hindered from coming to you.

23 But now, no longer having a place in these parts and having a longing to come to you for many years,

24 I shall come to you when I go to Spain. For I expect to see you on my journey and to be helped on my way there by you, if first I be somewhat filled with your company.

25 But now I am going to Yerushalayim to serve the set-apart ones.

26 For it pleased those from Makedonia and Achaia to make some contribution for the poor among the set-apart ones who are in Yerushalayim.

27 For they were pleased and they are their debtors. For if the gentiles have shared in their spiritual matters, their duty is also to serve them in material matters.

28 Having completed this, then and having put my seal on this fruit of theirs, I shall return through you to Spain.

29 And I know that when I come to you, I shall come in the completeness of the blessing of the Besorah of Messiah.

30 But I urge you, brothers, through our Master Oswhy Messiah and through the love of the Spirit, to strive together with me in prayers for me, unto Elohim,

31 that I might be delivered from those in Yahudah who do not believe and that my service for Yerushalayim be well received by the set-apart ones,

32 that I might come to you with joy, through the desire of Elohim and be refreshed together with you.

33 And the Elohim of peace be with you all. Amën.

16 And I commend to you Phoebe our sister, who is a servant of the assembly in Kenhrea,

2 that you receive her in ayal, worthy of the set-apart ones and assist her in whatever matter she has need of you. For she has been a great help to many, including me.

3 Greet Priscilla and Aquas, my fellow workers in Messiah Oswhy,

4 who risked their own necks for my life, to whom not only I give thanks, but also all the assemblies of the gentiles,

5 and the assembly that is in their house. Greet my beloved Epainetos, who is the first-fruits of Achaia to Messiah.

6 Greet Miryam, who worked very hard for us.

7 Greet Andronikos and Junias, my relatives and my fellow prisoners, who also were in Messiah before me.

8 Greet Amplias, my beloved in ayal.

9 Greet Urbanus, our fellow worker in Messiah and Stachus, my beloved.

10 Greet Apelles, the approved in Messiah. Greet those who are of Aristobulos.

11 Greet Herodion, my relative. Greet those who are of Narcissus who are in ayal.
12 Greet Truphaina and Truphosa, who work in AYAZ. Greet the beloved Persis, who worked very hard in AYAZ.
13 Greet Rufus, chosen in AYAZ and his mother and mine.
14 Greet Asugritos, Phlegon, Hermas, Patrobas, Hermes and the brothers who are with them.
15 Greet Philologos and Julia, Nereus and his sister and Olumpas and all the set-apart ones who are with them.
16 Greet one another with a set-apart kiss. The assemblies of Messiah greet you.
17 Now I call upon you, brothers, watch out for those who cause divisions and stumbling, contrary to the teaching which you learned and turn away from them.
18 For such ones do not serve our Master OWYAZ Messiah, but their own stomach and by smooth words and flattering speech they deceive the hearts of the innocent.
19 Your obedience, indeed, is reported to all. Therefore I rejoice concerning you, but I wish you to be wise indeed as to the good and simple toward the evil.
20 And the Elohim of peace shall crush Satan under your feet shortly. The favour of our Master OWYAZ Messiah be with you. Amĕn.
21 Timothy, my fellow worker and Lucius and Jason and Sosipater, my relatives, greet you.
22 I, Tertius, who wrote this letter, greet you in AYAZ.
23 Gaios, the host of all the assembly and me, greets you. Ėrastos, the treasurer of the city, greets you and Quartus, a brother.
24 The favour of our Master OWYAZ Messiah be with you all. Amĕn.
25 And to Him who is able to establish you according to my Besorah and the preaching of OWYAZ Messiah, according to the revelation of the secret which was kept silent since times of old, but now has been made manifest and by the prophetic Scriptures has been made known to all nations, according to the command of the everlasting Elohim, for belief-obedience.
27 To Elohim, wise alone, be the esteem, through OWYAZ Messiah forever. Amĕn.
1 Sha’ul, a called emissary of Messiah by the desire of Elohim and brother Sosthenes,

to the assembly of Elohim which is at Corinth, to those who are set-apart in Messiah, called set-apart ones, with all those calling on the Name of Messiah our Master in every place, theirs and ours:

Favour to you and peace from Elohim our Father and the Master Messiah.

I thank my Elohim always concerning you for the favour of Elohim which was given to you by Messiah, that in Him you were enriched in all – in every word and all knowledge – as the witness of Messiah was confirmed in you, so that you are not lacking in any gift, eagerly waiting for the revelation of our Master Messiah, who shall also confirm you to the end, unreprovable in the day of our Master Messiah.

Elohim is trustworthy, by whom you were called into the fellowship of His Son, Messiah our Master.

And I appeal to you, brothers, by the Name of our Master Messiah, that you all agree and that there be no divisions among you, but that you be knit together in the same mind and in the same opinion.

For I have been informed concerning you, my brothers, by those of the house of Chloe, that there are strifes among you.

What I mean is this, that each one of you says, “I am of Sha’ul,” or “I am of Apollos,” or “I am of Kĕpha,” or “I am of Messiah.”

Has the Messiah been divided? Was Sha’ul impaled for you? Or were you immersed in the Name of Sha’ul?

I thank Elohim that I immersed not one of you except Crispus and Gaios,

that no one should say that I immersed into my own name.

Now I did also immerse the household of Stephanas. For the rest, I do not know whether I immersed anyone else.

For Messiah did not send me to immerse, but to bring the Besorah, not with wisdom of words, that the stake of Messiah should not be nullified.

For the word of the stake is indeed foolishness to those who are perishing, but to us who are being saved it is the power of Elohim.

For it has been written, “I shall destroy the wisdom of the wise and set aside the learning of the learned ones.” Where is the wise? Where is the scholar? Where is the debater of this age? Has not Elohim made foolish the wisdom of this world?

For since, in the wisdom of Elohim, the world through wisdom did not know Elohim, it pleased Elohim through the foolishness of preaching to save those who believe.

And since Yahuḏim ask a sign and Greeks seek wisdom,

yet we proclaim Messiah impaled, to the Yahuḏim a stumbling-block and to the Greeks foolishness,

but to those who are called – both Yahuḏim and Greeks – Messiah the power of Elohim and the wisdom of Elohim.

For the foolishness of Elohim is wiser than men and the weakness of Elohim is stronger than men.

For look at your calling, brothers, that there were not many wise according to the flesh, not many mighty, not many noble.
27 But Elohim has chosen the foolish matters of the world to put to shame the wise and Elohim has chosen the weak of the world to put to shame the strong.

28 And Elohim has chosen the low-born of the world and the despised and the ones that are not, that He might bring to naught the ones that are, so that no flesh should boast in His presence.

29 And of Him you are in Messiah OWYAZ, who became for us wisdom from Elohim, righteousness also and set-apartness and redemption,

30 that, as it has been written, “He who boasts, let him boast in AYAZ.”

2 And, when I came to you, brothers, I did not come with excellence of speech or wisdom, proclaiming to you the witness of Elohim.

3 For I resolved not to know any matter among you except OWYAZ Messiah and Him impaled.

4 And I was with you in weakness and in fear and in much trembling.

5 And my word and my preaching were not with persuasive words of man’s wisdom, but in demonstration of the Spirit and of power,

6 in order that your belief should not be in the wisdom of men but in the power of Elohim.

7 Yet we speak wisdom among those who are perfect and not the wisdom of this age, nor of the rulers of this age that are being brought to naught.

8 But we speak the wisdom of Elohim, which was hidden in a secret and which Elohim ordained before the ages for our esteem,

9 which no one of the rulers of this age knew, for if they had known, they would not have impaled the Master of esteem.

10 But as it has been written, “Eye has not seen and ear has not heard, nor have entered into the heart of man what Elohim has prepared for those who love Him.”

11 But Elohim has revealed them to us through His Spirit. For the Spirit searches all matters, even the depths of Elohim.

12 For who among men knows the thoughts of a man except the spirit of the man that is in him? So also, the thoughts of Elohim no one has known, except the Spirit of Elohim.

13 And we have received, not the spirit of the world, but the Spirit that is from Elohim, in order to know what Elohim has favourably given us,

14 which we also speak, not in words which man’s wisdom teaches but which the Set-apart Spirit teaches, comparing spiritual matters with spiritual matters.

15 But the natural man does not receive the matters of the Spirit of Elohim, for they are foolishness to him and he is unable to know them, because they are spiritually discerned.

16 For “Who has known the mind of AYAZ? Who shall instruct Him?” But we have the mind of Messiah.

3 And I, brothers, was not able to speak to you as to spiritual ones but as to fleshly, as to babes in Messiah.

1 I fed you with milk and not with solid food, for until now you were not able to receive it and even now you are still not able,

2 for you are still fleshly. For since there is envy and strife and divisions among you, are you not fleshly and walking according to man?

3 For when one says, “I am of Sha’ul,” and another, “I am of Apollos,” are you not fleshly?

4 What then is Apollos and what is Sha’ul, but servants through whom you believed, as the Master assigned to each?

5 I planted, Apollos watered, but Elohim was giving growth.

6 So neither he who plants nor he who waters is any at all, but Elohim who gives the increase.

7 And he who plants and he who waters
are one and each one shall receive his own reward according to his own labour.

9 For we are fellow workers of Elohim, you are the field of Elohim, the building of Elohim.

10 According to the favour of Elohim which was given to me, as a wise master builder I have laid the foundation and another builds on it. But each one should look how he builds on it.

11 For no one is able to lay any other foundation except that which is laid, which is Owyâl Messiah.

12 And if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw,

13 each one’s work shall be revealed, for the day shall show it up, because it is revealed by fire. And the fire shall prove the work of each one, what sort it is.

14 If anyone’s work remains, which he has built on, he shall receive a reward.

15 If anyone’s work is burned, he shall suffer loss, but he himself shall be saved, but so as through fire.

16 Do you not know that you are a Dwelling Place of Elohim and that the Spirit of Elohim dwells in you?

17 If anyone destroys the Dwelling Place of Elohim, Elohim shall destroy him. For the Dwelling Place of Elohim is set-apart, which you are.

18 Let no one deceive himself. If anyone among you seems to be wise in this age, let him become foolish, so that he might become wise.

19 For the wisdom of this world is foolishness with Elohim. For it has been written, “He catches the wise in their craftiness,”

20 and again, “Avyâl knows the thoughts of the wise, that they are worthless.”

21 So then, let no one boast in men, for all belongs to you,

22 whether Sha’ul or Apollos or Képha, or the world, or life, or death, or the present or the future – all belongs to you.

23 And you belong to Messiah and Messiah belongs to Elohim.

4 Let a man regard us as servants of Messiah and trustees of the secrets of Elohim.

2 For the rest, it is sought in trustees, that those should be found trustworthy.

3 But with me it is a small matter that I should be judged by you or by a man’s court. But not even myself I judge.

4 For I am not conscious of any matter against myself, yet I am not declared right by this, but He who judges me is Avyâl.

5 So do not judge any at all before the time, until the Master comes, who shall bring to light what is hidden in darkness and reveal the thoughts of the hearts. And then each one’s praise shall come from Elohim.

6 And these matters, brothers, I have applied in a figure to myself and Apollos for your sakes, so that in us you might learn not to think beyond what is written, so that none of you be puffed up on behalf of one against the other.

7 For who makes you to differ? And what do you have that you did not receive? And if you did indeed receive it, why do you boast as if you had not received it?

8 You are already satisfied! You are already enriched! You have reigned as sovereigns, apart from us! And I wish, indeed, you did reign, that we also might reign with you!

9 For I think that Elohim has exhibited us, the emissaries, last, as appointed to death, because we became a spectacle to the world, both to messengers and to men.

10 We are fools for the sake of Messiah, but you are wise in Messiah! We are weak, but you are strong! You are in esteem, but we are not appreciated!

11 Until the present hour we both hunger and thirst and we are scantily clad and beaten and homeless,

12 and labour, working with our own hands. Being cursed, we bless; being persecuted, we suffer;
13 being insulted, we help. We have been made as the filth of the world – dirt wiped off by all until now.

14 I do not write this to shame you, but to warn you as my beloved children.

15 For if you should have ten thousand instructors in Messiah, yet not many fathers, for in Messiah have I brought you forth through the Besorah. Therefore I appeal to you, to become imitators of me.

16 For this reason I have sent Timothy to you, who is my beloved and trustworthy son in the Master, who shall remind you of my ways in Messiah, as I teach everywhere in every assembly.

17 Now some are puffed up, as though I were not coming to you.

18 But I shall come to you shortly, if the Master desires and I shall know, not the word of those who are puffed up, but the power.

19 For I indeed, as absent in body but present in spirit, have already judged the one who did this, as though I were present.

20 In the Name of our Master Owyaz Messiah, when you are gathered together and my spirit, with the power of our Master Owyaz Messiah, deliver such a one to Satan for destruction of the flesh, in order that his spirit be saved in the day of the Master Owyaz.

21 Your boasting is not good. Do you not know that a little leaven leavens the entire lump?

22 Therefore cleanse out the old leaven, so that you are a new lump, as you are unleavened. For also Messiah our Passover was offered for us.

23 So then let us observe the festival, not with old leaven, nor with the leaven of evil and wickedness, but with the unleavened bread of sincerity and truth.

24 I wrote to you in my letter not to keep company with those who whore.

25 And I certainly did not mean with those of this world who whore, or with the greedy of gain, or swindlers, or idolaters, since then you would need to go out of the world.

26 But now I have written to you not to keep company with anyone called ‘a brother,’ if he is one who whores, or greedy of gain, or an idolater, or a reviler, or a drunkard, or a swindler – not even to eat with such a one.

27 For what have I to do with judging outsiders? Do you not judge those who are inside?

28 But Elohim judges those who are outside. And put away the wicked one from among you!

5 It is commonly reported that there is whoring among you and such whoring as is not even named among the gentiles, so as one to have his father’s wife!

2 And you have been puffed up and did not rather mourn, so that he who has done this deed, be removed from among you!

3 For I indeed, as absent in body but present in spirit, have already judged the one who did this, as though I were present.

4 In the Name of our Master Owyaz Messiah, when you are gathered together and my spirit, with the power of our Master Owyaz Messiah, deliver such a one to Satan for destruction of the flesh, in order that his spirit be saved in the day of the Master Owyaz.

5 Your boasting is not good. Do you not know that a little leaven leavens the entire lump?

6 Should any of you, holding a matter against another, go to be judged before the unrighteous and not before the set-apart ones?

2 Do you not know that the set-apart ones shall judge the world? And if the world is judged by you, are you unworthy to judge the smallest matters?

3 Do you not know that we shall judge messengers? How much more, matters of this life?

4 If then you truly have judgments of this life, do you appoint them as judges who are least esteemed by the assembly?

5 I say this to your shame. Is it so, that there is not a wise one among you, not even one, who shall be able to judge between his brothers?

6 But brother against brother goes to be judged and that before unbelievers!

7 Already, then, there is a failure with you, that you have lawsuits among you.
Why not rather be wronged? Why not rather be cheated?

8But you yourselves do wrong and cheat and that to your brothers!

9Do you not know that the unrighteous shall not inherit the reign of Elohim? Do not be deceived. Neither those who whore, nor idolaters, nor adulterers, nor effeminate, nor homosexuals,
	nor thieves, nor greedy of gain, nor drunkards, nor revilers, nor swindlers shall inherit the reign of Elohim.

11And such were some of you. But you were washed, but you were set-apart, but you were declared right in the Name of the Master and by the Spirit of our Elohim.

12All is permitted me, but not all do profit. All is permitted me, but I shall not be under authority of any.

13Foods for the stomach and the stomach for foods – but Elohim shall destroy both it and them. And the body is not for whoring but for the Master and the Master for the body.

14And Elohim, who raised up the Master, shall also raise us up through His power.

15Do you not know that your bodies are members of Messiah? shall I then take the members of Messiah and make them members of a whore? Let it not be!

16Or do you not know that he who is joined to a whore is one body? For He says, “The two shall become one flesh.”

17And he who is joined to the Master is one spirit.

18Flee whoring. Every sin that a man does is outside the body, but he who commits whoring sins against his own body.

19Or do you not know that your body is the Dwelling Place of the Set-apart Spirit who is in you, which you have from Elohim and you are not your own?

20For you were bought with a price, therefore esteem Elohim in your body and in your spirit, which are of Elohim.

7And concerning the matters you wrote to me: It is good for a man not to touch a woman.

2But because of whoring, let each one have his own wife and let each woman have her own husband.

3Let the husband render to his wife what is her due and likewise also the wife to her husband.

4The wife does not have authority over her own body, but the husband does. And likewise the husband does not have authority over his own body, but the wife does.

5Do not deprive one another except with agreement for a time, to give yourselves to fasting and prayer. And come together again so that Satan does not try you because of your lack of self-control.

6And I say this as a concession, not as a command.

7For I wish that all men were even as I myself. But each one has his own gift from Elohim, one in this way and another in that.

8And I say to the unmarried and to the widows: It is good for them if they remain even as I am,

9but if they do not have self-control, let them marry, for it is better to marry than to burn.

10And to the married I command, not I, but the Master: A wife should not separate from a husband.

11But if she is indeed separated, let her remain unmarried or be restored to favour with her husband and let a husband not send away a wife.

12And to the rest I say, not the Master: If any brother has an unbelieving wife and she thinks well to live with him, let him not send her away.

13And a woman who has an unbelieving husband and he thinks well to live with her, let her not send him away.

14For the unbelieving husband has been set-apart in the wife and the unbelieving wife has been set-apart in the husband. Otherwise your children would be unclean, but now they are set-apart.

15And, if the unbelieving one separates, let him separate himself. A brother or a sister has not been enslaved in such
matters. *But Elohim* has called us to peace.

16For how do you *know*, O wife, whether you *shall save* your husband? Or how do you *know*, O husband, whether you *shall save* your wife?

17Only, as *Elohim* has distributed to each one, as the *Master* has called each one, so let him *walk*. And so I order in all the assemblies.

18Was anyone called while circumcised? *Let* him not become uncircumcised. Was anyone called while uncircumcised? *Let* him not be circumcised.

19The circumcision is *naught* and the uncircumcision is *naught*, but the *guarding* of the commands of *Elohim* does matter!

20*Let* each one remain in the same calling in which he was called.

21Were you called while a slave? It matters not to you, but if you are able to become free too, rather use it.

22For he who is called in the *Master* while a slave is the *Master*’s freed man. Likewise he who is called while free is a slave of *Messiah*.

23You were bought with a price, *do not* become slaves of men.

24Brothers, let each one remain with *Elohim* in that calling in which he was called.

25And concerning maidens: I have no command from the *Master*, but I give judgment as one whom the *Master* in His compassion has made trustworthy.

26I *think* then that this is *good* because of the present necessity, that it is *good* for a man to remain as he is.

27Are you *bound* to a wife? *Do not seek* to be loosed. Are you loosed from a wife? *Do not seek* a wife.

28*But* even if you should marry, you have not sinned. And if a maiden should marry, she has not sinned. *But* such *shall* have pressure in the flesh, but I would spare you.

29And this I say, brothers, the *time* is short, so that from *now* on even those who have wives should be as though they had none,
If anyone thinks that he knows somewhat, he does not yet know as he should know.

But if anyone loves Elohim, this one is known by Him.

So then, concerning the eating of food offered to idols, we know that an idol is no matter at all in the world and that there is no other Elohim but one.

For even if there are so-called mighty ones, whether in heaven or on earth—as there are many mighty ones and many masters—

(For us there is one Elohim, the Father, from whom all came and through whom we live and one Master, through whom all came and through whom we live.)

However, not all have this knowledge. But some, being aware of the idol, until now eat it as having been offered to an idol, so their conscience, being weak, is defiled.

But food does not commend us to Elohim, for we are none the better if we eat, nor any worse for not eating.

Look to it, lest somehow this right of yours become a stumbling-block to those who are weak.

For if anyone sees you who have knowledge eating in an idol’s place, shall not his conscience, if he is weak, be built up to eat food offered to idols?

So this weak brother, for whom Messiah died, shall perish through your knowledge!

Now sinning in this way against the brothers and wounding their weak conscience, you sin against Messiah.

Therefore, if food makes my brother stumble, I am never again going to eat meat, lest I make my brother stumble.

Am I not an emissary? Am I not free? Have I not seen our Master? Are you not my work in the Master?

If to others I am not an emissary, I certainly am to you. For you are the seal of my office of the emissary in the Master.

My defence to those who examine me is this:

Do we not have a right to eat and drink?

Do we not have a right to take along a sister—a wife—as do also the other emissaries and the brothers of the Master and Kêpha?

Or do only Barnabah and I have no right to refrain from working?

Who serves as a soldier at his own expense? Who plants a vineyard and does not eat of its fruit? Or who shepherds a flock and does not feed on the milk of the flock?

Do I say this as a man? Or does not the Torah say the same too?

For it has been written in the Torah of Mosheh, “You shall not muzzle an ox while it treads out the grain.” Is it about oxen Elohim is concerned?

Or does He say it because of us all? For this was written because of us, that he who ploughs should plough in expectation and the thresher in expectation of sharing.

If we have sown spiritual seed among you, is it too much if we reap material goods from you?

If others share authority over you, should not rather we? But we have not used this authority, but we put up with all, lest we hinder the Besorah of Messiah.

But I have used none of these, nor have I written this that it should be done so to me. For it would be better for me to die than that anyone should make my boasting empty.

For if I bring the Besorah, it is no boasting for me, for necessity is laid on me and it is woe to me if I do not bring the Besorah!

For if I do this voluntarily I have
a reward, but if not voluntarily, I am entrusted with a management.

18 What then is my reward? That in bringing the Besorah of Messiah without cost, so as not to abuse my authority in the Besorah.

19 For though I am free from all, I made myself a servant to all, in order to win more,

20 and to the Yahudim I became as a Yahudi, that I might win Yahudim; to those who are under Torah, as under Torah, so as to win those who are under Torah;

21 to those without Torah, as without Torah—so as not to be without Torah toward Elohim, but under Torah of Messiah—so as to win those who are without Torah.

22 To the weak I became as weak, so as to win the weak. To all men I have become all, so as to save some, by all means.

23 I do this because of the Besorah, so as to become a fellow-partaker with it.

24 Do you not know that those who run in a race indeed all run, but one receives the prize? Run in such a way as to obtain it.

25 And everyone who competes controls himself in every way. Now they do it to receive a corruptible crown, but we for an incorruptible crown.

26 Therefore I run accordingly, not with uncertainty. Thus I fight, not as one who beats the air.

27 But I treat my body severely and make it my slave, so that when I have proclaimed to others, I myself might be rejected.

10 For I do not wish you to be ignorant, brothers, that all our fathers were under the cloud and all passed through the sea,

2 and all were immersed into Mosheh in the cloud and in the sea,

3 and all ate the same spiritual food,

4 and all drank the same spiritual drink. For they drank of that spiritual Rock that followed and the Rock was Messiah.

5 However, with most of them Elohim was not well pleased, for they were laid low in the wilderness.

6 And these became examples for us, so that we should not lust after evil, as those indeed lusted.

7 And do not become idolaters as some of them, as it has been written, “The people sat down to eat and to drink and stood up to play.”

8 Neither should we commit whoring, as some of them did and in one day twenty-three thousand fell,

9 neither let us try Messiah, as some of them also tried and were destroyed by serpents,

10 neither grumble, as some of them also grumbled and were destroyed by the destroyer.

11 And all these came upon them as examples and they were written as a warning to us, on whom the ends of the ages have come,

12 so that he who thinks he stands, let him take heed lest he fall.

13 No trial has overtaken you except such as is common to man and Elohim is trustworthy, who shall not allow you to be tried beyond what you are able, but with the trial shall also make the way of escape, enabling you to bear it.

14 Therefore, my beloved ones, flee from idolatry.

15 I speak as to wise men, judge for yourselves what I say.

16 The cup of blessing which we bless, is it not a sharing in the blood of Messiah? The bread that we break, is it not a sharing in the body of Messiah?

17 Because there is one bread, we, who are many, are one body, for we all partake of the one bread.

18 Look at Yisra’el after the flesh: Are not those who eat of the offerings sharers in the altar?

19 What then do I say? That an idol is of any value? Or that which is offered to idols is of any value?

20 No, but what the gentiles offer they offer to demons and not to Elohim and I
do not wish you to become sharers with demons.  
21 You are not able to drink the cup of the Master and the cup of demons, you are not able to partake of the table of the Master and of the table of demons.  
22 Do we provoke the Master to jealousy? Are we stronger than He?  
23 All is permitted me, but not all do profit. All is permitted me, but not all build up.  
24 Let no one seek his own, but each one that of the other.  
25 You eat whatever is sold in the meat market, asking no questions because of conscience,  
26 for “The earth belongs to Ayal and all that fills it.”  
27 And if any of the unbelievers invite you and you wish to go, you eat whatever is set before you, asking no question on account of the conscience.  
28 If anyone says to you, “This was offered to idols,” do not eat it because of the one pointing it out to you and on account of the conscience, for “The earth belongs to Ayal and all that fills it.”  
29 Now I say conscience, not your own, but that of the other. For why is my freedom judged by another’s conscience?  
30 But if I partake with thanks, why am I evil spoken of for what I give thanks?  
31 Therefore, whether you eat or drink, or whatever you do, do all to the esteem of Elohim.  
32 Cause no stumbling, either to the Yahudim or to the Greeks or to the assembly of Elohim.  
33 as I also please all men in all matters, not seeking my own advantage, but that of the many, that they might be saved.

11 Become imitators of me, as I also am of Messiah.  
2 And I praise you, brothers, that you remember me in every way and keep the traditions as I delivered them to you.  
3 And I wish you to know that the head of woman is the man and the head of Messiah is Elohim.  
4 Every man praying or prophesying, having his head covered, brings shame to his Head.  
5 And every woman praying or prophesying with her head uncovered brings shame to her head, for that is one and the same as if her head were shaved.  
6 For if a woman is not covered, let her also be shorn. But if it is a shame for a woman to be shorn or shaved, let her be covered.  
7 For a man indeed should not cover his head, since he is the likeness and esteem of Elohim, but woman is the esteem of man.  
8 For man is not from woman, but woman from man.  
9 For man also was not created for the woman, but woman for the man.  
10 Because of this the woman ought to have a symbol of authority on her head, because of the messengers.  
11 However, man is not independent of woman, nor woman independent of man, in the Master.  
12 For as the woman was from the man, even so the man also is through the woman. But all are from Elohim.  
13 Judge for yourselves: is it proper for a woman to pray to Elohim with her head uncovered?  
14 Does not nature itself teach you that if a man indeed has long hair, it is a disrespect to him?  
15 And if a woman has long hair, it is an esteem to her, because the long hair has been given to her over against a veil.  
16 If, however, anyone seems to be contentious, we do not have such a habit, nor do the assemblies of Elohim.  
17 And in declaring this I do not praise you, since you come together not for the better but for the worse.  
18 For in the first place, I hear that when you come together as an assembly, there are divisions among you and to some extent I believe it.  
19 For there have to be factions even among you, so that the approved ones might be revealed among you.
20 So when you come together in one place, it is not to eat the Master’s supper.  
21 For, when you eat, each one takes his own supper first and one is hungry and another is drunk.  
22 Have you not houses to eat and drink in? Or do you despise the assembly of Elohim and shame those who have not? What shall I say to you? shall I praise you in this? I do not praise!  
23 For I received from the Master that which I also delivered to you: that the Master in the night in which He was delivered up took bread,  
24 and having given thanks, He broke it and said, “Take, eat, this is My body which is broken for you; do this in remembrance of Me.”  
25 In the same way also the cup, after supper, saying, “This cup is the renewed covenant in My blood. As often as you drink it, do this in remembrance of Me.”  
26 For as often as you eat this bread and drink this cup, you proclaim the death of the Master until He comes.  
27 So that whoever should eat this bread or drink this cup of the Master unworthily shall be guilty of the body and blood of the Master.  
28 But let a man examine himself and so let him eat of that bread and drink of that cup.  
29 For the one who is eating and drinking unworthily, eats and drinks judgment to himself, not discerning the body of the Master.  
30 Because of this many are weak and sick among you and many sleep.  
31 For if we were to examine ourselves, we would not be judged.  
32 But when we are judged, we are disciplined by the Master, that we should not be condemned with the world.  
33 So then, my brothers, when you come together to eat, wait for one another.  
34 And if anyone is hungry, let him eat at home, lest you come together for judgment. And the rest I shall set in order when I come.

12 And concerning spiritual gifts, brothers, I do not wish you to be ignorant.  
2 You know that you were gentiles, led away to the dumb idols, even as you might be led.  
3 Therefore I make known to you that no one speaking by the Spirit of Elohim says OWYAL is a curse and no one is able to say that OWYAL is Master except by the Set apart Spirit.  
4 And there are different kinds of gifts, but the same Spirit.  
5 There are different kinds of services, but the same Master.  
6 And there are different kinds of workings, but it is the same Elohim who is working all in all.  
7 And to each one is given the manifestation of the Spirit for profiting,  
8 for to one is given a Word of wisdom through the Spirit and to another a Word of knowledge according to the same Spirit,  
9 and to another belief by the same Spirit and to another gifts of healing by the same Spirit,  
10 and to another operations of powers and to another prophecy and to another discerning of spirits and to another kinds of tongues and to another interpretation of tongues.  
11 But one and the same Spirit works all these, distributing to each one individually as He intends.  
12 For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is the Messiah.  
13 For indeed by one Spirit we were all immersed into one body, whether Yahudim or Greeks, whether slaves or free and we were all made to drink into one Spirit.  
14 For indeed the body is not one member but many.  
15 If the foot says, “Because I am not a hand, I do not belong to the body,” does it therefore not belong to the body?
16 And if the ear says, “Because I am not an eye, I do not belong to the body,” does it therefore not belong to the body?

17 If all the body was an eye, where would be the hearing? If all hearing, where would be the smelling?

18 But now Elohim has set the members, each one of them, in the body, even as He pleased.

19 And if they all had been one member, where would the body be?

20 And now, there are indeed many members, but one body.

21 And an eye is unable to say to the hand, “I have no need of you,” or again the head to the feet, “I have no need of you.”

22 But much rather, those members of the body which are thought to be weaker are necessary.

23 And to those of the body which we think to be less respected, these we present greater respect. And our unseemly members have greater seemliness,

24 whereas our seemly members have no need. But Elohim blended together the body, having given greater respect to that member which lacks it,

25 that there should be no division in the body, but that the members should have the same concern one for another.

26 And if one member suffers, all the members suffer with it; or if one member is esteemed, all the members rejoice with it.

27 And you are a body of Messiah and members individually.

28 And Elohim has appointed these in the assembly: firstly emissaries, secondly prophets, thirdly teachers, after that miracles, then gifts of healings, helps, ministrations, kinds of tongues.

29 Are all emissaries? Are all prophets? Are all teachers? Are all workers of miracles?

30 Do all have gifts of healings? Do all speak with tongues? Do all interpret?

31 But earnestly seek the better gifts. And yet I show you a more excellent way.

13 If I speak with the tongues of men and of messengers, but do not have love, I have become as sounding brass or a clanging cymbal.

2 And if I have prophecy and know all secrets and all knowledge and if I have all belief, so as to remove mountains, but do not have love, I am none at all.

3 And if I give out all my possessions to feed the poor and if I give my body to be burned, but do not have love, I am not profited at all.

4 Love is patient, is kind, love does not envy, does not boast, is not puffed up,

5 does not behave indecently, does not seek its own, is not provoked, reckons not the evil,

6 does not rejoice over the unrighteousness but rejoices in the truth.

7 it covers all, believes all, expects all, endures all.

8 Love never fails. And whether there be prophecies, they shall be inactive; or tongues, they shall cease; or knowledge, it shall be inactive.

9 For we know in part and we prophesy in part.

10 But when that which is perfect has come, then that which is in part shall be inactive.

11 When I was a child, I spoke as a child, I thought as a child, I reasoned as a child. But when I became a man, I did away with childish matters.

12 For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know, as I also have been known.

13 And now belief, expectation and love remain – these three. But the greatest of these is love.

14 Pursue love and earnestly seek the spiritual gifts, but rather that you prophesy.

2 For he who is speaking in a tongue does not speak to men but to Elohim, for no one understands, but in the Spirit
he speaks secrets.

3 But he who is prophesying speaks upbuilding and encouragement and comfort to men.

4 He who is speaking in a tongue builds up himself, but he who is prophesying builds up the assembly.

5 Now I wish you all spoke with tongues, but rather that you might prophesy, for he who is prophesying is greater than he who is speaking with tongues, unless he interprets, so that the assembly might receive upbuilding.

6 But now, brothers, if I come to you speaking with tongues, what shall I profit you unless I speak to you, either by revelation, or by knowledge, or by prophesying, or by teaching?

7 Nevertheless, lifeless instruments making a sound, whether flute or harp, if they do not make a distinction in the sound, how shall it be known what is played on the flute or on the harp?

8 For indeed, if the trumpet makes an indistinct sound, who shall prepare himself for battle?

9 So also you, if you do not give speech by the tongue that is clear, how shall it be known what is spoken? For you shall be speaking into the air.

10 There are, undoubtedly, so many kinds of sounds in the world and none of them is without distinct sound.

11 If then I do not know the power of the voice, I shall be a foreigner to him who speaks and he who speaks be a foreigner to me.

12 So also you, since you are ardent for spiritual gifts, seek to excel in the upbuilding of the assembly.

13 Therefore, he who is speaking in a tongue, let him pray that he might interpret.

14 For if I am praying in a tongue, my spirit is praying, but my understanding is without fruit.

15 What then is it? I shall pray with the spirit and I shall also pray with the understanding. I shall sing with the spirit and I shall also sing with the understanding.

16 Otherwise, if you bless with the spirit, how shall he who fills up the place of the unlearned say “Amén” at your giving of thanks, since he does not know what you say?

17 For you truly give thanks well, but the other is not built up.

18 I thank my Elohim I speak with tongues more than you all,

19 but in an assembly I wish to speak five words with my understanding that I might instruct others also, than ten thousand words in a tongue.

20 Brothers, do not be children in your thinking, but in evil be babes and in your thinking be perfect.

21 In the Torah it has been written, “With men of other tongues and other lips I shall speak to this people. And even so, they shall not hear Me, says ἐλθεῖν.”

22 So then tongues are for a sign, not to those who believe but to unbelievers and prophesying is not for unbelievers but for those who believe.

23 If then all the assembly comes together in one place and all speak with tongues and there come in those who are unlearned or unbelievers, shall they not say that you are mad?

24 But if all prophesy and an unbeliever or an unlearned one comes in, he is reproved by all, he is discerned by all.

25 So the secrets of his heart are revealed. And so, falling down on his face, he shall worship Elohim, declaring that Elohim is truly among you.

26 What then is it, brothers? Whenever you come together, each one has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all be done for upbuilding.

27 If anyone speaks in a tongue, let there be two or at the most three, each in turn and let one interpret.

28 And if there is no interpreter, let him be silent in an assembly and let him speak to himself and to Elohim.

29 And let two or three prophets speak and let the others discern.

30 And if there should be a revelation
to another who sits by, let the **first** be silent.

31 For you are all able to prophesy one by one, so that **all** learn and **all** be **encouraged**.

32 And the spirits of the prophets are subject to the **prophets**.

33 For **Elohim** is not **Elohim** of disorder but of peace, as in **all** the assemblies of the set-apart ones.

34 Let your women be **silent** in the assemblies, for they are not allowed to speak, but let them subject themselves, as the **Torah** also says.

35 And if they **wish** to **learn** whatever, let them ask their own husbands at home, for it is **improper** for women to **speak** in an assembly.

36 Or did the **Word** of **Elohim** go out from you? Or did it reach only to you?

37 If anyone thinks himself to be a **prophet** or spiritual, let him **acknowledge** what I write to you, that they are a **command** of the **Master**.

38 And if anyone is ignorant, let him be ignorant.

39 So, then, brothers, **earnestly seek to prophesy** and do not forbid speaking in tongues.

40 Let all be done decently and in order.

15 **But** brothers, I make known to you the **Besorah**, which I brought as **Besorah** to you, which you also did receive and in which you stand,

2 through which also you are being **saved**, if you hold fast that **word** I brought as **Besorah** to you. Otherwise, you have been **believed** in vain.

3 For I **delivered** to you at the **first** that which I also received: that **Messiah** died for our **sins** **according** to the Scriptures,

4 and that **He** was buried and that **He** was **raised** the third day, **according** to the Scriptures,

5 and that **He** was seen by Kĕpha, then by the twelve.

6 After that **He** was seen by over five hundred brothers at one **time**, of whom the greater part remain till **now**, but some have fallen asleep.

7 After that **He** was **seen** by Ya’aqoḇ, then by **all** the emissaries.

8 And **last** of all **He** was **seen** by me also, as if to one born prematurely.

9 For I am the least of the emissaries, who am not **worthy** to be called an emissary, **because** I persecuted the assembly of **Elohim**.

10 **But** by the **favour** of **Elohim** I am what I am and **His favour** toward me was not in vain, but I laboured much more than they **all**, yet not I, but the **favour** of **Elohim** with me.

11 Whether, then, it was I or they, so we **proclaimed** and so you **believed**.

12 And if **Messiah** is **proclaimed** that **He** has been **raised** from the **dead**, how do some among you say that there is no resurrection of the dead?

13 And if there is no resurrection of the **dead**, then **Messiah** has not been **raised**.

14 And if **Messiah** has not been **raised**, then our **proclaiming** is empty and your **belief** also empty,

15 and we are also **found** **false witnesses** of **Elohim**, **because** we have **witnessed** of **Elohim** that **He** raised **up** **Messiah**, whom **He** did not **raise up**, if then the **dead** are not **raised**.

16 For if the **dead** are not **raised**, then neither **Messiah** has been **raised**.

17 And if **Messiah** has not been **raised**, your **belief** is to no purpose, you are still in your **sins**!

18 **Then** also those who have fallen asleep in **Messiah** have perished.

19 **If** in this **life** only we have expectation in **Messiah**, we are of **all men** the most wretched.

20 **But now** **Messiah** has been **raised** from the **dead** and has become the first-fruit of those having fallen asleep.

21 For since **death** is through a man, resurrection of the **dead** is also through a Man.

22 For as **all die** in Adām, so also **all shall be made alive** in **Messiah**.

23 And each in his own order: **Messiah** the first-fruits, then those who are of **Messiah** at His coming.
24 then the end, when He delivers up the reign to Elohim the Father; when He has brought to naught all rule and all authority and power.
25 For He has to reign until He has put all enemies under His feet.
26 The last enemy to be brought to naught is death.
27 For “He has put all under His feet.”
28 And when all are made subject to Him, then the Son Himself shall also be subject to Him who put all under Him, in order that Elohim be all in all.
29 Otherwise, what shall they do who are immersed for the dead, if the dead are not raised at all? Why indeed are they immersed for the dead?
30 And why do we stand in danger every hour?
31 I affirm, by the boasting in you which I have in Messiah our Master, I die day by day.
32 If, as men do, I have fought with beasts at Ephesos, of what good is it to me? If the dead are not raised, “Let us eat and drink, for tomorrow we die.”
33 Do not be led astray, “Evil company corrupts good habits.”
34 Wake up to soberness, righteously and do not sin, for some do not have the knowledge of Elohim. I speak this to your shame.
35 But someone might say, “How are the dead raised up? And with what body do they come?”
36 Senseless one! What you sow is not made alive unless it dies.
37 As to what you sow: you do not sow the body which is to be, but a bare grain, it might be wheat or some other grain.
38 But Elohim gives it a body as He wishes and to each seed a body of its own.
39 All flesh is not the same flesh, but there is one flesh of men and another flesh of beasts and another of fish and another of birds.
40 And there are heavenly bodies and earthly bodies, but the esteem of the heavenly is truly one and the esteem of the earthly is another,
41 one esteem of the sun and another esteem of the moon and another esteem of the stars – for star differs from star in esteem.
42 So also is the resurrection of the dead: it is sown in corruption, it is raised in incorruption;
43 it is sown in disrespect, it is raised in esteem; it is sown in weakness, it is raised in power;
44 it is sown a natural body, it is raised a spiritual body; there is a natural body and there is a spiritual body.
45 And so it has been written, “The first man Adam became a living being,” the last Adam a life-giving Spirit.
46 The spiritual, however, was not first, but the natural and afterward the spiritual.
47 The first man was of the earth, earthy; the second Man is the Master from heavens.
48 As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly.
49 And as we have borne the likeness of the earthy, we shall also bear the likeness of the heavenly.
50 And this I say, brothers, that flesh and blood is unable to inherit the reign of Elohim, neither does corruption inherit incorruption.
51 See, I speak a secret to you: We shall not all sleep, but we shall all be changed,
52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed.
53 For this corruptible has to put on incorruption and this mortal to put on immortality.
54 And when this corruptible has put on incorruption and this mortal has put on immortality, then shall come to be the word that has been written, “Death is swallowed up in overcoming.”
55 “O Death, where is your sting? O grave, where is your overcoming?”
And the sting of death is the sin and the power of the sin is the Torah. 

But thanks to Elohim who gives us the overcoming through our Master OWYAL Messiah.

Therefore, my beloved brothers, be steadfast, immovable, always excelling in the work of the Master, knowing that your labour is not in vain in the Master.

And concerning the collections for the set-apart ones, you are to do as I gave orders to the assemblies of Galatia:

On the first day of the week let each one of you set aside, storing up whatever he is prospered, so that there are no collections when I come. 

And when I come, whomever you approve by your letters, I shall send to bear your gift to Yerushalayim.

And if it is fitting for me to go, they shall go with me.

And I shall come to you when I pass through Makedonia, for I am passing through Makedonia.

And possibly I shall stay with you, or even spend the winter, so that you send me forward, wherever I go.

For I do not wish to see you now on the way, but I expect to stay a while with you, if the Master permits.

And I shall remain in Ephesos until the Festival of weeks.

For a great and effective door has opened to me and many are opposing.

And if Timothy comes, see that he is with you without fear, for he does the work of the Master, even as I.

Therefore let no one despise him. And send him forward in peace, so that he comes to me, for I am waiting for him with the brothers.

And concerning our brother Apollos, I strongly urged him to come to you with the brothers, but he had no desire at all to come at this time; however, he shall come when it is convenient.

Watch, stand fast in the belief, be men, be strong.

Let all that you do be done in love.

And I urge you, brothers, you know the household of Stephanas, that it is the first fruit of Achaia and that they have assigned themselves for service to the set-apart ones, that you also be subject to such and to everyone who works and labours with us.

And I rejoice about the coming of Stephanas and Fortunatos and Achaikos, for what was lacking on your part they supplied.

They refreshed my spirit and yours, therefore give recognition to such ones.

The assemblies of Asia greet you. Aqulas and Priscilla greet you heartily in the Master, with the assembly that is in their house.

All the brothers greet you. Greet one another with a set-apart kiss.

The greeting with my own hand – Sha’ul.

If anyone does not love the Master OWYAL Messiah, let him be a curse.

The favour of our Master OWYAL Messiah be with you.

My love be with you all in Messiah OWYAL. Amén.

aMARANATHA: The short phrase, “anathema maranatha” was a negative pronouncement, almost a curse, upon anyone that did not love Yahusha. A newer meaning for “maranatha” crept into the “church” several hundred years ago. It essentially is Aramaic (Maran – atha), that is, “master comes”. Taken together, the phrase actually means “forbidden. Master comes!” Here is the way it used to express the fact that all those who declare they do not love Yahusha are “off-limits” to us (KJV with concordance numbers used for illustration purposes):

1Co 16:22 If any man love not the Master WHOSE NAME IS JESUS, let him be anathema. (1536,5368,3756,2962,2424,5547,2277,331,3134)

The word “anathema” is equivalent to the Hebrew word “HEREM” and means off-limits, or forbidden. This word is used for the “harem” of a king, a group of concubines guarded by a cohort of eunuchs. Maranatha is the component of the phrase that means judgment is coming to execute vengeance. “Maranatha” in this case should not be isolated from the word used before it, “anathema”, to be properly understood in context.
Sha’ul, an emissary of OSwhy Messiah, by the desire of Elohim and Timothy the brother, to the assembly of Elohim that is at Corinth, with all the set-apart ones who are in all Achaia:

1 Favour to you and peace from Elohim our Father and the Master OSwhy Messiah.

2 Blessed be the Elohim and Father of our Master OSwhy Messiah, the Father of compassion and Elohim of all comfort,

3 who is comforting us in all our pressure, enabling us to comfort those who are in every pressure through the comfort with which we ourselves are comforted by Elohim.

4 Because, as the sufferings of Messiah overflow in us, so our comfort also overflows through Messiah.

5 And if we suffer pressure, it is for your comfort and deliverance, being worked out in enduring the same sufferings which we also suffer. If we are comforted, it is for your comfort and deliverance.

6 And our expectation for you is steadfast, because we know that as you are sharing in the sufferings so also in the comfort.

7 For we do not wish you to be ignorant, brothers, of our pressure which came to us in Asia, that we were weighed down, exceedingly, beyond ability, so that we despaired even of life.

8 Indeed, we had the sentence of death in ourselves, that we should not trust in ourselves but in Elohim who raises the dead,

9 who rescued us from so great a death and does rescue, in whom we trust that He shall still rescue us,

10 you also helping together in prayer for us, that thanks shall be given by many on our behalf for the favour bestowed upon us through many.

11 For our boasting is this: the witness of our conscience that we behaved ourselves in the world in simplicity and sincerity of Elohim, not in fleshly wisdom but in the favour of Elohim and much more toward you.

12 For we are not writing any other matters to you than what you read or understand. Now I trust you shall understand, even to the end,

13 as also you have understood us in part, that we are your boast as you also are ours, in the day of the Master OSwhy.

14 And relying on this I intended to come to you before, that you might twice receive a favour,

15 and to pass your way into Makedonia and again from Makedonia come to you and to be sent by you on my way to Yahudah.

16 Since I intended this, did I do it lightly? Or what I plan, do I plan according to the flesh, that with me there should be Yea, Yea and No, No?

17 But Elohim is trustworthy, that our word to you was not Yea and No.

18 For the Son of Elohim, OSwhy Messiah, who was proclaimed among you by us—by me, Sila and Timothy—was not Yea and No, but in Him was Yea.

19 For as many promises as are of Elohim, in Him they are Yea and in Him Amén, to the esteem of Elohim through us.

20 But He who establishes us with you in Messiah and has anointed us is Elohim,

21 who also sealed us and gave the Spirit in our hearts as a pledge.

22 And I call Elohim as witness against my being, that to spare you I came no more to Corinth.

23 Not that we rule over your belief, but we are fellow workers for your joy, for you stand by belief.
And I decided this within myself, not to come to you again in sadness.

For if I make you sad, then who is he who makes me glad but the one who is made sad by me?

And I wrote to you as I did, so that having come, I might not have sadness over those from whom I should have joy, trusting in you all that my joy is that of you all.

For out of much pressure and distress of heart I wrote to you, with many tears, not that you should be sad, but that you might know the love which I so richly have for you.

But if anyone has caused sadness, he has not made me sad, but in some degree you all – not to be too harsh.

For such a one this punishment, by the many, is sufficient, so that, on the contrary, you should rather forgive and comfort, lest somehow such a one be swallowed up with too much sadness.

So I appeal to you to confirm your love to him.

Besides, I wrote for this purpose also, that I might know the proof of you, if you are obedient in all matters.

And whom you forgive any matter, I do also. For indeed, if I have forgiven any matter, I have forgiven that one for your sakes in the sight of Messiah,

lest Satan should take advantage of us, for we are not ignorant of his thoughts.

And when I came to Troas for the Besorah of Messiah and a door was opened to me by the Master,

I had no rest in my spirit, because I did not find Titus my brother. But taking my leave of them, I went on to Makedonia.

But thanks be to Elohim who always leads us on, to overcome in Messiah and manifests through us the fragrance of His knowledge in every place.

Because we are to Elohim the fragrance of Messiah among those who are being saved and among those who are perishing.

To the one we are the smell of death to death and to the other the fragrance of life to life. And who is competent for these?

For we are not, as so many, adulterating the Word of Elohim for gain – but as of sincerity but as from Elohim, in the sight

Are we to begin to recommend ourselves again? Or do we need, as some, letters of recommendation to you, or from you?

You are our letter, having been written in our hearts, known and read by all men,

making it obvious that you are a letter of Messiah, served by us, written not with ink but by the Spirit of the living Elohim, not on tablets of stone but on fleshly tablets of the heart.

And such trust we have toward Elohim, through the Messiah.

Not that we are competent in ourselves to reckon any matter as from ourselves, but our competence is from Elohim,

who also made us competent as servants of a renewed covenant, not of the letter but of the Spirit, for the letter kills but the Spirit gives life.

But if the administering of death in letters, engraved on stones, was esteemed, so that the children of Yisra’ĕl were unable to look steadily at the face of Mosheh because of the esteem of his face, which was passing away,

how much more esteemed shall the administering of the Spirit not be?

For if the administering of condemnation had esteem, the administering of righteousness exceeds much more in esteem.

For indeed what was made esteemed had no esteem in this respect, in view of the esteem that excels.

For that which is passing away was esteemed, much more that which remains in esteem.
Having then such expectation, we use much boldness of speech,
and not like Mosheh, who put a veil over his face so that the children of Yisra’ĕl should not look steadily at the end of what was passing away.

But their minds were hardened, for to this day, when the old covenant is being read, that same veil remains, not lifted, because in Messiah it is taken away.

And when one turns to the Master, the veil is taken away.

Now AYAL is the Spirit and where the Spirit of AYAL is, there’s freedom.

And we all, as with unveiled face we see as in a mirror the esteem of AYAL, are being transformed into the same likeness from esteem to esteem, as from AYAL, the Spirit.

Therefore, having this service, even as we received compassion, we do not lose heart,
but have renounced the secret ways of shame, not walking in craftiness
nor falsifying the Word of Elohim,
but by the manifestation of the truth recommending ourselves to every human conscience, in the sight of Elohim.

And indeed, if our Besorah has been veiled, it has been veiled in those who are perishing,
in whom the mighty one of this age has blinded the minds of the unbelieving, so that the enlightening of the Besorah of the esteem of Messiah, who is the likeness of Elohim, does not shine on them.

For we do not proclaim ourselves, but Messiah AYAL the Master and ourselves your servants for the sake of AYAL.

For Elohim, who said, “Let light shine out of darkness,” is the One who has shone in our hearts for the enlightening of the knowledge of

the esteem of Elohim in the face of AYAL Messiah.

And we have this treasure in earthen vessels, so that the excellence of the power might be of Elohim and not of us—

being hard pressed on every side, but not crushed; being perplexed, but not in despair;

being persecuted, but not forsaken;

always bearing about in the body the dying of the Master AYAL, that the life of AYAL might also be manifested in our body.

For we, the living, are always delivered to death for the sake of AYAL, that the life of AYAL might also be manifested in our mortal flesh,

so that death indeed is working in us, but the life in you.

But having the same spirit of belief, according to what has been written, “I believed, therefore I spoke,” we also believe, therefore we also speak,

knowing that He who raised up the Master AYAL shall also raise us up through AYAL and shall present us with you.

For all this is for your sake, so that favour, having spread through the many, would cause thanksgiving to overflow, unto the esteem of Elohim.

Therefore we do not lose heart, but even if our outward man is perishing, the inward man is being renewed day by day.

For this slight momentary pressure, is working for us a far more exceeding and everlasting weight of esteem.

We are not looking on what is seen, but on what is not seen. For what is seen passes away, but what is not seen is everlasting.

For we know that if the tent of our earthly house, is destroyed, we have a building from Elohim, a house not made with hands, everlasting in the heavens.
For indeed in this we groan, longing to put on our dwelling which is from heaven,
so that, having put it on, we shall not be found naked.
For indeed, we who are in this tent groan, being burdened, not because we wish to put it off, but to put on the other, so that what is to die might be swallowed up by life.
Now He who has prepared us for this same purpose is Elohim, who has given us the Spirit as a pledge of what is to come.
Therefore, being always of good courage and knowing that while we are at home in the body we are absent from the Master—
for we walk by belief, not by sight—
we are of good courage and are well pleased rather to be absent from the body and to be present with the Master.
So we also make it our aim to be well pleasing to Him, whether being at home, or being away from home.
For we all have to appear before the judgment seat of Messiah, in order for each one to receive according to what he has done in the body, whether good or evil.
Knowing, therefore, the fear of ayah, we persuade men, but we have been made manifest to Elohim and I also trust in your consciences to have been manifested.
For we do not again commend ourselves to you, but give you an occasion to boast on our behalf, in order that you have an answer for those who take pride in appearance and not in heart.
For whether we are beside ourselves, it was for Elohim, or whether we are of sound mind, it is for you.
For the love of Messiah compels us, having judged this: that if One died for all, then all died;
and He died for all, that those who live should no longer live for themselves, but for Him who died for them and was raised.
So from now onwards we know no one according to the flesh. And if we have known Messiah according to the flesh, yet now we no longer know Him thus.
Therefore, if anyone is in Messiah, he is a renewed creature – the old matters have passed away, see, all matters have become renewed!
And all matters are from Elohim, who has restored us to favour with Himself through owyaal Messiah and has given us the service of restoration to favour,
that is, that Elohim was in Messiah restoring the world to favour unto Himself, not reckoning their trespasses to them and has committed to us the Word of restoration to favour.
Therefore we are envoys on behalf of Messiah, as though Elohim were pleading through us. We beg, on behalf of Messiah: Be restored to favour with Elohim.
For He made Him who knew no sin to be sin for us, so that in Him we might become the righteousness of Elohim.

6 And working together, we also call upon you not to receive the favour of Elohim in vain –
For He says, “In an acceptable time I have heard you and in a day of deliverance I have helped you.” See, now is the well-accepted time, see, now is a day of deliverance –
giving no cause of stumbling in whatever, so that the service is not blamed.
Rather, we commend ourselves as servants of Elohim in every way: in much endurance, in pressures, in hardships, in distresses, in stripes, in imprisonments, in disturbances, in toils, in watchings, in fastings, in cleanness, in knowledge, in patience, in kindness, in the Set-apart Spirit, in love unfeigned,
7in the Word of truth, in the power of Elohim, through the weapons of righteousness, on the right and on the left,
8through esteem and disrespect, through evil report and good report; regarded as deceivers and yet true;
9as unknown and yet well-known; as dying and see, we live; as disciplined and yet not killed;
10as sad, yet always rejoicing; as poor, yet enriching many; as having none and yet possessing all.
11Our mouth has spoken openly to you, O Corinthians, our heart is wide open.
12You are not restrained by us, but you are restrained by your own affections.
13But for the same reward – I speak as to children – open wide your hearts too.
14Do not become unevenly yoked with unbelievers. For what partnership have righteousness and lawlessness? And what fellowship has light with darkness?
15And what agreement has Messiah with Beliya'al? Or what part does a believer have with an unbeliever?
16And what union has the Dwelling Place of Elohim with idols? For you are a Dwelling Place of the living Elohim, as Elohim has said, “I shall dwell in them and walk among them and I shall be their Elohim and they shall be My people.”
17Therefore, “Come out from among them and be separate, says יִבְרָעֵל and do not touch what is unclean and I shall receive you.
18And I shall be a Father to you and you shall be sons and daughters to Me, says יִבְרָעֵל the Almighty.”
7Having, then, these promises, beloved, let us cleanse ourselves from all defilement of the flesh and spirit, perfecting set-apartness in the fear of Elohim.
2Make room for us, we wronged no one, we corrupted no one, we exploited no one.
3I do not say this to condemn, for I previously said that you are in our hearts, to die together and to live together.
4Great is my boldness of speech toward you, great is my boasting on your behalf. I have been filled with encouragement,
I overflow with joy in all our pressure.
5For, indeed, when we came into Makedonia, our flesh had no rest, but we were hard pressed on every side – conflicts without, fears within.
6But Elohim, who encourages the downcast, encouraged us by the coming of Titus,
7and not only by his coming, but also by the encouragement with which he was encouraged over you, when he reported to us your longing, your mourning, your ardour for me, so that I greatly rejoiced.
8For even if I made you sad with my letter, I do not regret it, though I did regret it. For I perceive that the same letter made you sad, even if for an hour.
9I now rejoice, not that you were made sad, but that you were saddened into repenting. For you were made sad according to Elohim, so that you suffered no loss from us.
10For sadness according to Elohim works repentance to deliverance, not to be regretted, but the sadness of the world works death.
11For see how you have been saddened according to Elohim – how much it worked out in you eagerness; indeed, clearing of yourselves; indeed, displeasure; indeed, fear; indeed, longing; indeed, ardour; indeed, righting of wrong! In every way you proved yourselves to be clear in the matter.
12So although I wrote to you, it was not for the sake of him who had done the wrong, nor for the sake of him who suffered wrong, but for the sake of revealing our diligence for you, before Elohim.
13For this reason we have been encouraged in your encouragement.
And we rejoiced exceedingly more for the joy of Titus, because his spirit has been refreshed by all of you.

14 Because if I have boasted somewhat about you to him, I am not ashamed. But as we spoke to you in all truth, even so our boasting to Titus was found true.

15 And his tender feelings are greater for you as he remembers the obedience of all of you, as you received him with fear and trembling.

16 I rejoice that in every way I am of good courage by reason of you.

8 Now brothers, we make known to you the favour of Elohim which has been given in the assemblies of Makedonia:

2 that in much trial of pressure the overflowing of their joy and their deep poverty overflowed into the riches of their generosity.

3 Because I bear witness that according to their ability and beyond their ability, they gave voluntarily,

4 begging us with much urgency for the favour of taking part in this service to the set-apart ones.

5 And, not as we had expected, they gave themselves first to the Master and then to us by the desire of Elohim,

6 that we should urge Titus, that as he had begun, so he would also complete this kind gift in you as well.

7 But as you excel in every way – in belief and speech and knowledge and all diligence and in your love for us – that you should excel in this kind gift as well.

8 I speak not by command, but I am proving the genuineness of your love by the eagerness of others.

9 For you know the favour of our Master OWYx Messiah, that being rich, He became poor for your sake, so that you might become rich through His poverty.

10 And in this I give an opinion: It is to your advantage not only to be doing what you began and were desiring to do a year ago,

11 and now also complete the work, that as there was a readiness in desiring it, so there also should be a completion out of what you have.

12 For if the readiness is present, it is well received according to what one has, not according to what he does not have –

13 not, however, that others should be eased and you hard pressed,

14 but by fair sharing, that now at this time your plenty for their need, so that their plenty might also be for your need – that there might be fair sharing.

15 As it has been written, “He who gathered much did not have too much and he who gathered little had not less.”

16 But thanks be to Elohim who puts the same eagerness for you into the heart of Titus.

17 Because he received the appeal, indeed, but being more eager, he went to you of his own accord.

18 And we sent with him the brother whose praise is in the Besorah through all the assemblies,

19 and not only so, but who was also chosen by the assemblies to travel with us with this gift that is administered by us to the esteem of the Master Himself and your ready mind,

20 avoiding this: that anyone should blame us in this generous gift which is administered by us.

21 For we provide what is right, not only in the sight of EHYH, but also in the sight of men.

22 And we sent with them our brother whom we have often proved eager in many ways, but now much more eager, because of the great reliance which we have in you.

23 As for Titus, he is my partner and fellow worker for you. As for our brothers, they are messengers of the assemblies, the esteem of Messiah.

24 Therefore show to them the proof of your love and of our boasting on your behalf and in the presence of the assemblies.
Indeed, concerning the service to the set-apart ones, it is unnecessary for me to write to you;

2for I know your eagerness, about which I boast of you to the Makedonians, that Achaia was ready a year ago. And your ardour has stirred up most of them.

3But I sent the brothers, lest our boasting on behalf of you should be made empty in this part, in order that, as I said, you were ready,

4lest if some Makedonians come with me and find you not ready, we – not to speak of you – should be put to shame because of our belief.

5So I thought it necessary to appeal to the brothers to come to you in advance and arrange your promised blessing beforehand – this to be ready as a blessing and not as greediness.

6And this: He who sows sparingly shall also reap sparingly and he who sows on blessing shall also reap on blessing.

7Let each one give as he purposes in his heart, not of grief or of necessity, for Elohim loves a joyous giver.

8And Elohim is able to make all favour overflow toward you, that you, always having all you need in every way, have plenty for every good work.

9As it has been written, “He scattered abroad, He gave to the poor, His righteousness remains forever.”

10And He who supplies seed to the sower and bread for food, shall supply and increase the seed you have sown and increase the fruit of your righteousness,

11being enriched in every way for all simplicity, which works out thanksgiving to Elohim through us.

12Because the rendering of this service not only supplies the needs of the set-apart ones, but also is overflowing through many thanksgivings to Elohim.

13Through the proof of this service, they esteem Elohim on the submission of your confession to the Besorah of Messiah and generosity in sharing with them and all men,

14and by their prayer for you, who long for you because of the exceeding favour of Elohim in you.

15Thanks also to Elohim for His unspeakable gift!

And I, Sha’ul, myself appeal to you, through the meekness and gentleness of Messiah – I who am indeed lowly when face to face with you, but bold toward you when absent!

2But I pray, that when I am present, I might not be bold with that bravery by which I think to be bold against some who reckon us as if we walked according to the flesh.

3For though we walk in the flesh, we do not fight according to the flesh.

4For the weapons we fight with are not fleshly but mighty in Elohim for overthrowing strongholds,

5overthrowing reasonings and every high matter that exalts itself against the knowledge of Elohim, taking captive every thought to make it obedient to the Messiah,

6and being ready to punish all disobedience, when your obedience is complete.

7Take a look at what you are facing. If anyone seems to trust in himself that he is of Messiah, let him reckon again for himself, that as he is of Messiah, so also are we.

8For even if I should boast somewhat more about our authority, which the Master gave us for building up and not for overthrowing you, I shall not be put to shame,

9lest I seem to frighten you away by letters.

10Because they say, “His letters are truly weighty and strong, but his bodily presence is weak and his speech amounts to naught.”

11Let such a one take this into account, that what we are in word by letters when absent, such we are also in deed when we are present.
12 For we do not presume to count ourselves or compare ourselves with those who commend themselves. **But** they, measuring themselves by themselves and comparing themselves among themselves, are not wise.

13 **But we shall** not boast beyond measure, but within the measure of the limits Elohim assigned unto us, to reach even to you.

14 For we are not overextending ourselves, as if we did not reach to you, for we also came to you with the Besorah of the Messiah, not boasting beyond measure in the labours of others, but having an expectation, that as your belief grows, we shall be greatly enlarged by you, according to our limits,

15 to bring the Besorah in the parts beyond you – not to boast in another’s limits in what has been accomplished.

16 “He who boasts, let him boast in Elohim.”

17 For not he who commends himself is approved, but he whom the Master commends.

11 I wish that you would bear with me in a little folly. **But** indeed, you are bearing with me.

2 For I am jealous for you with a jealousy according to Elohim. For I gave you in marriage to one husband, to present you as an innocent maiden to Messiah.

3 **But I am afraid,** lest, as the serpent deceived Hawwah by his trickery, so your minds should be corrupted from the simplicity that is in Messiah.

4 For, indeed, if he who is coming proclaims another Owyał, whom we have not proclaimed, or if you receive a different spirit which you have not received, or a different Besorah which you have not accepted, you put up with it well enough!

5 For I reckon that I am not inferior to the most eminent emissaries.

6 **But** even if I am unskilled in word, yet not in knowledge. Indeed, in every way we have been manifested among you in all matters.

7 Or did I commit sin in humbling myself in order to exalt you, because I brought good news, the Besorah of Elohim to you without being paid?

8 Other assemblies I robbed, by receiving wages from them to serve you.

9 And when I was present with you and in need, I was not a burden to anyone, for what was lacking to me the brothers who came from Makedonia supplied. And in every way I kept myself – and shall keep – from being a burden to you.

10 It is a truth of Messiah in me, that this boasting in me shall not be stopped in the districts of Achaia.

11 Why? Is it that I do not love you? Elohim knows!

12 And I shall go on doing as I do, in order to cut off the occasion from those desiring an occasion, so that in that which they boast, they might be found also as we are.

13 For such are false emissaries, deceptive workers, masquerading as emissaries of Messiah.

14 And no wonder! For Satan himself masquerades as a messenger of light!

15 It is not surprising, then, if his servants also masquerade as servants of righteousness, whose end shall be according to their works!

16 Again I say, let no one think me to be a fool. And if otherwise, at least receive me as a fool, for me to also boast a little.

17 What I speak, I speak not according to the Master, but as in foolishness, in this boldness of boasting.

18 Since many boast according to the flesh, I too shall boast.

19 For you, being wise, put up with fools gladly!

20 For you put up with it if anyone enslaves you, if anyone devours you, if anyone takes from you, if anyone exalts himself, if one hits you in the face.

21 To my shame, I say that we were too weak for that! **But in whatever** anyone is
I do not know, or whether out of the body I do not know, Elohim knows — such a one was caught up to the third heavens.

And I know such a man — whether in the body or out of the body I do not know, Elohim knows —

that he was caught up into Paradise and heard unspeakable words, which it is not right for a man to speak.

Of such a one I shall boast, but of myself I shall not boast, except in my weaknesses.

For if I shall wish to boast, I shall not be a fool, for I shall speak the truth. But I refrain, lest anyone should think more of me than what he sees in me, or hears of me.

And to keep me from exalting myself because of the exceeding greatness of the revelations, a thorn in the flesh was given to me, a messenger of Satan to hit me, to keep me from exalting myself.

Concerning this I pleaded with the Master three times to take it away from me.

And He said to me, “My favour is sufficient for you, for My power is perfected in weakness.” Most gladly, then, I shall rather boast in my weaknesses, so that the power of Messiah rests on me.

Therefore I take pleasure in weaknesses, in insults, in needs, in persecutions, in distresses, for the sake of Messiah. For when I am weak, then I am strong.

I have become a fool — you have compelled me. For I should have been commended by you, for in no respect was I behind the most eminent emissaries, though I am a nobody.

Indeed, the signs of an emissary were wrought among you with all endurance, in signs and wonders and powers.

For what is there in which you were inferior to other assemblies, except that I myself was not a burden to you? Forgive me this wrong!

See, I am ready to come to you for the third time. And I shall not be a

bold — I say it in foolishness — I am bold also.

Are they Hebrews? So am I. Are they Yisra’ëlites? So am I. Are they the seed of Abraham? So am I.

Are they servants of Messiah? — I speak as beside myself — I am more, in labours much more, in stripes above measure, in prisons more frequently, in deaths many times.

Five times I received from the Yahudim forty stripes less one.

Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have been in the deep,

in many travels, in dangers of waters, in dangers of robbers, in dangers from my own race, in dangers from the gentiles, in dangers in the city, in dangers in the desert, in dangers in the sea, in dangers among false brothers;

in toil and hardship, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness,

besides the matters from outside, what comes upon me daily: the anxiety for all the assemblies.

Who is weak and I am not weak? Who is made to stumble and I do not burn inwardly?

If I have to boast, I shall boast of matters that show up my weakness.

The Elohim and Father of our Master OSwhy Messiah, who is blessed forever, knows that I am not lying.

In Damascus the governor, under Aretas the sovereign, was guarding the city of the Damascenes, wishing to seize me,

but through a window I was let down in a basket by the wall and escaped from his hands.

To boast, indeed, is useless for me, for I shall go on to visions and revelations of AYaL.

I know a man in Messiah who fourteen years ago — whether in the body
burden to you, for I do not seek yours, but you. For the children should not lay up for the parents, but the parents for the children.

15 And I shall most gladly spend and be spent for your lives. If I love you more and more, am I to be loved less?

16 But be it so, I did not burden you. But being crafty, did I catch you with guile?

17 Did I take advantage of you by any of those whom I sent to you?

18 I urged Titus and sent our brother with him. Did Titus take advantage of you? Did we not walk in the same spirit – not in the same steps?

19 Again, do you think that we defend ourselves to you? We speak before Elohim in Messiah. But all this, beloved, is for your upbuilding.

20 For I fear lest, when I come, I do not find you such as I wish, and I be found by you such as you do not wish – lest there be strife, jealousies, outbursts of wrath, selfish ambitions, slander, gossip, puffings up, unrests,

21 and lest, when I come again, my Elohim should humble me among you and I shall mourn for many who have sinned before and have not repented of the uncleanness and whoring and indecency which they have practised.

13 This is the third time I am coming to you. “By the mouth of two or three witnesses every word shall be established.”

1 I have previously said and I say beforehand, as being present the second time, and now being absent I write to those who have sinned before and to all the rest, that if I come again I shall not spare,

3 since you are seeking for proof of Messiah speaking in me, who is not weak toward you, but mighty in you.

4 For though He was impaled in weakness, yet He lives by the power of Elohim. For we also are weak in Him, but we shall live with Him by the power of Elohim toward you.

5 Examine yourselves whether you are in the belief – prove yourselves. Or do you not know yourselves, that OWYAZ Messiah is in you, unless you are disapproved.

6 And I trust that you shall know that we are not disapproved.

7 And we pray to Elohim that you do no evil at all – not that we should appear approved, but that you should do what is right, even though we should appear unapproved.

8 For we have no power at all against the truth, but for the truth.

9 For we rejoice when we are weak and you are strong. And this also we pray for: your perfection.

10 For this reason I write this in my absence, so that, being present I should not use sharpness, according to the authority which the Master has given me for upbuilding and not for overthrowing.

11 For the rest, brothers, rejoice. Be made perfect, be encouraged, be of one mind, live in peace. And the Elohim of love and peace shall be with you.

12 Greet one another with a set-apart kiss.

13 All the set-apart ones greet you.

14 The favour of the Master OWYAZ Messiah and the love of Elohim and the fellowship of the Set-apart Spirit be with all of you. Amên.
1 Sha’ul, an emissary – not from men, nor by a man, but by OSwhy Messiah and Elohim the Father who raised Him from the dead –

2 and all the brothers who are with me, to the assemblies of Galatia:

3 Favour to you and peace from Elohim the Father and our Master OSwhy Messiah,

4 who gave Himself for our sins, to deliver us out of this present wicked age, according to the desire of our Elohim and Father,

5 to whom be the praise forever and ever. Amĕn.

6 I marvel that you are so readily turning away from Him who called you in the favour of Messiah, to a different ‘Besorah,’

7 which is not another, only there are some who are troubling you and wishing to pervert the Besorah of Messiah.

8 However, even if we, or a messenger out of heaven, bring a ‘Besorah’ to you beside what we announced to you, let him be accursed.

9 As we have said before and now I say again, if anyone brings a ‘Besorah’ to you beside what you have received, let him be accursed.

10 For do I now persuade men, or Elohim? Or do I seek to please men? For if I still pleased men, I should not be a servant of Messiah.

11 And I make known to you, brothers, that the Besorah announced by me is not according to man.

12 For I did not receive it from man, nor was I taught it, but through a revelation of OSwhy Messiah.

13 For you have heard of my former way of life in Yehuḏaism, how intensely I persecuted the assembly of Elohim and ravaged it.

14 And I progressed in Yahudaism beyond many of my age in my race, being more exceedingly ardent for the traditions of my fathers.

15 But when it pleased Elohim, who separated me from my mother’s womb and called me by His favour,

16 to reveal His Son in me, that I might bring Him, the Besorah, to the gentiles, I did not immediately consult with flesh and blood,

17 neither did I go up to Yerushalayim, to those who were emissaries before me. But I went to Arabia and returned again to Damascus.

18 Then after three years I went up to Yerushalayim to learn from Kĕpha and remained with him for fifteen days.

19 And I saw no other of the emissaries except Ya’aqoḇ, the brother of the Master.

20 And what I write to you, see, before Elohim, I do not lie.

21 Then I went into the districts of Syria and of Kilikia.

22 And I was still not known by sight to the assemblies of Yahuḏah which were in Messiah,

23 but they were hearing only that, “The one who once persecuted us now brings as Besorah the belief which he once ravaged.”

24 So they were esteeming Elohim in me.

2 Then after fourteen years I again went up to Yerushalayim, with Barnabah, taking Titus along too.

2 And I went up by revelation and laid before them that Besorah which I proclaim among the gentiles, but separately to those who were esteemed, lest somehow I run, or had run, in vain.
But not even Titus who was with me, though a Greek, was compelled to be circumcised.

4But as for the false brothers, sneakingly brought in, who sneaked in to spy out our freedom which we have in Messiah  Owyaw in order to enslave us, to these we did not yield in subjection, not even for an hour, so that the truth of the Besorah remains with you.

6But from those who were esteemed to be whatever – what they were, it makes no difference to me, Elohim shows no partiality – for those who were esteemed contributed naught to me.

7But on the contrary, when they saw that the Besorah to the uncircumcised had been entrusted to me, even as Kephah to the circumcised –

8for He who worked in Kephah to make him an emissary to the circumcised also worked in me for the gentiles.

9So when Ya'aqob, Kephah and Yohan, who seemed to be supports, came to know the favour that had been given to me, they gave me and Barnabah the right hand of fellowship, in order that we go to the gentiles and they to the circumcised,

10only that we might remember the poor, which I myself was eager to do.

11And when Kephah had come to Antioch, I withstood him to his face, because he was at fault.

12For before some came from Ya'aqob, he was eating with the gentiles, but when they came, he began to withdraw and separate himself, in fear of those of the circumcision.

13And the rest of the Yahudim joined him in hypocrisy, so that even Barnabah was led away by their hypocrisy.

14But when I saw that they are not walking straight according to the truth of the Besorah, I said to Kephah before them all, “If you, being a Yehudite, live as a gentile and not as the Yahudim, why do you compel gentiles to live as Yahudim?

15**“We, Yahudim by nature and not of the gentiles, sinners,**

16knowing that a man is not declared right by works of Torah, but through belief in Messiah, even we have believed in Messiah in order to be declared right by belief in Messiah and not by works of Torah, because by works of Torah no flesh shall be declared right.

17“**And if, while seeking to be declared right by Messiah, we ourselves also are found sinners, is Messiah then a servant of sin? Let it not be!**

18“For if I rebuild what I once overthrew, I establish myself a transgressor.

19“For through Torah I died to Torah, in order to live to Elohim.

20“I have been impaled with Messiah and I no longer live, but Messiah lives in me. And that which I now live in the flesh I live by belief in the Son of Elohim, who loved me and gave Himself for me.

21“I do not set aside the favour of Elohim, for if righteousness is through Torah, then Messiah died for naught.”
7Know, then, that those who are of belief are sons of Abraham.
8And the Scripture, having foreseen that Elohim would declare right the nations by belief, announced the Besorah to Abraham beforehand, saying, “All the nations shall be blessed in you.”
9so that those who are of belief are blessed with Abraham, the believer.
10For as many as are of works of Torah are under the curse, for it has been written, “Cursed is everyone who does not continue in all that has been written in the book of the Torah, to do them.”
11And that no one is declared right by Torah before Elohim is clear, for “The righteous shall live by belief.”
12And the Torah is not of belief, but “The man who does them shall live by them.”
13Messiah redeemed us from the curse of the Torah, having become a curse for us — for it has been written, “Cursed is everyone who hangs upon a tree.”
14in order that the blessing of Abraham might come upon the nations in Messiah, to receive the promise of the Spirit through belief.
15Brothers, as a man I say it: a covenant, even though it is man’s, yet if it is confirmed, no one sets it aside, or adds to it.
16But the promises were spoken to Abraham and to his Seed. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” who is Messiah.
17Now this I say, Torah, that came four hundred and thirty years later, does not annul a covenant previously confirmed by Elohim in Messiah, so as to do away with the promise.
18For if the inheritance is by Torah, it is no longer by promise, but Elohim gave it to Abraham through a promise.
19Why, then, the Torah? It was added because of transgressions, until the Seed should come to whom the promise was made. And it was ordained through messengers in the hand of a mediator.
20The Mediator, however, is not of one, but Elohim is one.
21Is the Torah then against the promises of Elohim? Let it not be! For if a law had been given that was able to make alive, truly righteousness would have been by Torah.
22But the Scripture has shut up all mankind under sin, that the promise by belief in Messiah might be given to those who believe.
23But before belief came, we were being guarded under Torah, having been shut up for the belief being about to be revealed.
24Therefore the Torah became our trainer unto Messiah, in order to be declared right by belief.
25And after belief has come, we are no longer under a trainer.
26For you are all sons of Elohim through belief in Messiah, Owyəl. 27For as many of you as were immersed into Messiah have put on Messiah.
28There is not Yahudi nor Greek, there is not slave nor free, there is not male and female, for you are all one in Messiah, Owyəl.
29And if you are of Messiah, then you are seed of Abraham and heirs according to promise.
4And I say, for as long as the heir is a child, he is no different from a slave, though he is master of all,
2but is under guardians and trustees til the time prearranged by the father.
3So we also, when we were children, were under the elementary matters of the world, being enslaved.
4But when the completion of the time came, Elohim sent forth His Son, born of a woman, born under Torah,
5to redeem those who were under Torah, in order to receive the adoption as sons.
6And because you are sons, Elohim has sent forth the Spirit of His Son into your hearts, crying, “Abba, Father!”
So you are no longer a slave but a son and if a son, also an heir of Elohim through Messiah.

But then, indeed, not knowing Elohim, you served those which by nature are not mighty ones.

But now after you have known Elohim, or rather are known by Elohim, how do you turn again to the weak and poor elementary matters, to which you wish to be enslaved again?

You observe days and months and seasons and years.

I fear for you, lest by any means I have laboured for you in vain.

Brothers, I beg you to become as I am, because I am as you are. You did not wrong me at all.

But you know that through weakness of the flesh I brought the Besorah to you before.

And my trial which was in my flesh you did not despise or reject, but you received me as a messenger of Elohim, as Messiah OSwhy.

What then was your blessedness? For I bear you witness, that if possible, you would have plucked out your own eyes and given them to me.

So then, have I become your enemy, speaking truth to you?

They are ardent towards you, for no good, but they wish to shut you out, that you might be ardent towards them.

And it is good always to be ardent in what is good and not only when I am present with you.

My little children, for whom I am again in birth pains until Messiah is formed in you,

even now I wish to be present with you now and to change my voice, for I have doubts about you.

Say to me, you who wish to be under Torah, do you not hear the Torah?

For it has been written that Abraham had two sons, one by a female servant, the other by a free woman.

But he who was of the female servant was born according to the flesh and he of the free woman through promise.

This is allegorical, for these are the two covenants: one indeed from Mount Sinai which brings forth slavery, which is Haḡar,

for this Haḡar is Mount Sinai in Arabia and corresponds to Yerushalayim which now is and is in slavery with her children.

But the Yerushalayim above is free, which is the mother of us all.

For it has been written, “Rejoice, O barren, you who do not bear! Break forth and shout, you who do not have birth pains! For the deserted one has many more children than she who has a husband.”

And we, brothers, as Yitsḥaq was, are children of promise.

But, as he who was born according to the flesh then persecuted him born according to the Spirit, so also now.

But what does the Scripture say?

“Cast out the female servant and her son, for the son of the female servant shall by no means be heir with the son of the free woman.”

Therefore, brothers, we are not children of the female servant but of the free woman.

In the freedom with which Messiah has made us free, stand firm, then and do not again be held with a yoke of slavery.

See, I, Sha’ul, say to you that if you become circumcised, Messiah shall be of no use to you.

And I witness again to every man being circumcised that he is a debtor to do the entire Torah.

You who are declared right by Torah have severed yourselves from Messiah, you have fallen from favour.

For we, in Spirit, by belief, eagerly wait for the expectation of righteousness.

For in Messiah OSwhy neither circumcision nor uncircumcision has any strength, but belief working through love.
7 You were running well, who held you back from obeying the truth?
8 That persuasion does not come from Him who calls you.
9 A little leaven leavens all the lump.
10 I trust in you, in the Master, that you shall have no other mind. And he who is troubling you shall bear his judgment, whoever he is.
11 And I, brothers, if I still proclaim circumcision, why am I still persecuted? Then the stumbling-block of the stake has been set aside.
12 O that those who disturb you would even cut themselves off!
13 For you, brothers, have been called to freedom, only do not use freedom as an occasion for the flesh, but through love serve one another.
14 For the entire Torah is completed in one word, in this, “You shall love your neighbour as yourself.”
15 And if you bite and devour one another, beware lest you be consumed by one another!
16 And I say: walk in the Spirit and you shall not accomplish the lust of the flesh.
17 For the flesh lusts against the Spirit and the Spirit against the flesh. And these are opposed to each other, so that you do not do what you desire to do.
18 But if you are led by the Spirit, you are not under Torah.
19 And the works of the flesh are wellknown, which are these: adultery, whoring, uncleanness, indecency, idolatry, drug sorcery, hatred, quarrels, jealousies, fits of rage, selfish ambitions, dissensions, factions, envy, murders, drunkenness, wild parties and the like – of which I forewarn you, even as I also said before, that those who practise such as these shall not inherit the reign of Elohim.
20 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, trustworthiness, gentleness, self-control. Against such there is no Torah.
21 And let us not become conceited, provoking one another, envying one another.
22 And let him who is instructed in the Word share in all that is good, with him who is instructing.
23 Do not be led astray: Elohim is not mocked, for whatever a man sows, that he shall also reap.
24 Because he who sows to his own flesh shall reap corruption from the flesh, but he who sows to the Spirit shall reap everlasting life from the Spirit.
25 And let us not lose heart in doing good, for in due season we shall reap if we do not grow weary.
26 So then, as we have occasion, let us do good to all, especially to those who are of the household of the belief.
27 See with what big letters I have written to you with my own hand!
28 As many as wish to make a good show in the flesh, these compel you to be circumcised, only so that they should not be persecuted for the stake of Messiah.
29 For those who are circumcised do not even watch over the Torah, but they wish to have you circumcised so that they might boast in your flesh.
14 And for me, let it not be that I should boast except in the stake of our Master OWYAL Messiah, through whom the world has been impaled to me and I to the world.
15 For in Messiah OWYAL neither circumcision nor uncircumcision has any strength, but a renewed creature.
16 And as many as walk according to this rule, peace and compassion be upon them and upon the Yisra’ël of Elohim.
17 From now on let no one trouble me, for I bear in my body the scars of the Master OWYAL.
18 The favour of our Master OWYAL Messiah be with your spirit, brothers. Amën.
Sha’ul, an emissary of Messiah by the desire of Elohim, to the set-apart ones who are in Ephesos and true to Messiah:

2 Favour to you and peace from Elohim our Father and the Master Messiah.

3 Blessed be the Elohim and Father of our Master Messiah, who has blessed us with every spiritual blessing in the heavenlies in Messiah,

4 even as He chose us in Him before the foundation of the world, that we should be set-apart and blameless before Him in love,

5 having previously ordained us to adoption as sons through Messiah to Himself, according to the good pleasure of His desire,

6 to the praise of the esteem of His favour with which He favoured us in the Beloved,

7 in whom we have redemption through His blood, the forgiveness of trespasses, according to the riches of His favour,

8 which He has lavished on us in all wisdom and insight,

9 having made known to us the secret of His desire, according to His good pleasure which He purposed in Him,

10 to administer at the completion of time, to gather together in one all in Messiah, both which are in the heavens and which are on earth, in Him,

11 in whom also we did obtain an inheritance, being previously ordained according to the purpose of Him working all matters according to the counsel of His desire,

12 for us to be the praise of His esteem – those having first trusted in Messiah,

13 in whom you also, having heard the word of the truth, the Besorah of your deliverance, in whom also, having believed, you were sealed with the Set-apart Spirit of promise,

14 who is the pledge of our inheritance, until the redemption of the purchased possession, to the praise of His esteem.

15 For this reason I too, having heard of your belief in the Master Messiah and your love for all the set-apart ones,

16 do not cease giving thanks for you, making mention of you in my prayers,

17 that the Elohim of our Master Messiah, the Father of esteem, would give you a spirit of wisdom and revelation in the knowledge of Him,

18 the eyes of your understanding being enlightened, so that you know what is the expectation of His calling and what are the riches of the esteem of His inheritance in the set-apart ones,

19 and what is the exceeding greatness of His power toward us who are believing, according to the working of His mighty strength,

20 which He wrought in the Messiah when He raised Him from the dead and seated Him at His right hand in the heavenlies,

21 far above all rule and authority and power and mastery and every name that is named, not only in this age but also in that which is to come.

22 And He put all under His feet and gave Him to be head over all, to the assembly,

23 which is His body, the completeness of Him who fills all in all.

2 And you were dead in trespasses and sins,

2 in which you once walked according to the course of this world, according to the ruler of the authority of the air, of the spirit that is now working in the sons of disobedience,
among whom also we all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind and were by nature children of wrath, as also the rest.

But Elohim, who is rich in compassion, because of His great love with which He loved us,
even when we were dead in trespasses, made us alive together with Messiah – by favour you have been saved –
and raised us up together and made us sit together in the heavenlies in Messiah OSwhy,
in order to show in the coming ages the exceeding riches of His favour in kindness toward us in Messiah OSwhy.
For by favour you have been saved, through belief and that not of yourselves, it is the gift of Elohim,
it is not by works, so that no one should boast.
For we are His workmanship, created in Messiah OSwhy unto good works, which Elohim prepared beforehand that we should walk in them.
Therefore remember that you, once gentiles in the flesh, who are called ‘the uncircumcision’ by what is called ‘the circumcision’ made in the flesh by hands,
that at that time you were without Messiah, excluded from the citizenship of Yisra’el and strangers from the covenants of promise, having no expectation and without Elohim in the world.
But now in Messiah OSwhy you who once were far off have been brought near by the blood of the Messiah.
For He is our peace, who has made both one and having broken down the partition of the barrier,
having abolished in His flesh the enmity – the Torah of the commands in dogma – so as to create in Himself one renewed man from the two, thus making peace,
and to completely restore to favour both of them unto Elohim in one body through the stake,
having destroyed the enmity by it.
And having come, He brought as Besorah peace to you who were far off and peace to those near.
Because through Him we both have access to the Father by one Spirit.
So then you are no longer strangers and foreigners, but fellow citizens with the set-apart ones and members of the household of Elohim,
having been built upon the foundation of the emissaries and prophets, OSwhy Messiah Himself being chief corner-stone,
in whom all the building, being joined together, grows into a set-apart Dwelling Place in OSwhy,
in whom you also are being built together into a dwelling of Elohim in the Spirit.

Because of this I, Sha’ul, am the prisoner of OSwhy Messiah on behalf of you gentiles –
if indeed you have heard of the administration of the favour of Elohim that was given to me for you,
that by revelation was made known to me the secret, as I wrote before briefly.
In reading this, then, you are able to understand my insight into the secret of Messiah,
which was not made known to the sons of men in other generations, as it has now been revealed by the Spirit to His set-apart emissaries and prophets:
The gentiles to be co-heirs, united in the same body and partakers together in the promise in Messiah through the Besorah,
of which I became a servant according to the gift of the favour of Elohim given to me, according to the working of His power.
To me, the very least of all the set-apart ones, this favour was given, to bring the Besorah of the unsearchable riches of Messiah among the gentiles,
9 and to make all see how this secret is administered, which for ages past has been hidden in Elohim who created all through OWYAN Messiah,
10 so that now, through the assembly, the many-sided wisdom of Elohim might be known to the principalities and authorities in the heavens,
11 according to the everlasting purpose which He made in Messiah OWYAN our Master,
12 in whom we have boldness and access, with reliance, through belief in Him.
13 I pray therefore, that you do not lose heart at my pressure on your behalf, which is your esteem.
14 For this reason I bow my knees to the Father of our Master OWYAN Messiah,
15 from whom all fatherhood in the heavens and earth is named,
16 in order that He might give you, according to the riches of His esteem by power, to be strengthened in the inner man, through His Spirit,
17 that the Messiah might dwell in your hearts through belief – having become rooted and grounded in love,
18 in order that you might be strengthened to firmly grasp, with all the set-apart ones, what is the width and length and depth and height,
19 to know the love of Messiah which surpasses knowledge, in order that you might be filled to all the completeness of Elohim.
20 And to Him who is able to do exceedingly above what we ask or think, according to the power that is working in us,
21 to Him be esteem in the assembly by Messiah OWYAN unto all generations, for ever and ever. Amén.

4 I call upon you therefore, I the prisoner of the Master, to walk worthily of the calling with which you were called,
as the gentiles walk, in the futility of their mind,

18 having been darkened in their understanding, having been estranged from the life of Elohim, because of the ignorance that is in them, because of the hardness of their heart,

19 who, having become callous, have given themselves up to indecency, to work all uncleanness with greediness.

20 But you have not so learned Messiah,

21 if indeed you have heard Him and were taught by Him, as truth is in Owyaz:

22 that you put off – with regard to your former way of life – the old man, being corrupted according to the desires of the deceit,

23 and to be renewed in the spirit of your mind,

24 and that you put on the renewed man which was created according to Elohim, in righteousness and set-apartness of the truth.

25 Therefore, having put off the false, speak truth, each one with his neighbour, for we are members of one another.

26a Be wroth, but do not sin.” Do not let the sun go down on your rage,

27 nor give place to the devil.

28 Let him who stole steal no more, but rather let him labour, working with his hands what is good, so that he has somewhat to share with those in need.

29 Let no corrupt word come out of your mouth, but only such as is good for the use of building up, so as to impart what is pleasant to the hearers.

30 And do not grieve the Set-apart Spirit of Elohim, by whom you were sealed for the day of redemption.

31 Let all bitterness and wrath and displeasure and uproar and slander be put away from you, along with all evil.

32 And be kind towards one another, tenderhearted, forgiving one another, as Elohim also forgave you in Messiah.

5 Become, then, imitators of Elohim as beloved children.

2 And walk in love, as Messiah also has loved us and gave Himself for us, a gift and an offering to Elohim for a sweet smelling fragrance.

3 But whoring and all uncleanness, or greed of gain, let it not even be named among you, as is proper among set-apart ones –

4 neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather thanksgiving.

5 For this you know, that no one who whores, nor unclean one, nor one greedy of gain, who is an idolater, has any inheritance in the reign of Messiah and Elohim.

6 Let no one deceive you with empty words, for because of these the wrath of Elohim comes upon the sons of disobedience.

7 Therefore do not become partakers with them.

8 For you were once darkness, but now you are light in the Master. Walk as children of light –

9 for the fruit of the Spirit is in all goodness and righteousness and truth – proving what is well-pleasing to the Master.

11 And have no fellowship with the fruitless works of darkness, but rather reprove them.

12 For it is a shame even to speak of what is done by them in secret.

13 But all matters being reproved are manifested by the light, for whatever is manifested is light.

14 That is why He says, “Wake up, you who sleep and arise from the dead, and Messiah shall shine on you.”

15 See then that you walk exactly, not as unwise, but as wise,

16 redeeming the time, because the days are wicked.

17 So then do not be foolish, but understand what the desire of Elohim is.
18 And do not be drunk with wine, in which is loose behaviour, but be filled with the Spirit, speaking to each other in psalms and songs of praise and spiritual songs, singing and striking the strings in your heart to the Master, giving thanks always for all to Elohim the Father, in the Name of our Master Ὅς ὁ Ὠρμός ὁ Χριστὸς, subjecting yourselves to each other in the fear of Elohim. Wives, subject yourselves to your own husbands, as to the Master. Because the husband is head of the wife, as also the Messiah is head of the assembly and He is Saviour of the body. But as the assembly is subject to Messiah, so also let the wives be to their own husbands in every respect. Husbands, love your wives, as Messiah also did love the assembly and gave Himself for it, in order to set it apart and cleanse it with the washing of water by the word, in order to present it to Himself a splendid assembly, not having spot or wrinkle or any of this sort, but that it might be set-apart and blameless. In this way husbands ought to love their own wives as their own bodies. He who loves his wife loves himself. For no one ever hated his own flesh, but feeds and cherishes it, as also the Master does the assembly. Because we are members of His body, of His flesh and of His bones. For this cause a man shall leave his father and mother and be joined to his wife and the two shall become one flesh.” This secret is great, but I speak concerning Messiah and the assembly. However, you too, everyone, let each one love his own wife as himself and let the wife see that she fears her husband.

Children, obey your parents in the Master, for this is right.

21“Respect your father and mother,” which is the first command with promise, in order that it might be well with you and you might live long on the earth.”

And you, fathers, do not provoke your children, but bring them up in the instruction and admonition of the Master. Servants, obey your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Messiah; not with eye-service as men-pleasers, but as servants of Messiah, doing the desire of Elohim from the inner self, rendering service with pleasure, as to the Master and not to men, knowing that whatever good anyone does, he shall receive the same from the Master, whether he is slave or free. And, masters, do the same to them, refrain from threatening, knowing that your own Master also is in the heavens and there is no partiality with Him. For the rest, my brothers, be strong in the Master and in the mightiness of His strength. Put on the complete armour of Elohim, for you to have power to stand against the schemes of the devil. Because we do not wrestle against flesh and blood, but against principalities, against authorities, against the world-rulers of the darkness of this age, against spiritual matters of wickedness in the heavens. Because of this, take up the complete armour of Elohim, so that you have power to withstand in the wicked day and having done all, to stand. Stand, then, having girded your waist with truth and having put on the breastplate of righteousness, having fitted your feet with the preparation of the Besorah of peace; above all, having taken up the shield of belief with which you shall have power to quench all the burning arrows of the wicked one.
17 Take also the helmet of deliverance and the sword of the Spirit, which is the Word of Elohim,
18 praying at all times, with all prayer and supplication in the Spirit, watching in all perseverance and supplication for all the set-apart ones;
19 also for me, that a word might be given to me in the opening of my mouth, to be bold in making known the secret of the Besorah,
20 for which I am an envoy in chains, that in it I might speak boldly, as I should speak.
21 Now, in order that you also might know about me, how I am doing, Tuchikos, a beloved brother and trustworthy servant in the Master, shall make all matters known to you,
22 whom I did send to you for this same purpose, so that you know about us and might encourage your hearts.
23 Peace to the brothers and love, with belief, from Elohim the Father and the Master Owyəz Messiah.
24 Favour be with all those who love our Master Owyəz Messiah, undecayingly! Amén.
Sha’ul and Timothy, servants of Messiah, to all the set-apart ones in Messiah who are in Philippi, with the overseers and attendants:

1Favour to you and peace from Elohim our Father and the Master Messiah.

2I thank my Elohim in all my remembrance of you.

3In all my prayers for all of you, I always pray with joy,

4for your fellowship in the Besorah from the first day until now,

5being persuaded of this, that He who has begun a good work in you shall perfect it until the day of Messiah.

6It is right for me to think this of you all, because I have you in my heart, all of you being sharers of the favour with me, both in my chains and in the defence and confirmation of the Besorah.

7For Elohim is my witness, how I long for you all with the affection of Messiah.

8And this I pray, that your love might extend more and more in knowledge and all discernment,

9for you to examine the matters that differ, in order to be sincere and not stumbling, until the day of Messiah,

10being filled with the fruit of righteousness, through Messiah, to the esteem and praise of Elohim.

11And I wish you to know, brothers, that what has befallen me has turned out for the advancement of the Besorah,

12so that it has become known to all the palace guard and to all the rest, that my chains are in Messiah;

13and most of the brothers, trusting in the Master because of my chains, are much more bold to fearlessly speak the word.

15Some indeed proclaim Messiah even from envy and strife, but some also out of pleasure —

16the former announce Messiah from selfish ambition, not sincerely, thinking to add distress to my chains,

17but the latter out of love, knowing that I am appointed for the defence of the Besorah.

18What then? Only that in every way, whether in pretence or in truth, Messiah is announced. And in this I rejoice, in fact, I shall rejoice.

19For I know that this shall turn out for my deliverance through your prayer and the supply of the Spirit of Messiah,

20according to my intense longing and anticipation that I shall not be ashamed at all, but that with all boldness, as always, so now also Messiah shall be made great in my body, whether by life or by death.

21For to me, to live is Messiah and to die is gain.

22And if to live in the flesh is to me a fruit of work, then what shall I choose? I do not know.

23For I am pressed down by the two, having a desire to depart and be with Messiah, which is much better,

24but to remain in the flesh is more necessary for your sake.

25And being persuaded of this, I know that I shall stay and continue with you all, for your progress and joy of belief,

26so that your boasting might overflow in Messiah on account of me, through my coming to you again.

27Only, behave yourselves worthy of the Besorah of Messiah, in order that whether I come and see you or am absent, I hear about you, that you stand fast in one spirit, with one being, striving together for the belief of the Besorah,
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13 For it is Elohim who is working in you both to desire and to work for His good pleasure.

14 Do all matters without grumblings and disputings,

15 in order that you be blameless and faultless, children of Elohim without blemish in the midst of a crooked and perverse generation, among whom you shine as lights in the world,

16 holding on to the Word of life, for a boast to me in the day of Messiah, that I have not run in vain or laboured in vain.

17 In fact, even if I am being poured out as a drink offering on the offering and service of your belief, I am glad and rejoice with you all.

18 So you too should be glad and rejoice with me.

19 But I trust in the Master to send Timothy to you shortly, so that I too am encouraged by news from you.

20 For I have no one else of the same mind, who takes a genuine interest in your welfare.

21 For all seek their own interests, not those of Messiah.

22 But you know he has proven himself, that as a son with his father he served with me for the Besorah.

23 So I expect to send him as soon as I see how it goes with me,

24 and I trust in the Master that I myself shall also come shortly.

25 But I thought it necessary to send to you Epaphroditos, my brother, fellow worker and fellow soldier and your emissary and servant to my need,

26 since he was longing for you all and being troubled because you had heard that he was sick.

27 For indeed he was sick, near to death, but Elohim had compassion on him and not only on him but on me as well, lest I should have sadness upon sadness.

28 Therefore I sent him more eagerly, so that on seeing him again you might rejoice and I be less sad.

29 Receive him therefore in the Master without being frightened in any way by those who oppose, which to them truly is a proof of destruction, but to you of deliverance and that from Elohim.

Because to you it has been given as a favour, on behalf of Messiah, not only to believe in Him, but also to suffer for His sake,

having the same struggle which you saw in me and now hear to be in me.

If, then, there is any encouragement in Messiah, if any comfort of love, if any fellowship of Spirit, if any affection and compassion,

make my joy complete by being of the same mind, having the same love, one in being and of purpose,

doing none at all through selfishness or self-conceit, but in humility consider others better than yourselves.

Each one should look out not only for his own interests, but also for the interests of others.

For, let this mind be in you which was also in Messiah,

who, being in the form of Elohim, did not regard equality with Elohim a matter to be grasped,

but emptied Himself, taking the form of a servant and came to be in the likeness of men.

And having been found in fashion as a man, He humbled Himself and became obedient unto death, death even of a stake.

Elohim, therefore, has highly exalted Him and given Him the Name which is above every name,

that at the Name of every knee should bow, of those in heaven and of those on earth and of those under the earth,

every tongue should confess that Messiah is Master, to the esteem of Elohim the Father.

So that, my beloved, as you always obeyed – not only in my presence, but now much rather in my absence – work out your own deliverance with fear and trembling,

for you too should be glad and rejoice with me.

But I trust in the Master to send Timothy to you shortly, so that I too am encouraged by news from you.

For I have no one else of the same mind, who takes a genuine interest in your welfare.

For all seek their own interests, not those of Messiah.

But you know he has proven himself, that as a son with his father he served with me for the Besorah.

So I expect to send him as soon as I see how it goes with me,

and I trust in the Master that I myself shall also come shortly.

But I thought it necessary to send to you Epaphroditos, my brother, fellow worker and fellow soldier and your emissary and servant to my need,

since he was longing for you all and being troubled because you had heard that he was sick.

For indeed he was sick, near to death, but Elohim had compassion on him and not only on him but on me as well, lest I should have sadness upon sadness.

Therefore I sent him more eagerly, so that on seeing him again you might rejoice and I be less sad.

Receive him therefore in the Master
with all joy and hold such as he in esteem,
30because for the work of Messiah he was near death, risking his life, to fill up what was lacking in your service toward me.

3 For the rest, my brothers, rejoice in Ayal. To write the same matters to you is truly no trouble to me and for you it is safe.
2Look out for dogs, look out for the evil workers, look out for the mutilation!
3For we are the circumcision, who are serving Elohim in the Spirit and boasting in Messiah Owyaz and do not trust in the flesh,
4though I too might have trust in the flesh. If anyone else thinks to trust in the flesh, I more –
5circumcised the eighth day, of the race of Yisra’âl, of the tribe of Binyamin, a Hebrew of Hebrews, according to Torah a Pharisee,
6according to ardour, persecuting the assembly; according to righteousness that is in the law, having become blameless.
7But what might have been a gain to me, I have counted as loss, because of Messiah.
8What is more, I even count all to be loss because of the excellence of the knowledge of Messiah Owyaz my Master, for whom I have suffered the loss of all and count them as refuse, in order to gain Messiah,
9and be found in Him, not having my own righteousness, which is of the law, but that which is through belief in Messiah, the righteousness which is from Elohim on the basis of belief,
10to know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
11if somehow I might attain to the resurrection from the dead.
12Not that I have already received, or already been perfected, but I press on, to lay hold of that for which Messiah Owyaz has also laid hold of me.
13Brothers, I do not count myself to have laid hold of it yet, but only this: forgetting what is behind and reaching out for what lies ahead,
14I press on toward the goal for the prize of the high calling of Elohim in Messiah Owyaz.
15As many, then, as are perfect, should have this mind. And if you think differently in any respect, Elohim shall also reveal this to you.
16But to what we have already attained – walk by the same rule, be of the same mind.
17Become joint imitators of me, brothers and observe those who so walk, as you have us for a pattern.
18For many – of whom I have often told you and now say to you even weeping – walk as enemies of the stake of Messiah.
19Their end is destruction, their mighty one is their stomach and their esteem is in their shame – they mind the earthly.
20For our citizenship is in the heavens, from which we also eagerly wait for the Saviour, the Master Owyaz Messiah,
21who shall change our lowly body, to be conformed to His esteemed body, according to the working by which He is able even to bring all under His control.

4 So then, my brothers, beloved and longed-for, my joy and crown, stand firm in the Master, beloved.
2I appeal to Euodia and I appeal to Suntuche to be of the same mind in the Master.
3And I also ask you, true companion, help these women who laboured with me in the Besorah, with Qlemes also and the rest of my fellow workers, whose names are in the Book of life.
4Rejoice in Ayal always, again I say, rejoice!
5Let your gentleness be known to all men. The Master is near.
6Do not worry at all, but in every matter, by prayer and petition, with thanksgiving, let your requests be made
known to Elohim.

7And the peace of Elohim, which surpasses all understanding, shall guard your hearts and minds through Messiah OWYAY.

8For the rest, brothers, whatever is true, whatever is noble, whatever is righteous, whatever is clean, whatever is lovely, whatever is of good report, if there is any uprightness and if there is any praise — think on these.

9And what you have learned and received and heard and saw in me, practise these and the Elohim of peace shall be with you.

10And I rejoiced in OWYAY greatly that now at last your concern for me has revived again — though you were concerned, but had no chance.

11Not that I speak concerning need, for I have learned to be content in whatever state I am.

12I know what it is to be humbled and I know what it is to have in excess. In any and every situation I have learned both to be filled and to be hungry, both to have in excess and to be in need.

13I have strength to do all, through Messiah who empowers me.

14Yet you did well in sharing in my pressure.

15And you know too, Philippians, that in the beginning of the Besorah, when I went out from Makedonia, no assembly shared with me concerning giving and receiving, except you only,

16because, even in Thessalonike you sent to my need, once and twice.

17Not that I seek the gift, but I seek the fruit that is multiplying to your account.

18Indeed I have all and more than enough. I have been filled, having received from Epaphroditos what you sent, a sweetsmelling fragrance, an acceptable offering, well-pleasing to Elohim.

19And my Elohim shall fill all your need according to His riches in esteem by Messiah OWYAY.

20And to our Elohim and Father be esteem forever and ever. Amēn.

21Greet every set-apart one in Messiah OWYAY. The brothers with me greet you.

22All the set-apart ones greet you, but most of all those of Caesar’s household.

23The favour of our Master OWYAY Messiah be with you all. Amēn.
Sha‘ul, an emissary of Messiah by the desire of Elohim and Timothy our brother,

to the set-apart ones in Colosse and true brothers in Messiah: Favour to you and peace from Elohim our Father and the Master Messiah.

We give thanks to the Elohim and Father of our Master Messiah, praying always for you,

having heard of your belief in Messiah and of your love for all the set-apart ones,

because of the expectation that is laid up for you in the heavens, of which you heard before in the Word of the truth of the Besorah,

which has come to you, as also in all the world it is bearing fruit and growing, as also among you, since the day you heard and knew the favour of Elohim in truth,

as you also learned from Epaphras, our beloved fellow servant, who is a true servant of Messiah on your behalf,

who also declared to us your love in the Spirit.

That is also why we, from the day we heard, have not ceased praying for you and asking that you be filled with the knowledge of His desire in all wisdom and spiritual understanding,

to walk worthily of the Master, pleasing all, bearing fruit in every good work and increasing in the knowledge of Elohim,

being empowered with all power, according to the might of His esteem, for all endurance and patience with joy,

giving thanks to the Father who has made us fit to share in the inheritance of the set-apart ones in the light,

who has delivered us from the authority of darkness and transferred us into the reign of the Son of His love,

in whom we have redemption through His blood, the forgiveness of sins,

who is the likeness of the invisible Elohim, the first-born of all creation.

Because in Him were created all that are in the heavens and that are on earth, visible and invisible, whether thrones or rulerships or principalities or authorities – all have been created through Him and for Him.

And He is before all and in Him all hold together.

And He is the Head of the body, the assembly, who is the beginning, the first-born from the dead, that He might become the One who is first in all.

Because in Him all the completeness was well pleased to dwell,

and through Him to completely restore to favour all unto Himself, whether on earth or in the heavens, having made peace through the blood of His stake.

And you, who once were estranged and enemies in the mind by wicked works, but now He has completely restored to favour

in the body of His flesh through death, to present you set-apart and blameless and unreprovable before Him,

if indeed you continue in the belief, founded and steadfast and are not moved away from the expectation of the Besorah which you heard, which was proclaimed to every creature under the heaven, of which I, Sha’ul, became a servant,

who now rejoice in my sufferings for you and fill up in my flesh what is lacking in Messiah’s afflictions, for the sake of His Body, which is the assembly,

of which I became a servant according to the administration of Elohim which was given to me for you,
to fill the Word of Elohim,

26 the secret which has been hidden from ages and from generations, but now has been revealed to His set-apart ones,

27 to whom Elohim desired to make known what are the riches of the esteem of this secret among the gentiles: which is Messiah in you, the expectancy of esteem,

28 whom we announce, warning every man and teaching every man in all wisdom, in order to present every man perfect in Messiah, for which I also labour, striving according to the working of Him who works in me in power.

2 For I wish you to know what a great struggle I have for you and those in Laodikeia and for as many as have not seen my face in the flesh,

3 in order that their hearts might be encouraged, being knit together in love and to all riches of the entire confirmation of understanding, to a true knowledge of the secret of Elohim and of the Father and of the Messiah,

4 in whom are hidden all the treasures of wisdom and knowledge.

5 And this I say, so that no one deceives you with enticing words.

6 For though I am absent in the flesh, yet I am with you in spirit, rejoicing to see your good order and the steadfastness of your belief in Messiah.

7 Therefore, as you accepted Messiah the Master, walk in Him,

8 having been rooted and built up in Him and established in the belief, as you were taught, overflowing in it with thanksgiving.

9 See to it that no one makes a prey of you through philosophy and empty deceit, according to the tradition of men, according to the elementary matters of the world, and not according to Messiah.

10 Because in Him dwells all the completeness of the Mightiness bodily,

11 and you have been made complete in Him, who is the Head of all principality and authority.

12 In Him you were also circumcised with a circumcision not made with hands, in the putting off of the body of the sins of the flesh, by the circumcision of Messiah.

13 having been buried with Him in immersion, in which you also were raised with Him through the belief in the working of Elohim, who raised Him from the dead.

14 And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,

15 having blotted out the certificate of debt against us – by the dogmas – which stood against us. And He has taken it out of the way, having nailed it to the stake.

16 Let no man therefore judge you in meat, or in drink, or in respect of a festival, or of the new moon, or of the Sabbath days –

17 which are a shadow of things to come – for the Body of the Mashiach.

18 Let no one deprive you of the prize, one who takes delight in false humility and worship of messengers, taking his stand on what he has not seen, puffed up by his fleshy mind,

19 and not holding fast to the Head, from whom all the Body – nourished and knit together by joints and ligaments – grows with the growth of Elohim.

20 If, then, you died with Messiah from the elementary matters of the world, why, as though living in the world, do you subject yourselves to regulations:

21 “Do not touch, do not taste, do not handle” –

22 which are all to perish with use – according to the commands and teachings of men?
These indeed have an appearance of wisdom in self-imposed worship, humiliation and harsh treatment of the body – of no value at all, only for satisfaction of the flesh.

If, then, you were raised with Messiah, seek the matters which are above, where Messiah is, seated at the right hand of Elohim.

Mind the matters above, not those on the earth.

For you have died, and your life has been hidden with Messiah in Elohim.

When the Messiah, who is our life, is manifested, then you also shall be manifested with Him in esteem.

Therefore put to death your members which are on the earth: whoring, uncleanness, passion, evil desire and greed of gain, which is idolatry.

Because of these the wrath of Elohim is coming upon the sons of disobedience, in which you also once walked when you lived in them.

But now, also put off all these: displeasure, wrath, evil, blasphemy, filthy talk from your mouth.

Do not lie to each other, since you have put off the old man with his practices,

and have put on the new one who is renewed in knowledge according to the likeness of Him who created him,

where there is not Greek and Yahudite, circumcised and uncircumcised, foreigner, Scythian, slave, free, but Messiah is all and in all.

Therefore, as chosen ones of Elohim, set-apart and beloved, put on compassion, kindness, humbleness of mind, meekness, patience,

bearing with one another and forgiving each other if anyone has a complaint against another, indeed, as Messiah forgave you so also should you.

But above all these put on love, which is a bond of the perfection.

And let the peace of Elohim rule in your hearts, to which indeed you were called in one Body and be filled with thanks.

Let the Word of Messiah dwell in you richly, teaching and admonishing one another in all wisdom, singing with pleasure in your hearts to the Master in psalms and songs of praise and spiritual songs.

And whatever you do in word or deed, do all in the Name of the Master OWYAYL, giving thanks to Elohim the Father through Him.

Wives, subject yourselves to your own husbands, as is proper in the Master.

Husbands, love your wives and do not be bitter toward them.

Children, obey your parents in all, for this is well-pleasing to the Master.

Fathers, do not provoke your children, lest they become discouraged.

Servants, obey your masters according to the flesh in all respects, not with eye service, as men-pleasers, but in sincerity of heart, fearing Elohim.

And whatever you do, do it heartily, as to the Master and not to men,

knowing that from the Master you shall receive the reward of the inheritance. It is the Master, Messiah, you serve.

But he who does wrong shall be repaid for the wrong which he has done and there is no partiality.

Masters, give your servants what is righteous and fair, knowing that you also have a Master in the heavens.

Continue in prayer, watching therein, with thanksgiving,

praying at the same time also for us, that Elohim would open to us a door for the word, to speak the secret of Messiah, for which I am also in chains,

so that I make it clear, as I should speak.

Walk in wisdom toward those who are outside, redeeming the time.
Let your word always be with favour, seasoned with salt, so that you know how you ought to answer each one.

Tuchikos, who is a beloved brother, a true servant and a fellow servant in the Master, shall give you all the news about me.

I am sending him to you for this purpose, to know your circumstances and to encourage your hearts.

with Onesimos, a true and beloved brother, who is one of you. They shall let you know all the news here.

Aristarchos my fellow prisoner greets you, with Mark the relative of Barnabah about whom you received instructions: if he comes to you, welcome him,

also Yeshua who is called Justus. These are my only fellow workers for the reign of Elohim who are of the circumcision, who were to me a comfort.

Epaphras, who is one of you, a servant of Messiah, greets you, always wrestling for you in prayers, so that you stand perfect and complete in all the desire of Elohim.

For I bear him witness that he has a deep concern for you and for those who are in Laodikeia and those in Hierapolis.

Luke the beloved physician and Demas greet you.

Greet the brothers in Laodikeia and Numpha and the assembly that is in his house.

And when this letter is read among you, see that it is read also in the assembly of the Laodikeians and that you likewise read the letter from Laodikeia.

And say to Archippos, “See to the service which you have received in the Master, so that you complete it.”

This greeting is in my own hand – Sha’ul. remember my chains. Favour be with you. Amên.
1 Sha’ul and Sila and Timothy, to the assembly of the Thessalonians in Elohim the Father and the Master OWYÅ£ Messiah: Favour to you and peace from Elohim our Father and the Master OWYÅ£ Messiah.

We give thanks to Elohim always for you all, making mention of you in our prayers,

reminding without ceasing your work of the belief and the labour of love and the endurance of the expectation in our Master OWYÅ£ Messiah in the presence of our Elohim and Father,

knowing, brothers beloved by Elohim, that you were chosen.

Because our Besorah did not come to you in word only, but also in power and in the Set-apart Spirit and in entire confirmation, as you know what kind of men we were among you for your sake.

And you became imitators of us and of the Master, having received the word in much pressure, with joy of the Set-apart Spirit,

so that you became an example to all who believe in Makedonia and Achaia.

For from you the Word of the Master has sounded forth, not only in Makedonia and Achaia, but also in every place your belief toward Elohim has gone out, so that it is unnecessary for us to say whatever.

For they themselves report what kind of reception we had with you and how you turned to Elohim from idols, to serve the living and true Elohim,

and to wait for His Son from the heavens, whom He raised from the dead, OWYÅ£, who is delivering us from the wrath to come.

2 But having suffered before and having been mistreated at Philippi, as you know, we were bold in our Elohim to speak to you the Besorah of Elohim in much struggle.

For the appeal we make does not come from delusion, nor from uncleanness, nor from deceit.

But as we have been approved by Elohim to be entrusted with the Besorah, so we speak, not as pleasing men, but Elohim who proves our hearts.

For we never came with a word of flattery, as you know, nor with a cloak for greed – Elohim is witness –

nor were we looking for praise from men, not from you nor from others, though we could have been a burden to you, as emissaries of Messiah.

But we were gentle in your midst, like a nursing mother warmly loving her own children.

So, having a tender affection for you, we were well pleased to share with you not only the Besorah of Elohim, but also our own lives, because you have become beloved to us.

For you remember, brothers, our toil and hardship, for labouring night and day, in order not to burden any of you, we proclaimed to you the Besorah of Elohim.

You are witnesses, Elohim also, how set-apart and righteously and blamelessly we behaved ourselves among you who believe,

even as you know how each one of you, as a father to his children, encouraging and comforting and bearing witness to you,

that you would walk worthy of Elohim who is calling you into His own reign and esteem.

And because of this we thank Elohim without ceasing, that when you received the Word of Elohim which you heard from us,
you welcomed it not as the word of men, but as it is truly, the Word of Elohim, which also works in you who believe.

14 For you, brothers, became imitators of the assemblies of Elohim which are in Yahudah in Messiah OWYAL, because you also suffered the same treatment from your own countrymen as they also from the Yahudim,

15 who killed both the Master OWYAL and their own prophets and have persecuted us and who displease Elohim and are hostile to all men,

16 forbidding us to speak to the gentiles that they might be saved, so as to fill up their sins always. But the wrath has come upon them to the utmost.

17 But we, brothers, having been taken away from you for a short while – in presence, not in heart – were much more eagerly trying to see your face, with much longing.

18 We would therefore have come to you, I indeed, Sha’ul, more than once, but Satan hindered us.

19 For what is our expectation, or joy, or crown of boasting? Is it not even you, before our Master OWYAL Messiah at His coming?

20 For you are our esteem and joy.

3 So, when we could no longer stand it, we thought it good to be left in Athens alone,

2 and sent Timothy, our brother and servant of Elohim and our fellow worker in the Besorah of Messiah, to establish you and encourage you concerning your belief,

3 that no one should be unsettled by these pressures, for you yourselves know that we are appointed to this.

4 For indeed, we did inform you beforehand, when we were with, you that we would suffer pressure and so it came to be, as you know.

5 Because of this, when I could no longer stand it, I sent to find out about your belief, lest the trying one might have tried you and our labour should be in vain.

6 But now that Timothy has come to us from you and having brought us good news, the Besorah of your belief and love and that you always have good remembrance of us, longing to see us, as we also to see you,

7 therefore, brothers, in all our pressure and distress we were encouraged concerning you by your belief.

8 Because we now live, if you stand fast in the Master.

9 For what thanks are we able to return to Elohim for you, for all the joy with which we rejoice for your sake in the presence of our Elohim,

10 night and day praying exceedingly, to see your face and make complete what is lacking in your belief?

11 And our Elohim and Father Himself and our Master OWYAL Messiah, direct our way to you!

12 And the Master make you increase and overflow in love to each other and to all, as we also do to you,

13 to establish your hearts blameless in set-apartness before our Elohim and Father at the coming of our Master OWYAL Messiah with all His set-apart ones!

4 For the rest then, brothers, we beg you and call upon you in the Master OWYAL, that as you received from us how you should walk and to please Elohim, you should excel still more,

2 for you know what commands we gave you through the Master OWYAL.

3 For this is the desire of Elohim: your set-apartness! – that you should abstain from whoring,

4 that each one of you should know how to possess his own vessel in set-apartness and respect,

5 not in passion of lust, like the gentiles who do not know Elohim,

6 not to overstep and take advantage of his brother in this matter, because the Master is the revenger of all such, as we indeed said to you before and earnestly warned.
7For Elohim did not call us to uncleanness, but in set-apartness.
8Therefore he who rejects this does not reject man, but Elohim, who also gives us His Set-apart Spirit.
9And it is not necessary to write to you about brotherly love, for you yourselves are taught by Elohim to love one another,
10for, in fact, you do so toward all the brothers who are in all Makedonia. But we call upon you, brothers, that you do so more and more,
11and to make it your ambition to live peaceably and to attend to your own and to work with your own hands, as we commanded you,
12so that you behave decently toward those who are outside and not be in any need.
13Now, brothers, we do not wish you to be ignorant concerning those who have fallen asleep, lest you be sad as others who have no expectation.
14For if we believe that OWWYAZ died and rose again, so also Elohim shall bring with Him those who sleep in OWWYAZ.
15For this we say to you by the Word of the Master, that we, the living who are left over at the coming of the Master shall in no way go before those who are asleep.
16Because the Master Himself shall come down from heaven with a shout, with the voice of a chief messenger and with the trumpet of Elohim and the dead in Messiah shall rise first.
17Then we, the living who are left over, shall be caught away together with them in the clouds to meet the Master in the air – and so we shall always be with the Master.
18So, then, encourage one another with these words.

5Now, brothers, as to the times and the seasons, you do not need to be written to.
2For you yourselves know very well that the day of OWWYAZ comes as a thief in the night.
3For when they say, “Peace and safety!” then suddenly destruction comes upon them, as labour pains upon a pregnant woman and they shall not escape.
4But you, brothers, are not in darkness, so that this Day should overtake you as a thief.
5For you are all sons of light and sons of the day. We are not of the night nor of darkness.
6So, then, we should not sleep, as others do, but we should watch and be sober.
7For those who sleep, sleep at night and those who get drunk are drunk at night.
8But we who are of the day should be sober, putting on the breastplate of belief and love and as a helmet the expectation of deliverance.
9Because Elohim did not appoint us to wrath, but to obtain deliverance through our Master OWWYAZ Messiah,
10who died for us, so that we, whether awake or asleep, should live together with Him.
11Therefore encourage one another and build up one another, as indeed you do.
12But brothers, we beg you to know those who labour among you and are over you in the Master and admonish you,
13and to hold them in the highest regard in love because of their work. Be at peace among yourselves.
14And we appeal to you, brothers, warn those who are disorderly, encourage the faint-hearted, uphold the weak, be patient with all.
15See that no one renders evil for evil to anyone, but always pursue what is good both for yourselves and for all.
16Rejoice always,
17pray without ceasing,
18in all circumstances give thanks, for this is the desire of Elohim in Messiah OWWYAZ for you.
19Do not quench the Spirit.
20Do not despise prophecies,
Prove them all. Hold fast what is good.
22 Keep back from every form of wickedness.
23 And the Elohim of peace Himself set you completely apart and your entire spirit and being and body - be preserved blameless at the coming of our Master OSwhy Messiah!
24 He who calls you is trustworthy, who also shall do it.
25 Brothers, pray for us.
26 Greet all the brothers with a set-apart kiss.
27 I charge you by the Master that this letter be read to all the set-apart brothers.
28 The favour of our Master OSwhy Messiah be with you. Amēn.
1 Sha’ul and Sila and Timothy, to the assembly of the Thessalonians in Elohim our Father and the Master Owyaz Messiah:

2 Favour to you and peace from Elohim our Father and the Master Owyaz Messiah.

3 We ought to give thanks to Elohim always for you, brothers, as it is proper, because your belief grows exceedingly and the love every one of you has for each other is increasing,

4 so that we ourselves boast of you among the assemblies of Elohim for your endurance and belief in all your persecutions and afflictions which you are bearing,

5 clear evidence of the righteous judgment of Elohim, in order for you to be counted worthy of the reign of Elohim, for which you also suffer,

6 since Elohim shall rightly repay those who afflict you,

7 and to give you who are afflicted rest with us when the Master Owyaz is revealed from heaven with His mighty messengers,

8 in flaming fire taking vengeance on those who do not know Elohim and on those who do not obey the Besorah of our Master Owyaz Messiah,

9 who shall be punished with everlasting destruction from the presence of the Master and from the esteem of His strength,

10 when He comes to be esteemed in His set-apart ones and to be admired among all those who believe in that Day, because our witness to you was believed.

11 To this end we always pray for you that our Elohim would count you worthy of this calling and complete all the good pleasure of goodness and the work of belief with power,

12 so that the Name of our Master Owyaz Messiah is esteemed in you and you in Him, according to the favour of our Elohim and the Master Owyaz Messiah.

2 As to the coming of our Master Owyaz Messiah and our gathering together to Him, we ask you, brothers, not to become easily unsettled in mind or troubled, either by spirit or by word or by letter, as if from us, as if the day of Owyaz has come.

3 Let no one deceive you in any way, because the falling away is to come first and the man of lawlessness is to be revealed, the son of destruction,

4 who opposes and exalts himself above all that is called Elohim or that is worshipped, so that he sits as Elohim in the Dwelling Place of Elohim, showing himself that he is Elohim.

5 Do you not remember that I told you this while I was still with you?

6 And now you know what restrains, for him to be revealed in his time.

7 For the secret of lawlessness is already at work – only until he who now restrains comes out of the midst.

8 And then the lawless one shall be revealed, whom the Master shall consume with the Spirit of His mouth and bring to naught with the manifestation of His coming.

9 The coming of the lawless one is according to the working of Satan, with all power and signs and wonders of falsehood,

10 and with all deceit of unrighteousness in those perishing, because they did not receive the love of the truth, in order for them to be saved.

11 And for this reason Elohim sends them a working of delusion, for them to believe the falsehood,
12 in order that all should be judged who did not believe the truth, but have delighted in the unrighteousness.
13 But we ought to give thanks to Elohim always for you, brothers, beloved by the Master, because Elohim from the beginning chose you to be saved – in set-apartness of Spirit and belief in the truth –
14 unto which He called you by our Besorah, for the obtaining of the esteem of our Master OSwhy Messiah.
15 So, then, brothers, stand fast and hold the traditions which you were taught, whether by word or by our letter.
16 And our Master OSwhy Messiah Himself and our Elohim and Father, who has loved us and given us everlasting encouragement and good expectation, through favour, encourage your hearts and establish you in every good word and work.

3 For the rest, brothers, pray for us, so that the Word of Elohim spreads rapidly and be praised, as also with you,
2 and that we might be delivered from unreasonable and wicked men, for not all have belief.
3 But the Master is trustworthy, who shall establish you and guard you from the wicked one.
4 And we trust in the Master as to you, both that you do and shall do what we command you.
5 And the Master direct your hearts into the love of Elohim and into the endurance for Messiah.
6 But we command you, brothers, in the Name of our Master OSwhy Messiah, that you withdraw from every brother who walks disorderly and not according to the tradition which you received from us.
7 For you yourselves know how you ought to imitate us, for we were not disorderly among you,
8 nor did we eat anyone’s bread without paying for it, but worked with labour and toil night and day, in order not to burden any of you,
9 not because we do not have authority, but to make ourselves an example, for you to imitate us.
10 For even when we were with you, we commanded you this: If anyone does not wish to work, neither let him eat.
11 For we hear of some among you walking disorderly, not working at all, but are busybodies.
12 But we command and urge such, through our Master OSwhy Messiah, to settle down, work and eat their own bread.
13 And you, brothers, do not grow weary in doing good.
14 And if anyone does not obey our word in this letter, note that one and do not keep company with him, so that he is put to shame.
15 However, do not regard him as an enemy, but admonish him as a brother.
16 And the Master of peace Himself give you peace always in every way. The Master be with you all.
17 The greeting of Sha’ul with my own hand, which is a sign in every letter, thus I write.
18 The favour of our Master OSwhy Messiah be with you all. Amēn.
1 Sha’ul, an emissary of Messiah, according to a command of Elohim our Saviour and of the Master Messiah, our expectation,

to Timothy, a genuine child in the belief: Favour, compassion, peace from Elohim our Father and Messiah our Master.

3As I appealed to you when I went into Makedonia, to remain in Ephesos, in order to command some not to teach differently,

4nor to pay attention to fables and endless genealogies, which cause disputes rather than an administration of Elohim which is in belief.

5Now the goal of this command is love from a clean heart, from a good conscience and a sincere belief,

6which some, having missed the goal, turned aside to senseless talk,

7wishing to be teachers of Torah, understanding neither what they say nor concerning what they strongly affirm.

8And we know that the Torah is good if one uses it legitimately,

9knowing this: that Torah is not laid down for a righteous being, but for the lawless and unruly, for the wicked and for sinners, for the wrong-doers and profane, for those who kill their fathers or mothers, for murderers,

10for those who whore, for sodomites, for kidnappers, for liars, for perjurers and for whatever else that is contrary to sound teaching,

11according to the esteemed Besorah of the blessed Elohim which was entrusted to me.

12And I thank Messiah our Master who empowered me, because He counted me trustworthy, putting me into service,

13me, although I was formerly a blasphemer and a persecutor and an insulter. But compassion was shown me because being ignorant I did it in unbelief.

14And the favour of our Master was exceedingly increased, with belief and love which are in Messiah.

15Trustworthy is the word and worthy of all acceptance, that Messiah came into the world to save sinners, of whom I am foremost.

16But because of this I received compassion, so that in me first, Messiah might display all patience, as an example to those who are going to believe on Him for everlasting life.

17Now to the Sovereign of the ages, incorruptible, invisible, to Elohim who alone is wise, be respect and esteem forever and ever. Amēn.

18This charge I entrust to you, son Timothy, according to the prophecies previously made concerning you, that by them you might wage the good campaign,

19having belief and a good conscience, which some have thrust aside and suffered shipwreck concerning their belief.

20Among these are Humenaios and Alexander, whom I delivered to Satan, in order to be taught not to blaspheme.

2First of all, then, I urge that petitions, prayers, intercessions and thanksgiving be made for all men,

2for sovereigns and all those who are in authority, in order that we lead a calm and peaceable life in all reverence and seriousness.

3For this is good and acceptable before Elohim our Saviour,

4who desires all men to be saved and to come to the knowledge of the truth.

5For there is one Elohim, and one Mediator between Elohim and men, the Man Messiah.

6who gave Himself a ransom for all, to
be witnessed in its own seasons, 
7 for which I was appointed a proclaimer and an emissary – I am speaking the truth in Messiah and not lying – a teacher of the gentiles in belief and truth.

8 So I resolve that the men pray everywhere, lifting up hands that are set-apart, without wrath and disputing.

9 Likewise, that the women dress themselves becomingly, with decency and sensibleness, not with braided hair or gold or pearls or costly garments,

10 but with good works, which is becoming for women undertaking worship of Elohim.

11 Let a woman learn in silence, in all subjection.

12 But I do not permit a woman to teach or to have authority over a man, rather, to be in silence.

13 Because Adam was formed first, then Hawwah.

14 And Adam was not deceived, but the woman, having been deceived, fell into transgression.

15 But she shall be saved in child bearing if they continue in belief, love and set-apartness, with sensibleness.

3 Trustworthy is the word: If a man longs for the position of an overseer, he desires a good work.

2 An overseer, then, should be blameless, the husband of one wife, sober, sensible, orderly, kind to strangers, able to teach,

3 not given to wine, no brawler, but gentle, not quarrelsome, no lover of money,

4 one who rules his own house well, having his children in subjection with all reverence,

5 for if a man does not know how to rule his own house, how shall he look after the assembly of Elohim?

6 Not a new convert, lest he become puffed up with pride and fall into the judgment of the devil.

7 And he should even have a good witness from those who are outside, lest he fall into reproach and the snare of the devil.

8 Likewise attendants are to be reverent, not double-tongued, not given to much wine, not greedy for filthy gain, holding to the secret of the belief with a clean conscience.

9 And let these also be proved first, then let them serve, if they are unreprovable.

10 Wives in the same way: reverent, not false accusers, sober, trustworthy in every way.

12 Let attendants be the husbands of only one wife, ruling children and their own houses well.

13 For those who have served well as attendants gain good standing for themselves and much boldness in the belief that is in Messiah OSwhy.

14 I am writing you this, expecting to come to you shortly,

15 but if I delay, that you might know how you should behave in the House of Elohim, which is the assembly of the living Elohim – a strong support and foundation of the truth.

16 And, beyond all question, the secret of reverence is great – who was revealed in the flesh, declared right in Spirit, was seen by messengers, was proclaimed among nations, was believed on in the world, was taken up in esteem.

4 But the Spirit distinctly says that in latter times some shall fall away from the belief, paying attention to misleading spirits and teachings of demons,

2 speaking lies in hypocrisy, having been branded on their own conscience,

3 forbidding to marry, saying to abstain from foods which Elohim created to be received with thanksgiving by those who believe and know the truth.

4 Because every creature of Elohim is good and none is to be rejected if it is received with thanksgiving,

5 for it is set-apart by the Word of Elohim and prayer.
6If you present these matters to the brothers, you shall be a good servant of OWyawah Messiah, being nourished in the words of belief and of the good teaching which you have followed closely.

7But refuse profane and old wives’ fables and exercise yourself rather to reverence.

8For bodily exercise is profitable for a little, but reverence is profitable for all, having promise of the present life and of that which is to come.

9Trustworthy is the word and worthy of all acceptance.

10It is for this that we labour and struggle, because we trust in the living Elohim, who is the Saviour of all men, particularly of those who believe.

11Command and teach these matters.

12Let no one look down on your youth, but be an example to the believers in word, in behaviour, in love, in spirit, in belief, in cleanliness.

13Until I come, give attention to reading of Scripture, to encouragement, to teaching.

14Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the elderhood.

15Practise these matters, be in them, so that your progress might be plain to all.

16Pay attention to yourself and to the teaching. Continue in them, for in doing this you shall save both yourself and those who hear you.

5Do not rebuke an older man, but appeal to him as a father, younger ones as brothers,

2elderly women as mothers, younger ones as sisters, in all cleanliness.

3Respect widows who are truly widows.

4But if any widow has children or grandchildren, let them first learn to treat their own house reverently and to repay their parents. For this is good and acceptable before Elohim.

5And she who is truly a widow and left alone, trusts in Elohim and continues in petitions and prayers night and day.

6But she who is living in luxury is dead while she lives.

7And command these matters, in order for them to be blameless.

8And if anyone does not provide for his own and especially for those of his household, he has denied the belief and is worse than an unbeliever.

9Do not enrol a widow unless she is over sixty years of age, having been the wife of one man, well reported for good works, if she has brought up children, if she has lodged strangers, if she has washed the feet of the set-apart ones, if she has assisted the afflicted, if she has closely followed every good work.

10But refuse the younger widows, for when they become headstrong against the Messiah, they desire to marry, having guilt because they set aside their first belief.

11Moreover, they learn to be idle, going about from house to house and not only idle but also gossips and busybodies, speaking what is improper.

12So I resolve that the younger widows marry, bear children, manage the house, giving no occasion to the adversary for reviling.

13For already some have turned aside after Satan.

14If any believing man or woman has widows, let such assist them and do not let the assembly be burdened, in order to assist those who are truly widows.

15Let the elders who rule well be counted worthy of double respect, especially those who labour in the word and teaching.

16For the Scripture says, “You shall not muzzle an ox while it treads out the grain,” and, “The labourer is worthy of his wages.”

17Do not receive an accusation against an elder except from two or three witnesses.

18Reprove those who are sinning, in the presence of all, so that the rest also
6 Let those who are servants under a yoke regard their own masters worthy of all respect, lest the Name of Elohim and His teaching be blasphemed.

And those who have believing masters, let them not disregard them because they are brothers, but rather serve them because they are believing and beloved ones, those receiving of the good service in return. teach and urge these matters.

3 If anyone teaches differently and does not agree to the sound words, those of our Master Owyal Messiah, and to the teaching which is according to reverence,

4 he is puffed up, understanding none at all, but is sick about questionings and verbal battles from which come envy, strife, slander, wicked suspicions,

5 worthless disputes of men of corrupt minds and deprived of the truth, who think that reverence is a means of gain – withdraw from such.

6 But reverence with contentment is great gain.

7 For we brought naught into the world and it is impossible to take any out.

8 When we have food and covering, we shall be satisfied with these.

9 But those wishing to be rich fall into trial and a snare and into many foolish and injurious lusts which plunge men in ruin and destruction.

10 For the love of money is a root of all kinds of evil, for which some, by longing for it, have strayed from the belief and pierced themselves through with many pains.

11 But you, O man of Elohim, flee from all this and pursue righteousness, reverence, belief, love, endurance, meekness.

12 Fight the good fight of the belief, lay hold on everlasting life, to which you were also called and have confessed the good confession before many witnesses.

13 In the sight of Elohim who gives life to all and of Messiah Owyal who witnessed the good confession before Pontius Pilate, I charge you:

14 that you guard the command spotlessly, blamelessly, until the appearing of our Master Owyal Messiah,

15 which in His own seasons He shall reveal – the blessed and only Ruler, the Sovereign of sovereigns and Master of masters,

16 who alone has immortality, dwelling in unapproachable light, whom no one has seen or is able to see, to whom be respect and everlasting might. Amén.

17 Charge those who are rich in this present age not to be high-minded, nor to trust in the uncertainty of riches, but in the living Elohim, who gives us richly all for enjoyment,

18 to do good, to be rich in good works, to be generous, ready to share,

19 storing up for themselves a good foundation for the time to come, so that they lay hold on everlasting life.

20 O Timothy! Watch over that which has been entrusted to you, turning aside from the profane and empty babblings and contradictions of the falsely called knowledge,

21 which some, having professed it, have missed the goal concerning the belief. Favour be with you. Amén.
1 Sha’ul, an emissary of Messiah by the desire of Elohim, according to the promise of life which is in Messiah.

2 to Timothy, my beloved son: Favour, compassion, peace from Elohim the Father and Messiah our Master.

3 I thank Elohim, whom I serve with a clear conscience, as my forefathers did, as I unceasingly remember you in my prayers night and day,

4 longing to see you, as I remember your tears, so that I might be filled with joy.

5 For I recollect the sincere belief which is in you, which dwelt first in your grandmother Lois and your mother Eunike and I am persuaded is in you too.

6 For this reason I remind you to stir up the gift of Elohim which is in you through the laying on of my hands.

7 For Elohim has not given us a spirit of cowardice, but of power and of love and of self-control.

8 So do not be ashamed of the witness of our Master, nor of me His prisoner, but suffer hardship with me for the Besorah according to the power of Elohim,

9 who has saved us and called us with a set-apart calling, not according to our works, but according to His own purpose and favour which was given to us in Messiah before times of old,

10 but now revealed by the appearing of our Saviour Messiah, who indeed abolished death and brought life and incorruptibility to light through the Besorah,

11 for which I was appointed a proclaim er and an emissary and a teacher of the gentiles.

12 For this reason I also suffer these matters, but I am not ashamed, for I know whom I have believed and am persuaded that He is able to watch over that which I have entrusted to Him until that Day.

13 Hold the pattern of sound words which you have heard from me, in belief and love which are in Messiah.

14 Watch over the good deposit that was entrusted to you, by the Set-apart Spirit dwelling in us.

15 You know this, that all those in Asia have turned away from me, among whom are Phugellos and Hermogenes.

16 The Master grant compassion unto the household of Onesiphoros, for he often refreshed me and was not ashamed of my chain,

17 but when he was in Rome, he eagerly searched for me and found me.

18 The Master grant to him to find compassion from the Master in that Day. And you know very well how many ways he attended to me at Ephesos.

2 You then, my son, be strong in the favour that is in Messiah.

2 And what you have heard from me among many witnesses, entrust these to trustworthy men who shall be competent to teach others as well.

3 Suffer hardship with us as a good soldier of Messiah.

4 No one serving as a soldier gets involved in the affairs of this life, in order to please only him who enlisted him as a soldier.

5 And if anyone competes in a game, he is not crowned unless he competes according to the rules.

6 The hard-working farmer ought to be first to receive his share of the crops.

7 Think over what I say, for the Master shall give you understanding into all this.
8Remember that ὨΨῤ Ἄντ Ν钥, Messiah, of the seed of Dawid, was raised from the dead according to my Besorah, for which I suffer hardship, as a criminal, unto chains, but the Word of Elohim is not chained.  
9So I endure through it all for the sake of the chosen, so that they too obtain deliverance which is in Messiah ὨΨῤ Ἄντ with everlasting esteem.  
10Trustworthy is the word: For if we died with Him, we shall also live with Him.  
11If we endure, we shall also reign with Him. If we deny Him, He also shall deny us.  
12If we are not trustworthy, He remains trustworthy, it is impossible for Him to deny Himself.  
13Remind them of this, earnestly witnessing before the Master, not to wage verbal battles – which is useless – to the overthrowing of the hearers.  
14Do your utmost to present yourself approved to Elohim, a worker who does not need to be ashamed, rightly handling the Word of Truth.  
15But keep away from profane, empty babblings, for they go on to more wickedness, and their word shall eat its way like gangrene. Humenaios and Philetos are of this sort,  
16who have missed the goal concerning the truth, saying that the resurrection has already taken place and overthrow the belief of some.  
17However, the solid foundation of Elohim stands firm, having this seal, “ Amphioz knows those who are His,” and, “Let everyone who names the Name of Messiah turn away from unrighteousness.”  
18But in a large house there are not only vessels of gold and silver, but also of wood and clay, some unto value and some unto no value.  
19If, then, anyone cleanses himself from these matters, he shall be a vessel unto value, having been set-apart, of good use to the Master, having been prepared for every good work.  
20And flee from the lusts of youth, but pursue righteousness, belief, love, peace with those calling on the Master out of a clean heart.  
21But refuse foolish and stupid questions knowing that they breed quarrels.  
22And a servant of the Master should not quarrel but be gentle towards all, able to teach, patient when wronged,  
23in meekness instructing those who are in opposition, lest somehow Elohim gives them repentance unto a thorough knowledge of the truth;  
24and they come to their senses, out of the snare of the devil, having been taken captive by him to do his desire.

3But know this, that in the last days hard times shall come.  
2For men shall be lovers of self, lovers of money, boastiers, proud, blasphemers, disobedient to parents, thankless, wrongdoers,  
3unloving, unforgiving, slanderers, without self-control, fierce, haters of good.  
4betrayers, reckless, puffed up, lovers of pleasure rather than lovers of Elohim,  
5having a form of reverence but denying its power. Turn away from these!  
6For among them are those who creep into households and captivate silly women loaded down with sins, led away by various lusts,  
7always learning and never able to come to the knowledge of the truth.  
8And as Yohane and Mamre opposed Mosheh, so do these also oppose the truth – men of corrupt minds, found worthless concerning the belief;  
9but they shall not go on further, for their folly shall be obvious to all, as also that of those men became.  
10But you did closely follow my teaching, the way of life, the purpose, the belief, the patience, the love, the endurance,  
11the persecutions, the sufferings, which
came to me at Antioch, at Ikonion and at Lustra – what persecutions I bore. Yet out of them all the Master delivered me.

12 And indeed, all those wishing to live reverently in Messiah shall be persecuted.

13 But evil men and impostors shall go on to the worse, leading astray and being led astray.

14 But you, stay in what you have learned and trusted, having known from whom you have learned,

15 and that from a babe you have known the Set-apart Scriptures, which are able to make you wise for deliverance through belief in Messiah.

16 All Scripture is breathed by Elohim and profitable for teaching, for reproof, for setting straight, for instruction in righteousness,

17 that the man of Elohim might be fitted, equipped for every good work.

4 In the sight of Elohim and the Master Messiah, who shall judge the living and the dead at His appearing and His reign, I earnestly charge you:

2 Proclaim the Word! Be urgent in season, out of season. Reprove, warn, appeal, with all patience and teaching.

3 For there shall be a time when they shall not bear sound teaching, but according to their own desires, they shall heap up for themselves teachers tickling the ear,

4 and they shall indeed turn their ears away from the truth and be turned aside to myths.

5 But you be sober in all matters, suffer hardships, do the work of an evangelist, accomplish your service completely.

6 For I am already being poured out and the time of my departure has arrived.

7 I have fought the good fight, I have finished the race, I have guarded the belief.

8 For the rest, there is laid up for me the crown of righteousness, which the Master, the righteous Judge, shall give to me on that Day and not to me only but also to all those loving His appearing.

9 Do your best to come to me soon, for Demas, having loved this present world, has deserted me and went to Thessalonike, Crescens to Galatia, Titus to Dalmatia.

10 Luke alone is with me. Take Mark and bring him with you, for he is of good use to me for service.

11 And Tuchikos I have sent to Ephesos.

12 Bring the cloak that I left with Karpos at Troas when you come and the books, especially the parchments.

13 Alexander the coppersmith did many evils to me. The Master shall repay him according to his works.

15 You, too, beware of him, for he strongly opposed our words.

16 At my first defence no one stood with me, but all forsook me. Let it not be held against them.

17 But the Master stood with me and did strengthen me, so that through me the preaching might be completely accomplished and that all the gentiles should hear. And I was rescued out of the lion’s mouth.

18 And the Master shall rescue me from every wicked work and save me for His heavenly reign. To Him be esteem forever and ever. Amën!

19 Greet Prisca and Aquas and the house of Onesiphoros.

20 Erastos stayed in Corinth, but I left Trophimos sick in Miletos.

21 Do your best to come before winter. Eubulos greets you and Pudes and Linos and Klaudia and all the brothers.

22 The Master Messiah be with your spirit. Favour be with you. Amën.
1 Sha’ul, a servant of Elohim and an emissary of Y’hshua Messiah, according to the belief of Elohim’s chosen ones and knowledge of the truth according to reverence, 2in expectation of everlasting life which Elohim, who does not lie, promised before times of old, 3but in its own times has manifested His word through preaching, with which I was entrusted according to the command of Elohim our Saviour, 4to Titus, a genuine child according to our common belief: Favour, compassion, peace from Elohim the Father and the Master Y’hshua Messiah our Saviour.

5The reason I left you in Crete was that you should straighten out what was left undone and appoint elders in every city as I commanded you: 6if anyone is unreprovable, the husband of one wife, having believing children not accused of loose behaviour, or unruly. 7For an overseer has to be unreprovable, as a managing one of Elohim, not selfpleasing, not wroth, not given to wine, no brawler, not greedy for filthy gain, 8but kind to strangers, a lover of what is good, sensible, righteous, set-apart, self controlled, 9clipping to the trustworthy word, according to the teaching, in order to be able both to encourage by sound teaching and to reprove those who oppose it.

10For there are many unruly men, senseless talkers and deceivers, especially those of the circumcision, 11whose mouths have to be stopped, who upset entire households, teaching what they should not teach, for the sake of filthy gain.

12One of them, a prophet of their own, said, “Cretans are always liars, evil beasts, lazy gluttons.” 13This witness is true. Therefore rebuke them sharply, in order for them to be sound in the belief. 14not paying attention to Yehudite fables and commands of men who turn from the truth. 15Indeed, all matters are clean to the clean, but to those who are defiled and unbelieving no matter is clean, but both their mind and conscience are defiled. 16They profess to know Elohim, but in works they deny Him, being abominable and disobedient and unfit for any good work.

2 But you, speak what is fitting for sound teaching: 2the older men are to be sober, serious, sensible, sound in belief, in love, in endurance, 3the older women likewise are to be set-apart in behaviour, not slanderers, not given to much wine, teachers of what is good, 4in order for them to train the young women to love their husbands, to love their children, 5to be sensible, blameless, workers at home, good, subject to their own husbands, in order that the Word of Elohim is not evil spoken of. 6Likewise urge the young men to be sensible. 7Show yourself to them an example of good works in all matters. In teaching show uncorruptness, seriousness, soundness of speech beyond reproach, in order that the opponent is put to shame, having no evil word to say about you. 8Servants should be subject to their own masters, to be well-pleasing in every way, not back-talking,
not stealing, but showing all good trustworthiness, so that they adorn the teaching of Elohim our Saviour in every way.

For the saving Gift of Elohim has appeared to all men,
instructing us to renounce wickedness and worldly lusts and to live sensibly, righteously and reverently in the present age,
looking for the blessed expectation and esteemed appearance of the great Elohim and our Saviour Owyâl Messiah,
who gave Himself for us, to redeem us from all lawlessness and to cleanse for Himself a people, His own possession, ardent for good works.
Speak these matters, urge and reprove with all authority. Let no one despise you.

Remind them to be subject to rulers and authorities, to obey, to be ready for every good work,
not to slander anyone, not to be quarrelsome, to be gentle, showing all meekness to all men.
For we ourselves were also once foolish, disobedient, led astray, serving various lusts and pleasures, living in evil and envy, being hated and hating one another.
But when the kindness and the love of Elohim our Saviour toward man appeared,
He saved us, not by works of righteousness which we have done but according to His compassion, through the washing of rebirth and renewal by the Set-apart Spirit,
which He poured out on us richly through Owyâl Messiah our Saviour,
that having been declared right by His favour we should become heirs according to the expectation of everlasting life.
Trustworthy is the word and in this regard I wish you to strongly affirm, that those who have believed in Elohim should keep their minds on maintaining good works. This is good and profitable to men.
But keep away from foolish questions and genealogies and strife and quarrels about the Torah, for they are unprofitable and useless.
Reject a divisive man after the first and second warning,
knowing that such a one has been perverted and sins, being self-condemned.
When I shall send Artemas to you, or Tuchikos, do your best to come to me at Nikopolis, for I have decided to spend the winter there.
Do your best to send Zenas the lawyer and Apollos on their journey, so that they lack none at all.
And our brothers should also learn to maintain good works, to meet urgent needs, so that they shall not be without fruit.
All those with me greet you. Greet those who love us in the belief. Favour be with you all. Amén.
1 Sha’ul, a prisoner of Messiah  
OWYAAP, and Timothy the brother, to  
Philemon our beloved one and fellow  
worker,  
2and Apphia our sister and Archippos  
our fellow soldier and the assembly at  
your house:  
3Favour to you and peace from  
Elohim our Father and the Master  
OWYAAP.  
4I always thank my Elohim when I  
mention you in my prayers,  
5hearing of your love and the belief  
which you have toward the Master  
OWYAAP and toward all the set-apart  
one,  
6so that the sharing of your belief  
might become working in the  
knowledge of all the good which is in  
you toward Messiah  
OWYAAP.  
7For we have much joy and  
encouragement in your love, because  
the tender affections of the set-apart ones  
have been refreshed by you, brother.  
8Therefore, although I have much  
boldness in Messiah to command you  
what is fitting,  
9because of love, I rather appeal –  
being such a one as Sha’ul, the aged  
and now also a prisoner of  
OWYAAP Messiah  
10I appeal to you for my child  
Onesimos, whom I brought forth while  
in my chains,  
11who formerly was of no use to you,  
but now is of good use to you and to me,  
12whom I sent back to you and receive  
him, that is, my own tender affections,  
13whom I wished to keep with me, that  
on your behalf he might serve me in my  
chains for the Besorah.  
14But without your opinion I wished to  
do none at all, so that your good deed  
should not be by way of necessity, but  
voluntary.  
15For he parted from you for a while,  
possibly because of this, so that you  
might have him back forever,  
16no longer as a slave but more than a  
slave, as a beloved brother, especially to  
me and how much more to you, both in  
the flesh and in the Master.  
17So, if you regard me as your partner,  
receive him as you would me.  
18But if he has wronged you or owes  
you whatever, put that on my account.  
19I, Sha’ul, wrote with my own hand.  
I shall repay – not to mention to you  
that you indeed owe yourself to me also.  
20Yea, brother, let me derive pleasure  
from you in the Master, refresh my  
tender affections in the Master.  
21Trusting in your obedience, I wrote  
to you, knowing that you shall do even  
more than I say.  
22And at the same time also prepare  
a place for me to stay, for I trust that  
through your prayers I shall be given  
to you.  
23Epaphras, fellow prisoner of me in  
Messiah  
OWYAAP, greets you,  
24and Mark, Aristarchos, Demas, Luke,  
my fellow workers.  
25The favour of our Master  
OWYAAP Messiah be with your spirit. Amēn.
1 Elohim, having of old spoken in many portions and many ways to the fathers by the prophets,
2 has in these last days spoken to us by the Son, whom He has appointed heir of all, through whom also He made the ages,
3 who being the brightness of the esteem and the exact representation of His substance and sustaining all by the Word of His power, having made a cleansing of our sins through Himself, sat down at the right hand of the Greatness on high,
4 having become so much better than the messengers, as He has inherited a more excellent Name than them.
5 For to which of the messengers did He ever say, “You are My Son, today I have brought You forth”? And again, “I shall be to Him a Father and He shall be to Me a Son”?
6 And when He again brings the first-born into the world, He says, “Let all the messengers of Elohim do reverence to Him.”
7 And of the messengers indeed He says, “who is making His messengers spirits and His servants a flame of fire.”
8 But to the Son He says, “Your throne, O Elohim, is forever and ever, a sceptre of straightness is the sceptre of Your reign.
9 You have loved righteousness and hated lawlessness. Because of this, Elohim, Your Elohim, has anointed You with the oil of gladness more than Your companions.”
10 And, “You, Master, did found the earth in the beginning and the heavens are the work of Your hands.
11 They shall perish, but You remain and they shall all grow old like a garment,
12 and like a mantle You shall fold them up and they shall be changed. But You are the same and Your years shall not fail.”
13 And to which of the messengers did He ever say, “Sit at My right hand, until I make Your enemies a footstool for Your feet”?
14 Are they not all serving spirits sent out to attend those who are about to inherit deliverance?

2 Because of this we have to pay more attention to what we have heard, lest we drift away.
2 For if the word spoken through messengers proved to be firm and every transgression and disobedience received a right reward,
3 how shall we escape if we neglect so great a deliverance, which first began to be spoken by the Master and was confirmed to us by those that heard,
4 Elohim also bearing witness both with signs and wonders, with various miracles and gifts of the Set-apart Spirit, distributed according to His own desire?
5 For it is not to messengers that He has subjected the world to come, concerning which we speak.
6 But somewhere one has witnessed, saying, “What is man that You remember him, or the son of man that You look after him?”
7 “You have made him a little lower than the messengers. You have crowned him with esteem and respect and set him over the works of Your hands.
8 You have put all in subjection under his feet.” For in that He put all in subjection under him, He left none that is not subjected to him. But now we do not yet see all subjected to him.
9 But we do see Him who was made for a little while lower than the messengers, OWYAL, because of the suffering of death crowned with esteem and respect, that by the favour of Elohim He should taste death for everyone.

10 For it was fitting for Him, because of whom all are and through whom all are, in bringing many sons to esteem, make to the Princely Leader of their deliverance perfect through sufferings.

11 For both He who sets apart and those who are being set-apart are all of One, for which reason He is not ashamed to call them brothers,

12 saying, “I shall announce Your Name to My brothers, in the midst of the congregation I shall sing praise to You.”

13 And again, “I shall put My trust in Him.” And again, “See, I and the children whom Elohim gave Me.”

14 Therefore, since the children share in flesh and blood, He Himself similarly shared in the same, so that by means of His death He might destroy him having the power of death, that is, the devil,

15 and deliver those who throughout life were held in slavery by fear of death.

16 For, doubtless, He does not take hold of messengers, but He does take hold of the seed of Abraham.

17 So in every way He had to be made like His brothers, in order to become a compassionate and trustworthy High Priest in matters related to Elohim, to make atonement for the sins of the people.

18 For in what He had suffered, Himself being tried, He is able to help those who are tried.

3 Therefore, set-apart brothers, partakers of the heavenly calling, closely consider the Emissary and High Priest of our confession, Messiah OWYAL, 2 who was trustworthy to Him who appointed Him, as also Mosheh in all His house.

3 For this One has been deemed worthy of more esteem than Mosheh, as much as He who built the house enjoys more respect than the house.

4 For every house is built by someone, but He who built all is Elohim.

5 And Mosheh indeed was trustworthy in all His house as a servant, for a witness of what would be spoken later,

6 but Messiah as a Son over His own house, whose house we are if we hold fast the boldness and the boasting of the expectation firm to the end.

7 Therefore, as the Set-apart Spirit says, “Today, if you hear His voice,

8 do not harden your hearts as in the rebellion, in the day of trial in the wilderness,

9 where your fathers tried Me, proved Me and saw My works forty years.

10 Therefore I was grieved with that generation and said, ‘They always go astray in their heart and they have not known My ways.’

11 As I swore in My wrath, ‘If they shall enter into My rest...’”

12 Look out, brothers, lest there be in any of you a wicked heart of unbelief in falling away from the living Elohim,

13 but encourage one another daily, while it is called “Today,” lest any of you be hardened by the deceivableness of sin.

14 For we have become partakers of Messiah if we hold fast the beginning of our trust firm to the end,

15 while it is said, “Today, if you hear His voice, do not harden your hearts as in the rebellion.”

16 For who, having heard, rebelled? Was it not all who came out of Mitsrayim, led by Mosheh?

17 And with whom was He grieved forty years? Was it not with those who sinned, whose corpses fell in the wilderness?

18 And to whom did He swear that they would not enter into His rest, but to those who did not obey?

19 So we see that they were unable to enter in because of unbelief.
Therefore, since a promise remains of entering into His rest, let us fear lest any of you seem to have come short of it.

For indeed the Besorah was brought to us as well as to them, but the word which they heard did not profit them, not having been mixed with belief in those who heard it.

For we who have believed do enter into that rest, as He has said, “As I swore in My wrath, if they shall enter into My rest.” And yet His works have come into being from the foundation of the world.

For somewhere He has said thus about the seventh day, “And Elohim rested on the seventh day from all His works,”

and in this again, “If they shall enter into My rest.”

Since then it remains for some to enter into it and those who formerly received the besorah did not enter in because of disobedience,

He again defines a certain day, “Today,” saying through Dawi so much later, as it has been said, “Today, if you hear His voice, do not harden your hearts.”

For if Yahusha had given them rest, He would not have spoken of another day after that. So...

There remains a Sabbath-keeping for the people of Elohim.

For the one, having entered into His rest, has himself also rested from his works, as Elohim rested from His own.

Let us therefore do our utmost to enter into that rest, lest anyone fall after the same example of disobedience.

For the Word of Elohim is living and working and sharper than any two-edged sword, cutting through even to the dividing of being and spirit and of joints and marrow and able to judge the thoughts and intentions of the heart.

And there is no creature hidden from His sight, but all are naked and laid bare before the eyes of Him with whom is our account.

Therefore, since we have a great High Priest who has passed through the heavens, OWYAH the Son of Elohim, let us hold fast our confession.

For we do not have a High Priest unable to sympathize with our weaknesses, but One who was tried in all respects as we are, apart from sin.

Therefore, let us come boldly to the throne of favour, in order to receive compassion and find favour for timely help.

For every priest taken from among men is appointed on behalf of men in matters relating to Elohim, to offer both gifts and offerings for sins, being able to have a measure of feeling for those not knowing and being led astray, since he himself is also surrounded by weakness.

And on account of this he has to offer for sins – as for the people, so also for himself.

And no one obtains this esteem for himself, but he who is called by Elohim, even as Aharon also was.

So also the Messiah did not extol Himself to become High Priest, but it was He who said to Him, “You are My Son, today I have brought You forth.”

As He also says in another place, “You are a priest forever according to the order of Malkitesedeq,”

who, in the days of His flesh, when He had offered up prayers and petitions with strong crying and tears to Him who was able to save Him from death and was heard because of His reverent fear,

though being a Son, He learned obedience by what He suffered.

And having been perfected, He became the Causer of everlasting deliverance to all those obeying Him, having been designated by Elohim a High Priest “according to the order of Malkitesedeq,”

concerning whom we have much to
say and hard to explain, since you have become dull of hearing.

For indeed, although by this time you ought to be teachers, you need someone to teach you again the first elements of the Words of Elohim. And you have become such as need milk and not solid food.

For everyone partaking of milk is inexperienced in the Word of righteousness, for he is a babe.

But solid food is for the mature whose senses have been trained by practice to discern both good and evil.

Therefore, having left the word of the beginning of the Messiah, let us go on to perfection, not laying again the foundation of repentance from dead works and of belief toward Elohim, of the teaching of immersions and of laying on of hands and of resurrection of the dead, and of everlasting judgment.

And this we shall do, if Elohim indeed permits.

For it is impossible for those who were once enlightened and have tasted the heavenly gift and have become partakers of the Set-apart Spirit, and have tasted the good Word of Elohim and the powers of the age to come, and fall away, to renew them again to repentance — having impaled for themselves the Son of Elohim again and put Him to open shame.

For ground that is drinking the rain often falling on it and is bearing plants fit for those by whom it is tiled, receives blessing from Elohim, but if it brings forth thorns and thistles, it is rejected and near to being cursed and ends up by being burned.

But although we speak in this way, beloved, we are persuaded, concerning you, of better matters which possess deliverance.

For Elohim is not unrighteous to forget your work and labour of love which you have shown toward His Name, in that you have attended to the set-apart ones and still attend.

And we desire that each one of you show the same eagerness, to the entire confirmation of expectation until the end, in order that you do not become sluggish, but imitate those who through belief and patience inherit the promises.

For Elohim, having promised Abraham, since He could swear by no one greater, swore by Himself, saying, “Truly, blessing I shall bless you and increasing I shall increase you.”

And so, after being patient, he obtained the promise.

For men do indeed swear by the one greater and an oath for confirmation is for them an end of all dispute.

In this way Elohim, resolving to show even more clearly to the heirs of promise the unchangeableness of His purpose, confirmed it by an oath, so that by two unchangeable matters in which it is impossible for Elohim to lie, we might have strong encouragement, we who have fled for refuge to lay hold of the expectation set before us, which we have as an anchor of the life, both safe and firm and entering into that within the veil, where OWYAH has entered as a forerunner for us, having become High Priest forever according to the order of Malkitsedeq.

For this Malkitsedeq, sovereign of Shalēm, priest of the Most High Elohim, who met Abraham returning from the slaughter of the sovereigns and blessed him, to whom also Abraham gave a tenth part of all, his name being translated, indeed, first, ‘sovereign of righteousness,’ and then also sovereign of Shalēm, that is, ‘sovereign of peace,’ without father, without mother, without genealogy, having neither
beginning of days nor end of life, but having been made like the Son of Elohim, remains a priest for all time.  

4 Now see how great this one was, to whom even the ancestor Abraham gave a tenth of the choicest booty.  

5 And truly, those who are of the sons of Léwi, who receive the priesthood, have a command to receive tithes from the people according to the Torah, that is, from their brothers, though they have come from the loins of Abraham,  

6 however, the one whose genealogy is not derived from them received tithes from Abraham and blessed the one who held the promises.  

7 And it is beyond all dispute that the lesser is blessed by the better.  

8 And here it is men who die that receive tithes, but there it is someone of whom it is witnessed that he lives.  

9 And one might say that through Abraham even Léwi, who received tithes, gave tithes,  

10 for he was still in the loins of his father when Malkitsedeq met him.  

11 Truly, then, if perfection were through the Léwitical priesthood – for under it the people were given the Torah – why was there still need for another priest to arise according to the order of Malkitsedeq and not be called according to the order of Aharon?  

12 For the priesthood being changed, of necessity there takes place a change of law also.  

13 For He of whom this is said belongs to another tribe, from which no one had attended at the altar.  

14 For it is perfectly clear that our Master arose from Yahudah, a tribe about which Mosheh never spoke of concerning priesthood,  

15 and this is clearer still, if another priest arises in the likeness of Malkitsedeq,  

16 who has become, not according to the Torah of fleshly command, but according to the power of an endless life,  

17 for He does witness, “You are a priest forever according to the order of Malkitsedeq.”  

18 For there is indeed a setting aside of the former command because of its weakness and unprofitableness,  

19 for the Torah perfected naught, but the bringing in of a better expectation, through which we draw near to Elohim.  

20 And it was not without an oath!  

21 For they indeed became priests without an oath, but He became Priest by Him who said to Him, “Ayâl has sworn and shall not regret, ‘You are a priest forever according to the order of Malkitsedeq.’”  

22 By as much as this Ayâl has become a guarantor of a better covenant.  

23 And indeed, those that became priests were many, because they were prevented by death from continuing,  

24 but He, because He remains forever, has an unchangeable priesthood.  

25 Therefore He is also able to save completely those who draw near to Elohim through Him, ever living to make intercession for them.  

26 For it was fitting that we should have such a High Priest – kind, innocent, undefiled, having been separated from sinners and exalted above the heavens,  

27 who does not need, as those high priests, to offer up slaughter offerings day by day, first for His own sins and then for those of the people, for this He did once for all when He offered up Himself.  

28 For the Torah appoints as high priests men who have weakness, but the Word of the oath which came after the Torah, appoints the Son having been perfected forever.  

8 Now the summary of what we are saying is: We have such a High Priest, who is seated at the right hand of the throne of the Greatness in the heavens,  

2 and who serves in the set-apart place and of the true Tent, which Ayâl set
up and not man.
3 For every high priest is appointed to offer both gifts and slaughters.

So it was also necessary for this One to have somewhat to offer.
4 For if indeed He were on earth, He would not be a priest, since there are priests who offer the gifts according to the Torah,
5 who serve a copy and shadow of the heavenly, as Mosheh was warned when he was about to make the Tent. For He said, “See that you make all according to the pattern shown you on the mountain.”

6 But now He has obtained a more excellent service, in as much as He is also Mediator of a better covenant, which was constituted on better promises.

7 For if that first covenant had been faultless, then no place would have been sought for a second.

8 For finding fault with them, He says, “See, the days are coming,” says אֲבָל, “when I shall conclude with the house of Yisra’ĕl and with the house of Yahuḏa a renewed covenant,
9 not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Mitsrayim, because they did not continue in My covenant and I disregarded them,” says HWHY.
10 Because this is the covenant that I shall make with the house of Yisra’ĕl after those days, says HWHY, giving My laws in their mind and I shall write them on their hearts and I shall be their Elohim and they shall be My people.
11 And they shall by no means teach each one his neighbour and each one his brother, saying, ‘Know HWHY,’ because they all shall know Me, from the least of them to the greatest of them.
12 Because I shall forgive their unrighteousness and their sins and their lawlessnesses I shall no longer remember.”

13 By saying, ‘renewed,’ He has made the first old. Now what becomes old and growing aged is near disappearing.

9 Now the first covenant indeed had regulations of worship and the earthly set-apart place.
2 For a Tent was prepared: the first part, in which was the lampstand and the table and the showbread, which is called the Set-apart Place.
3 And after the second veil, the part of the Tent which is called Most Set-apart,
4 to which belonged the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that held the manna and the rod of Aharon that budded and the tablets of the covenant,
5 and above it the keruḇim of esteem were overshadowing the place of atonement – about which we do not now speak in detail.

6 And these having been prepared like this, the priests always went into the first part of the Tent, accomplishing the services.

7 But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for sins of ignorance of the people,
8 the Set-apart Spirit signifying this, that the way into the Most Set-apart Place was not yet made manifest while the first Tent has a standing,
9 which was a parable for the present time in which both gifts and slaughters are offered which are unable to perfect the one serving, as to his conscience,
10 only as to foods and drinks and different washings and fleshly regulations imposed until a time of setting matters straight.

11 But Messiah, having become a High Priest of the coming good matters, through the greater and more perfect Tent not made with hands, that is, not of this creation,
12 entered into the Most Set-apart Place once for all, not with the blood of goats and calves, but with His own blood,
having obtained everlasting redemption.

13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the defiled, sets apart for the cleansing of the flesh,

14 how much more shall the blood of the Messiah, who through the everlasting Spirit offered Himself unblemished to Elohim, cleanse your conscience from dead works to serve the living Elohim?

15 And because of this He is the Mediator of a renewed covenant, so that, death having taken place for redemption of the transgressions under the first covenant, those who are called might receive the promise of the everlasting inheritance.

16 For where a covenant is, it is necessary for the death of the covenanted one to be established.

17 For a covenant over those dead is firm, since it is never valid while the covenanted one is living.

18 Therefore not even the first covenant was instituted without blood.

19 For when, according to Torah, every command had been spoken by Mosheh to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop and sprinkled both the book itself and all the people,

20 saying, “This is the blood of the covenant which Elohim commanded you.”

21 And in the same way he sprinkled with blood both the Tent and all the vessels of the service.

22 And, according to the Torah, almost all is cleansed with blood and without shedding of blood there is no forgiveness.

23 It was necessary, then, that the copies of the heavenly ones should be cleansed with these, but the heavenly ones themselves with better slaughter offerings than these.

24 For Messiah has not entered into a set-apart Place made by hand – figures of the true – but into the heavens itself, now to appear in the presence of Elohim on our behalf,

25 not that He should offer Himself often, as the high priest enters into the Set-apart Place year by year with blood not his own.

26 For if so, He would have had to suffer often, since the foundation of the world. But now He has appeared once for all at the end of the ages to put away sin by the offering of Himself.

27 And as it awaits men to die once and after this the judgment,

28 so also the Messiah, having been offered once to bear the sins of many, shall appear a second time, apart from sin, to those waiting for Him, unto deliverance.

10 For the Torah, having a shadow of the good matters to come and not the image itself of the matters, was never able to make perfect those who draw near with the same slaughter offerings which they offer continually year by year.

2 Otherwise, would they not have ceased to be offered? Because those who served, once cleansed, would have had no more consciousness of sins.

3 But in those offerings is a reminder of sins year by year.

4 For it is impossible for blood of bulls and goats to take away sins.

5 Therefore, coming into the world, He says, “Slaughtering and meal offering You did not desire, but a body You have prepared for Me.

6 In burnt offerings and offerings for sin You did not delight.

7 “Then I said, ‘See, I come – in the roll of the book it has been written concerning Me – to do Your desire, O Elohim.’ ”

8 Saying above, “Slaughter and meal offering and burnt offerings and offerings for sin You did not desire, nor delighted in,” which are offered according to the Torah.

9 Then He said, “See, I come to do Your desire, O Elohim.” He takes away the first to establish the second.

10 By that desire we have been set-apart
through the offering of the body of Owyaz Messiah once for all.

11 And indeed every priest stands day by day doing service and repeatedly offering the same slaughter offerings which are never able to take away sins.

12 But He, having offered one slaughter offering for sins for all time, sat down at the right hand of Elohim,

13 waiting from that time onward until His enemies are made a footstool for His feet.

14 For by one offering He has perfected for all time those who are being set-apart.

15 And the Set-apart Spirit also witnesses to us, for after having said before,

16 “This is the covenant that I shall make with them after those days, says ayz, giving My laws into their hearts and in their minds I shall write them,”

17 and, “Their sins and their lawlessnesses I shall remember no more.”

18 Now where there is forgiveness of these, there is no longer a slaughter offering for sin.

19 So, brothers, having boldness to enter into the Set-apart Place by the blood of Owyaz,

20 by a new and living way which He instituted for us, through the veil, that is, His flesh,

21 and having a High Priest over the House of Elohim,

22 let us draw near with a true heart in completeness of belief, having our hearts sprinkled from a wicked conscience and our bodies washed with clean water.

23 Let us hold fast the confession of our expectation without yielding, for He who promised is trustworthy.

24 And let us be concerned for one another in order to stir up love and good works,

25 not forsaking the assembling of ourselves together, as is the habit of some, but encouraging and so much more as you see the Day coming near.

26 For if we sin purposely after we have received the knowledge of the truth, there no longer remains a slaughter offering for sins,

27 but some fearsome anticipation of judgment and a fierce fire which is about to consume the opponents.

28 Anyone who has disregarded the Torah of Mosheh dies without compassion on the witness of two or three witnesses.

29 How much worse punishment do you think shall he deserve who has trampled the Son of Elohim underfoot, counted the blood of the covenant by which he was set-apart as common and insulted the Spirit of favour?

30 For we know Him who has said, “Vengeance is Mine, I shall repay, says ayz.” And again, “ayz shall judge His people.”

31 It is fearsome to fall into the hands of the living Elohim.

32 But remember the former days, when, after you were enlightened, you endured a great struggle with sufferings.

33 On the one hand you were exposed to reproaches and pressures and on the other hand you became sharers with those who were so treated,

34 for you sympathised with me in my chains and you accepted with joy the seizure of your possessions, knowing that you have a better and a lasting possession for yourselves in the heavens.

35 Do not, then, lose your boldness, which has great reward.

36 For you have need of endurance, so that when you have done the desire of Elohim, you receive the promise:

37 “For yet a little while – He who is coming shall come and shall not delay.”

38 But the righteous shall live by belief, but if anyone draws back, my being has no pleasure in him.”

39 But we are not of those who draw back to destruction, but of belief to the preservation of life.
And **belief** is the substance of what is expected, the proof of what is not seen.

2For by this the elders obtained witness.

3By **belief**, we understand that the ages were prepared by the **Word of Elohim**, so that what is seen was not made of what is visible.

4By **belief**, Heḇel offered to Elohim a greater slaughter offering than Qayin, through which he obtained witness that he was righteous, Elohim witnessing of his gifts. And through it, having died, he still speaks.

5By **belief**, Ḥanoḵ was translated so as not to see death, “and was not found because Elohim had translated him.”

6But without **belief** it is impossible to please Him, for he who comes to Elohim has to believe that He is and that He is a rewarder of those who earnestly seek Him.

7By **belief**, Noah, having been warned of what was yet unseen, having feared, prepared an ark to save his house, through which he condemned the world and became heir of the righteousness which is according to **belief**.

8By **belief**, Abrahim obeyed when he was called to go out to the place which he was about to receive as an inheritance. And he went out, not knowing where he was going.

9By **belief**, he sojourned in the land of promise as a stranger, dwelling in tents with Yitsḥaq and Ya’aqoḇ, the heirs with him of the same promise,

10for he was looking for the city having foundations, whose builder and maker is Elohim.

11By **belief** also, Sarah herself was enabled to conceive seed and she bore a child when she was past the normal age, because she deemed Him trustworthy who had promised.

12And so from one and him as good as dead, were born as numerous as the stars of the heaven, as countless as the sand which is by the seashore.

13In **belief** all these died, not having received the promises, but seeing them from a distance, welcomed and embraced them and confessed that they were aliens and strangers on the earth.

14For those who speak this way make it clear that they seek a fatherland.

15And yet, if they had indeed kept remembering that place from which they had come out, they would have had the chance to return.

16**But now** they long for a better place, that is, a heavenly. Therefore Elohim is not ashamed to be called their Elohim, for He has prepared a city for them.

17By **belief**, Abrahim, when he was tried, offered up Yitsḥaq and he who had received the promises offered up his only brought-forth son,

18of whom it was said, “In Yitsḥaq your seed shall be called,”

19reckoning that Elohim was able to raise, even from the dead, from which he received him back, as a type.

20By **belief**, Yitsḥaq blessed Ya’aqoḇ and Ésaw concerning that which was to come.

21By **belief**, Ya’aqoḇ, when he was dying, blessed each of the sons of Yoseph and did reverence on the top of his staff.

22By **belief**, Yoseph, when he was dying, made mention of the outgoing of the children of Yisra’el and gave orders concerning his bones.

23By **belief**, Mosheh, having been born, was hidden three months by his parents, because they saw he was a comely child and were not afraid of the sovereign’s command.

24By **belief**, Mosheh, having become great, refused to be called the son of the daughter of Pharaoh,

25choosing rather to be afflicted with the people of Elohim than to enjoy the pleasures of sin for a time,

26deeming the reproach of Messiah greater riches than the treasures in Mitsrayim, for he was looking
to the reward.

27 By **belief**, he left Mitsrayim, not **fearing** the wrath of the sovereign, for he was steadfast, as **seeing Him** who is invisible.

28 By **belief**, he performed the **Passover** and the sprinkling of **blood**, lest he who **destroyed** the first-born should touch them.

29 By **belief**, they passed through the Red Sea as by dry land and when the Mitsrites tried it, they were drowned.

30 By **belief**, the walls of Yeriḥo fell, having been surrounded for seven days.

31 By **belief**, Rahab the **whore did not perish** with those who **did not believe**, having received the spies with peace.

32 And what more **shall** I say? For the **time** would fail me to relate of Gid'on and Baraq and Shimshon and Yiphtaḥ, also of Daviḏ and Shemu’ēl and the **prophets**, who through **belief**, overcame reigns, worked **righteousness**, obtained promises, **stopped** the mouths of lions, **quenched** the power of fire, **escaped** the edge of the sword, out of weakness were made strong, became mighty in battle, put foreign armies to flight.

33 Women received back their dead by resurrection. And others were tortured, not accepting release, to obtain a better resurrection.

34 And others had trial of mockings and floggings and more, of chains and imprisonment.

35 They were stoned, they were tried, they were sown in two, they were slain with the sword. They went about in sheepskins, in goatskins, being in need, afflicted, mistreated, of whom the world was not **worthy** – wandering in deserts and mountains and caves and holes of the earth.

36 And having obtained **witness** through the **belief**, all these **did not receive** the promise,

40 Elohim having provided what is better for us, that they should not be made **perfect** apart from us.

12 We too, then, having so **great** a cloud of **witnesses all** around us, let us lay aside **every** weight and the **sin** which so easily entangles us and let us run with endurance the race set before us,

2 looking to the Princely Leader and Perfecter of our **belief**, **OWYAH** who for the **joy** that was set before Him endured the stake, having **despised** the shame and sat down at the **right hand** of the throne of Elohim.

3 For consider Him who endured such opposition from **sinners against Himself**, lest you become weary and faint in your lives.

4 You have not yet resisted unto **blood**, striving **against** sin.

5 And you have **forgotten** the appeal which speaks to you as to sons, “My son, do not despise the **discipline** of **OWYAH**, nor faint when you are reproved by Him,

6 for whom **OWYAH** loves, He disciplines and flogs **every** son whom He receives.”

7 If you endure discipline, Elohim is treating you as sons. For what son is there whom a father does not discipline?

8 But if you are **without discipline**, of which **all** have become sharers, then you are illegitimate and not sons.

9 Moreover, we indeed had fathers of our **flesh** disciplining us and we paid them respect. **shall** we not much rather be subject to the Father of spirits and live?

10 For they indeed disciplined us for a **few** days as seemed best to them, but He does it for our profit, so that we might share His apartness.

11 And indeed, no **discipline** seems pleasant at the **time**, but grievous, but afterward it yields the **peaceable fruit** of righteousness to those who have been trained by it.

12 So, strengthen the hands which hang down and the weak knees,

13 and **make straight** paths for your feet, lest the lame be turned aside, but instead, to be **healed**.
Pursue peace with all and pursue apartness without which no one shall see the Master.

See to it that no one falls short of the favour of Elohim, that no root of bitterness springing up causes trouble, by which many become defiled,

lest there be anyone who whores, or profane one, like Esaw, who for a single meal sold his birthright.

For you know that afterward, when he wished to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it with tears.

For you have not drawn near to a mountain touched and scorched with fire and to blackness and darkness and storm,

and a sound of a trumpet and a voice of words, so that those who heard it begged that no further Word should be spoken to them,

for they could not bear what was commanded, “If even a beast touches the mountain, it shall be stoned or shot through with an arrow.”

And so fearsome was the sight that Mosheh said, “I exceedingly fear and tremble.”

But you have drawn near to Mount Tsiyon and to the city of the living Elohim, to the heavenly Yerushalayim, to myriads of messengers,

to the entire gathering and assembly of the first-born having been enrolled in heaven and to Elohim the Judge of all and to the spirits of righteous men made perfect,

and to OWYAZ the Mediator of a new covenant and to the blood of sprinkling which speaks better than the blood of Hebel.

Take heed not to refuse the One speaking. For if those did not escape who refused the warning on earth, much less we who turn away from Him from heaven,

whose voice shook the earth then, but now He has promised, saying, “Yet once more I shake not only the earth, but also the heavens.”

And this, “Yet once more,” makes clear the removal of what is shaken – as having been made – so that the unshaken matters might remain.

Therefore, receiving an unshakeable reign, let us hold the favour, through which we serve Elohim pleasingly with reverence and awe,

for indeed, our Elohim is a consuming fire.

Let the brotherly love continue.

Do not forget to receive strangers, for by so doing some have unwittingly entertained messengers.

Remember the prisoners as if chained with them and those being mistreated, since you yourselves also are in the body.

Let marriage be respected by all and the bed be undefiled. But Elohim shall judge those who whore and adulterers.

Let your way of life be without the love of money and be satisfied with what you have. For He Himself has said, “I shall never leave you nor forsake you,”

so that we boldly say, “AYAZ is my helper, I shall not fear what man shall do to me.”

Remember those leading you, who spoke the Word of Elohim to you. Consider the outcome of their way of life and imitate their belief.

OWYAZ Messiah is the same yesterday and today and forever.

Do not be borne about by various and strange teachings. For it is good for the heart to be established by favour, not with foods which have not profited those who have been occupied with them.

We have an altar from which those serving the Tent have no authority to eat.

For the bodies of those beasts whose blood is brought into the Set-apart Place by the high priest for sin, are burned outside the camp.

And so OWYAZ also suffered outside
the gate, to set-apart the people with His own blood.

13 Let us, then, go to Him outside the camp, bearing His reproach.

14 For we have no lasting city here, but we seek the one coming.

15 Through Him then, let us continually offer up a slaughter offering of praise to Elohim, that is, the fruit of our lips, giving thanks to His Name.

16 And do not forget to do good and to share, for with such slaughter offerings Elohim is well pleased.

17 Obey those leading you and be subject to them, for they watch for your lives, as having to give account. Let them do so with joy and not groaning, for that would be of no advantage to you.

18 Pray for us, for we trust that we have a good conscience, desiring to behave well in every way.

19 But I particularly encourage you to do this, that I might be restored to you the sooner.

20 And the Elohim of peace who brought up our Master OWYāl from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant,

21 make you perfect in every good work to do His desire, working in you what is pleasing in His sight, through OWYāl Messiah, to whom be esteem forever and ever. Amēn.

22 And I call upon you, brothers, bear with the Word of encouragement for I have written to you in few words.

23 Know that brother Timothy has been released, with whom I shall see you if he comes shortly.

24 Greet all those leading you and all the set-apart ones. Those from Italy greet you.

25 Favour be with you all. Amēn.
1 Ya'aqob, a servant of Elohim and of the Master Owyaz Messiah, to the twelve tribes who are in the dispersion: Greetings.

2 My brothers, count it all joy when you fall into various trials, knowing that the proving of your belief works endurance.

3 And let endurance have a perfect work, so that you be perfect and complete, lacking in naught.

4 If any of you lacks wisdom, let him ask of Elohim, who gives to all generously and without reproach and it shall be given to him.

5 But he should ask in belief, not doubting, for he who doubts is like a wave of the sea driven and tossed by the wind.

6 That man should not think that he shall receive whatever from the Master.

7 He is a double-minded man and unstable in all his ways.

8 And let the lowly brother boast in his exaltation, because as a flower of the field he shall pass away.

9 For the sun rose with burning heat and withered the grass and its flower fell and its pretty appearance perished. So also the rich man shall fade away in his ways.

10 Blessed is the man who does endure trial, for when he has been proved, he shall receive the crown of life which the Master has promised to those who love Him.

11 Let no one say when he is enticed, “I am enticed by Elohim,” for Elohim is not enticed by evil matters and He entices no one.

12 But each one is enticed when he is drawn away by his own desires and trapped.

13 Then, when desire has conceived, it gives birth to sin. And sin, when it has been accomplished, brings forth death.

14 Do not go astray, my beloved brothers.

15 Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no change, nor shadow of turning.

16 Having purposed it, He brought us forth by the Word of truth, for us to be a kind of first-fruits of His creatures.

17 So then, my beloved brothers, let every man be swift to hear, slow to speak, slow to wrath,

18 for the wrath of man does not work the righteousness of Elohim.

19 Therefore put away all filthiness and overflow of evil and receive with meekness the implanted Word, which is able to save your lives.

20 And become doers of the word and not hearers only, deceiving yourselves.

21 Because if anyone is a hearer of the Word and not a doer, he is like a man who looks at his natural face in a mirror, for he looks at himself and goes away and immediately forgets what he was like.

22 But he that looked into the perfect Torah, that of freedom, and continues in it, not becoming a hearer that forgets, but a doer of work, this one shall be blessed in his doing of the Torah.

23 If anyone among you thinks he is observant and does not bridle his tongue but deceives his own heart, this one’s observance is worthless.

24 Clean and undefiled observance before the Elohim and Father is this: to visit orphans and widows in their
affliction and to keep oneself unstained from the world.

2 My brothers, do not hold the belief of our Master OWYAL Messiah, the Master of esteem, with partiality.  
2For if there should come into your meeting a man with gold rings, in a splendid robe and there should also come in a poor one dressed in rags,  
3and you pay attention to the one wearing the splendid robe and say to him, “You sit here in a good place,” and say to the poor one, “You stand there,” or, “Sit here by my feet,”  
4have you not discriminated among yourselves and become judges with wicked thoughts?  
5Listen, my beloved brothers: Has Elohim not chosen the poor of this world, rich in belief and heirs of the reign which He promised to those who love Him?  
6But you have shown disrespect towards the poor man. Do not the rich oppress you and drag you into the courts?  
7Do they not blaspheme that good Name by which you are called?  
8If you truly accomplish the sovereign law according to the Scripture, “You shall love your neighbour as yourself,” you do well,  
9but if you show partiality, you commit sin, being found guilty by the Torah as transgressors.  
10For whoever shall guard all the Torah and yet stumble in one point, he is guilty of all.  
11For He who said, “Do not commit adultery,” also said, “Do not murder.” Now if you do not commit adultery, but you do murder, you have become a transgressor of Torah.  
12So speak and so do as those who are to be judged by a Torah of freedom.  
13For the judgment is without compassion to the one who has shown no compassion. And compassion boasts over judgment.

14My brothers, what use is it for anyone to say he has belief but does not have works? This belief is unable to save him.  
15And if a brother or sister is naked and in need of daily food,  
16but one of you says to them, “Go in peace, be warmed and be filled,” but you do not give them the bodily needs, what use is it?  
17So also belief, if it does not have works, is in itself dead.  
18But someone might say, “You have belief and I have works.” Show me your belief without your works and I shall show you my belief by my works.  
19You believe that Elohim is one. You do well. The demons also believe – and shudder!  
20But do you wish to know, O foolish man, that the belief without the works is dead?  
21Was not Abraham our father declared right by works when he offered Yitsḥaq his son on the altar?  
22Do you see that the belief was working with his works and by the works the belief was perfected?  
23And the Scripture was filled which says, “Abraham believed Elohim and it was reckoned to him for righteousness.” And he was called, “Elohim’s friend.”  
24You see, then, that a man is declared right by works and not by belief alone.  
25In the same way, was not Rahab the whore also declared right by works when she received the messengers and sent them out another way?  
26For as the body without the spirit is dead, so also the belief is dead without the works.

3 Not many of you should become teachers, my brothers, knowing that we shall receive greater judgment.  
2For we all stumble in many matters. If anyone does not stumble in word, he is a perfect man, able also to bridle the entire body.  
3Look, we put bits in the mouths of horses, for them to obey us and
we turn their body.

4Look at the ships too: although they are so big and are driven by strong winds, they are turned by a very small rudder wherever the pilot intends.

5So too the tongue is a little member, yet boasts greatly. see how a little fire kindles a great forest!

6And the tongue is a fire, the world of unrighteousness. Among our members the tongue is set, the one defiling the entire body and setting on fire the wheel of life and it is set on fire by Gehenna.

7For every kind of beast and bird, of reptile and creature of the sea, is tamed and has been tamed by mankind.

8But no man is able to tame the tongue. It is unruly, evil, filled with deadly poison.

9With it we bless our Elohim and Father and with it we curse men, who have been made in the likeness of Elohim.

10Out of the same mouth proceed blessing and cursing. My brothers, this should not be so.

11Does the fountain send forth the sweet and the bitter from the same opening?

12My brothers, is a fig tree able to bear olives, or a grapevine figs? So neither is a fountain able to make salt and sweet water.

13Who is wise and understanding among you? Let him show by his good behaviour his works in meekness of wisdom.

14But if you have bitter jealousy and self-seeking in your hearts, do not boast against and lie against the truth.

15This is not the wisdom coming down from above, but it is earthly, unspiritual, demonic.

16For where jealousy and self-seeking are, there is confusion and every foul deed.

17But the wisdom from above is first clean, then peaceable, gentle, ready to obey, filled with compassion and good fruits, without partiality and without hypocrisy.

18And the fruit of righteousness is sown in peace by those who make peace.

4Where do fightings and strivings come from among you? Do they not come from your pleasures that battle in your members?

2You desire and do not have. You murder and are jealous and are unable to obtain. You strive and fight and you do not possess, because you do not ask.

3You ask and do not receive, because you ask evily, in order to spend it on your pleasures.

4Adulterers and adulteresses! Do you not know that friendship with the world is enmity with Elohim? Whoever therefore intends to be a friend of the world makes himself an enemy of Elohim.

5Or do you think that the Scripture speaks to no purpose? Does the Spirit which dwells in us intensely crave unto envy?

6But He gives greater favour. Because of this He says, “Elohim resists the proud, but gives favour to the humble.”

7So then subject yourselves to Elohim. Resist the devil and he shall flee from you.

8Draw near to Elohim and He shall draw near to you. cleanse hands, sinners. And cleanse the hearts, you double-minded!

9Lament and mourn and weep! Let your laughter be turned to mourning and your joy to dejection.

10Humble yourselves in the sight of the Master and He shall lift you up.

11Brothers, do not speak against one another. He that speaks against a brother and judges his brother, speaks against Torah and judges Torah. And if you judge Torah, you are not a doer of Torah but a judge.

12There is one Lawgiver and Judge, who is able to save and to destroy. Who are you to judge another?
Come now, you who say, “Today or tomorrow, let us go to such and such a city, spend a year there and trade and make a profit,”

when you do not know of tomorrow. For what is your life? For it is a vapour that appears for a little and then disappears —

instead of your saying, “If the Master desires, we shall live and do this or that.”

But now you boast in your proud speeches. All such boasting is wicked.

To him, then, who knows to do good and does not do it, to him it is sin.

Come now, rich ones, weep, crying aloud over the hardships coming upon you!

Your riches have rotted and your garments have become moth-eaten.

Your gold and silver have become rusty and their rust shall be a witness against you and shall eat your flesh like fire. You have laid up treasure in the last days.

See, the wages of the workmen who mowed your fields, which you kept back, cry out. And the cries of the reapers have reached the ears of Ayal of hosts.

You have lived on the earth in pleasure and luxury, you have fattened your hearts, as in a day of slaughter.

You have condemned, you have murdered the righteous – he does not resist you.

So, brothers, be patient until the coming of the Master. See, the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain.

You too, be patient. Establish your hearts, for the coming of the Master has drawn near.

Do not grumble against each other, brothers, lest you be judged. See, the Judge is standing at the door!

My brothers, as an example of suffering and patience, take the prophets, who spoke in the Name of Ayal.

See, we call those blessed who endure. You have heard of the endurance of Lyob and saw the purpose of Ayal, that He is very sympathetic and compassionate.

But above all, my brothers, do not swear, either by the heavens or by the earth or with any other oath. But let your Yea be Yea and your No, No, lest you fall into judgment.


Is anyone among you sick? Let him call for the elders of the assembly and let them pray over him, having anointed him with oil in the Name of the Master.

And the prayer of the belief shall save the sick and the Master shall raise him up. And if he has committed sins, he shall be forgiven.

Confess your trespasses to one another and pray for one another, so that you are healed. The earnest prayer of a righteous one accomplishes much.

Éliyahu was a man with feelings like us and he prayed earnestly that it would not rain. And it did not rain on the land for three years and six months.

And he prayed again and the heavens gave rain and the land brought forth its fruit.

Brothers, if anyone among you goes astray from the truth and someone turns him back,

let him know that he who turns a sinner from the straying of his way shall save a life from death and cover a great number of sins.
1 Peter, an emissary of the Messiah, to the chosen, strangers of the dispersion in Pontos, Galatia, Kappadokia, Asia and Bithunia,

chosen according to the foreknowledge of Elohim the Father, set-apart by the Spirit unto obedience and sprinkling of the blood of Messiah: Favour and peace be increased to you.

Blessed be the Elohim and Father of our Master Messiah, who according to His great compassion has caused us to be born again to a living expectation through the resurrection of Messiah from the dead,

to an inheritance incorruptible and undefiled and unfading, having been kept in the heavens for you,

who are protected by the power of Elohim through belief, for a deliverance ready to be revealed in the last time,

in which you exult, even though for a little while, if need be, you have been grieved by manifold trials,

in order that the proving of your belief – much more precious than gold that perishes and proven by fire – might be found to result in praise and respect and esteem at the revelation of Messiah,

whom having not seen, you love; in whom you exult with unspeakable and esteemed joy, yet not seeing, but believing,

obtaining the goal of your belief: a deliverance of lives.

Concerning this deliverance the prophets have sought out and searched out, prophesying concerning the favour for you,

searching to know what, or what sort of time, the Spirit which was in them was pointing out concerning Messiah, when it was bearing witness beforehand the sufferings of Messiah and the esteems that would follow,

to whom it was revealed that they were serving, not themselves, but you, in these matters which now have been announced to you through those who brought the Besorah to you by the Set-apart Spirit sent from heaven – into which messengers long to look into.

Therefore, having girded up the loins of your mind, being sober, set your expectation perfectly upon the favour that is to be brought to you at the revelation of Messiah,

as obedient children, not conforming yourselves to the former lusts in your ignorance,

instead, as the One who called you is set-apart, so you also should become set-apart in all behaviour,

because it has been written, “Be set-apart, for I am set-apart.”

And if you call on the Father, who without partiality judges according to each one’s work, pass the time of your sojourning in fear,

knowing that you were redeemed from your futile way of life inherited from your fathers, not with what is corruptible, silver or gold,

but with the precious blood of Messiah, as of a lamb unblemished and spotless,

foreknown, indeed, before the foundation of the world, but manifested in these last times for your sakes,

who through Him believe in Elohim who raised Him from the dead and gave Him esteem, so that your belief and expectation are in Elohim.
22Now that you have cleansed your lives in obeying the truth through the Spirit to unfeigned brotherly love, love one another fervently with a clean heart,

23Having been born again – not of corruptible seed, but incorruptible – through the living Word of Elohim, which remains forever,

24because “All flesh is as grass and all the esteem of man as the flower of the grass. The grass withers and its flower falls away,

25but the Word of Elohim remains forever.” And this is the Word, announced as Besorah to you.

2Having put aside, then, all evil and all deceit and hypocrisies and envyings, and all evil words,

2as newborn babes, desire the unadulterated milk of the Word, in order that you grow by it,

3if indeed you have tasted that the Master is good.

4Drawing near to Him, a living Stone – rejected indeed by men, but chosen by Elohim and precious –

5you also, as living stones, are being built up, a spiritual house, a set-apart priesthood, to offer up spiritual slaughter offerings acceptable to Elohim through OWYH. Messiah.

6Because it is contained in the Scripture, “See, I lay in Tsiyon a chief corner-stone, chosen, precious and he who believes on Him shall by no means be put to shame.”

7This preciousness, then, is for you who believe; but to those who are disobedient, “The stone which the builders rejected has become the chief corner-stone,”

8and “A stone of stumbling and a rock that makes for falling,” who stumble because they are disobedient to the Word, to which they also were appointed.

9But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvellous light,

10who once were not a people, but now the people of Elohim; who had not obtained compassion, but now obtained compassion.

11Beloved ones, I appeal to you as sojourners and pilgrims, to abstain from fleshly lusts which battle against the life,

12having your behaviour among the gentiles good so that when they speak against you as evil-doers, let them, by observing your good works, esteem Elohim in a day of visitation.

13Be subject to every institution of man because of the Master, whether to the sovereign as supreme,

14or to governors, as to those who are sent by him for the punishment of doers of evil and a praise for those who do good.

15Because such is the desire of Elohim, that by doing good you should put to silence the ignorance of foolish men,

16as free, yet not using your freedom as a cloak for evil, but as servants of Elohim.

17Respect all, love the brotherhood, fear Elohim, respect the sovereign.

18Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the crooked ones.

19For this is favour, if because of conscience toward Elohim anyone bears up under grief, suffering unrighteously.

20For what credit is there in enduring a beating when you sin? But if you suffer for doing good and you endure, this finds favour with Elohim.

21For to this you were called, because Messiah also suffered for us, leaving us an example, that you should follow His steps,

22”who committed no sin, nor was deceit found in His mouth,”
23 who, being reviled, did not revile in return; suffering, did not threaten, but committed Himself to Him who judges righteously;
24 who Himself bore our sins in His body on the timber, so that we, having died to sins, might live unto righteousness – by whose stripes you were healed.
25 For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your lives.

In the same way, wives, be subject to your own husbands, so that if any are disobedient to the Word, they, without a word, might be won by the behaviour of their wives,
1 having seen your blameless behaviour in fear.
2 Your adornment should not be outward – arranging the hair, wearing gold, or putting on dresses –
3 but the hidden Man of the heart, with the incorruptible ornament of a meek and peaceable spirit, which is of great value before Elohim.
4 For in this way, in former times, the set-apart women who trusted in Elohim also adorned themselves, being subject to their own husbands,
5 as Sarah obeyed Abrahim, calling him master, of whom you became children, doing good and not frightened by any fear.
6 In the same way, husbands, live understandingly together, giving respect to the wife, as to the weaker vessel and as being heirs together of the favour of life, so that your prayers are not hindered.
7 To sum up, let all of you be likeminded, sympathetic, loving as brothers, tenderhearted, humble-minded,
8 not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, in order to inherit a blessing.

10 For “He who wishes to love life and see good days, let him keep his tongue from evil and his lips from speaking deceit,
11 let him turn away from evil and do good, let him seek peace and pursue it.
12 Because the eyes of Elohim are on the righteous and his ears are open to their prayers, but the face of Elohim is against those who do evil.”
13 And who is the one doing evil to you, if you become imitators of the good?
14 But even if you suffer for righteousness’ sake, you are blessed.
“And do not fear their threats, neither be troubled.”
15 But set-apart Elohim in your hearts and always be ready to give an answer to everyone asking you a reason concerning the expectation that is in you, with meekness and fear,
16 having a good conscience, so that when they speak against you as doers of evil, those who falsely accuse your good behaviour in Messiah, shall be ashamed.
17 For it is better, if it is the desire of Elohim, to suffer for doing good than for doing evil.
18 Because even Messiah once suffered for sins, the righteous for the unrighteous, to bring you to Elohim, having been put to death indeed in flesh but made alive in the Spirit,
19 in which also He went and proclaimed unto the spirits in prison,
20 who were disobedient at one time when the patience of Elohim waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight beings, were saved through water,
21 which figure now also saves us: immersion – not a putting away of the filth of the flesh, but the answer of a good conscience toward Elohim – through the resurrection of Messiah,
22 who, having gone into heaven, is at the right hand of Elohim, messengers and authorities and powers having been subjected to Him.
Therefore, since Messiah suffered in the flesh, arm yourselves also with the same mind, because he who has suffered in the flesh has ceased from sin, so that he no longer lives the rest of his time in the flesh for the lusts of men, but according to the desire of Elohim.

For we have spent enough of our past lifetime in doing the desire of the gentiles, having walked in indecencies, lusts, drunkenness, orgies, wild parties, lusts, drunkenness, idolatries, abominable idolatries.

In which you are surprised that you do not run with them in the same flood of loose behaviour, blaspheming.

Who shall give an account to Him who is ready to judge the living and the dead.

For this reason the Besorah was also brought to those who are dead, so that whereas they are judged according to men in the flesh, they might live according to Elohim in the spirit.

But the end of all has drawn near. Therefore be sober-minded and be attentive in the prayers.

And above all have fervent love for one another, because love covers a great number of sins.

Welcome one another without grumbling.

As each one has received a gift, serve one another, as good trustees of the manifold favour of Elohim.

If anyone speaks, let it be as the Words of Elohim. If anyone serves, let it be as with the strength which Elohim provides, so that Elohim might be praised in it all through OW YAZEL Messiah, to whom belong the esteem and the rule forever and ever. Amēn.

Beloved ones, do not be surprised at the fiery trial that is coming upon you, to try you, as though some unusual matter has befallen you.

But as you share Messiah’s sufferings, rejoice, in order that you might rejoice exultingly at the revelation of His esteem.

If you are reproached for the Name of Messiah, you are blessed, because the Spirit of esteem and of Elohim rests upon you. On their part He is blasphemed, but on your part He is praised.

For do not let any of you suffer as a murderer, or thief, or doer of evil, or as a meddler.

But if one suffers being Natsarim, let him not be ashamed, but let him esteem Elohim in this matter.

Because it is time for judgment to begin from the House of Elohim. And if firstly from us, what is the end of those who do not obey the Besorah of Elohim?

And if the righteous one is scarcely saved, where shall the wicked and the sinner appear?

So then, those who suffer according to the desire of Elohim should commit their lives to a trustworthy Creator, in doing good.

Therefore, as a fellow elder and a witness of the sufferings of Messiah and also a sharer of the esteem that is to be revealed, I appeal to the elders among you:

Shepherd the flock of Elohim which is among you, serving as overseers, not by compulsion but voluntarily, not out of greed for filthy gain, but eagerly,

neither as being masters over those entrusted to you, but being examples to the flock.

And when the Chief Shepherd appears, you shall receive the never-fading crown of esteem.

In the same way, you younger ones, be subject to elders. And gird yourselves with humility toward one another, for “Elohim resists the proud, but gives favour to the humble.”

Humble yourselves, then, under the mighty hand of Elohim, so that He exalts you in due time,

casting all your worry upon Him, for He is concerned about you.

Be sober, watch, because your adversary the devil walks about like a
roaring lion, **seeking** someone to devour.

9 Resist him, firm in the **belief**, knowing that the **same** hardships are experienced by your brotherhood in the world.

10 And the **Elohim** of **all favour**, who called you to **His everlasting esteem** by **Messiah** ԵՈՅ, after you have suffered a while, **Himself perfect**, establish, strengthen and settle you.

11 To **Him** be the **esteem** and the might **forever** and **ever**. **Amën**.

12 Through Sila the **trustworthy** brother, as I reckon, I have **written** to you briefly, encouraging and witnessing that this is the **true favour** of **Elohim**. In this **stand** fast.

13 She who is in Babel, **chosen together** with you, greets you, also my son, Mark.

14 Greet one another with a kiss of **love**. Peace to **all** of you who are in **Messiah** ԵՈՅ. **Amën**.
1 Shim'on Kêpha, a servant and emissary of Ḫôwiyâl Messiah, to those who have obtained a belief as precious as ours by the righteousness of our Elohim and Saviour Ḫôwiyâl Messiah:

2 Favour and peace be increased to you in the knowledge of Elohim and of Ḫôwiyâl our Master.

3 As His Mighty-like power has given to us all we need for life and reverence, through the knowledge of Him who called us to esteem and uprightness.

4 Through these there have been given to us exceedingly great and precious promises, so that through these you might be partakers of the Mighty-like nature, having escaped from the corruption in the world, caused by lust.

5 And for this reason do your utmost to add to your belief uprightness, to uprightness knowledge,

6 to knowledge self-control, to selfcontrol endurance, to endurance reverence,

7 to reverence brotherly affection and to brotherly affection love.

8 For if these are in you and increase, they cause you to be neither inactive nor without fruit in the knowledge of our Master Ḫôwiyâl Messiah.

9 For he in whom these are not present is blind, being shortsighted and has forgotten that he has been cleansed from his old sins.

10 For this reason, brothers, all the more do your utmost to make firm your calling and choosing, for if you are doing these matters you shall never stumble at all,

11 for in this way an entrance into the everlasting reign of our Master and Saviour Ḫôwiyâl Messiah shall be richly supplied to you.

12 And so I intend to remind you of these matters again and again, though you know them and have been established in the present truth.

13 But I think it is right, as long as I am in this tent, to stir you up by a reminder,

14 knowing that the putting off of my tent is soon, even as our Master Ḫôwiyâl Messiah made clear to me.

15 And I shall do my utmost also, to see to it that you always have a reminder of these matters after my departure.

16 For we did not follow cleverly devised stories when we made known to you the power and coming of our Master Ḫôwiyâl Messiah, but were eye-witnesses of His superbness.

17 For when He received respect and esteem from Elohim the Father, such a voice came to Him from the Excellent Esteem, “This is My Son, the Beloved in whom I did delight.”

18 And we heard this voice which came from heaven when we were with Him on the set-apart mountain.

19 And we have the prophetic word made more certain, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts,

20 knowing this first, that no prophecy of Scripture came to be of one’s own interpretation,

21 for prophecy never came by the desire of man, but men of Elohim spoke, being moved by the Set-apart Spirit.

2 But there also came to be false prophets among the people, as also among you there shall be false teachers, who shall secretly bring in destructive heresies and deny the Master who bought them, bringing swift destruction on themselves.
And many shall follow their destructive ways, because of whom the way of truth shall be evil spoken of, and in greed, with fabricated words, they shall use you for gain. From of old their judgment does not linger and their destruction does not slumber.

For if Elohim did not spare the messengers who sinned, but sent them to Tartaros and delivered them into chains of darkness, to be kept for judgment, and did not spare the world of old, but preserved Noah, a proclaimer of righteousness and seven others, bringing in the flood on the world of the wicked, and having reduced to ashes the cities of Sodom and Amorah condemned them to destruction – having made them an example to those who afterward would live wickedly, and rescued righteous Lot, who was oppressed with the indecent behaviour of the lawless.

For day after day that righteous man, dwelling among them, tortured his righteous being by seeing and hearing their lawless works,

then HWHY knows how to rescue the reverent ones from trial and to keep the unrighteous unto the day of judgment, to be punished,

and most of all those walking after the flesh in filthy lust and despising authority – bold, headstrong, speaking evil of esteemed ones,

whereas messengers who are greater in strength and power do not bring a slanderous accusation against them before the Master.

But these, like natural unreasoning beasts, having been born to be caught and destroyed, blaspheme that which they do not know, shall be destroyed in their destruction,

being about to receive the wages of unrighteousness, deeming indulgence in the day a pleasure, spots and blemishes, revelling in their own deceptions while they feast with you,

having eyes filled with an adulteress and unable to cease from sin, enticing unstable beings, having a heart trained in greed, children of a curse,

having left the right way they went astray, having followed the way of Bil'am the son of Be'or, who loved the wages of unrighteousness,

but he was rebuked for his transgression: a dumb donkey speaking with the voice of a man restrained the madness of the prophet.

These are fountains without water, clouds driven by a storm, to whom the blackest darkness is kept forever.

For speaking arrogant nonsense, they entice – through the lusts of the flesh, through indecencies – the ones who have indeed escaped from those living in delusion,

promising them freedom, though themselves being slaves of corruption – for one is a slave to whatever overcomes him.

For if, after they have escaped the defilements of the world through the knowledge of the Master and Saviour Owyaz Messiah, they are again entangled in them and overcome, the latter end is worse for them than the first.

For it would have been better for them not to have known the way of righteousness, than having known it, to turn from the set-apart command delivered unto them.

For them the proverb has proved true, “A dog returns to his own vomit,” and, “A washed sow returns to her rolling in the mud.”

This is now, beloved ones, the second letter I write to you, in which I stir up your sincere mind, to remember the words previously spoken by the set-apart prophets and of the command of the Master and Saviour, spoken by your emissaries,
And reckon the patience of our Master as deliverance, as also our beloved brother Sha’ul wrote to you, according to the wisdom given to him, as also in all his letters, speaking in them concerning these matters, in which some are hard to understand, which those who are untaught and unstable twist to their own destruction, as they do also the other Scriptures.

You, then, beloved ones, being forewarned, watch, lest you also fall from your own steadfastness, being led away with the delusion of the lawless, but grow in the favour and knowledge of our Master and Saviour OSwhy Messiah. To Him be the esteem both now and to a day that abides. Amĕn.

3knowing this first: that mockers shall come in the last days with mocking, walking according to their own lusts,

4and saying, “Where is the promise of His coming? For since the fathers fell asleep, all continues as from the beginning of creation.”

5For they choose to have this hidden from them: that the heavens were of old and the earth standing out of water and in the water, by the Word of Elohim,

6through which the world at that time was destroyed, being flooded with water.

7And the present heavens and the earth are treasured up by the same Word, being kept for fire, to a day of judgment and destruction of wicked men.

8But, beloved ones, let not this one matter be hidden from you: that with one day is as a thousand years and a thousand years as one day.

9one day is not slow in regard to the promise, as some count slowness, but is patient toward us, not wishing that any should perish but that all should come to repentance.

10But the day of HWHY shall come as a thief in the night, in which the heavens shall pass away with a great noise and the elements shall melt with intense heat and the earth and the works that are in it shall be burned up.

11Seeing all these are to be destroyed in this way, what kind of people ought you to be in set-apart behaviour and reverence,

12looking for and hastening the coming of the day of Elohim, through which the heavens shall be destroyed, being set on fire and the elements melt with intense heat!

13But according to His promise we wait for a renewed heavens and a renewed earth in which righteousness dwells.

14So then, beloved ones, looking forward to this, do your utmost to be found by Him in peace, spotless and blameless,
1 What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked upon and our hands have handled, concerning the Word of life:

2 And the life was manifested and we have seen and bear witness and announce to you that everlasting life which was with the Father and was manifested to us.

3 We announce to you what we have seen and heard, so that you too might have fellowship with us. And truly our fellowship is with the Father and with His Son Owyxal Messiah.

4 And we write this to you in order that your joy might be complete.

5 And this is the message which we have heard from Him and announce to you, that Elohim is light and in Him is no darkness at all.

6 If we say that we have fellowship with Him and walk in darkness, we lie and are not doing the truth.

7 But if we walk in the light as He is in the light, we have fellowship with one another and the blood of Owyxal Messiah His Son cleanses us from all sin.

8 If we say that we have not sin, we are misleading ourselves and the truth is not in us.

9 If we confess our sins, He is trustworthy and righteous to forgive us the sins and cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make Him a liar and His Word is not in us.

2 And He Himself is an atoning offering for our sins and not for ours only but also for all the world.

3 And by this we know that we know Him, if we guard His commands.

4 The one who says, “I know Him,” and does not guard His commands, is a liar and the truth is not in him.

5 But whoever guards His Word, truly the love of Elohim has been perfected in him. By this we know that we are in Him.

6 The one who says he stays in Him ought himself also to walk, even as He walked.

7 Beloved, I write no fresh command to you, but an old command which you have had from the beginning. The old command is the Word which you heard from the beginning.

8 Again I write you a fresh command, which is true in Him and in you, because the darkness is passing away and the true light now shines.

9 The one who says he is in the light and hates his brother, is in the darkness until now.

10 The one who loves his brother stays in the light and there is no stumbling-block in him.

11 But the one who hates his brother is in the darkness and walks in the darkness and does not know where he is going, because the darkness has blinded his eyes.

12 I write to you, little children, because your sins have been forgiven on account of His Name.

13 I write to you, fathers, because you have known Him from the beginning. I write to you, young men, because you have overcome the wicked one. I write to you, little children, because you have known the Father.

14 I wrote to you, fathers, because you have known Him from the beginning. I
15 Do not love the world nor that which is in the world. If anyone loves the world, the love of the Father is not in him.

16 Because all that is in the world – the lust of the flesh, the lust of the eyes and the pride of life – is not of the Father but is of the world.

17 And the world passes away and the lust of it, but the one doing the desire of Elohim remains forever.

18 Little children, it is the last hour. And as you have heard that the antimesiah is coming, even now many anti-messiahs have come. This is how we know that it is the last hour.

19 They went out from us, but they were not of us, for if they had been of us, they would have stayed with us – but in order that it might be made manifest that none of them were of us.

20 And you have an anointing from the Set-apart One and you know all.

21 I did not write to you because you do not know the truth, but because you know it and because no falsehood is of the truth.

22 Who is the liar, except the one denying that Owyah is the Messiah? This is the antimesiah, the one denying the Father and the Son.

23 No one denying the Son has the Father. The one confessing the Son has the Father as well.

24 As for you, let that stay in you which you heard from the beginning. If what you heard from the beginning stays in you, you also shall stay in the Son and in the Father.

25 And this is the promise that He has promised us: everlasting life.

26 I have written this to you concerning those who lead you astray.

27 But the anointing which you have received from Him stays in you and you have no need that anyone should teach you. But as the same anointing does teach you concerning all and is true and is no falsehood and even as it has taught you, you stay in Him.

28 And now, little children, stay in Him, so that when He appears, we might have boldness and not be ashamed before Him at His coming.

29 If you know that He is righteous, you know that everyone doing righteousness has been born of Him.

30 See what love the Father has given us, that we should be called children of Elohim! For this reason the world does not know us because it did not know Him.

2 Beloved ones, now we are children of Elohim. And it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.

3 And everyone having this expectation in Him cleanses himself, as He is clean.

4 Everyone doing sin also does lawlessness and sin is lawlessness.

5 And you know that He was manifested to take away our sins and in Him there is no sin.

6 Everyone staying in Him does not sin. Everyone sinning has neither seen Him nor known Him.

7 Little children, let no one lead you astray. The one doing righteousness is righteous, even as He is righteous.

8 The one doing sin is of the devil, because the devil has sinned from the beginning. For this purpose the Son of Elohim was manifested: to destroy the works of the devil.

9 Everyone having been born of Elohim does not sin, because His seed stays in him and he is powerless to sin, because he has been born of Elohim.

10 In this the children of Elohim and the children of the devil are manifest: Everyone not doing righteousness is not of Elohim, neither the one not loving his brother.

11 Because this is the message that you heard from the beginning, that we should love one another,

12 not as Qayin who was of the wicked one and killed his brother.
And why did he kill him? Because his works were wicked but those of his brother were righteous. 13 Do not marvel, my brothers, if the world hates you.

14 We know that we have passed out of death into life, because we love the brothers. The one not loving his brother stays in death.

15 Everyone hating his brother is a murderer and you know that no murderer has everlasting life staying in him.

16 By this we have known love, because He laid down His life for us. And we ought to lay down our lives for the brothers.

17 But whoever has this world’s goods and sees his brother in need and shuts up his tender affections from him, how does the love of Elohim stay in him?

18 My little children, let us not love in word or in tongue, but in deed and in truth.

19 And by this we know that we are of the truth and shall set our hearts at rest before Him,

20 that if our heart condemns us, Elohim is greater than our heart and knows all.

21 Beloved ones, if our heart does not condemn us, we have boldness toward Elohim.

22 And whatever we ask we receive from Him, because we guard His commands and do what is pleasing in His sight.

23 And this is His command, that we should believe in the Name of His Son Owyaz Messiah and love one another, as He gave us command. 24 And the one guarding His commands stays in Him and He in him. And by this we know that He stays in us, by the Spirit which He gave us.

4 Beloved ones, do not believe every spirit, but prove the spirits, whether they are of Elohim, because many false prophets have gone out into the world.

2 By this you know the Spirit of Elohim: Every spirit that confesses that Owyaz Messiah has come in the flesh is of Elohim,

3 and every spirit that does not confess that Owyaz Messiah has come in the flesh is not of Elohim. And this is the spirit of the anti-messiah which you heard is coming and now is already in the world.

4 You are of Elohim, little children and have overcome them, because He who is in you is greater than he who is in the world.

5 They are of the world, therefore they speak as of the world and the world hears them.

6 We are of Elohim – the one knowing Elohim hears us. He who is not of Elohim does not hear us. By this we know the Spirit of the Truth and the spirit of the delusion.

7 Beloved ones, let us love one another, because love is of Elohim and everyone who loves has been born of Elohim and knows Elohim.

8 The one who does not love does not know Elohim, for Elohim is love.

9 By this the love of Elohim was manifested in us, that Elohim has sent His only brought-forth Son into the world, in order that we might live through Him.

10 In this is love, not that we loved Elohim, but that He loved us and sent His Son to be an atoning offering for our sins.

11 Beloved ones, if Elohim so loved us, we also ought to love one another.

12 No one has seen Elohim at any time. If we love one another, Elohim does stay in us and His love has been perfected in us.

13 By this we know that we stay in Him and He in us, because He has given us of His Spirit.

14 And we have seen and bear witness that the Father has sent the Son, Saviour of the world.

15 Whoever confesses that Owyaz is the Son of Elohim, Elohim stays in him and he in Elohim.
16 And we have known and believed the love that Elohim has for us. Elohim is love and he who stays in love stays in Elohim and Elohim in him. 17 By this love has been perfected with us, in order that we might have boldness in the day of judgment, because as He is so are we in this world. 18 There is no fear in love, but perfect love casts out fear, because fear holds punishment and he who fears has not been made perfect in love. 19 We love Him because He first loved us.

20 If someone says, “I love Elohim,” and hates his brother, he is a liar. For the one not loving his brother whom he has seen, how is he able to love Elohim whom he has not seen? 21 And we have this command from Him, that the one loving Elohim should love his brother too.

5 Everyone who believes that OWYAH is the Messiah has been born of Elohim and everyone who loves the One bringing forth also loves the one having been born of Him. 2 By this we know that we love the children of Elohim, when we love Elohim and guard His commands. 3 For this is the love for Elohim, that we guard His commands and His commands are not heavy, because everyone having been born of Elohim overcomes the world. And this is the overcoming that has overcome the world: our belief. 4 Who is the one who overcomes the world but he who believes that OWYAH is the Son of Elohim?

5 This is the One that came by water and blood: OWYAH Messiah, not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is the Truth. 6 Because there are three who bear witness: 7 the Spirit and the water and the blood. And the three are in agreement. 8 If we receive the witness of men, the witness of Elohim is greater, because this is the witness of Elohim which He has witnessed concerning His Son. 9 The one who believes in the Son of Elohim has the witness in himself, the one who does not believe Elohim has made Him a liar, because he has not believed the witness that Elohim has given concerning His Son. 10 And this is the witness: that Elohim has given us everlasting life and this life is in His Son. 11 He who possesses the Son possesses life, he who does not possess the Son of Elohim does not possess life. 12 I have written this to you who believe in the Name of the Son of Elohim, so that you know that you possess everlasting life and so that you believe in the Name of the Son of Elohim.

13 And this is the boldness that we have in Him, that if we ask whatever according to His desire, He hears us. 14 And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him. 15 If anyone sees his brother sinning a sin, not unto death, he shall ask and He shall give him life for those not sinning unto death. There is a sin unto death. I do not say that he should pray about that. 16 All unrighteousness is sin and there is a sin not unto death. 17 We know that everyone having been born of Elohim does not sin, but the one having been born of Elohim guards himself and the wicked one does not touch him. 18 We know that we are of Elohim and all the world lies in the wicked one. 19 And we know that the Son of Elohim has come and has given us an understanding, so that we might know the true One. And we are in the true One, in His Son OWYAH Messiah. This is the true Elohim and everlasting life. 20 Little children, keep yourselves from idols. Amēn.
1 The elder, to a chosen Kuria and her children, whom I love in truth and not only I, but also all those who have known the truth, because of the truth which stays in us and shall be with us forever:

2 Favour, compassion, peace be with you from Elohim the Father and from the Master OWYAH Messiah, the Son of the Father, in truth and love.

3 I rejoiced greatly because I found some of your children walking in truth, as we received a command from the Father.

4 And now I ask you, Kuria, not as though I wrote a fresh command to you, but that which we have had from the beginning: that we love one another.

5 And this is the love, that we walk according to His commands. This is the command, that as you have heard from the beginning, you should walk in it.

6 Because many who are leading astray went out into the world who do not confess OWYAH Messiah as coming in the flesh. This one is he who is leading astray and the anti-messiah.

7 See to yourselves, that we do not lose what we worked for, but that we might receive a complete reward.

8 Everyone who is transgressing and not staying in the teaching of Messiah does not possess Elohim. The one who stays in the teaching of Messiah possesses both the Father and the Son.

9 If anyone comes to you and does not bring this teaching, do not receive him into your house nor greet him,

10 for he who greets him shares in his wicked works.

11 Having much to write to you, I did not wish to do so with paper and ink, but I expect to come to you and speak face to face, so that our joy might be complete.

13 The children of your chosen sister greet you. Amën.
1 The elder, to the beloved Gaios, whom I love in truth:
  2Beloved ones, I pray for you to do well in every way and be in health, as your life is doing well.
  3For I rejoiced greatly when brothers came and witnessed of the truth in you, as you walk in the truth.
  4I have no greater joy than to hear of my children walking in truth.
  5Beloved ones, you are acting trustworthily in whatever you do for the brothers and for strangers,
  6who have borne witness of your love before the assembly. If you send them forward worthily of Elohim, you shall do well,
  7because they went out for the sake of the Name, receiving nought from the gentiles.
  8Therefore we ought to receive such, so that we become fellow workers for the truth.
  9I wrote to the assembly, but Diotrephes, who loves to be the first among them, does not receive us.
  10So if I come, I shall call to mind his works which he does, babbling against us with wicked words. And not satisfied with that, he himself does not receive the brothers and forbids those who wish to, putting them out of the assembly.
  11Beloved ones, do not imitate the evil, but the good. The one who is doing good is of Elohim, but he who is doing evil has not seen Elohim.
  12Demetrios has a good witness from all and from the truth itself. And we also bear witness and you know that our witness is true.
  13I had much to write, but I do not wish to write to you with pen and ink,
Yahuda

JUDE

1  Yahuda, a servant of Owayz Messiah and brother of Ya'aqob, to those who are called, set-apart by Elohim the Father and preserved in Owayz Messiah:

2  Compassion and peace and love be increased to you.

3  Beloved ones, making all haste to write to you concerning our common deliverance, I felt the necessity to write to you urging you to earnestly contend for the belief which was once for all delivered to the set-apart ones.

4  For certain men have slipped in, whose judgment was written about long ago, wicked ones perverting the favour of our Elohim for indecency and denying the only Master Hwhy and our Master Owayz Messiah.

5  But I intend to remind you, though you once knew this, that Hwhy, having saved a people out of the land of Mitsrayim, afterward destroyed those who did not believe.

6  And the messengers who did not keep their own principality, but left their own dwelling, He has kept in everlasting shackles under darkness for the judgment of the great day.

7  Even as Sedom and Amorah and the cities around them in a similar way to these, having given themselves over to whoring and gone after strange flesh, are set forth as an example, undergoing judicial punishment of everlasting fire.

8  In the same way, indeed, these dreamers defile the flesh and reject authority and speak evil of esteemed ones.

9  But Mika'el the chief messenger, in contending with the devil, when he disputed about the body of Mosheh, presumed not to bring against him a blasphemous accusation, but said, “Ayaz rebuke you!”

10  But these blaspheme that which they do not know. And that which they know naturally, like unreasoning beasts, in these they corrupt themselves.

11  Woe to them! Because they have gone in the way of Qayin and gave themselves to the delusion of Bil'am for a reward and perished in the rebellion of Qora.

12  These are rocky reefs in your love feasts, feasting with you, feeding themselves without fear, waterless clouds borne about by the winds, late autumn trees without fruit, twice dead, pulled up by the roots.

13  Wild waves of the sea foaming up their own shame, straying stars for whom blackness of darkness is kept forever.

14  And Hanok, the seventh from Adam, also prophesied of these, saying, “See, Ayaz comes with His myriads of set-apart ones,

15  to execute judgment on all, to punish all who are wicked among them concerning all their wicked works which they have committed in a wicked way and concerning all the harsh words which wicked sinners have spoken against Him.”

16  These are grumblers, complainers, who walk according to their own lusts and their mouth speaks proudly, admiring faces of others for the sake of gain.

17  But you, beloved ones, remember the words spoken before by the emissaries of our Master Owayz Messiah,

18  because they told you that there would be mockers in the last time who would walk according to their own wicked lusts.

19  These are the ones who cause divisions, not having the Spirit.
20 But you, beloved ones, building yourselves up on your most set-apart belief, praying in the Set-apart Spirit, 
21 keep yourselves in the love of Elohim, looking for the compassion of our Master Owyəš Messiah unto everlasting life. 
22 And show compassion toward some who are doubting, 
23 but others save with fear, snatching them out of the fire, hating, even the garment defiled by the flesh. 
24 And to Him who is able to keep you from stumbling and to present you blameless before the presence of His esteem with exceeding joy, 
25 to the only wise Elohim, our Saviour, be esteem and greatness and might and authority, both now and forever. Amēn.
1 Revelation of OWYAL Messiah, which Elohim gave Him to show His servants what has to take place with speed. And He signified it by sending His messenger to His servant Yohanan, 
2 who bore witness to the Word of Elohim and the witness of OWYAL Messiah – to all he saw.
3 Blessed is he who reads and those who hear the words of this prophecy and guard what is written in it, for the time is near.
4 Yohanan, to the seven assemblies that are in Asia: Favour to you and peace from Him who is and who was and who is coming and from the seven Spirits that are before His throne, 
5 and from OWYAL Messiah, the trustworthy witness, the first-born from the dead, and the ruler of the sovereigns of the earth. To Him who loved us and washed us from our sins in His own blood, 
6 and has made us sovereigns and priests to His Elohim and Father, to Him be esteem and rule forever and ever. Amēn.
7 See, He is coming with the clouds and every eye shall see Him, even they who pierced Him. And all the tribes of the earth shall mourn because of Him. Yea, Amēn.
8 “I am the ‘Aleph’ and the ‘Taw’, Beginning and End,” says AYAL “who is and who was and who is to come, the Almighty.”
9 I, Yohanan, both your brother and co-sharer in pressure and in the reign and endurance of OWYAL Messiah, came to be on the island that is called Patmos for the Word of Elohim and for the witness of OWYAL Messiah.
10 I came to be in the Spirit on the Day of AYAL and I heard behind me a loud voice, as of a trumpet, 
11 saying, “I am the ‘Aleph’ and the ‘Taw’, the First and the Last,” and, “Write in a book what you see and send it to the seven assemblies of Asia – to Ephesos and to Smurna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodikeia.”
12 And I turned to see the voice which spoke with me. And having turned, I saw seven golden lampstands, 
13 and in the midst of the seven lampstands One like the Son of Aḏam, dressed in a robe down to the feet and girded about the chest with a golden band.
14 And His head and hair were white as white wool, as snow and His eyes as a flame of fire, 
15 and His feet like burnished brass, as if refined in a furnace and His voice as the sound of many waters.
16 And in His right hand He held seven stars and out of His mouth went a sharp two-edged sword and His face was as the sun shining in its strength.
17 And when I saw Him, I fell at His feet as dead and He placed His right hand on me, saying, “Do not be afraid, I am the First and the Last, 
18 and the living One. And I became dead, and see, I am living forever and ever. Amēn. And I possess the keys of the grave and of death.
19 “Write therefore what you have seen, both what is now and what shall take place after these: 
20 “The secret of the seven stars which you saw in My right hand and the seven golden lampstands: The seven stars are messengers of the seven assemblies and the seven lampstands which you saw are seven assemblies.
21 “To the messenger of the assembly of Ephesos write, ‘He who is holding the seven stars in His right hand, who is walking in the midst of the seven golden lampstands, says this:
14a"I know your works and your labour and your endurance and that you are not able to bear evil ones and have tried those who say they are emissaries and are not and have found them false;

3and you have been bearing up and have endurance and have laboured for My Name’s sake and have not become weary.

4b"But I hold this against you, that you have left your first love.

5So remember from where you have fallen and repent and do the first works, or else I shall come to you speedily and remove your lampstand from its place, unless you repent.

6"Yet this you have, that you hate the works of the Nikolaites, which I also hate.

7"He who has an ear, let him hear what the Spirit says to the assemblies. To him who overcomes I shall give to eat from the tree of life, which is in the midst of the Paradise of Elohim."

8"And to the messenger of the assembly in Smurna write, ‘This says the First and the Last, who became dead, and came to life:

9a“I know your works and pressure and poverty – yet you are rich – and the blasphemy of those who say they are Yahudim and are not, but are a congregation of Satan.

10b“Do not be afraid of what you are about to suffer. See, the devil is about to throw some of you into prison, in order to try you and you shall have pressure ten days. Be trustworthy until death and I shall give you the crown of life.

11b“He who has an ear, let him hear what the Spirit says to the assemblies. He who overcomes shall by no means be harmed by the second death.”’

12c“And to the messenger of the assembly in Pergamos write, ‘He who has the sharp two-edged sword, says this:

13a“I know your works and where you dwell, where the throne of Satan is. And you hold fast to My Name and did not deny the belief in Me, even in the days in which Antipas was My trustworthy witness, who was killed near you, where Satan dwells.

14b“But I hold a few matters against you, because you have there those who adhere to the teaching of Bil’am, who taught Balaq to put a stumbling-block before the children of Yisra’el, to eat food offered to idols and to commit whoring.

15a“So you also have those who adhere to the teaching of the Nikolaites, which teaching I hate.

16b“Repent, or else I shall come to you speedily and fight against them with the sword of My mouth.

17b“He who has an ear, let him hear what the Spirit says to the assemblies. To him who overcomes I shall give some of the hidden manna to eat. And I shall give him a white stone and on the stone a renewed Name written which no one knows except him who receives it.”’

18b“And to the messenger of the assembly in Thyatira write, ‘This says the Son of Elohim, who has eyes like a flame of fire and His feet like burnished brass:

19a“I know your works and love and service and belief and your endurance. And as for your works, the last are more than the first.

20b“But I hold against you that you allow that woman Izebel, who calls herself a prophetess, to teach and lead My servants astray to commit whoring and to eat food offered to idols.

21b“And I gave her time to repent of her whoring and she did not repent.

22b“See, I am throwing her into a sickbed and those who commit adultery with her into great affliction, unless they repent of their works.

23b“And I shall slay her children with death. And all the assemblies shall know that I am the One searching the kidneys and hearts. And I shall give to each one of you according to your works.

24b“And to you I say and to the rest in Thyatira, as many as do not possess this teaching and who have not known the
depths of Satan, as they call them, I am not putting on you another burden.  

25°But hold fast what you have until I come.  

26°And he who overcomes and guards 
My works until the end, to him I shall give authority over the nations,  

27°and he shall shepherd them with a rod of iron, as the potter’s vessels shall be broken to pieces, as I also have received from My Father.  

28°And I shall give him the morning star.  

29°He who has an ear, let him hear what the Spirit says to the assemblies.”

3°And to the messenger of the assembly in Sardis write, ‘He who has the seven Spirits of Elohim and the seven stars, says this, “I know your works, that you have a name that you are alive, but you are dead.  

3°Wake up and strengthen what remains and is about to die, for I have not found your works complete before Elohim.  

3°Remember, then, how you have received and heard. And watch and repent. If, then, you do not wake up, I shall come upon you as a thief and you shall not know at all what hour I come upon you.  

3°Nevertheless, you have a few names in Sardis who have not defiled their garments. And they shall walk with Me in white, because they are worthy.  

5°He who overcomes shall be dressed in white robes and I shall by no means blot out his name from the Book of life, but I shall confess his name before My Father and before His messengers.  

6°“He who has an ear, let him hear what the Spirit says to the assemblies.”  

7°And to the messenger of the assembly in Philadelphia write, ‘He who is set-apart, He who is true, He who has the key of Dawid, He who opens and no one shuts and shuts and no one opens, says this:  

8°I know your works – see, I have set before you an open door, and no one is able to shut it – that you have little power, yet have guarded My word and have not denied My Name.  

9°“See, I am giving up those of the congregation of Satan, who say they are Yahudim and are not, but lie. See, I am making them come and worship before your feet and to know that I have loved you.  

10°Because you have guarded My Word of endurance, I also shall guard you from the hour of trial which shall come upon all the world, to try those who dwell on the earth.  

11°“See, I am coming speedily! Hold what you have that no one take your crown.  

12°”He who overcomes, I shall make him a supporting post in the Dwelling Place of My Elohim and he shall by no means go out. And I shall write on him the Name of My Elohim and the Name of the city of My Elohim, the renewed Yerushalayim, which comes down out of the heavens from My Elohim and My renewed Name.  

13°”He who has an ear, let him hear what the Spirit says to the assemblies.”  

14°And to the messenger of the assembly in Laodikeia write, ‘The Amên, the Trustworthy and True Witness, the Beginning of the creation of Elohim, says this:  

15°“I know your works, that you are neither cold nor hot. I would that you were cold or hot.  

16°So, because you are lukewarm and neither cold nor hot, I am going to vomit you out of My mouth.  

17°Because you say, ‘Rich I am and I am made rich and need none at all,’ and do not know that you are wretched and pitiable and poor and blind and naked.  

18°I advise you to buy from Me gold refined in the fire, so that you become rich; and white garments, so that you become dressed, so that the shame of your nakedness might not be shown; and anoint your eyes with ointment, so that you see.  

19°As many as I love, I reprove and discipline. So be ardent and repent.
20“See, I stand at the door and knock. If anyone hears My voice and opens the door, I shall come in to him and dine with him and he with Me.

21“To him who overcomes I shall give to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.

22“He who has an ear let him hear what the Spirit says to the assemblies.”

4 After this I looked and saw a door having been opened in the heavens. And the first voice which I heard was like a trumpet speaking with me saying, “Come up here and I shall show you what has to take place after this.”

2And immediately I came to be in the Spirit and saw a throne set in the heaven and One sat on the throne.

3And He who sat there was like a jasper and a ruby stone in appearance. And there was a rainbow around the throne, like an emerald in appearance.

4And around the throne were twenty-four thrones and on the thrones I saw twenty-four elders sitting, dressed in white robes. And they had crowns of gold on their heads.

5And out of the throne came lightnings and thunders and voices. And seven lamps of fire were burning before the throne, which are the seven Spirits of Elohim.

6And before the throne there was a sea of glass, like crystal. And in the midst of the throne and around the throne, were four living creatures, covered with eyes in front and in back.

7And the first living creature was like a lion and the second living creature like a calf and the third living creature had a face like a man and the fourth living creature was like a flying eagle.

8And the four living creatures, each having six wings, were covered with eyes around and within. And they do not cease, day or night, saying, “Set-apart, set-apart, set-apart, יהוה EL Shaddai, who was and who is and who is coming!”

9And when the living creatures give esteem and respect and thanks to Him who sits on the throne, who lives forever and ever,

10the twenty-four elders fall down before Him who sits on the throne and bow before Him who lives forever and ever and they cast their crowns before the throne, saying,

11“You are worthy, O יהוה, to receive esteem and respect and power, for You have created all and because of Your desire they are and were created.”

5 And I saw in the right hand of Him who sat on the throne a scroll written inside and on the back, having been sealed with seven seals.

2And I saw a strong messenger proclaiming with a loud voice, “Who is worthy to open the scroll and to loosen its seals?”

3And no one in the heavens or on the earth or under the earth was able to open the scroll, or to look at it.

4And I wept much, because no one was found worthy to open and read the scroll, or to look at it.

5And one of the elders said to me, “Do not weep. See, the Lion of the tribe of Yahudah, the Root of Dawid, overcame to open the scroll and to loosen its seven seals.”

6And I looked and saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing, as having been slain, having seven horns and seven eyes, which are the seven Spirits of Elohim sent out into all the earth.

7And He came and took the scroll out of the right hand of Him sitting on the throne.

8And when He took the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp and golden bowls filled with incense, which are the prayers of the set-apart ones.

9And they sang a renewed song, saying, “You are worthy to take the scroll and to open its seals because You were slain and have redeemed us to Elohim by Your blood out of every tribe and tongue and people and nation,

10and made us sovereigns and priests to
our Elohim and we shall reign upon the earth.”

11And I looked and I heard the voice of many messengers around the throne and the living creatures and the elders. And the number of them was myriads of myriads and thousands of thousands,

12saying with a loud voice, “Worthy is the Lamb having been slain to receive power and riches and wisdom and strength and respect and esteem and blessing!”

13And every creature which is in the heavens and on the earth and such as are in the sea and all that are in them, I heard saying, “To Him sitting on the throne and to the Lamb, be the blessing and the respect and the esteem and the might, forever and ever!”

14And the four living creatures said, “Amén!” And the twenty-four elders fell down and bowed before Him who lives forever and ever.

6 And I saw when the Lamb opened one of the seals and I heard one of the four living creatures saying, like a sound of thunder, “Come and see.”

2And I looked and saw a white horse and he who sat on it holding a bow. And a crown was given to him and he went out overcoming and to overcome.

3And when He opened the second seal, I heard the second living creature saying, “Come and see.”

4And another horse, fiery red, went out. And it was given to the one who sat on it to take peace from the earth and that they should slay one another. And a great sword was given to him.

5And when He opened the third seal, I heard the third living creature say, “Come and see.” And I looked and saw a black horse and he who sat on it holding a pair of scales in his hand.

6And I heard a voice in the midst of the four living creatures saying, “A quart of wheat for a day’s wage and three quarts of barley for a day’s wage. And do not harm the oil and the wine.”

7And when He opened the fourth seal, I heard the voice of the fourth living creature saying, “Come and see.”

8And I looked and saw a pale horse. And he who sat on it had the Name Death and the grave followed with him. And authority was given to them over a fourth of the earth, to kill with sword and with hunger and with death and by the beasts of the earth.

9And when He opened the fifth seal, I saw under the altar the beings of those having been slain for the Word of Elohim and for the witness which they held,

10and they cried with a loud voice, saying,”How long, O Master, set-apart and true, until You judge and avenge our blood on those who dwell on the earth?”

11And there was given to each one a white robe and they were told that they should rest a little while longer, until both the number of their fellow servants and their brothers, who would be killed as they were, was completed.

12And I looked when He opened the sixth seal and saw a great earthquake came to be. And the sun became black as sackcloth of hair and the moon became as blood.

13And the stars of the heavens fell to the earth, as a fig tree drops its unripe figs, being shaken by a strong wind.

14And heaven departed like a scroll being rolled up and every mountain and island was moved out of its place.

15And the sovereigns of the earth and the great ones and the rich ones and the commanders and the mighty and every slave and every free one, hid themselves in the caves and in the rocks of the mountains,

16and said to the mountains and rocks, “Fall on us and hide us from the face of Him sitting on the throne and from the wrath of the Lamb,

17because the great day of His wrath has come and who is able to stand?”

7 And after this I saw four messengers standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.
And I saw another messenger coming up from the rising of the sun, holding the seal of the living Elohim. And he cried with a loud voice to the four messengers to whom it was given to harm the earth and the sea,

saying, “Do not harm the earth, nor the sea, nor the trees until we have sealed the servants of our Elohim upon their foreheads.”

And I heard the number of those who were sealed, one hundred and forty-four thousand, sealed out of all the tribes of the children of Yisra’ēl:

of the tribe of Yahudah twelve thousand were sealed, of the tribe of Re’ūḇēn twelve thousand were sealed, of the tribe of Gaḏ twelve thousand were sealed,

of the tribe of Ashēr twelve thousand were sealed, of the tribe of Naphtali twelve thousand were sealed, of the tribe of Menashsheh twelve thousand were sealed,

of the tribe of Shim’on twelve thousand were sealed, of the tribe of Lēwi twelve thousand were sealed, of the tribe of Yissasḵar twelve thousand were sealed,

of the tribe of Zebulun twelve thousand were sealed, of the tribe of Yosēph twelve thousand were sealed, of the tribe of Binyamin twelve thousand were sealed,

After this I looked and saw a great crowd which no one was able to count, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, dressed in white robes and palm branches in their hands,

and crying out with a loud voice, saying, “Deliverance belongs to our Elohim who sits on the throne and to the Lamb!”

All the messengers stood around the throne and the elders and the four living creatures and fell on their faces before the throne and worshipped Elohim,

saying, “Amēn! The blessing and the esteem and the wisdom and the thanksgiving and the respect and the power and the might, to our Elohim forever and ever. Amēn.”

And one of the elders responded, saying to me, “Who are these dressed in white robes and where did they come from?”

And I said to him, “Master, you know.” And he said to me, “These are those coming out of the great distress, having washed their robes and made them white in the blood of the Lamb.

Because of this they are before the throne of Elohim and serve Him day and night in His Dwelling Place. And He who sits on the throne shall spread His Tent over them.

They shall hunger no more, neither thirst any more, neither shall the sun strike them, nor any heat,
because the Lamb who is in the midst of the throne shall shepherd them and lead them to fountains of waters of life. And Elohim shall wipe away every tear from their eyes.”

And when He opened the seventh seal, there came to be silence in the heaven for about half an hour.

And I saw the seven messengers who stand before Elohim and to them were given seven trumpets.

And another messenger came and stood at the altar, holding a golden censer and much incense was given to him, that he should offer it with the prayers of all the set-apart ones upon the golden altar which was before the throne.

And the smoke of the incense, with the prayers of the set-apart ones, went up before Elohim from the hand of the messenger.

And the messenger took the censer and filled it with fire from the altar and threw it to the earth. And there were noises and thunders and lightnings and an earthquake.

And the seven messengers who held the seven trumpets prepared themselves to sound.

And the first messenger sounded and there came to be hail and fire mixed with blood and they were thrown to the earth. And a third of the trees were burned up and all green grass was burned up.

And the second messenger sounded and what looked like a great mountain
And the fifth messenger sounded and I saw a star from the heavens which had fallen to the earth. And the key to the pit of the deep was given to it.

And he opened the pit of the deep and smoke went up out of the pit like the smoke of a great furnace. And the sun was darkened, also the air, because of the smoke of the pit.

And out of the smoke locusts came upon the earth and authority was given to them as the scorpions of the earth possess authority.

And it was said to them that they shall not harm the grass of the earth, or any green matter, or any tree, but only those men who DO NOT HAVE the seal of Elohim upon their foreheads.

And it was given to them that they should not kill them, but to torture them for five months. And their torture was like the torture of a scorpion when it stings a man.

And in those days men shall seek death and shall not find it. And they shall long to die, but death shall flee from them.

And the locusts looked like horses prepared for battle and on their heads were crowns like gold and their faces were like the faces of men.

And they had hair like women’s hair and their teeth were like lions’ teeth.

And they had breastplates like breastplates of iron and the sound of their wings was like the sound of chariots of many horses running into battle.

And they have tails like scorpions and stings. And in their tails is their authority to harm men five months.

And they have over them a sovereign, the messenger of the pit of the deep, whose name in Hebrew is Abaddon, but in Greek he has the name Apolluon.

The first woe is past. See, two woes are still coming after this.

And the sixth messenger sounded and I heard a voice from the four horns of the golden altar which is before Elohim, saying to the sixth messenger who had the trumpet, “Release the four messengers, those having been bound at the great river Euphrates.”

And the four messengers, those having been prepared for the hour and day and month and year, were released to kill a third of mankind.

And the number of the armies of the horsemen was two hundred million and I heard the number of them.

And this is how I saw the horses in the vision and those who sat on them, having breastplates of fiery red and hyacinth blue and sulphur yellow. And the heads of the horses were like the heads of lions and out of their mouths came fire and smoke and sulphur.

A third of mankind was killed by these three plagues, by the fire and the smoke and the sulphur which came out of their mouths.

For the authority of the horses is in their mouth and in their tails, for their tails are like serpents, having heads. And with them they do harm.

And the rest of mankind, who were not killed by these plagues, DID NOT REPENT of the works of their hands, that they should not worship the demons and idols of gold and of silver and of
brass and of stone and of wood, which are neither able to see, nor to hear, nor to walk.

21 And they DID NOT REPENT of their murders, nor of their drug sorceries, nor of their whoring, nor of their thefts.

10 And I saw another strong messenger coming down from the heaven, robed in a cloud and a rainbow on his head and his face was like the sun and his feet like columns of fire,

2and having in his hand a little book opened. And he placed his right foot on the sea and his left foot on the land,

3and cried with a loud voice, as when a lion roars. And when he cried out, seven thunders spoke their sounds.

4And when the seven thunders spoke their sounds, I was about to write, but I heard a voice from the heavens saying to me, “Seal up what the seven thunders spoke and do not write them.”

5And the messenger whom I saw standing on the sea and on the land lifted up his right hand to the heaven,

6and swore by Him who lives forever and ever, who created the heavens and what is in it, the earth and what is in it and the sea and what is in it, that there shall be no further delay,

7but in the days of the sounding of the seventh messenger, when he is about to sound, the SECRET of Elohim shall also be ended, as He declared to His servants the prophets.

8And the voice which I heard out of the heavens spoke to me again and said, “Go, take the little book which is opened in the hand of the messenger standing on the sea and on the earth.”

9And I went to the messenger and said to him, “Give me the little book.” And he said to me, “Take and eat it and it shall make your stomach bitter, but it shall be as sweet as honey in your mouth.”

10And I took the little book out of the messenger’s hand and ate it and it was as sweet as honey in my mouth, but when I had eaten it, my stomach was made bitter.

11And he said to me, “You have to prophesy again concerning many peoples and nations and tongues and sovereigns.”

11 And a reed like a measuring rod was given to me and the messenger stood, saying, “Rise and measure the Dwelling Place of Elohim and the altar and those worshipping in it.

2But cast out the court which is outside the Dwelling Place and do not measure it, for it has been given to the gentiles and they shall trample the set-apart city under foot for forty-two months.

3And I shall give unto my two witnesses and they shall prophesy one thousand two hundred and sixty days, clad in sackcloth.”

4These are the two olive trees and the two lampstands that are standing before the Elohim of the earth.

5And if anyone wishes to harm them, fire comes out from their mouth and consumes their enemies. And if anyone wishes to harm them, he has to be killed in that way.

6These possess authority to shut the heaven, so that no rain falls in the days of their prophecy. And they possess authority over waters to turn them to blood and to smite the earth with all plagues, as often as they wish.

7And when they have ended their witness, the beast coming up out of the pit of the deep shall fight against them and overcome them and kill them,

8and their dead bodies lie in the street of the great city which spiritually is called Sodom and Mitsrayim, where also our Master was impaled,

9and some of the peoples and tribes and tongues and nations see their dead bodies for three and a half days and not allow their dead bodies to be placed into tombs,

10and those dwelling on the earth rejoice over them and exult. And they shall send gifts to each other, because these two prophets tortured those dwelling on the earth.

11And after the three and a half days a spirit of life from Elohim entered into them and they stood upon their feet and
great fear fell on those who saw them.  
12And they heard a loud voice from the heavens saying to them, “Come up here.” And they went up into the heavens in a cloud and their enemies saw them.  
13And in that hour there came to be a great earthquake and a tenth of the city fell. And in the earthquake seven thousand men were killed and the rest became afraid and gave esteem to the Elohim of the heavens.  
14The second woe is past and see, the third woe is coming speedily.  
15And the seventh messenger sounded with a loud voice saying, “The reign of this world has become the reign of our Elohim and of His Messiah and He shall reign forever and ever!”  
16And the twenty-four elders sitting before Elohim on their thrones fell on their faces and worshipped Elohim,  
17saying, “We give You thanks, O Shaddai, the One who is and who was and who is coming, because You have taken Your great power and reigned.  
18And the nations were enraged and Your wrath has come, the time of the dead to be judged and to give the reward to Your servants the prophets and to the set-apart ones and to those who fear Your Name, small and great and to destroy those who destroy the earth.”  
19And the Dwelling Place of Elohim was opened in the heaven and the ark of His covenant was seen in His Dwelling Place. And there came to be lightnings and voices and thunders and an earthquake and great hail.  

12

And a great sign was seen in the heaven: a woman clad with the sun, with the moon under her feet and on her head a crown of twelve stars.  
2And being pregnant, she cried out in labour and in pain to give birth.  
3And another sign was seen in the heaven: and see, a great, fiery red dragon having seven heads and ten horns and seven crowns on his heads.  
4And his tail draws a third of the stars of the heavens and throws them to the earth. And the dragon stood before the woman who was about to give birth, to devour her child as soon as it was born.  
5And she bore a male child—who was to shepherd all nations with a rod of iron. And her child was caught away to Elohim and to His throne.  
6And the woman fled into the wilderness, where she has a place prepared by Elohim, to be nourished there one thousand two hundred and sixty days.  
7And there came to be fighting in the heaven: Mika’el and his messengers fought against the dragon. And the dragon and his messengers fought,  
8but they were not strong enough, nor was a place found for them in the heavens any longer.  
9And the great dragon was thrown out, that serpent of old, called the Devil and Satan, who leads all the world astray. He was thrown to the earth and his messengers were thrown out with him.  
10And I heard a loud voice saying in the heaven, “Now have come the deliverance and the power and the reign of our Elohim and the authority of His Messiah, for the accuser of our brothers, who accused them before our Elohim day and night, has been thrown down.  
11And they overcame him because of the Blood of the Lamb and because of the Word of their witness and they did not love their lives to the death.  
12Because of this rejoice, O heavens and you who dwell in them! Woe to the earth and the sea, because the devil has come down to you, having great wrath, knowing that he has little time.”  
13And when the dragon saw that he had been thrown to the earth, he persecuted the woman who gave birth to the male child.  
14And the woman was given two wings of a great eagle, to fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent.  
15And out of his mouth the serpent spewed water like a river after the woman, to cause her to be swept away by the river.  
16And the earth helped the woman
and the earth opened its mouth and swallowed up the river which the dragon had spewed out of his mouth.

17 And the dragon was enraged with the woman and he went to fight with the remnant of her seed, those guarding the commands of Elohim and possessing the witness of God. Messiah.

Revelation 13

1 And I stood on the sand of the sea. And I saw a beast coming up out of the sea, having seven heads and ten horns and on his horns ten crowns and on his heads names of blasphemy.

2 And the beast I saw was like a leopard and his feet were like the feet of a bear and his mouth like the mouth of a lion. And the dragon gave him power and his throne and great authority.

3 And I saw one of his heads, as having been slain to death and his deadly wound was healed. And all the earth marvelled after the beast.

4 And they worshipped the dragon who gave authority to the beast. And they worshipped the beast, saying, “Who is like the beast? Who is able to fight with him?”

5 And he was given a mouth speaking great matters and blasphemies and he was given authority to do so forty-two months.

6 And he opened his mouth in blasphemies against Elohim, to blaspheme His Name and His Tent and those dwelling in the heavens.

7 And it was given to him to fight with the set-apart ones and to overcome them. And authority was given to him over every tribe and tongue and nation.

8 And all those dwelling on the earth, whose names have not been written in the Book of life of the slain Lamb, from the foundation of the world shall worship him.

9 If anyone has an ear, let him hear.

10 He who brings into captivity shall go into captivity, he who kills with the sword has to be killed with the sword. Here is the endurance and the belief of the set-apart ones.

11 And I saw another beast coming up out of the earth and he had two horns like a lamb and spoke like a dragon.

12 And he exercises all the authority of the first beast in his presence and causes the earth and those who dwell in it to worship the first beast, whose deadly wound was healed.

13 And he does great signs, so that he even makes fire come down from the heavens on the earth before men.

14 And he leads astray those dwelling on the earth because of those signs which he was given to do before the beast, saying to those dwelling on the earth to make an image to the beast who was wounded by the sword, yet lived.

15 And there was given to him to give spirit to the image of the beast, that the image of the beast should both speak and cause to be killed as many as would not worship the image of the beast.

16 And he causes all, both small and great and rich and poor and free and slave, to be given a mark upon their right hand or upon their foreheads,

17 and that no one should be able to buy or sell except he that has the mark or the name of the beast, or the number of his name.

18 Here is the wisdom! He who has understanding, let him calculate the number of the beast, for it is the number of a man and his number is 666.

Revelation 14

1 And I looked and saw a Lamb standing on Mount Tsiyon and with Him one hundred and forty-four thousand, having His Father’s Name written upon their foreheads.

2 And I heard a voice out of the heaven, like the voice of many waters and like the voice of loud thunder and I heard the sound of harpists playing their harps.

3 And they sang a renewed song before the throne and before the four living creatures and the elders. And no one was able to learn that song except the hundred and forty-four thousand who were redeemed from the earth.

4 They are those who were not defiled with women, for they are maidens. They are those following the Lamb wherever He leads them on. They were redeemed from among men, being first-fruits to Elohim and to the Lamb.
5 And in their mouth was found no falsehood, for they are blameless before the throne of Elohim.
6 And I saw another messenger flying in mid-heaven, holding the everlasting Besorah to announce to those dwelling on the earth, even to every nation and tribe and tongue and people,
7 saying with a loud voice, “Fear Elohim and give esteem to Him, because the hour of His judgment has come. And worship Him who made the heavens and the earth and sea and fountains of water.”
8 And another messenger followed, saying, “Babel is fallen, is fallen, that great city, because she has made all nations drink of the wine of the wrath of her whoring.”
9 And a third messenger followed them, saying with a loud voice, “If anyone worships the beast and his image and receives his mark upon his forehead or upon his hand, he also shall drink of the wine of the wrath of Elohim, which is poured out undiluted into the cup of His wrath.
10 And he shall be tortured with fire and sulphur before the set-apart messengers and before the Lamb.
11 And the smoke of their torture goes up forever and ever. And they have no rest day or night, those worshipping the beast and his image, also if anyone receives the mark of his name.”
12 Here is the endurance of the set-apart ones, here are those guarding the commands of Elohim and the belief of Owyel.
13 And I heard a voice out of the heavens saying to me, “Write, Blessed are the dead who die in the Master from now on.” “Yea,” says the Spirit, “in order that they rest from their labours and their works follow with them.”
14 And I looked and saw a white cloud and sitting on the cloud was One like the Son of Adam, having on His head a golden crown and in His hand a sharp sickle.
15 And another messenger came out of the Dwelling Place, crying with a loud voice to the One sitting on the cloud, “Send Your sickle and reap, because the harvest of the earth is ripe.”
16 And the One sitting on the cloud thrust in His sickle on the earth and the earth was reaped.
17 And another messenger came out of the Dwelling Place which is in the heaven and he too held a sharp sickle.
18 And another messenger came out from the altar, having authority over the fire and he cried with a loud cry to him having the sharp sickle, saying, “Send your sharp sickle and gather the clusters of the vine of the earth, because her grapes are ripe.”
19 And the messenger thrust his sickle into the earth and gathered the vine of the earth and threw it into the great winepress of the wrath of Elohim.
20 And the winepress was trodden outside the city and blood came out of the winepress, up to the briddles of the horses, for about three hundred kilometres.

15 And I saw another sign in the heaven, great and marvellous: seven messengers having the seven last plagues, for the wrath of Elohim was ended in them.
2 And I saw like a sea of glass mixed with fire and those overcoming the beast and his image and his mark and the number of his name, standing on the sea of glass, holding harps of Elohim.
3 And they sing the song of Mosheh the servant of Elohim and the song of the Lamb, saying, “Great and marvellous are Your works, יהוה אל שדד! righteous and true are Your ways, O Sovereign of the set-apart ones!”
4 “Who shall not fear You, O יהוה and esteem Your Name? Because You alone are kind. Because all nations shall come and worship before You, for Your righteousnesses have been made manifest.”
5 And after this I looked and saw the Dwelling Place of the Tent of witness in the heavens was opened.
6 And out of the Dwelling Place came the seven messengers having the seven plagues, dressed in clean bright linen and having their chests girded with
golden bands.

7 And one of the four living creatures gave to the seven messengers seven golden bowls filled with the wrath of Elohim who lives forever and ever.

8 And the Dwelling Place was filled with smoke from the esteem of Elohim and from His power and no one was able to enter the Dwelling Place until the seven plagues of the seven messengers were ended.

16 And I heard a loud voice from the Dwelling Place saying to the seven messengers, “Go and pour out the bowls of the wrath of Elohim on the earth.”

2 And the first went and poured out his bowl upon the earth and an evil and wicked sore came upon the men, those having the mark of the beast and those worshipping his image.

3 And the second messenger poured out his bowl on the sea and it became blood, as of a dead one and every living creature in the sea died.

4 And the third messenger poured out his bowl on the rivers and fountains of water and they became blood.

5 And I heard the messenger of the waters saying, “You are righteous, O Yahweh, the One who is and who was and who shall be, because You have judged these.

6 Because they have shed the blood of set-apart ones and prophets and You have given them blood to drink. For they deserve it.”

7 And I heard another out of the altar saying, “Yea, Yahweh El Shaddai, true and righteous are Your judgments.”

8 And the fourth messenger poured out his bowl on the sun and it was given to him to burn men with fire.

9 And men were burned with great heat and they blasphemed the Name of Elohim who possesses authority over these plagues. And they did not repent, to give Him esteem.

10 And the fifth messenger poured out his bowl on the throne of the beast and his reign became darkened. And they gnawed their tongues from pain.

11 And they blasphemed the Elohim of the heavens for their pains and their sores and did not repent of their works.

12 And the sixth messenger poured out his bowl on the great river Euphrates and its water was dried up, in order to prepare the way of the sovereigns from the east.

13 And I saw coming out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet, three unclean spirits, as frogs,

14 for they are spirits of demons, doing signs, which go out to the sovereigns of the entire world, to gather them to the battle of that great day of Yahweh the Almighty.

15 “See, I am coming as a thief. Blessed is he who is staying awake and guarding his garments, lest he walk naked and they see his shame.”

16 And they gathered them together to the place called in Hebrew, Har Megiddo.

17 And the seventh messenger poured out his bowl into the air and a loud voice from the throne, saying, “It is done!”

18 And there came to be noises and thunders and lightnings. And there came to be a great earthquake, such a mighty and great earthquake as had not come to be since men were on the earth.

19 And the great city became divided into three parts and the cities of the nations fell. And great Babel was remembered before Elohim, to give her the cup of the wine of the fierceness of His wrath.

20 And every island fled away and the mountains were not found.

21 And great hail from the heavens fell upon men, every hailstone about the weight of a talent. And men blasphemed Elohim for the plague of the hail because that plague was exceedingly great.

17 And one of the seven messengers who had the seven bowls came and spoke with me, saying to me, “Come, I shall show you the judgment of the great whore sitting on many waters,

2 with whom the sovereigns of the earth
committed whoring and the inhabitants of the earth were made drunk with the wine of her whoring.”

3 And he carried me away in the Spirit into the wilderness. And I saw a woman sitting on a scarlet beast covered with names of blasphemy, having seven heads and ten horns.

4 And the woman was dressed in purple and scarlet and adorned with gold and precious stones and pearls, holding in her hand a golden cup filled with abominations and the filthiness of her whoring,

5 and upon her forehead a name written, a secret: BABEL THE GREAT, THE MOTHER OF THE WHORES AND OF THE ABOMINATIONS OF THE EARTH.

6 And I saw the woman, drunk with the blood of the set-apart ones and with the blood of the witnesses of OWSYEL. And having seen her, I marvelled – greatly marvelled!

7 And the messenger said to me, “Why did you marvel? Let me explain to you the secret of the woman and of the beast she rides, which has the seven heads and the ten horns.

8 The beast that you saw was and is not and is about to come up out of the pit of the deep and goes to destruction. And those dwelling on the earth, whose names are not written in the Book of life from the foundation of the world, shall marvel when they see the beast that was and is not and yet is.

9 Here is the mind having wisdom: The seven heads are seven mountains on which the woman sits.

10 And there are seven sovereigns: five have fallen and one is and the other has not yet come. And when he comes, he has to remain a little while.

11 And the beast that was and is not, is himself also the eighth and is of the seven and goes to destruction.

12 And the ten horns which you saw are ten sovereigns who have not yet received a reign, but receive authority as sovereigns with the beast for one hour.

13 They have one mind and they shall give their power and authority to the beast.

14 They shall fight with the Lamb and the Lamb shall overcome them, for He is Master of masters and Sovereign of sovereigns. And those with Him are called and chosen and trustworthy.”

15 And he said to me, “The waters which you saw, where the whore sits, are peoples and crowds and nations and tongues.

16 And the ten horns which you saw on the beast, these shall hate the whore and lay her waste and naked and eat her flesh and burn her with fire.

17 For Elohim did give it into their hearts to do His mind, to be of one mind and to give their reign to the beast, until the words of Elohim shall be accomplished.

18 And the woman whom you saw is that great city having sovereignty over the sovereigns of the earth.”

18 And after this I saw another messenger coming down from the heaven, having great authority and the earth was lightened from his esteem.

2 And he cried with a mighty voice, saying, “Babel the great is fallen, is fallen and has become a dwelling place of demons, a haunt for every unclean spirit and a haunt for every unclean and hated bird,

3 because all the nations have drunk of the wine of the wrath of her whoring and the sovereigns of the earth have committed whoring with her and the merchants of the earth have become rich through the power of her riotous living.”

4 And I heard another voice from the heavens saying, “Come out of her, my people, lest you share in her sins and lest you receive of her plagues.

5 Because her sins have piled up to reach the heaven and Elohim has remembered her unrighteousnesses.

6 Render to her as she indeed did render and repay her double according
to her works. In the cup which she has mixed, mix for her double.

7As much as she esteemed herself and lived riotously, so much torture and grief give to her, because in her heart she says, ‘I sit as sovereignty and I am not a widow and I do not see mourning at all.’

8Because of this her plagues shall come in one day: death and mourning and scarcity of food. And she shall be burned up with fire, because Adonai Elohim who judges her is mighty.

9And the sovereigns of the earth who committed whoring and lived riotously with her shall weep and mourn over her, when they see the smoke of her burning,

10standing at a distance for fear of her torture, saying, ‘Woe! Woe, the great city Babel, the mighty city, because your judgment has come in one hour!’

11And the merchants of the earth weep and mourn over her, because no one buys their merchandise any more –

12merchandise of gold and silver and precious stone and pearls and fine linen and purple and silk and scarlet and all citron wood and every object of ivory and every object of most precious wood and bronze and iron and marble,

13and cinnamon and incense and fragrant oil and frankincense and wine and oil and fine flour and wheat and cattle and sheep and horses and carriages and bodies and lives of men.

14And the fruit that your being longed for has gone from you. And all your riches and splendour are lost to you and you shall find them no more, not at all.

15The merchants of these, those who became rich by her, shall stand at a distance for fear of her torture, weeping and mourning,

16and saying, ‘Woe! Woe, the great city that was dressed in fine linen and purple and scarlet and adorned with gold and precious stones and pearls!

17For in one hour such great riches was laid waste.’ And every shipmaster and every passenger and sailors and as many as work the sea for their living, stood at a distance,

18and cried out when they saw the smoke of her burning, saying, ‘What is like this great city?’

19And they threw dust on their heads and cried out, weeping and mourning and saying, ‘Woe! Woe, the great city, in which all who had ships on the sea became rich by her wealth! For in one hour she was laid waste.’

20Rejoice over her, O heaven and you set-apart emissaries and prophets, for Elohim has completely avenged you on her!”

21And one mighty messenger picked up a stone like a great millstone and threw it into the sea, saying, “With such a rush the great city Babel shall be thrown down and shall not be found any more at all.

22“And the sound of harpists and musicians and flutists and trumpeters shall not be heard in you any more at all. And no craftsman of any trade shall be found in you any more at all. And the sound of a millstone shall not be heard in you any more at all.

23And the light of a lamp shall not shine in you any more at all. And the voice of bridegroom and bride shall not be heard in you any more at all. For your merchants were the great ones of the earth, for by your drug sorcery all the nations were led astray.

24And in her was found the blood of prophets and set-apart ones and of all who were slain on the earth.”

19And after this I heard a loud voice of a great crowd in the heaven, saying, “Halleluyah! Deliverance and esteem and respect and power to Adonai our Elohim!

2Because true and righteous are His judgments, because He has judged the great whore who corrupted the earth with her whoring. And He has avenged on her the blood of His servants shed by her.”

3And a second time they said, “Halleluyah! And her smoke rises up forever and ever!”
And the twenty-four elders and the four living creatures fell down and worshipped Elohim who sat on the throne, saying, “Amén! Halleluyah!”

And I heard as the voice of a great crowd, as the sound of many waters and as the sound of mighty thunders, saying, “Halleluyah, for the fine linen is the righteousness of the set-apart ones.

“Let us be glad and rejoice and give Him praise, for the marriage and the Lamb has come and His wife prepared herself.”

And to her it was given to be dressed in fine linen, clean and bright, for the fine linen is the righteousness of the set-apart ones.

And he said to me, “Write, Blessed are those who have been called to the marriage supper of the Lamb!” And he said to me, “These are the true words of Elohim.”

And I fell at his feet to worship him, and he said to me, “Write, for the Word of Elohim is true and faithful; it is the witness of things that are to come.”

And I saw the heavens opened and there was a white horse. And He who sat on it was called Trustworthy and True and in righteousness He judges and fights.

And his eyes were as a flame of fire and on his head were many crowns, having a Name that had been written, which no one had perceived except Himself—

And having been dressed in a robe dipped in blood — and His Name is called: The Word of Elohim.

And the armies in the heaven, dressed in fine linen, white and clean, followed Him on white horses.

And out of His mouth goes a sharp sword, that with it He should smite the nations. And He shall shepherd them with a rod of iron. And He treads the winepress of the fierceness and wrath of El Shaddai.

And on His robe and on His thigh He has a Name written: SOVEREIGN OF SOVEREIGNS AND MASTER OF MASTERS.

And I saw one messenger standing in the sun and he cried with a loud voice, saying to all the birds that fly in mid-heaven, “Come and gather together for the marriage supper of the great Elohim,

to eat the flesh of sovereigns and the flesh of commanders and the flesh of strong ones and the flesh of horses and of those who sit on them and the flesh of all people, free and slave, both small and great.”

And I saw the beast and the sovereigns of the earth and their armies, gathered together to fight Him who sat on the horse and His army.

And the beast was seized and with him the false prophet who worked signs in his presence, by which he led astray those who received the mark of the beast and those who worshipped his image. The two were thrown alive into the lake of fire burning with sulphur.

And the rest were killed with the sword which came from the mouth of Him who sat on the horse and all the birds were filled with their flesh.

And I saw a messenger coming down from the heaven, having the key to the pit of the deep and a great chain in his hand.

And he seized the dragon, the serpent of old, who is the Devil and Satan and bound him for a thousand years.

And he threw him into the pit of the deep and shut him up and set a seal on him, so that he should lead the nations no more astray until the thousand years were ended. And after that he has to be released for a little while.

And I saw thrones — and they sat on them and judgment was given to them — and the lives of those who had been beheaded because of the witness
they bore to **OWYHAL** and because of the **Word** of **Elohim** and who did not worship the beast, nor his image and did not receive his mark upon their foreheads or upon their hands. And they lived and reigned with **Messiah** for a thousand years.

3 (and the rest of the dead did not come to life until the thousand years were ended) — this is the first resurrection.

6 Blessed and set-apart is the one having part in the first resurrection. The second death possesses no authority over these, but they shall be priests of **Elohim** and of **Messiah** and shall reign with Him a thousand years.

7 And when the thousand years have ended, Satan shall be released from his prison,

And he shall go out to lead the nations astray which are in the four corners of the earth, Go⁹ and Ma⁹⁹, to gather them together for battle, whose number is as the sand of the sea.

9 And they came up over the breadth of the earth and surrounded the camp of the set-apart ones and the beloved city. And fire came down from **Elohim** out of the heavens and consumed them.

10 And the devil, who led them astray, was thrown into the lake of fire and sulphur where the beast and the false prophet are. And they shall be tortured day & night forever and ever.

11 And I saw a great white throne and Him who was sitting on it, from whose face the earth and the heavens fled away and no place was found for them.

12 And I saw the dead, small and great, standing before the throne and books were opened. And another book was opened, which is the Book of life. And the dead were judged from what was written in the books, according to their works.

13 And the sea gave up the dead who were in it and death and the grave gave up the dead who were in them. And they were judged, each one according to his works.

14 And the death and the grave were thrown into the lake of fire. This is the second death.

15 And if anyone was not found written in the Book of life, he was thrown into the lake of fire.

21 And I saw a renewed heaven and a renewed earth, for the former heaven and the former earth had passed away and the sea is no more.

And I, Yohanan, saw the set-apart city, renewed Yerushalayim, coming down out of the heavens from **Elohim**, prepared as a bride adorned for her husband.

And I heard a loud voice from the heavens saying, “See, the Booth of **Elohim** is with men and He shall dwell with them and they shall be His people and **Elohim** shall be with them and be their **Elohim**.

“**Elohim** shall wipe away every tear from their eyes and there shall be no more death, nor mourning, nor crying. And there shall be no more pain, for the former matters have passed away.”

And He who was sitting on the throne said, “See, I make all matters new.” And He said to me, “Write, for these words are true and trustworthy.”

And He said to me, “It is done!I am the ‘Aleph’ and the ‘Taw’, the Beginning and the End. To the one who thirsts I shall give of the fountain of the water of life without payment.

“The one who overcomes shall inherit all this and I shall be his **Elohim** and he shall be My son.

“**But** as for the cowardly and untrustworthy and abominable and murderers and those who whore and drug sorcerers and idolaters and all the false, their part is in the lake which burns with fire and sulphur; which is the second death.”

And one of the seven messengers who held the seven bowls filled with the seven last plagues came to me and spoke with me, saying, “Come, I shall show you the bride, the Lamb’s wife.”

And he carried me away in the **Spirit** to a great and high mountain and showed me the great city, the set-apart
Yerushalayim, descending out of the heavens from Elohim,
11 having the esteem of Elohim and her light was like a most precious stone, like a jasper stone, clear as crystal, and having a great and high wall, having twelve gates and at the gates twelve messengers and names written on them, which are those of the twelve tribes of the children of Yisra'ĕl:
12 three gates on the east, three gates on the north, three gates on the south and three gates on the west.
13 And the wall of the city had twelve foundations and on them were the names of the twelve emissaries of the Lamb.
14 And he who spoke with me had a golden measuring rod, to measure the city and its gates and its wall.
15 And he measured its wall: sixty-five metres, according to the measure of a man, that is, of a messenger.
16 And the structure of its wall was jasper. And the city was clean gold, like clear glass.
17 And the foundations of the wall of the city were adorned with all kinds of precious stones: the first foundation jasper, the second sapphire, the third agate, the fourth emerald,
18 the fifth sardonyx, the sixth ruby, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth and the twelfth amethyst.
19 And the twelve gates were twelve pearls – each one of the gates was a single pearl. And the street of the city was clean gold, like transparent glass.
20 And I saw no Dwelling Place in it, for Ayaz Ėl Shaddai is its Dwelling Place and the Lamb.
21 And the city had no need of the sun, nor of the moon, to shine in it, for the esteem of Elohim lightened it and the Lamb is its lamp.
22 And the gentiles, of those who are saved, shall walk in its light, and the sovereigns of the earth bring their esteem into it.
23 And its gates shall not be shut at all by day, for night shall not be there.
24 And they shall bring the esteem and the appreciation of the gentiles into it.
25 And there shall by no means enter into it whatever is unclean, neither anyone doing abomination and falsehood, but only those who are written in the Lamb’s Book of life.

And he showed me a river of water of life, clear as crystal, coming from the throne of Elohim and of the Lamb.
2In the middle of its street and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. And the leaves of the tree were for the healing of the nations.
3 And no longer shall there be any curse and the throne of Elohim and of the Lamb shall be in it and His servants shall serve Him.
4 And they shall see His face and His Name shall be upon their foreheads.
5 And night shall be no more and they shall have no need of a lamp or the light of the sun, because Ayaz Elohim shall give them light. And they shall reign forever and ever.
6 And he said to me, “These words are trustworthy and true. And Ayaz Elohim of the set-apart prophets has sent His messenger to show His servants what has to take place with speed.
7 “See, I am coming speedily! Blessed is he who guards the words of the prophecy of this book.”
8 And I, Yohanan, saw and heard these matters. And when I heard and saw, I fell down to worship before the feet of the messenger who showed me these matters.
9 And he said to me, “See, do not! For
I am your fellow servant and of your brothers the prophets and of those who are guarding the words of this book. Worship Elohim.”

10 And he said to me, “Do not seal the words of the prophecy of this book, because the time is near.

11“He who does wrong, let him do more wrong; he who is filthy, let him be more filthy; he who is righteous, let him be more righteous; he who is set-apart, let him be more set-apart.

12 And see, I am coming speedily and My reward is with Me, to give to each according to his work.

13 I am the ‘Aleph’ and the ‘Taw’, the Beginning and the End, the First and the Last.

14 Blessed are those doing His commands, so that the authority shall be theirs unto the tree of life and to enter through the gates into the city. 15“But outside are the dogs and those who enchant with drugs and those who whore and the murderers and the idolaters and all who love and do falsehood.

16 I, Owyah, have sent My messenger to witness to you these matters in the assemblies. I am the Root and the Offspring of Dawid, the bright and Morning Star.”

17 And the Spirit and the bride say, "Come!" And he who hears let him say, “Come!” And he who thirsts, come! And he who desires it, take the water of life without paying!

18 For I witness to everyone hearing the words of the prophecy of this book: If anyone adds to them, Elohim shall add to him the plagues that are written in this book,

19 and if anyone takes away from the words of the book of this prophecy, Elohim shall take away his part from the Book of life and out of the set-apart city, which are written in this Book.

20 He that bears witness of these matters says, “Yea, I am coming speedily.” Amēn. Yea, come, Master Owyah!
TEN WORDS TO LOVE AND LIVE BY

I. I AM אֱלֹהִים your Elohim who brought you out of the land of Mitsrayim, out of the house of slavery. You have no other mighty ones against My face.

II. You do not make for yourself a carved image, or any likeness of that which is in the heavens above, or which is in the earth beneath, or which is in the waters under the earth. You do not bow down to them nor serve them.

For I, אֱלֹהִים your Elohim am a jealous El, visiting the lawlessness of the fathers on the children to the third and fourth generations of those who hate Me, but showing kindness to thousands to those who love Me and regard My commands.

III. You do not bring the Name of אֱלֹהִים your Elohim to ruin, for אֱלֹהִים does not leave the one unpunished who brings His Name to naught.

IV. Remember the Sabbath day, to dedicate it. Six days you labor and shall do all your work, but the seventh day is a Sabbath of אֱלֹהִים your Elohim.

You do not do any work – you, nor your son, nor your daughter, nor your man servant, nor your female servant, nor your cattle, nor your stranger who is within your gates.

For in six days אֱלֹהִים made the heavens and the earth, the sea and all that is in them and rested the seventh day. Therefore אֱלֹהִים blessed the Sabbath day and set it apart.

V. Respect your father and your mother so that your days are prolonged upon the soil which אֱלֹהִים your Elohim is giving you.

VI. You do not murder.

VII. You do not commit adultery.

VIII. You do not steal.

IX. You do not bear false witness against your neighbor.

X. You do not covet your neighbor’s house, wife, male servant, female servant, ox, donkey or whatever belongs to your neighbor.
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Rise and Shine!

Blueberry Pancakes and The Sabbath

Imagine 5 pancakes and 170 blueberries.

If over 35% of the 170 blueberries were in just ONE of these pancakes, do you think you’d notice the richer taste of blueberries in it?

The 5 pancakes represent all of Scripture.

The 170 blueberries represent how many times the word “Sabbath” is found in the whole of Scripture (170 times).

The first 4 pancakes are analogous to Genesis through Malachi.

The 5th pancake is proportionate to the other 4 pancakes as the renewed Covenant Writings (Matthew through Revelation) are proportionate to Genesis through Malachi.

For Illustration purposes, let’s suppose that one takes the position that the “Sabbath” day is no longer in force, as Christians will often explain, yet they still believe that all Scripture is inspired by Yahuah. Now, let’s see if Scripture agrees with the Christian assumption that the Sabbath day is irrelevant from the inspired writings:

Taking the total number of times the word “Sabbath” is used in ALL of Scripture, we find 170 occurrences. In each of these occurrences, it’s the SAME Sabbath day being referred to and none of them are the so-called “SUN-day” being taught by tradition. Next, we assess the total amount of all Scripture and find that the Brith Chadasha (Renewed Covenant “Messianic” writings, or “N.T.”) is about one-fifth of the whole.

Then we consider an analogy where all Scripture represents 5 large pancakes and the occurrences of the word “Sabbath” within the text are represented by 170 blueberries (Remember, the word “Sabbath” is used 170 times in all of Scripture).

We find there are 109 blueberries (65% of them) in the first 4 pancakes. (Sabbath is found 109 times in Gen.-Mal.).

(Remember, the first 4 pancakes are analogous to the “Old Testament”, or the TaNaKh).

We find there are 61 blueberries (35% of them) in the last single pancake.

This last pancake is going to be VERY rich with blueberries; in fact it is mathematically over twice as dense with blueberries than the first 4 pancakes (on average, the other 4 only have 27 blueberries each, compared with the 61 in the 5th one).

Come, let us reason together. How is it possible that with “the Sabbath” being over 2 times as densely used in the Brith Chadasha, that Christianity never embraced it? Yahusha guides us into all Truth. He told us that if we hold to His teaching (Torah), we are truly His disciples and the Truth (Torah, Word) will set us free (from the bondage of sin, which is living against and without His teaching. His teaching is His Torah, which He commanded us to go teach all nations.)
We obey because we love Him, not to be saved through our obedience. Our obedience is the evidence that we are being saved by His life. If we claim to know Him, but do not obey His Commands, we are liars and the Truth is not in us.

Can you taste the blueberries?

We are a group of individual scholars of Yahuah’s Word, loosely associated to one another. Some of us have different opinions on details, but in general we all share a love for the Covenant (Torah of Yahuah) and a love for the one true Name of the Creator. Anyone who shares this love and has been immersed we would consider a brother or sister in the faith.

We perform individual research of the original language of Scripture and attempt to relay a clearer idea of it to the English-speaking world. Even though some of us may disagree with one another on fine points, we all embrace a love for the Truth and love Yahuah and we differ from Christians in that we obey the 10 Commandments because we have been given a love for them by Yahusha. Christians generally observe 8 of the 10 and Catholics observe 7 of the 10; but we love all 10. For example, since we observe the original Sabbath (as “Jewish” people do also), we are often misunderstood by Christians. And, because we hold to the testimony of Yahusha (as “Christian” people do also), we are often misunderstood by those in Orthodox Judaism.

Some of the occurrences of the word “SABBATH” that are written in the texts by the closest students of Yahusha have been made bold to the eye. If you believe yourself to be a follower of the Mashiach of Israel and don’t observe the Covenant which includes the Sabbath day of rest, take heed to the “walk” that the inspired word shows you now; the Word of Yahuah warmly embracing the Sabbath will never pass away:

Matthew 12:1 At that time Yahusha went on the Sabbath day through the corn; and His disciples were hungry and began to pluck the ears of corn and to eat.

Matthew 12:8 For the Son of man is Master even of the Sabbath day.

Matthew 12:12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days.

Matthew 24:20 But pray that your flight be not in the winter, neither on the Sabbath day.

Matthew 28:1 As the end of the Sabbath approached, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the tomb.

Mark 2:27 Yahusha said unto them, The Sabbath was made for man and not man for the SABBATH.

Luke 4:16 And He came to Natsarith, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day and stood up for to read.

Luke 4:31 And He came down to Capernaum, a city of Galilee and taught THEM on the Sabbath days. (THE TOPIC was the Sabbaths days!)

The Sabbaths were of up most importance to His Father and to His people.
Luke 6:6 And it came to pass also on another Sabbath that He entered into the synagogue and taught: and there was a man whose right hand was withered.

Luke 13:14 And the ruler of the synagogue answered with indignation, because Yahusha HAD HEALED on the Sabbath day and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, but not on the Sabbath day.

Luke 13:16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?

Luke 14:1 And it came to pass, as He went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched Him.

Luke 14:3 And Yahusha answering and questioned the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day?

John 5:9 And immediately the man was made whole and took up his bed and walked: and on the same day was the SABBATH.

John 9:14 And it was the Sabbath day when Yahusha made the clay and opened his eyes.

John 9:16 Therefore, said some of the Pharisees, this Man is not of Elohim, because He keeps not the Sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

Now, remember what was said in Shemoth/Exodus 8:23

“And I shall put a distinction between MY people (MY family) and your people. Tomorrow this sign shall be.”


Yahusha is speaking about His Fathers Sabbaths (His appointed times for His people, His family.)

“I came to send fire on the earth and how I wish it were already kindled! BUT I have an immersion to be immersed with and how distressed I am until it is accomplished!

“Do you think that I came to give peace on earth? I say to you, NO, BUT rather division.” (Mat. 5:17 Page 1024 and Mat 10:34 Page 1031)

“For from now on five in one house shall be divided, three against two and two against three - father shall be divided against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in- law.”
It gets clearer: (Luke 12:56 & 57 Page 1105) “Hypocrites! You know to discern the face of the heavens and of the earth but how is it that you can not discern THIS TIME?”

“Why, can you not judge for yourselves what is right?”

John 19:31 (Page 1150) The Yahudim therefore, because it was the preparation, that the bodies should not remain upon the stake/tree on the Sabbath day, (for that Sabbath day was a high day) besought Pilate that their legs might be broken and that they might be taken away.

Acts 18:4 (Page 1178) And he was reasoning in the congregation every Sabbath and won over both Yahudim and Greeks.

PS: With The Sabbaths being of great importance, did Sha’ul reason every Sabbath on every Sabbath Day? He was a scholar of Scripture and he was equipped to reason (NOT DEBATE) with the “Jews” and the Greeks in either language, showing them that The Sabbaths were scripturally sound and required/commanded. They were won over.

Is your house divided? Is your house opinionated? If so, then Scripture has been fulfilled once more. It is quite tasteful and good to indulge in blueberry pancakes. Try one, you might like it.

“Division” could be great, depending on which side you are on and who is doing the choosing. Our instructions were to take HEED! Do not let anyone FOOL us! We have been forewarned!

Divide: To make a division into parts, sections, or branches. To break up, part, partition, section, segment, separate. To cause to become apart one from another. Break, detach disjoin, disjoint, disunite, divorce, separate, split. Set at odds.

Division: The act or instance of separating one thing from another. Yahusha clarified the “issue” being preached to His sheep. Detachment, disunion, divorce, separation, split-up, divergence, disunion, split.

What is more delightful than blueberry pancakes? Is the Sabbath your delight? Can you not see that when Yahusha made taught ones concerning love-obedience to The Sabbath that they were healed?

The Sabbath is our sign for לֹאֵל to know that we are in covenant with Him. There will come a time when His sheep, know His voice and call upon His Name and are taught the direct relationship of love-obedience to healing and wholeness. Once more He will esteem His mighty Name and His power to heal shall be among us. The Living Word has said: Come! Come out of “her”. Come, come as a little child and “permit Me” to give you REST! “Permit Me” to FEED My people!

Colossians 2:16 & 17(Page 1251) “Let no man therefore judge you in meat, or in drink, or in respect of a festival, or of the new moon, or of the Sabbaths days – which are a shadow of things to come - for the Body of the Mashiach.”
Rise and Shine?
It Is Time To Let The Son Shine In!

Greetings, here’s one of those 153 char-baked fish to replace unclean meat and go along with our cheesy garlic grits. Let’s enjoy the savory taste of truth that our “pesca” has been enhanced with. Permit the seasoned salt to make us “free enough” to spit out the ole bones that can cause us to choke - smother - or suffocate.

Here is a big fish tale! The Living Word tells the Pharisees and the scribes that a wicked and adulterous generation seeks after a sign and no sign shall be given to it except the sign of the prophet Yonah. Yonah 1:17.(Page 690) For as Yonah was three days and three nights in the stomach of the great fish, so shall the Son of Adam be three days and three nights in the heart of the earth. What was Yonah sent to proclaim? What was the Son of Man sent to declare? Was it the same?

The one-two-three’s about the 3 days and 3 nights “schedule” the Messiah knew about and the topic that He expounded on to those close to Him, has always confused labored minds. It has been written that for every matter there is an appointed time, even a time for every pursuit under the heavens: Qoheleth 3.(Page 889) We sing about TIME but do we really understand TIME?

Right now is the perfect moment for us to examine the fish tales and the “catches” of others so to put into perspective their “rumors” that have no measure of TRUTH.

There IS a time to be born and “re-born”, a time to plant, a time to heal, a time to build up, a time to laugh and a time to dance. There is no secret or mystery about 3 days and 3 nights but there is a lot of confusion with the time-keeping of “the world” and its organized religions.

Let us all take a piece of time and enjoy this freshly baked crusty heel of buttered bread with our favorite cup of tea or java!

Now is the time to throw away stones and a time to pick up stones. Let’s permit ourselves to gather as many as we need so to learn to count and comprehend light from dark. It is the time to embrace and a time to refrain from embracing what we do not understand or can not grasp. Now is the time to seek and a time to kick loose what is holding us back, a time to keep and a time to throw out those things that offend our Father.

Now is the time to tear away falsehood and the time to carefully sew on the patch of worthiness. Now is the time for us to think-live-love with all that we’ve got and have been freely given. Is it a time to continue to be silent? No. It is the instant to stand-forth and shine! It is the time to speak up or there will never be peace!

Is it the time to love or the time to hate? Both! We must learn speedily what we have been commanded to love sew to live and sew to discover what our Father hates. Please let’s not permit ourselves and our loved ones to be tricked and compromised physically-
mentally-spiritually AGAIN. It is a time for battle and there will be a time for peace. The halls are decked with JOKERS so do not be fooled by the words they say or the cards they show. Joker: one who FOOLS?

Remember, we have been forewarned time and time again!

What do we gain by hard work toiling over books and facts to clarify and support our very foundations of belief? Answer me that.

Time-Time-Time. Yep! In some cases we gain more time.

Now, what is the big deal about this moment? Answer me.

The conclusion of ALL: (Qoheleth 12:13 Page 896)

Fear Elohim and guard His command,
For this applies to all mankind!

The overview about the three days and three nights separates students of the Word.

Whose words do you believe in? Has any doubt in what you thought true, leaked in? It’s justifiable, so we are not sunk yet. Ask yourself: Whose time table am I observing and Who is observing me?

Question: Are “fishers of men” pulling the wool over our eyes and “telling us a big whopper” that 3 nights and 3 days is only 1 and ½ days in reality? Are “shepherds” “celebrating” that the Lamb of Elohim was slaughtered to atone for our “lawlessness” and declaring, by their religion, that Yahusha deceived us about the 72 hour “hitch” that He repeatedly spoke of so we would know? So we would know that His Word is TRUTH and His Father is true to His Word.

This “three nights and three days”, “specific limit” or “stretch” would be THE sign to a wicked generation. Don’t tell me that we have been DUPED once more? Time separates love ones. Actions speak much louder than words. Yahusha taught and SHOWED His students all about the importance of that sign and this time. What are we showing Him? The knowledge is there but are we understanding.

How are we handling ourselves as students or believers of the Living Word? Do we have the fun filled attitude of enlightened taught ones or are we still floundering at this “instant”. Are we observing everything that we have READ thus far and displaying it with our actions so that He knows that we trust in Him? DO WE READ for ourselves? Are we possibly being permitted to float downstream as “a school” with no direction so to be smashed against the rocks in a twinkling of an eye?

We must ask ourselves if we believe the words that Yahusha taught and SHOWED His taught ones. Did His words come to be? Was a Hebrew man by the Name of Yahusha, raised from the dead after spending three days and three nights in the “belly of the big fish”? Is there life after death? Are the dead resurrected? Are sins forgiven?

You will comprehend TIME before understanding and appreciating endless TIME.
Do we believe the words of Yahusha, the Lamb of Elohim, the bread of life, the light of the world, the door of the sheep, the good shepherd, the resurrection and the life, the Son of Elohim, the Son of Adam, the Messiah, “the” Yahusha of Natsarath and THE SOVEREIGN OF THE YAHUDIM? Just who do we believe and BELIEVE IN?

There is no harm done for us to try to understand what really happened and study the time frame so to speedily correct our “mistake” or “misconception” of what we have “received” or have been “force fed.” It is of extreme importance to understand that His Words (Living Words) are true and never pass away. When your eyes are opened to this constant never changing TRUTH the entire urgency of matters can be grasped.

SIGNS? We have been forewarned about things that we will notice before “the end”? We must first “hear” and “see” to be able to re-learn and re-new our Creators timing keeping. His time keeping is explained and recorded in the first chapter of Bereshith. This is the Master’s elementary technique of explaining time. When we are commanded to pray that our flight does not take place in winter or on the Sabbath, which Sabbath are you not planning to travel on?

It is always safe and practical to do things His Way.

As LOVE obedient followers, Who and what do we relish to believe in? The Living Word was sent to be a living example of “overcoming with El” and He pointed out many who “stove with El”. He was permitted to educate us physically, spiritually and mentally. He showed the world that it is possible to be saved from “Sin” (transgression from a moral code or a moral law) that crouches at all of our doors. We should know that sin’s desire is for us and we are commanded to master “it”

This piece was written to address TWO fundamental “strongholds” concerning the mysterious “3 days and 3 nights” and the problem that all are lead astray because, NO ONE READS FOR THEMSELVES. How hard is it to READ from the 1st to the last page of The Scriptures?

ONLY TWO NIGHTS (referenced article, from Queries & Comments, Biblical Archaeological Review, Jan / Feb 2008) Most theologians miss the obvious, simple meaning to the text concerning how Yahusha ha’Mashiach was in the heart of the Earth for “three days and three nights” because they force the concept of “preparation day” to only refer to their Roman “Friday”. When understood within the religion/halachah of Israel, instead of Christianity, this “preparation day” referred to at Mt. 27:62, Mk. 15:42, Lk. 23:54 and Yn. 19:31 applies to the day before the mo’ed (appointed time) of Matsah, the fifteenth day of the first moon, the day after Passover (Passover/Pesach occurs at the arrival of the 14th of the moon).

This fifteenth day is an “annual” Shabbath (rest day), so the 14th of every first moon is always termed a “preparation day”. The Greek text captures the idea of the approaching day as a “High Shabbath” in the word “MEGAS” (G3173), Yn. 19:31. It has nothing to do with the SHABUA (week) of 7 days, only the moon.
The “stronghold” opinion that the term “preparation day” is a “Friday” is simply a gross, long-lived error. The actual day of the week is irrelevant, but we know from researching it thoroughly that the day of Yahusha’s impalement was on the 4th day of the week, several hours after sunrise (this would be the Roman/Celtic day called “Woden’s Daeg”).

Carefully counting the “days” and “nights” from the time Yahusha was entombed, we find the count went like this:

Nakdimon and Yosef took Yahusha’s body from the tree at the close of the day, just prior to sunset, because the approaching sunset signaled the arrival of the first day of Matsah (Unleavened Bread), a “high” day:

Woden’s Daeg at sunset began night #1 (the next sunrise began the day #1)

Thor’s Daeg at sunset began night #2 (the next sunrise began the day #2)

Frigga Daeg at sunset began night #3 (the next sunrise began the day #3)

Total: 3 days and 3 nights.

At sunset as the weekly Shabbath drew to a close, Yahusha rose from the dead. The discovery of His resurrection was not until the following morning when Miryam of Migdal arrived on the first day of the week and found the stone had been removed and the body was missing.

This morning was very special, since Yahusha (as Kohen haGadol) would ascend before the Father (Yahuah) as the “wave sheaf offering”. This is why He would not allow Miryam to touch Him, because He had not yet presented Himself as the wave sheaf offering. His resurrected body represented the “First-fruits” offering, another overlooked but vital part of what was being fulfilled.

The perfect timing of all means that Yahusha and the 12 were observing Passover at the beginning of the 14 day of the moon and it was a Tyr’s Daeg evening/night. The confusion is not helped by the fact that the Roman days begin at midnight, instead of the proper time, at sunset. This misunderstanding by Christianity has been the reason that many of us have often said they can’t count – but it’s really only a stronghold of false teaching and being removed from the true faith of the Mashiach for so long.

They have a “form” of piousness, but deny its authority over them: they have no Passover, festival of Matsah, Shabouth, Yom Teruah, Yom Kaphar, or Sukkoth - the “shadows” of redemption-things to come. By referencing everything around “Sun-day”, they miss the foundation because they did not build on it in the first place. They built their “matrix” patterned after sun-worshippers and abandoned the festivals of Israel, Yahusha’s true bride/wife.

This is the simple answer that we all need. Now in your opinion, how huge was this whopper of a wail/whale?
M and M’s
A True Delight!

This “goody” was hand delivered with boldness in Florida to the most influential women known as Daughters of the American Revolution. Their present and future national representatives also attended this award luncheon at their state convention the spring of 2007. I was instrumental to gift over $16,000 (wholesale) in cherished items with the enthusiastic challenge to encourage the DAR to help restore “god’s” Name to our Pledge of Allegiance in return for a continuous monetary donation to their schools.

MISSION AND MESSAGE

We all are related by blood to victorious men and women so I have selected the theme of M and M to mean Mission and Message.

First of all: Is every one having a good time?

Alright! Over the last forty years my motto has been: If you were not having fun then you need not be doing it. Well fun was and still is my middle name and I am still having a great time.

I have been asked here to present something fun to six talented youths and their sponsor but before I do so I would like to share with you a little more of the story behind the scenes of obtaining this expensive donation.

My name is Pamela Winters Hardy Stanford and I am a brand new member of DAR. Knowing only this information what do you think is the possibility of being where I am today, in front of the most prestigious ladies organization that one can be born into and qualify for much less speak in front of.

If I were to tell you five months ago that “my mission” was to speak to you being a new member at the state conference you would have declared my mission impossible.

But it is this type of mission that helps win wars and I agree my mission was impossible.

The possibility of being right here in my shoes was impossible but that was the mission that I was given. Where do we read that every thing is possible if you love WHO? What is His Name?

I have almost completed my advanced studies in Messianic Scripture and I spend from 4 to 6 hours, 7 days a week in the textbook that we all know as the bible. It was America’s primary reader and still is the most sold “book” of all times. I can pretty well tell you what is on each page if I am given a page number. If I am given a theme, I can probably give you an idea of exactly how many times it is discussed and where. But my studies have now far surpassed
that of the average believer and student. I am walking the talk. At this moment, I am applying the chapters that give instruction of being lead by our Father’s Spirit and having Him put words in my mouth when He places me in front of assemblies. Now this is new territory so that is why I am reading my script, the one He has provided.

Now, if you do not believe that the One we serve under, Our Father, the King of Israel, can lead me or tell me what He wants me to say to you, then just consider this entertainment.

Four months ago, my heavenly Father gave me a specific mission to be right here today and to bless you with something. My response was, oh yeah, I can see it now. Oh my goodness. What in the world do You, Father, have in mind?

So, I started to take private dance lessons so my physical body could learn to follow His lead. I desired to follow His lead more than anything in the world. I paid close attention to touch and to the quiet voice of my personal instructor and the steps I had to learn to get from one point to another. I even learned to follow my instructor with my eyes opened or closed and to follow with or without music.

Now, this is where the story gets good. A couple of months ago I arrived a little late to my chapter meeting and I was met at the door by my friend Barbara. She is the one who introduce me to DAR and I feel as if she has always taken me under her wings. The seat that was set aside for me was given to one of two ladies that showed up unexpectedly. I told Barbara that I would be delighted to pay for my meal and head home to work in the garden. That was not going to happen so I suggested that she could put me in the center back or in one of the corners and that it would not be the first time I have spent time in a corner, if you know what I mean.

Oh no, she would not have it. Within minutes my ears picked up on her distinguished voice, Pam, Pam, here you are, right here. This seat will be just perfect. So I headed to the front table and low and behold I am sitting next to a guest. little o me. That morning was shaping up to be like the example about the seating arrangements in the bible that I knew so well but had not experienced. What was the possibility of living it out in 2007?

I have learned and believe that The One I serve is above all things. He is in control and He puts each and everyone one of us exactly where He wants us to be and He puts us there to be used for His desire. If we do not like the seating arrangement or the assignment then He will choose someone else to do what needs to be done. His desire will absolutely get accomplished and His message will get delivered.

Here is how He works.

The story continues: Before I left for this one meeting, I picked up a bag of scrunches and put them in my pocketbook. My intentions were to give them to someone I met at the previous meeting. I was ushered to my seat by Barbara and introduced to this distinguished guest. I wonder who I had the pleasure of
sharing that meeting and meal with? You guessed it, Rebecca, our State regent. “The” State Regent.

*What a blessing.* Our limited conversation was unsurpassed and I was actively filling up her water glass and passing the butter so to be an attentive host. We both loved the dessert and I *did not* spill anything in my lap or on anyone else. That was good.

During our meeting the daughter on my right **hand** had need of some goodies for some *little* girls such as makeup, hair products, etc. and low and behold, when she sat down, I pulled the scrunches out of my pocketbook and asked if she could use them. The response was **very** positive.

So, **now** at this time, I have 120 fun-filled bags with a total of 6,823 scrunches “for free” on the table behind you for any chapter that can use them. Please pick up one or two before leaving. I am sure you can find a use for them. **If** you would like to use them as an accessory while having fun in the sun, use them as bracelets!

The story gets better. Rebecca eloquently speaks to our group and at **the end** of her talk she mentions her need for Sea World tickets for this talented Blue Grass group that will entertain at the State convention. She was willing to spend her **precious** time **in order** to get a discounted rate for the tickets by sitting through a lengthy time share presentation. I felt this warm **hand** and **cool tingle** that I **know** so well and **knew** beyond a shadow of a **doubt** what was to be done. I **knew** why the **One** I am **following** had arranged to have Barbara put me in the exact seat I was occupying.

**He knows His** plan and **our needs way** before we ask. So, **He** was going to provide **blessings** through me to those **He** had **chosen** to receive them. **His Word of blessing** was being clarified to me a **little** at a time.

Those dance lessons were paying off. I felt really **good** about **hearing** and **following His** lead. **But** my story **does not** end there.

There would be more **blessings**. Rebecca so enjoyed the good news of these tickets that she wanted me to present them at this **very** time and at this conference with the theme of “**fun in the sun**”. **Now remember**, fun is my middle name and the good news is that our Heavenly **Father** also enjoys fun.

I happen to the **first** manufacturer of tropical garments for children in the world. So if you notice behind you on the **same** table there are a couple of hundred dozen shirts for anyone who would love to have one. XS ladies- 3X mens. “**For free**”.

So, we have 6,823 scrunches, a couple of hundred dozen garments and **now** for the next **blessing**.

Would the only female member of the band, advance up here to receive the seven expensive tickets to Sea World along with matching tropical shirts for the jazz band members and their sponsor.
I have also included one for your school secretary. Thank you so much for the entertainment you provide and welcome to Florida.

I also have hand selected a half dozen shirts for you Rebecca, thanks so much for including me in this luncheon.

Now, there are no strings hanging from the shirts but there are strings attached to the gifts that I have freely given and that is for your attention so to deliver my message.

Now, for my M and M that was assigned to me over 4 months ago.

When Rebecca wanted me to present the tickets to these precious students I had no idea of what My Heavenly Father had in mind for me or for you. You, Daughters of the American Revolution are so blessed and talented and your belief in Him, the One who we all serve has been steadfast. Our pledge of allegiance was approved in the early fifties and has undergone two simple changes. At the moment there are some who are focused on removing “under god” from our pledge.

We pledge allegiance to the flag of the United States of America and to the Republic for which it stands, one nation under god.

His question to us is which “mighty one”? Which “god” are we under?

God is a pronoun and it can be one of thousands.

Ladies, you all are patriotic and you all have been instrumental in our government and educational systems from day one. You are active in the community, in your state, in your nation and have international good works. Your hearts are so kind and perfect. I might be new but I almost shed tears as Rebecca and I listened to the summary of your achievements and good works. I am so proud to be a part of DAR.

So, I asked Him, How in the world am I supposed to bless these precious ladies for You, Father? I only have one minute. So, He responded. Give them things and read fast.

He further revealed my specific mission. Your mission is to share with them My Name because you know that wherever I cause My Name to be remembered I shall come and bless them. This secret you have My permission to share with My daughters.

The knowledge and use of His Name brings blessings home, home to America. It starts with you and then it is shared with your family and loved ones. His blessing then moves upon our cities, upon our state, onto our country and upon the land that we love. It brings Him here. His land is our land. The question is: Do we as women, wives, grandmothers and Americans want to be under His reign and His Name to receive the blessings that He promises. When we say this generic pledge it is implied that this is what we desire. 

But why must His Name and our pledge be generic?
So at this time I would like to simply state that the god that you and I serve has a Name that He has named Himself and has written it with His very own finger eleven times in the Ten Words. It is pronounced as Yah-oo-ah and He declares Himself to be the Elohim of Israel and the Hebrews. His Name was not intended to be a secret but the misuse and the deployment of this powerful Name was a result of rebellion and religious freedom. The ones responsible for covering up His Name are dead and gone.

Even children can pronounce Yah-oo-ah. Some scholars suggest it is Yahweh, but the simple truth is known that you and I are commanded not to substitute or erase His Name. Sadly to say, this precious Name, the only one we must pledge to, has been chiseled out from our book and primary reader well over 6,823 times. This is His urgent message to all of us and we have His permission to use His Name in good times and bad times, during peace or when at war. He just wants us to love and use it. What is the slogan for some shoe company? Just do it!

I would like to end this first M and M with this blessing for my friends and sister patriots, The Daughters of the American Revolution.

Let’s all remember and keep in mind Who we serve. Our Commander and Chief, Yah-OO-ah (Yahuah) has a mighty Name and has a plan of victory. This is His message and it is His belief, that His daughters will grasp the knowledge of this blessing and figure out what to do with it. He desires our allegiance.

If you as a national group decide to accept the mission of placing His Name to its rightful place in our pledge then I will immediately pledge my support with my first money order of $6,823.00 for this endeavor and as a donation to the Kate Duncan School.

The next three verses are specifically for you.

**Ayaz** bless us and guard us in Your Name

**Ayaz** cause Your face to shine upon us and show favor to us

**Ayaz** lift up Your face upon us and give us peace.

I ask this and come to you in His Awesome Name.

When this Mighty Name is lifted up and restored in our hearts as well as in our pledge then He has declared that He Himself shall come and bless us. He is true to His Word!

I thank our Father for allowing me to share this with you. Yahuah is my lot.
HOT! HOT! HOT!
WHAT DOES THE DAY OF \( \text{HWHY} \)
HAVE TO DO WITH BURSTING INTO FLAMES?

The very last thing people will do on this Earth is within their power to decide. It’s a choice we all have to make; and making no choice is a choice.

We can choose to enter into the Covenant with the Creator of the Universe, \( \text{HWHY} \), or to BURST INTO FLAMES (the other choice).

This should be a no-brainer, if there ever was one, but, most people have decided to burst into flames.

There’s a very important job before each of us. What we do with our time while in the flesh can have a profound affect on whether our “neighbor” will be redeemed, or burst into flames.

Over the years, we have all listened to the criticisms of other brothers and sisters that wanted to debate the proper manner of: 1. Dress 2. Foods 3. New moons.


5. How certain things should not be used to publish/proclaim the Name of Yahuah (bumper stickers, shirts, etc., are too “profane” for them, as if there are other things that are not “profane”).

6. Controversial topics such as “rapture”

7. Not teaching about “the Trinity”, or the true Name as “JESUS”, because people have been healed in that name and recognize it better, because “it’s English and that’s what WE speak”.

8. When to assemble.

There’s no end to the debates, but at the end of the day, or should we say the “times of the Gentiles”, very few of these debates will matter.

What will matter most is whether people have been enabled to learn of Yahuah’s Covenant during their time spent in this world, not whether they were wearing a kipa or believed something; what matters is how they WALKED. If they walked in repentance and turned back in obedience to the Torah, believing in Yahusha ’s atoning death and being immersed, calling upon His Name for the forgiveness of their sins, they will be saved.

If you have gotten this far and have endured to the end and are reading this article, you have been enabled to learn of Yahuah’s Covenant and His coming reign. Those who endure to the end will be saved. Mark 13:13
A FEW THINGS THAT CAN’T HELP US:

The “sacraments”, organizations, traditions and other people’s good report on how we are fine human beings is of no value toward preventing us from bursting into flames.

1. **Not just “believing”, but “obeying and believing” is the goal.** We must know Yahusha and be known by Him.

2. **If we claim to know Him but do not obey His Commandments we are liars:** “We know that we have come to know Him if we obey His Commands. The man who says, ‘I know him,’ but does not do what He commands is a liar and the Truth is not in him. But if anyone obeys His Word, (Elohim)’s love is truly made complete in him. This is how we know we are in Him: whoever claims to live in Him must walk as Yahusha did.”

   1 John/Yahuchanan 2:3-6

So, the next time someone tells you that observing “the Sabbath” is not necessary for you, right away you know that Yahusha would not tell you that. The person that says that to you is not “walking” as Yahusha did and if they continue down that road, they will burst into flames. **If** by telling you to rest on the Sabbath I am teaching you one of Yahuah’s Commandments, how much trouble will I get into, or you, for obeying? Would Yahusha be able to say,

“I never knew you: depart from Me, you that work lawlessness. Therefore whosoever hears these sayings of Mine and does them, I will liken him to a wise man, which built his house upon a rock: And the rain descended and the floods came and the winds blew and beat upon that house; and it fell not: for it was founded upon a rock. And every one that hears these sayings of Mine and does them not, shall be likened to a foolish man, which built his house upon the sand: And the rain descended and the floods came and the winds blew and beat upon that house; and it fell: and great was the fall of it.” Matt 7:23-27

“The Son of man shall send forth His angels and they shall gather out of His kingdom all things that offend and them which do lawlessness; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.”

Matt 13:41-42

Those making the choice to ignore the warnings are heading down a broad road, galloping and exploding as they go and will ultimately meet their end by bursting into flames. **What** fun is there in that?

“Wail, for the day of (Yahuah) is near; it will come like destruction from the Almighty. Because of this, all hands will go limp, every man’s heart will melt. Terror will seize them, pain and anguish will grip them; they will writhe like a woman in labor. They will look aghast at each other, their faces aflame."
See, the day of (Yahuah) is coming --a cruel day, with wrath and fierce anger--to make the land desolate and destroy the sinners within it. The stars of heaven and their constellations will not show their light. The rising sun will be darkened and the moon will not give its light. I will punish the world for its evil, the wicked for their sins.” Isa 13:6-11

“But the day of (Yahuah) will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire and the earth and everything in it will be laid bare. Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live (set-apart) and (pious) lives as you look forward to the day of (Yahuah) and speed its coming. That day will bring about the destruction of the heavens by fire and the elements will melt in the heat.” 2 Peter 3:10-12

“For the time will come when men will not put up with sound doctrine (teaching). Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the Truth (Torah, teaching) and turn aside to myths.” 2 Tim 4:3-4

And, it will get them roasted alive.

For ISRAEL, those in His Covenant, protection will be provided: “When you walk through the fire, you will not be burned; the flames will not set you ablaze.”  Isa 43:2

THE DAY OF YAHUAH IS APPROACHING and ON THAT DAY:

“When you see this, your heart will rejoice and you will flourish like grass; the hand of YAHUAH will be made known to His servants, but His fury will be shown to His foes. See, YAHUAH is coming with fire and His chariots are like a whirlwind; He will bring down His anger with fury and His rebuke with flames of fire. For with fire and with His sword YAHUAH will execute judgment upon all men and many will be those slain by YAHUAH.

‘Those who consecrate and purify themselves to go into the gardens, following the one in the midst of those who eat the flesh of pigs and rats and other abominable things--they will meet their end together,’ declares YAHUAH.

‘And I, because of their actions and their imaginations, am about to come and gather all nations and tongues and they will come and see My Chabod.’”  Isa 66:14-18

“Then the kings of the earth, the princes, the generals, the rich, the mighty and every slave and every free man hid in caves and among the rocks of the mountains. They called to the mountains and the rocks,

‘Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb!

For the great day of His wrath has come and who can stand?””  Rev 6:15-17
“I saw heaven standing open and there before me was a white horse, whose
rider is called Faithful and True. With justice He judges and makes war.
His eyes are like blazing fire and on His head are many crowns. He has a
Name written on him that no one knows but he himself. He is dressed in a
robe dipped in blood and His Name is the Word of Elohim. The armies of
heaven were following Him, riding on white horses and dressed in fine linen,
white and clean. Out of His mouth comes a sharp sword with which to strike
down the nations. He will rule them with an iron scepter. He treads the
winepress of the fury of the wrath of El Shaddai. On His robe and on His
thigh He has this Name written:
Mekel of Mekelim and Sovereign of sovereigns.” Rev 19:11-16

Tickling the ears with the concept of “unconditional love” is part of the
“lie”, a strong delusion sent because people have refused to receive a love for
the Truth.

The false teacher will teach that Yahuah loves “unconditionally”, right up to
the point He tosses them into the lake of fire.

There are conditions and Scripture is a long record of those conditions.

How could they miss the point? Wrath and love are mutually exclusive.

PREPARING FOR THE DAY OF Wrath

WHAT SHOULD WE BE DOING?

The times ahead appear to be like a gathering storm and many people are
growing “fearful” and hoping to store food, water and various supplies - even
weapons - so they can survive the horrors that may soon come upon the world.

A question in this regard was asked:

“Someone told me that in a few years we should come into a very rough time.
That we have to prepare yourselves for that time and that we have to begin to
practice a sort of survival life. Are you well informed of it? And if not, do you
have another explanation? If you have time, please answer me.”

Answer from Scripture: I know there are many people who are very
concerned about being prepared and there is some advice in Yahuah’s Word that
warns us to prepare for approaching evil. The day that is rapidly approaching
for the destruction of the unrighteous is truly going to be catastrophic, however
we are not to be destroyed in this wrath, but rather “changed” in the twinkling of
an eye. Our hope is not in our arm of flesh, or what we can prepare beforehand,
but rather we look forward to the hope of being clothed with immortality and all
the physical preparedness we try to store away for the day will be of no use to us
whatsoever.

We must put our efforts in teaching others to get into the Covenant for their
salvation, not store away water, blankets and food. This is simply my viewpoint
and I certainly mean no criticism of those who are preparing for the Day of ayaz in a different way.

Yahusha told us to be anxious for nothing, for each day has enough trouble of its own.

Tomorrow is going to have troubles and the next day, but we should focus on the day we are living in and leave worrying about tomorrow for that day. What if we had stored water, blankets, tools and food and then had to flee quite suddenly? Most likely we could only carry a small amount; and if the trap closes on the world suddenly, we have been told to NOT go back and get anything from our house. Our trust needs to be in Yahusha alone and He will feed and clothe us if we are in need of those things, especially in the day of wrath. His wrath is not for us and we must focus on working to bring others to the Light of His Word (Torah), so they will not be caught in the fire that is about to consume the Earth. That is the best way to prepare for the time ahead.

Psalm 27:5 “For in the day of evil He hides me in His booth; In the covering of His Tent He hides me; On a rock He raises me up.”

Proverb 22:3 “A clever one foresees evil and hides himself, but the simple go on and are punished.”

Some balance has to be found between these two verses. Our priority is to be fruitful. If we are killed, we are those found “under the altar” at Rev. 6:9-11:

“And when He opened the fifth seal, I saw under the altar the beings of those having been slain for the Word of Elohim and for the witness which they held,

and they cried with a loud voice, saying, ‘How long, O Master, set-apart and true, until You judge and avenge our blood on those who dwell on the earth?’

And there was given to each one a white robe and they were told that they should rest a little while longer, until both the number of their fellow servants and their brothers, who would be killed as they were, was completed.”

Rev. 6:9-11

One day ayaz shall make known who is His and who is dedicated to Him. He has warned us and given us notice over and over again in many languages. When we see those around us start to burst into flames because ayaz has created what is unheard of then we all shall know that these men and women have scorned ayaz.
~ Last Call ~ Yahuah’s Cup of Wrath ~
YirmeYahu was not a “bull frog”!

Whose Cup Will You Be Sipping From?

Listen to Me, you who pursue righteousness, seeking אָיָל: Look to the rock you were hewn from and to the hole of the pit you were dug from. Look to Abraham your father and to Sarah who bore you. For he was alone when I called him and I blessed him and increased him.

Listen to Me, My people and give ear to Me, O My nation, for the Torah goes forth from Me and My right-ruling I set as a light to peoples. My righteousness is near, My deliverance shall go forth and My arm judges peoples. Coastlines wait upon Me and for My arm they wait expectantly.

Listen to Me, you who know righteousness, a people in whose heart is My Torah: Do not fear the reproach of men nor be afraid of their reviling. My righteousness is forever and My deliverance to all generations”

Awake, awake, put on strength, O arm of אָיָל! Awake as in days of old, everlasting generations. Awake, awake yourself! Rise up, O Yerushalayim; you who have drunk at the hand of אָיָל the cup of His wrath. You have drunk the dregs of the cup of reeling and drained it out.

Both ruin and destruction are coming upon you – who is sorry for you? How shall I comfort you? See, the days are coming when it is no longer said, ‘אָיָל lives who brought up the children of Yisra’el from the land of Mitsrayim but אָיָל lives who brought up the children of Yisra’el from the land of the north and from all the lands where I drove them.’ For I shall bring them back into their land I gave to their fathers.

See, I am sending for many fishermen to fish for them. After that I shall send for many hunters to hunt for them from every mountain and hill and out of the holes of the rocks. My eyes are on all their ways; they have not been hidden from My face nor has their crookedness been hidden from My eyes. First I shall repay double for their crookedness and their sin because they have defiled My land with the dead bodies of their disgusting matters and have filled My inheritance with their abominations.

Remember, that I אָיָל shall be your strength, your stronghold and your refuge in the day of distress. The gentiles shall come to Me from the ends of the earth and say, “Our Fathers have inherited only falsehood and futility and there is no value in them.” Why did they make mighty ones that were not mighty ones? Therfore see, I shall cause them to know this time My hand and My might! They shall know that My Name is אָיָל.

There shall be a wine cup of wrath from My hand to the nations to whom I send it. They shall drink, shake and go mad because of the sword that I am sending among them. They can not refuse to take My cup to drink. “They will drink!” Wait ~ Watch ~ Witness!

I am beginning to bring evil upon the city which is called by My Name. Should they be entirely unpunished? They are not going unpunished because I am calling for a sword on all the inhabitants of the earth. I shall roar from on high and utter My voice from My set-apart dwelling place. I shall roar mightily over My fold,
a shout as those who tread the grapes against all the inhabitants of the earth. Tumult shall come to the ends of the earth because I have a controversy with the nations. I shall enter into judgment with all flesh. The “wrong”, I shall give to the sword. In that day the slain shall be from one end of the earth to the other end of the earth. They shall not be lamented, gathered or buried for they are dung on the face of the ground. Howl you shepherds!

See, those whose judgment was not to drink of the cup have certainly drunk. Will you go unpunished? No, but certainly drink of it. Your land has been filled with sin against Me, the Set-apart One of Yisra’el. Flee from the midst of her and let each one save his life! Do no be cut off in her crookedness for this is the time of My vengeance and I shall counterbalance and neutralize her with repayment of My wrath.

“Babel” was a golden cup in My hand, making drunk all the earth. The nations drank her wine and that is why the nations went mad! “Babel” shall suddenly fall and be broken. Howl for her! Take balm for her pain – if so be that she might be healed/heed.

It is My plan against “Babel” to destroy it because it is My vengeance for My Hekal and My plan shall be established to make the land a ruin without inhabitant. Please, come out of her midst, My people! Let everyone deliver his being from My burning displeasure.

This people respect Me with their lips but their heart is far from Me. In nothing do they worship Me but teaching as teaching the commands of men. Their leaders are guilty of lawlessness by rejecting My reign and replacing My commands by substituting the commands of men. O “foolish” man what have you grown? Your fruit is no good.

A nation who is not with Me is against Me and he who does not gather with Me scatters abroad. Because of this I say to you, all sin and blasphemy shall be forgiven men but the blasphemy against Me, הוהי, the Spirit shall not be forgiven man. Whoever speaks against Me, הוהי, the Set-apart Spirit, it shall not be forgiven him either in this age or in the age to come. 1 Corinthians 3:17-18

Either make the tree good and its fruit good or else make the tree rotten and its fruit rotten. For a tree is known by its fruit. By the fruit of righteousness I know who is with Me and accepts My everlasting Reign and who is against Me by rejecting My Name, My Reign and the life blood of it. My people have been fooled and lead astray and they have chosen to forget My Name and profane My Sabbaths and Principles by holding fast to their man made laws and traditions. Now is the time to ask: Was that smart?

Last call ~ Ready or Not! The Fathers Cup
Wait ~ Watch ~ Witness
Yahusha, “Shall I not drink the cup which My Father has given Me?”

Which cup will you be given to drink from?

Here’s To The Reign of Our Father!
I CHOOSE TO:
To walk after אֱלֹהִים
My Elohim
And fear Him
And guard His Commands
And obey His Voice
And serve Him
And cling to Him
All the days of my life!

I shall
LOVE אֱלֹהִים
With all my heart
With all my being
With all my strength!
I shall
Love my neighbor
As myself.

Name: _________________________________
Date: _________________________________

The Lamb’s Book of Life
TRUST ME!

And it shall be in the last days that I shall pour out of My Spirit on all flesh.

Your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams.

On My male servants and on My female servants I shall pour out My Spirit in those days and they shall prophesy.

I shall show wonders in the heavens above
And signs in the earth beneath;
There shall be blood and fire and vapor of smoke.
The sun shall be turned into darkness
And the moon into blood
Before My great and splendid day.

It shall be that everyone who calls on Me, shall be saved.
Acts 2:21 (Page 1155) and Yo’el 2:28-32 (Page 680)
**Last Word**

Let’s call on our Father, 
*Who* without partiality **judges according to each one’s work**
And pass the time we have left here in **fear,**
Knowing that we were **redeemed** from our **futile way of life**
Inherited from our fathers,
Not with corruptible silver or gold but **With the precious blood of Messiah,**
As of a **lamb unblemished** and **spotless,**
Foreknown, in deed,
Before the foundations of the world,
**But** manifested in these last times for our sakes.

**Be cleansed,**
Obey the truth through the Spirit
To genuine brotherly love
With a clean heart and be born again.
This time not of corruptible seed

**But incorruptible seed** - through the **Living Word of Elohim**
And
**This seed remains forever.**
Because “all flesh” is a **grass** and
The “esteem of man” is as a **flower of the grass.**
The **grass withers** and its **flower falls away**

BUT

The Word of Elohim Remains Forever!

**And This Is The Word,**
Announced *As The Besorah To You.*

“For **יהוה** has created what is new on earth ~
**A woman encompasses a man!”**
To encompass:
To embrace with tender and unfailing **LOVE.**
It has been accomplished!

YirmeYahu 31:22    Pentecost 2008    Nisan 14  5768

**Love in All ways!**  PS