

# Genesis

*From the Greek Septuagint text as was used by First Century Christians.*

*Compiled by Moses, covering the period from the beginning of creation up to the death of JoSeph, which we calculate as happening around 1847-BCE.*

*However, JoSeph is also identified with ImHotep, who served as chancellor to the Third-Dynasty king Djoser, which some date to 2600-BCE, because the record that is written on the Egyptian 'Famine Stela' speaks of a seven-year famine on Egypt and of ImHotep doing the same things that the Bible attributes to JoSeph.*

*However, the dating for the life of ImHotep appears to be several hundred years earlier than our Bible chronology would suggest for the life of JoSeph. This aberration is likely the result of a historical mis-attribution by those who engraved the stela sometime around the Second Century BCE, priests of the pagan god Khnum, in order to raise the prestige of their god by attributing the well-known miracles of the time of JoSeph to a more acceptable and famed immortalized Egyptian, ImHotep.*

## Chapter 1

<sup>1</sup> In the beginning, The God created the sky and the land. <sup>2</sup> However, the land was unsightly and unfinished, darkness covered its depths, and God's Breath moved over its waters. <sup>3</sup> Then The God spoke, saying, 'Let there be light.' So, light came to be, <sup>4</sup> and God saw that the light was beautiful. Then God brought a division between the light and the darkness. <sup>5</sup> He called the light *day* and the darkness *night*. So came the evening and the morning of the first day.

<sup>6</sup> And God spoke, saying, 'Let there be space between all the waters and a dividing of the waters and the waters.' And that's what happened. <sup>7</sup> Then God ordered a space to divide the waters that were under the space from the waters that were over the space. <sup>8</sup> And God called that space *the sky*. And God saw that this was beautiful. So came the evening and the morning of the second day.

<sup>9</sup> Then God said, 'Let the waters under the skies be brought together in one place so the land can be seen.' And that's what happened. <sup>10</sup> God called the dry land *earth* and the collected waters *the seas*, and God saw that this was beautiful.

<sup>11</sup> Then God spoke, saying, 'Let the land sprout with pastures of grasses that bear seeds [each] of its own kind and appearance. And let there be fruit trees that bear fruit with its seeds, [each] of its own kind.' And that's what happened. <sup>12</sup> The ground sprouted with pastures of grasses that [each] bore seeds of its own kind and appearance, and the fruit trees bore fruit with their seeds, [each] of its own kind, upon the land. And God saw that this was beautiful. <sup>13</sup> So came the evening and the morning of the third day.

<sup>14</sup> Then God spoke, saying, 'Let there be lights in the heavenly space to illuminate the ground to make the division between day and night, and to serve as signs for the seasons, days, and years. <sup>15</sup> Let them serve as sources of light in the skies to shine upon the ground.' And that's what happened. <sup>16</sup> God made the two huge lights; the greater light to rule the day, and the lesser light and stars to rule the night. <sup>17</sup> And God assigned them space in the sky to shine upon the earth, <sup>18</sup> to dominate the days and nights, and to make the divisions between light and darkness. And God saw that it was beautiful. <sup>19</sup> So came the evening and the morning of the fourth day.

<sup>20</sup> And God spoke, saying, 'Let the waters give birth to living, slithering animals, as well as to winged creatures that will fly above the earth in the space of the skies.' And that's what happened. <sup>21</sup> Then God created the great sea creatures and all the living, slithering animals that live in the water, according to their types, and all the feathered flying creatures, according to their types; and God saw that it was beautiful. <sup>22</sup> Then God blest them, saying, 'Reproduce and multiply in the water until you fill the seas, and let the winged creatures multiply on the earth.' <sup>23</sup> So came the evening and the morning of the fifth day.

<sup>24</sup> Then God spoke, saying, 'Let the land give birth to living animals, each of its own kind... four-footed animals, slithering animals, and wild animals of the ground, each of its own kind.' And that's what happened. <sup>25</sup> Then God made the wild animals of the ground (each of its own kind), the herding animals (each of its own kind) and all the earth's slithering animals (each of its own kind). And God saw that they were beautiful.

<sup>26</sup> Then God spoke, saying, 'Let us make men in our image, so they will be like us, to rule the creatures in the seas, the winged creatures of the skies, the herding animals of the ground, and all the slithering animals that crawl on the ground.'

<sup>27</sup> So God created mankind (gr. *anthropon*). He created mankind in the image of God, as a male and a female. <sup>28</sup> Then God blest them, saying, 'Reproduce and multiply... fill the earth and control it. Rule over the sea creatures, the winged creatures of the skies, all the herding animals of the ground, all the slithering animals that crawl on the ground, and the whole earth.'

<sup>29</sup> Then God said, 'Look, I've given you all the seed-bearing plants upon the entire earth to plant, as well as all the seed-bearing trees to plant as your food. <sup>30</sup> And [I've given] greenish-yellow plants as food to all the earth's wild animals, all the winged creatures of the skies, and all the slithering animals that crawl on the ground and have the breath of life.' And that's what happened.

<sup>31</sup> Then God viewed everything that He had spoken, and {Look!} it was very beautiful. So came the evening and the morning of the sixth day.

## Chapter 2

<sup>1</sup> So the skies and the lands were complete, as was all the arranging of them. <sup>2</sup> God finished the work that He did on the sixth day, and on the seventh day He rested from all the works that He did. <sup>3</sup> Then God blest the seventh day and made it holy, because He'd finished all the work that He started out to do.

<sup>4</sup> This was the scroll of the origins of the sky and the land and of when they became, in the day that The God spoke the sky and the land, <sup>5</sup> when all the greenish-yellow plants for it began on the ground and all the grasses of the fields sprung up.

Since Jehovah God had not provided rain on the earth, and there were no men to

cultivate it, <sup>6</sup> springs poured from the ground and watered the entire surface of the earth.

<sup>7</sup> Then God formed man from the dust of the ground, breathed the breath of life against his face, and He became a living creature.

<sup>8</sup> And thereafter, God planted a Paradise on the east side of Edem, where He put the man whom he had formed. <sup>9</sup> And it was there that God caused every tree that was attractive to look at and worthy as food to spring from the ground. [He also] put the Tree of Life in the middle of the Paradise, as well as the tree of the Knowledge of Good and Evil.

<sup>10</sup> A river flowed out of Edem to water the Paradise, and from there [came the] head [waters] of four [rivers]. <sup>11</sup> The name of the [first river] is Phison. It encircles the entire land of Evilat, where there is gold <sup>12</sup> (and the gold from that land is good). There is also coal and ornamental stone. <sup>13</sup> The name of the second river is Geon. It runs around the land of Kush. <sup>14</sup> The third river is the Tigris, which flows over toward the Assyrians; and the fourth river is the EuPhrates.

<sup>15</sup> Then Jehovah God took the man that He had formed and put him in the Paradise of Delights so He could cultivate it and care for it. <sup>16</sup> And Jehovah God gave these instructions to Adam: 'You are free to eat from all the trees of Paradise, <sup>17</sup> but you must not eat from the tree of the Knowledge of Good and Evil. Because, on whatever day you eat from it, your life will end and you will die.'

<sup>18</sup> And Jehovah God said: 'It isn't good for the man to be alone, so let's make a helper for him.'

<sup>19</sup> Well, after God had made all the wild animals of the plains and all the winged creatures of the skies (from the [dirt]), He brought them to Adam to see what he would call them. And whatever Adam called each living animal was what its name became. <sup>20</sup> So Adam named all the cattle, all the winged creatures of the skies, and all the wild animals of the plains. Yet, a suitable helper that was like Adam couldn't be found.

<sup>21</sup> God then put Adam into a trance, and while he was sleeping, took one of his ribs and filled the place where it was with flesh. <sup>22</sup> Then God built the rib that He took from Adam into a woman and brought her to Adam. <sup>23</sup> And Adam said, 'This is now bone from my bones and flesh from my flesh. She will be called woman, because she was taken from man. <sup>24</sup> And because of this, a man will leave his father and mother and bond with his woman, and the two will become one flesh.'

### **Chapter 3**

<sup>1</sup> [At the time], both of them (the man and the woman) were naked and unashamed.

<sup>2</sup> Then the snake (which was the wiliest of the animals that Jehovah had made on the

earth) asked the woman, 'Why did God tell you that you shouldn't eat from all of the trees in the Paradise?'

<sup>3</sup> And the woman replied to the snake: 'We can eat the fruit from the trees of Paradise, but God said that we shouldn't eat the fruit from the tree in the middle of Paradise – that we shouldn't even touch it – or we will die.'

<sup>4</sup> Then the snake told the woman: 'You won't stop living and die, <sup>5</sup> for God knows that on whatever day you eat from it your eyes will be opened wide and you will be like gods knowing good and evil.'

<sup>6</sup> Well, the woman saw that the tree was worthy as food, it was a pleasant sight to her eyes, and it was a beautiful thing to think about. So after picking its fruit, she ate it. Then she gave some to her man (who was with her), and they ate it [together]. <sup>7</sup> And thereafter, the eyes of both of them were opened wide and they realized that they were naked. So they sewed fig leaves together and made skirts to go around themselves.

<sup>8</sup> Then they heard the voice of Jehovah God as He walked around in Paradise at dusk; so Adam and his woman hid from the face of Jehovah God, among the trees of Paradise.

<sup>9</sup> Well thereafter, Jehovah God called to Adam, saying, 'Where are you Adam?'

<sup>10</sup> And [Adam] replied to God: 'I heard Your voice as You were walking through Paradise, but I was afraid because of my nakedness, so I hid myself.'

<sup>11</sup> Then God asked him: 'If you haven't eaten from the only tree that I commanded you not to eat from; then, who told you that you were naked?'

<sup>12</sup> And Adam replied: 'It was that woman whom You gave me as a companion... she gave me some [fruit] from the tree, and I ate it.'

<sup>13</sup> Then Jehovah God asked the woman: 'Why did you do this?'

And the woman replied: 'The snake deceived me, so I ate it.'

<sup>14</sup> Then Jehovah God said to the snake: 'Because you did this; among all the cattle and wild animals of the earth, you [alone] are doomed to be punished. Therefore, you will now travel on your chest and belly and you will have to eat from the ground all the days of your life. <sup>15</sup> I will also create hatred between you and the woman, and between your seed and her seed. He will watch for your head and you will watch for his heel.'

<sup>16</sup> Then He said to the woman: 'I will now make your sorrow and moaning [much] worse, for when you give birth to children, you will groan. You must also submit to your man and he will dominate you.'

<sup>17</sup> Then He said to Adam: 'Because you listened to your woman's voice and ate from

the tree that I commanded you not to eat from (and from which you went ahead and ate), the work that you will do on the ground is cursed, and you will groan as you eat from it all the days of your life. <sup>18</sup> Briars and thistles will grow for you, and your food will be the grasses in the fields. <sup>19</sup> You will eat your bread through the sweat on your face until you return to the ground from which you were taken... yes, you were taken from the ground and that's where you will return!

<sup>20</sup> And thereafter, Adam called his woman's name Life, because she was the mother of all [human] life.

<sup>21</sup> Then Jehovah God made leather clothing for Adam and his woman, and dressed them in it.

<sup>22</sup> Then God said, 'Look, Adam has become one of us now in knowing good and evil!'

Therefore, to prevent him from reaching out to pick and eat from the Tree of Life, seeking age-long life, <sup>23</sup> Jehovah God put Adam outside of the Paradise of Delights, so that he had to work the ground that he was taken from. <sup>24</sup> Yes, He threw Adam out and made him live next to the Paradise of Delights. Then He stationed the [heavenly] cherubs with their flaming, spinning swords to guard the way to the Tree of Life.

## Chapter 4

<sup>1</sup> Well thereafter, Adam had [sexual relations] with Eue, his woman, so she became pregnant and gave birth to Cain. And she said, 'I have gained a man through God.' <sup>2</sup> Then she again gave birth to his brother, Abel. Abel [grew up to be] a herder of sheep, while Cain worked the ground.

<sup>3</sup> After many days, Cain brought some of the fruit of the ground as a sacrifice to Jehovah, <sup>4</sup> while Abel brought the first-born of his sheep and of his belongings. And God looked favorably upon Abel and his gifts, <sup>5</sup> but He paid no attention to Cain and his sacrifices; so Cain was very sad and his face [reflected] this. <sup>6</sup> Then Jehovah God asked Cain: 'Why are you so sad and why is your face so long?' <sup>7</sup> For, even if you didn't bring righteously; did you sin by sharing? Leave it alone, because [Abel] will submit to you and you will [rule] over him!

<sup>8</sup> But thereafter, Cain said to his brother Abel: 'Let's go out into the fields.' Then, while they were in their fields, Cain attacked his brother Abel and killed him.

<sup>9</sup> And when Jehovah God asked Cain, 'Where is your brother?' he replied, 'I don't know... I'm not my brother's keeper!'

<sup>10</sup> Then Jehovah asked, 'What have you done? Why, I hear the blood of your brother calling to Me from the ground! <sup>11</sup> So, now you are cursed by the ground, which has opened her mouth wide to [drink] the blood of your brother from your hand. <sup>12</sup> Therefore, when you work the ground, it will [no longer] give you its strength, so you will have to groan and tremble on the earth.'

<sup>13</sup> Then Cain told Jehovah God: 'My crime is too great to be forgiven. <sup>14</sup> So if you [drive me] away from Your face and the face of the land today, I will hide, groaning and trembling on the land. Then anyone who finds me will kill me!'

<sup>15</sup> And Jehovah God replied: 'That isn't so! For, whoever kills Cain will pay seven penalties.' Then Jehovah God put a mark on Cain so that nobody who found him would kill him. <sup>16</sup> And thereafter, Cain left the presence of God and lived in Nod, which also borders Edem.

<sup>17</sup> There, Cain [had sex] with his woman and she became pregnant, giving birth to Enoch. [Then Cain] built a city, which he named after his son, Enoch. <sup>18</sup> Enoch fathered GaiDad; GaiDad fathered MalaleEl; MalaleEl fathered MethuSelah; and MethuSelah fathered Lamech. <sup>19</sup> Then Lamech took two women; the first was Ada and the second was SelLa. <sup>20</sup> Ada gave birth to JoBel, who was the ancestor of those who lived in tents and herded cattle. <sup>21</sup> He had a brother named JuBal, who invented the lute and the harp. <sup>22</sup> SelLa also gave birth to ThoBel, who worked iron and brass. And he had a sister named NoEma.

<sup>23</sup> Then Lamech told his women (Ada and SelLa): 'Listen to me, [my] women! Remember this: I have killed a man who wounded me... a young man who whipped me. <sup>24</sup> So if the vengeance [for killing] Cain was seven punishments; mine will be seven times that.'

<sup>25</sup> Adam [again had sex with] his woman Eue and she became pregnant, giving birth to a son whom she named Seth. For she said: 'God has [provided me with] another son to replace Abel, who was murdered by Cain.'

<sup>26</sup> Then Seth had a son whom he named Enos, who hoped to call upon the Name Jehovah, The God.

## Chapter 5

<sup>1</sup> This was the scroll of the early [days] of mankind, when God fathered Adam, forming him in [His] image. <sup>2</sup> He created the male and the female and He blest them. And in the day that He created him, He named him Adam.

<sup>3</sup> Adam was two hundred and thirty years old when he fathered a son who was just like him and looked like him, that he named Seth. <sup>4</sup> Then after fathering Seth, Adam lived on for seven hundred years, as he fathered other sons and daughters. <sup>5</sup> So Adam was nine hundred and thirty years old when he died.

<sup>6</sup> Now, Seth was two hundred and five years old when he fathered Enos. <sup>7</sup> And after fathering Enos, he lived on for seven hundred and seven years, as he fathered other sons and daughters. <sup>8</sup> So Seth was nine hundred and twelve years old when he died.

<sup>9</sup> Enos was a hundred and ninety years old when he fathered Kainan. <sup>10</sup> Then after fathering Kainan, he lived on for another seven hundred and fifteen years, as he

fathered other sons and daughters. <sup>11</sup> So Enos was nine hundred and five years old when he died.

<sup>12</sup> Kainan was a hundred and seventy years old when he fathered MaleLeal. <sup>13</sup> Then after fathering MaleLeal, he lived on for some seven hundred and forty years, as he fathered other sons and daughters. <sup>14</sup> So Kainan was nine hundred and ten years old when he died.

<sup>15</sup> MaleLeal was a hundred and sixty five years old when he fathered Jared. <sup>16</sup> And after fathering Jared, he lived on for seven hundred and thirty years, as he fathered other sons and daughters. <sup>17</sup> So MaleLeal was eight hundred and ninety-five years old when he died.

<sup>18</sup> Jared was a hundred and sixty-two years old when he fathered Enoch. <sup>19</sup> Then after fathering Enoch, he lived on for another eight hundred years, as he fathered other sons and daughters. <sup>20</sup> So Jared was nine hundred and sixty-two years old when he died.

<sup>21</sup> Enoch was a hundred and sixty-five years old when he fathered MethuSelah. <sup>22</sup> Well, after fathering MethuSelah, God found Enoch righteous; and he lived on for some two hundred years, as he fathered other sons and daughters. <sup>23</sup> Then (when Enoch was three hundred and sixty-five years old), <sup>24</sup> because he pleased God, God transported him and he disappeared.

<sup>25</sup> MethuSelah was a hundred and eighty-seven years old when he fathered Lamech. <sup>26</sup> Then after fathering Lamech, he lived on for another seven hundred and eighty-two years, as he fathered other sons and daughters. <sup>27</sup> So MethuSelah was nine hundred and sixty-nine years old when he died.

<sup>28</sup> Lamech was a hundred and eighty-eight years old when he fathered a son <sup>29</sup> whom he named Noah. And he said: 'He will stop us from doing the things we are doing, from working with our hands, and from [living on] the ground that Jehovah has cursed. <sup>30</sup> Then after fathering Noah, he lived on for some five hundred and sixty-five years, as he fathered other sons and daughters. <sup>31</sup> So Lamech was seven hundred and fifty-three years old when he died.

<sup>32</sup> And after Noah was five hundred years old, he fathered three sons; Shem, Ham, and JaPheth.

## Chapter 6

<sup>1</sup> Now, as the population of men grew on the earth and they fathered daughters, <sup>2</sup> the sons of The God noticed that the daughters of men were beautiful; so they took all whom they chose as their women.

<sup>3</sup> Then Jehovah God said: 'There's no way that My Breath will stay with these men. They're [just] flesh, so their [lives] will last just one hundred and twenty [more]

years.'

<sup>4</sup> Well, there were giants on the earth back in those days; for after that, the sons of The God continuously [had sex] with the daughters of mankind and fathered [children] for themselves who became the giants and the famous men of that age. <sup>5</sup> And Jehovah God saw that the badness of the men was getting much worse on the earth, for the things they thought of in their hearts each day was just twisted toward evil. <sup>6</sup> So God became agitated (gr. *enethumethe*) about His creating mankind on the earth. Then He shook His head (*dienoethe*) <sup>7</sup> and declared: 'I will wipe the people that I made off the face of the earth... the people, the cattle, and the winged creatures of the skies, for I'm sorry that I made them.' <sup>8</sup> However, Noah found mercy in the eyes of The God, Jehovah.

**<sup>9</sup> This is the account of Noah's generation:**

Noah was a righteous man... perfect [when compared to] that generation, for Noah pleased God well. <sup>10</sup> Then he fathered three sons; Shem, Ham, and JaPheth.

<sup>11</sup> As God saw it, the land had become unclean and the earth was filled with unrighteousness. <sup>12</sup> So when Jehovah God looked at the earth, all He saw was corruption, because all flesh had become corrupt in its ways. <sup>13</sup> Then Jehovah God told Noah: 'A season is now before me [that will lead to the end of] all men, because the earth is filled with their unrighteousness. Look! I'm going to lay waste to them and to the whole earth! <sup>14</sup> So [you must] make a chest of squared timbers for yourself and [divide the] chest into stalls. Then cover both the inside and outside of it with tar.

<sup>15</sup> 'This is how you should build the chest: [Make it] five hundred feet long, eighty feet wide, and fifty feet tall. <sup>16</sup> Then make a roof that is about twenty-inches thick. Also, put a door into the side of the chest and make a bottom floor, a second floor, and a third floor. <sup>17</sup> [For when it's completed], {Look!} I'm going to bring a downpour of water upon the ground to destroy all flesh under the skies that has the breath of life, so that whatever is on the ground will end. <sup>18</sup> Then I will establish a Sacred Agreement between you and Me.'

<sup>19</sup> '[I want you to] bring all [types of] cattle, slithering animals, and wild animals – all [types of] flesh – into the chest by pairs of males and females. Then bring in food for them and for yourselves. <sup>20</sup> They should all eat with you, both the males and the females... all types of winged creatures, all types of cattle, and all varieties of slithering animals that crawl along the ground. <sup>21</sup> Also, gather every kind of food for yourselves so that you will each have something to eat.'

<sup>22</sup> And Noah did everything that Jehovah God told him to do.

## Chapter 7

<sup>1</sup> Then Jehovah God said to Noah: 'Now you and your family must go into the chest,

because I have found [just] you to be righteous among this generation. <sup>2</sup> Take the clean cattle in with you by sevens (males and females), and bring in pairs of unclean cattle (males and females). <sup>3</sup> [Do the same with] the winged creatures of the sky... bring in the clean ones by sevens (males and females) and [just] pairs of all the unclean winged creatures (males and females), so their seed will remain on the earth. <sup>4</sup> For in just seven days I will bring rain to the ground [that will last for] forty days and forty nights, and I will blot out every creature that I've made from the face of the entire earth!

<sup>5</sup> Then Noah did everything that Jehovah God had commanded him.

<sup>6</sup> Noah was six hundred years old when the Downpour of waters started on the earth.

<sup>7</sup> Then Noah, his woman, his sons, and their women went into the chest with him (because of the Downpour of water). <sup>8</sup> And the clean winged creatures, the unclean winged creatures, the clean cattle, the unclean cattle, and all the wild animals, as well as all the things that crawl on the ground <sup>9</sup> came to Noah and entered the chest in pairs of males and females, just as God had commanded Noah. <sup>10</sup> Then after seven days, the water of the Downpour came to the earth.

<sup>11</sup> It was in the six hundredth year of Noah's life, on the twenty-seventh day of the second month, that all the springs under the ground broke open, and the floodgates of the skies were opened. <sup>12</sup> Then it rained on the earth for forty days and forty nights.

<sup>13</sup> It started on the very day that Noah, his woman, Shem, Ham, JaPheth (the sons of Noah and his woman) and their three women went into the chest with him.

<sup>14</sup> Also, all the wild animals (each of its kind), all the cattle (each of its kind), all the slithering animals that move on the earth (each of its kind), <sup>15</sup> and all the winged creatures (each of its kind) went inside the chest to Noah in pairs of males and females... everything that had the breath of life. <sup>16</sup> Males and females of all flesh went inside, just as God had commanded Noah; then Jehovah God closed the chest from the outside.

<sup>17</sup> Thereafter, the Downpour continued on the earth for forty days and forty nights, and the water got so deep that it lifted the chest high above the ground. <sup>18</sup> The water dominated and totally covered the land, and the chest was carried along on top of the water. <sup>19</sup> For the water dominated and covered even the tallest mountains under the whole sky... <sup>20</sup> it covered the highest mountains by at least twenty-five feet.

<sup>21</sup> So every moving thing on the earth died... all the men, winged creatures, cattle, wild animals, and all the slithering animals that moved across the ground. <sup>22</sup> Everything that lived on the land and had the breath of life, died. <sup>23</sup> God blotted out all His creatures on the face of the earth... the men, the animals, the winged creatures, and the slithering animals. He blotted them off of the earth. The only ones that remained were Noah and those who were with him in the chest. <sup>24</sup> Altogether, the water covered the land for a hundred and fifty days.

## Chapter 8

<sup>1</sup> But God didn't forget Noah or any of the wild animals, cattle, winged creatures, or crawling, slithering animals that were inside the chest. So God sent a wind to the earth that stopped the water... <sup>2</sup> for the springs that were under the ground closed and the floodgates of the skies and the rain from the skies were held back. <sup>3</sup> Then the water level started to drop, flowing off the ground. And after a hundred and fifty days, the water became less, and the chest came to rest on Mount Ararat on the twenty-seventh day of the seventh month. <sup>4</sup> Well, the water levels kept dropping through the tenth month, <sup>5</sup> and on the first day of the tenth month they could see the mountaintops.

<sup>6</sup> Then after forty days, Noah opened the window that he had made in the chest, and he sent out a crow, which left and didn't return until the water had abated. <sup>7</sup> So it left and it did not return until the water had dried off the ground. <sup>8</sup> Then after that, he sent out a dove to see if the earth was still flooded. <sup>9</sup> But the dove couldn't find a place to rest its feet, because the water was still covering all the ground, and it returned to the chest. So [Noah] stuck out his hand to take [the dove], and brought it to himself inside the chest.

<sup>10</sup> So [Noah] waited another week, and then he sent the dove out from the chest once again. <sup>11</sup> Then that evening the dove returned to him with a stem and leaf from an olive tree in its beak. That's when Noah knew [for sure] that the water had left the ground. <sup>12</sup> But he waited another week, and then he released the dove once more. However, this time it didn't return at all.

<sup>13</sup> By the six hundred and first year of Noah's life, on the first day of the first month, the water had poured off the earth. So Noah opened the roof that he had made for the chest, and he could see that the water had left the ground. <sup>14</sup> And by the twenty-second day of the second month, the ground was dry.

<sup>15</sup> Then Jehovah God spoke to Noah and said, <sup>16</sup> 'Come out of the chest... you, your woman, your sons, their women who are with you, <sup>17</sup> and all the wild animals that are with you. Bring out all the flesh that is with you – the winged creatures, the cattle, and the slithering animals that move on the ground – [so that they can] reproduce and multiply on the earth.'

<sup>18</sup> So Noah, his woman, his sons, and his son's women who were with him, came out. <sup>19</sup> And all the wild animals, all the cattle, all the winged creatures, and all the slithering animals that crawl on the ground (according to their kinds) came out of the chest.

<sup>20</sup> Then Noah built an altar to Jehovah, and he took some of the clean animals, as well as some from among all the clean winged creatures, and offered them whole... burning them on the altar. <sup>21</sup> And as Jehovah noticed the sweet smell, He thought about it and said, 'I will never curse the ground again for the bad things that men do,

because the imagination of men is totally bent toward doing bad things from the time they are young; nor will I ever again [destroy] all living flesh as I have just done. <sup>22</sup> Then for all the days of the earth, the seed time and harvesting, the heat and the cold, the spring and the summer, and the day and the night will never be brought to an end.'

## Chapter 9

<sup>1</sup> Thereafter, God blest Noah and his sons and told them, 'Reproduce and multiply... fill the earth and rule over it. <sup>2</sup> All the wild animals of the earth, the winged creatures in the skies, and everything that moves on the ground including the creatures in the seas will have a dread and fear of you. For I have put you in charge over all of them.

<sup>3</sup> 'Also, all living and slithering animals can serve as meat for you... I have given them all to you as though they were green vegetation. <sup>4</sup> But you must not eat flesh with its blood of life. <sup>5</sup> Otherwise, I will require your blood at the hand of all the wild animals. I will also require a man's life at the hands of his brothers. <sup>6</sup> For whoever spills the blood of men will also have his blood spilled, because I made man in the image of God. <sup>7</sup> Now, reproduce and multiply... fill the earth and rule over it!'

<sup>8</sup> Then God spoke to Noah and his sons who were with him and said: <sup>9</sup> 'Look; I am making a promise between you and Me, [as well as] with your seed [that will come] after you <sup>10</sup> and with everything that lives (the winged creatures, the [domesticated] animals, and all the wild animals of the earth)... with all that are with you and came out of the chest. <sup>11</sup> This is the promise that I'm giving to you and to all flesh: Never again will a downpour of water kill all flesh, and never again will a downpour destroy the whole land.'

<sup>12</sup> Then Jehovah God told Noah: 'This is the sign that I have set [as a reminder] of the promise through ages of generations between you, Me, and every living creature that is with you: <sup>13</sup> I have put My bow in the clouds, which will serve as the sign of the Agreement between the earth and Me. <sup>14</sup> So whenever I gather clouds over the earth, My bow will be seen in those clouds, <sup>15</sup> and this will remind Me of My promise between you and Me, and with every living creature and all flesh, that never again will there be a downpour of water that will blot out all flesh. <sup>16</sup> My bow will be in the clouds, and when I see it I will remember the age-long promise between the earth and Me, and with every living creature among all the flesh that is on the earth.'

<sup>17</sup> Then God told Noah: 'This is the sign of the promise that I made with all flesh that is on the earth and Myself.'

<sup>18</sup> Now, the sons of Noah (who came out of the chest) were [named] Shem, Ham, and JaPheth (Ham was the father of CanaAn). <sup>19</sup> And it was from these three sons of Noah that men came to be scattered over the whole earth.

<sup>20</sup> Thereafter, Noah took up farming and he planted some grapes. <sup>21</sup> [Then, one day],

Noah was drinking some wine while he was naked in his house, and he got drunk. <sup>22</sup> Meanwhile, Ham (CanaAn's father) saw his father's nakedness, and he went outside and told his brothers about it. <sup>23</sup> Then Shem and JaPheth grabbed a robe, put it over their backs, and walked backward to cover their father's naked body. And because they were looking away, they didn't see their father's nakedness.

<sup>24</sup> Well, after Noah recovered from the wine, he realized what his son had done to him. <sup>25</sup> So he said: 'The servant CanaAn is cursed, and he will be a slave to his brothers.' <sup>26</sup> Then he added: 'May Jehovah (the God of Shem) bless him... but let CanaAn be his houseboy. <sup>27</sup> Yes, may God make room for JaPheth and allow him to live in the tents of Shem... and may CanaAn become his.'

<sup>28</sup> Well after the Downpour, Noah lived on for another three hundred and fifty years. <sup>29</sup> So he lived for nine hundred and fifty years, and then he died.

## Chapter 10

<sup>1</sup> Now, these are the generations of the sons of Noah: Shem, Ham, and JaPheth. And these are the sons that were born to them after the Downpour:

<sup>2</sup> JaPheth's sons were Gamer, Magog [the Scythians], Madoi [the Medes], Jovan, EliSa, Thobel [of Tubal], Mosoch [possibly Moscow of Russia], and Thiras [Islands of the Aegean Sea].

<sup>3</sup> Gamer's sons were AshKenaz [Germans], Riphath [of Northwestern Asia Minor], and Thorgama [the Armenians].

<sup>4</sup> Jovan's sons were EliShah [of Tyre], TarShish [of Spain], Cetian [of Cypress], and Rhodes [of Rhodes]... <sup>5</sup> [they settled the] islands, which lands were divided by tribe and nation among the ethnics, each according to his own language.

<sup>6</sup> Ham's sons were Kush [blacks], Mesrain [Egyptian tribes], Phud [Libyans], and CanaAn [Palestinians].

<sup>7</sup> The sons of Kush were Saba [other blacks of southern Africa], Evilat, Sabatha, Rhegma, and Sabathaca [East Africans].

The sons of Rhegma were Saba [of thirteen Arabian Tribes], and Dadan [part of Arabia].

<sup>8</sup> Kush fathered Nimrod, who became a giant on the earth. <sup>9</sup> He was a gigantic hunter before Jehovah God, and that's why people speak of Nimrod as 'the gigantic hunter before Jehovah.' <sup>10</sup> His kingdom started with Babylon and ran to Orech, Archad, and ChalanNe, which were all in the land of Shinar. <sup>11</sup> Then outside of that land, [he went to] Assyria and built Nineveh, the cities of RehobOth, Chalach, <sup>12</sup> and Dase (between Nineveh, and Chalach), which is the great city.

<sup>13</sup> Mesrain fathered the Lydim [Lydians], the MaphTuhim [people of Memphis],

Egypt], the AnaMim [Libyans], the Lehabim [people of Lower Egypt], <sup>14</sup> the Pathrusim [people of Upper Egypt], the Casluhim [Cretans] (from whom the Philistines descended), and the GaphThoriim [also from the area of Crete].

<sup>15</sup> CanaAn's first-born son was Sidon. Then there were the Hittites, <sup>16</sup> the Jebusites, the Amorites, the Girgashites, <sup>17</sup> the Hevites, the Arukites, the Sinites [Chinese?], the Asenites, <sup>18</sup> the Aradians, the Samaritans [Northern Lebanon], and the Hamathites. But the CanaAnites were scattered, <sup>19</sup> so their territory ran from Sidon to Gerar (near Gaza), to Sodom and GomorRah, to Adama and to Seboim, as far as Dasa.

<sup>20</sup> **These were the descendants of Ham by tribe, country, language, and nation.**

<sup>21</sup> Shem, who was the elder brother of JaPheth and the ancestor of all the sons of Heber, also had children born to him. <sup>22</sup> His sons were Elam, Assur, Arphaxad, Lud, Aram, and Kainan.

<sup>23</sup> Aram's sons were Uz, Ul, Gater, and Mosoch.

<sup>24</sup> Arphaxad fathered [a son whom he named] Kainan, who fathered Sala, who fathered [a son he named] Heber. <sup>25</sup> This Heber had two sons. He named the first Phaled (Division), because the land became divided in his day, and his brother's name was JekTan.

<sup>26</sup> JekTan fathered EIModad, Saleth, SarMoth, Jarach, <sup>27</sup> OdorRha, AiBel, Decla, <sup>28</sup> Eval, AbiMaEl, Saba, <sup>29</sup> Uphir, Evila, and Jobab. These were all the sons of JekTan. <sup>30</sup> Their territory ran from MasSe all the way to Saphera, which is a mountain in the east.

<sup>31</sup> These were the sons of Shem by tribe, language, country, and nation, <sup>32</sup> and these were the tribes of the sons of Noah by generations and nations. From them came the people of all the islands and nations that were scattered around the earth after the Downpour.

## Chapter 11

<sup>1</sup> [At the time], the whole earth shared the same lips, because they all spoke the same language. <sup>2</sup> And as they migrated from the east, they found a flat area of land in Shinar, and started living there. <sup>3</sup> Then one man said to his neighbor: 'Come on, let's make some bricks and bake them in an oven.' So, bricks became their stone and tar served as their mortar.

<sup>4</sup> And they said: 'Come on; let's build ourselves a city with a tower that reaches into the sky. And let's create a name for ourselves, before we end up being scattered all over the face of the earth.'

<sup>5</sup> Then the Lord came down to see this city and its tower that the sons of men had built. <sup>6</sup> And Jehovah said: 'Look; they're all the same race and they share the same lips... and now they've started doing this. [Why, before long], they'll be able to

accomplish anything they set out to do. <sup>7</sup> So, let's go down there and change their language so no one will be able to understand the voice of his neighbor.'

<sup>8</sup> And Jehovah scattered them from there over the entire face of the earth, so they stopped building the city and its tower. <sup>9</sup> That is why [the city] is named Confusion (Babylon), because, that's where Jehovah confused all the languages of the earth and scattered them from there over all the face of the earth.

**<sup>10</sup> These are the generations of Shem:**

Shem was a hundred years old when he became father to Arphaxad in the second year after the Downpour. <sup>11</sup> And after Shem became father to Arphaxad, he lived three hundred and thirty five more years (fathering other sons and daughters), and then he died. <sup>12</sup> Arphaxad was a hundred and thirty-five years old when became father to Kainan. <sup>13</sup> And after Arphaxad became the father to Kainan, he lived three hundred and thirty years more (as he fathered other sons and daughters), and then he died. Kainan was a hundred and thirty years old when he became father to Sala. And after he became father to Sala, he lived three hundred and thirty years (as he fathered other sons and daughters), and then he died.

<sup>14</sup> Sala was a hundred and thirty years old when he became father to Heber. <sup>15</sup> And after he became father to Heber, he lived three hundred and thirty years more (as he fathered other sons and daughters), and then he died. <sup>16</sup> Heber was a hundred and thirty-four years old when he became father to Phaleg. <sup>17</sup> And after he became father to Phaleg, he lived two hundred and seventy years (as he fathered other sons and daughters), and then he died. <sup>18</sup> Phaleg was a hundred and thirty years old when he became father to Ragau. <sup>19</sup> After he became father to Ragau, he lived two hundred and nine years (as he fathered other sons and daughters), and then he died. <sup>20</sup> Ragau was a hundred and thirty-two years old when he became father to Seruch. <sup>21</sup> After he became father to Seruch, he lived two hundred and seven years (as he fathered other sons and daughters), and then he died.

<sup>22</sup> Seruch was a hundred and thirty years old when he became father to NaHor. <sup>23</sup> And after he became father to NaHor, he lived two hundred years (as he fathered other sons and daughters), and then he died. <sup>24</sup> NaHor was seventy-nine years old when he became father to Terah. <sup>25</sup> And after he became father to Terah, he lived a hundred and twenty-nine years (as he fathered other sons and daughters), and then he died. <sup>26</sup> After Terah was seventy years old, he became father to Abram, NaHor, and Haran.

**<sup>27</sup> These are the generations of Terah:**

Terah became father to Abram, NaHor, and Haran; and Haran became father to Lot. <sup>28</sup> Haran died in the presence of Terah his father in the land where he was born, the country of the Chaldeans.

<sup>29</sup> Both Abram and NaHor took women for themselves. Abram's woman was named Sara, and NaHor's woman was named Malcha. She was the daughter of Haran (the

father of Malcha and Jescha).<sup>30</sup> However, Sara was sterile, so she didn't have any children.

<sup>31</sup> Then Terah took his son Abram, Abram's woman Sara (his daughter-in-law), and his grandson Lot (the son of Haran), and carried them from the land of the Chaldeans toward the land of Canaan. But when they got to Haran, they took up living there. <sup>32</sup> Terah continued living in the land of Haran for two hundred and five years, and [that is where] he died.

## Chapter 12

<sup>1</sup> Then Jehovah said to Abram: 'Leave this land, as well as your family and your father's home, and go to a land that I will show you, <sup>2</sup> because I'm going to make a great nation of you. I will bless you, make your name famous, and you will become a blessing [to others]. <sup>3</sup> I will bless those who praise you and curse those who curse you... all tribes will be blest because of you.'

<sup>4</sup> So Abram did just as Jehovah told him, and Lot went with him. Abram was seventy-five years old when he left Haran, <sup>5</sup> taking along his woman Sara, his nephew Lot, all the many things that they owned, and all the souls that they had accumulated in Haran, as they traveled to the land of Canaan. <sup>6</sup> Abram traveled down through the land as far as a place called Shechem, where there was a tall tree. And at the time, the Canaanites were living in the land.

<sup>7</sup> Then the Lord appeared to Abram and said: 'I will give this land to your seed.' So Abram built an altar there to the Lord who had appeared to him.

<sup>8</sup> Then he moved on from there to a mountain that was east of BethEl, and he pitched his tent near BethEl, close to the sea, east of AgGai. There he built an altar to Jehovah and started calling on the Name of the Lord. <sup>9</sup> Then Abram left from there and camped in the desert.

<sup>10</sup> Well, there came a famine in the land, so Abram went down to Egypt to stay, because the famine had devastated the land. <sup>11</sup> And as Abram was about to enter Egypt, he said to his woman Sara: 'You're a beautiful woman, <sup>12</sup> [and I'm afraid] that when the Egyptians see you they'll say, [*Look at*] *his woman*, and they'll kill me... but they will allow you to live. <sup>13</sup> So, tell people that you're my sister. That way, things will go well for me because of you, and my life will be safe because of you.'

<sup>14</sup> And that's what happened; when Abram entered Egypt and the Egyptians saw how beautiful his woman was, <sup>15</sup> one of Pharaoh's princes praised her to Pharaoh (likely Pepi II) and brought her into Pharaoh's [Palace]. <sup>16</sup> And because of her, Pharaoh treated Abram very well. So he accumulated [many] sheep, calves, burros, male and female servants, mules, and camels.

<sup>17</sup> However, God cursed Pharaoh and his house with some very serious and difficult problems because of Sara (Abram's woman). <sup>18</sup> So Pharaoh called Abram and asked,

'What have you done to me? You didn't tell me that she's your woman. <sup>19</sup> Why did you tell us that she's your sister? Look, I've already taken her as mine! Now, there's your woman standing before you... she's yours, so take her and leave quickly!'

<sup>20</sup> Then Pharaoh gave his men instructions about Abram, telling them to accompany him and his woman on their way, along with all the things that they owned.

## Chapter 13

<sup>1</sup> So Abram left Egypt along with his woman, Lot, and everything that he owned, and they traveled into the desert <sup>2</sup> (by then, Abram had become very rich in cattle, silver, and gold). <sup>3</sup> So he returned to the place where he had come from (in the desert near BethEl, between BethEl and AgGai, where he had pitched his tent previously), <sup>4</sup> to the place where he had earlier built the altar and <sup>5</sup> where he (Abram) had called on the Name of the Lord.

<sup>6</sup> Lot (who had left [Egypt] along with Abram) had also accumulated many sheep, oxen, and tents; <sup>7</sup> so the land just wasn't large enough for both of them to live together, because of their many possessions. <sup>8</sup> And since there wasn't enough land to share, there were problems between the herdsmen of Abram's cattle, the herdsmen of Lot's cattle, and with the Canaanites and Pherezites who lived in that land. So Abram said to Lot: 'There shouldn't be problems between you and me, or between my herdsmen and your herdsmen, because we are brothers. <sup>9</sup> Look; the whole land lies before you, so leave me and choose your own way. If you go to the left, I'll go to the right; or if you go to the right, I'll go to the left.'

<sup>10</sup> So Lot surveyed all the country around the Jordan and noticed that it had plenty of water (this was before God overthrew Sodom and Gomorrah). It looked like the Paradise of Jehovah and like the land of Egypt up to ZoGora. <sup>11</sup> So Lot chose all the country around the Jordan for himself and he traveled to the east, as the brothers parted ways.

Now, as Abram took up living in the land of Canaan, <sup>12</sup> Lot [chose] to live in a city among neighbors; so he moved to Sodom. <sup>13</sup> However, the men of Sodom were evil and they were sinning before God.

<sup>14</sup> Then God said to Abram (after Lot had separated from him): 'Look around at this place where you're standing... look to the north, to the south, to the east, and to the sea. <sup>15</sup> I will give all this land that you see before you, to you and your seed through the ages. <sup>16</sup> And I will make your seed like the dust of the ground. Why, if anyone is able to count all the dust of the earth, he should be able to count your seed. <sup>17</sup> Get up and walk across the land... across its length and its breadth. I'm giving it all to you and to your seed through the ages!'

<sup>18</sup> So Abram packed up his tent and took up living by the big tree of MamRe in Hebron, and he built an altar there to Jehovah.

## Chapter 14

<sup>1</sup> It was during the reign of AmarPhal (the king of Shinar) and AriOch (the king of ELasar), that ChodolLogomor <sup>2</sup> (the king of Elam) and Thargal (the king of the Gentiles) went to war with BalLa (the king of Sodom), BarSa (the king of GomorRah), Sennaar (the king of Adama), SymoBor (the king of Seboim), and Balac (or Segor). <sup>3</sup> So they all agreed to meet together at the Salt Valley (which is now the Dead Sea). <sup>4</sup> They had serving as vassals to ChodolLogomor for some twelve years, but in the thirteenth year they revolted.

<sup>5</sup> So in the fourteenth year, ChodolLogomor and his allies attacked them, cutting to pieces the giants in AshtarOth CarNain, along with the strong nations that were their allies (the OmMeans in the city of Saue and <sup>6</sup> the ChorRheans in the mountains of Seir), all the way to the turpentine trees of Pharan (in the desert). <sup>7</sup> And on their return, they stopped at the Well of Judgment (Cades), where they cut to pieces all the princes of Amalecites and the Amorites who were living in AsaSonThamar.

<sup>8</sup> And then the kings of Sodom, GomorRah, Adama, Seboim, and Balac (or Segor) went out and set up battle lines against them in the Salt Valley <sup>9</sup> – against ChodolLogomor (king of Elam), Thargal (king of the Gentiles), AmarPhal (king of Shinar), and AriOch (the king of ELasar) – the four against five.

<sup>10</sup> Now, there were slime pits in the Salt Valley, and the kings of Sodom and GomorRah fled and fell into them, as the rest retreated into the mountains. <sup>11</sup> So [the invaders] took all the horses and food in Sodom and GomorRah and they left, <sup>12</sup> carrying along Abram's nephew Lot (who lived in Sodom), along with all his possessions.

<sup>13</sup> Then one of those who had been rescued came and told Abram (the Hebrew) [what had happened], while he was living by the large tree [belonging to] MamRe. ([MamRe] was an Amorite, the brother of Eschol and Aunan (who were Abram's allies). <sup>14</sup> And when Abram heard that his nephew Lot had been captured, he gathered three hundred and eighteen of his personal home-born servants, and pursued them all the way to Dan. <sup>15</sup> Then when he and his servants caught up with them that night, he attacked them and chased them all the way to Choba, which is to the left of Damascus. <sup>16</sup> So he recovered all the horses of Sodom, his nephew Lot, all of his possessions, the women, and all the rest of the people.

<sup>17</sup> And after [Abram] returned from the slaughter of ChodolLogomor and the other kings who were with him; the king of Sodom went out to the valley of Saby (the Plain of the King) to meet with him. <sup>18</sup> And there, MelchiZedek (the king of Salem) brought him some loaves [of bread] and some wine. He was the Priest of the Most High God, <sup>19</sup> and he blest Abram, saying: 'May Abram of the Most High God who made the heavens and the earth be blest. <sup>20</sup> And may the Most High God who delivered your enemies into your hands be praised.'

Then Abram gave him a tenth of everything [he had captured].

<sup>21</sup> And the king of Sodom said to Abram: 'Let me take all the men... you can keep the horses for yourself.'

<sup>22</sup> But Abram said to the king of Sodom: 'I swear by Jehovah, the Most High God who made the heavens and the earth, <sup>23</sup> that I won't take anything from you – not so much as a piece of string or a shoe lace – so you won't be able to say, *I'm the one who made Abram wealthy*. <sup>24</sup> [I will take] nothing other than what the young men have eaten and the share that belongs to the men who went with me, Eschol, Aunan, and MamRe... they will each take a portion.'

## Chapter 15

<sup>1</sup> Well after that, Jehovah sent word to Abram in a vision, saying, 'Don't be afraid, Abram; for I am your shield and you will have a huge reward.' <sup>2</sup> Then Abram said: 'O Almighty Jehovah; What can You give me, since I'm about to die without a son? EliEzer of Damascus, the home-born son of my [slave girl] Masek of Damascus, is my heir.' <sup>3</sup> And Abram continued: 'I'm so very sad, because You haven't given me a seed. So the home-born [of my slave girl] will be my heir.'

<sup>4</sup> And immediately Jehovah replied, saying: 'He won't be your heir... another who comes from you will be your heir.'

<sup>5</sup> Then He took him outside and said: 'Look up into the sky and count all the stars... that is, if you can come up with an accurate count.' And He said: 'This is how your seed will be.'

<sup>6</sup> So Abram believed The God (gr. *To Theo*), and this [faith] was counted to him as righteousness.

<sup>7</sup> Then [God] said to him: 'I'm the God who brought you out of the land of the Chaldeans to give you this land as an inheritance.'

<sup>8</sup> And [Abram] said: 'My Lord and Master; How can I know [for sure] that I will inherit it?'

<sup>9</sup> And He replied: 'Collect for Me a three-year-old heifer, a three-year-old nanny goat, a three-year-old billy goat, a dove, and a pigeon.' <sup>10</sup> So he brought all three of [the animals] to Him, cut them each into halves, and set [the halves] opposite each other... but he didn't cut the winged creatures into halves.

<sup>11</sup> Well, birds started landing on the bodies (the cut-up parts), as Abram sat there next to them.

<sup>12</sup> Then about sunset, Abram fell into a trance and {Look!} he had an ominous premonition. <sup>13</sup> For Abram was told: 'You must know this for a fact; Your seed will have to live as aliens in a foreign land where they'll be slaves who are treated badly

and humbled for four hundred years. <sup>14</sup> Then I will judge the nation that they are to serve; and following that, [your seed] will return here with many possessions. <sup>15</sup> However, you will go to your fathers well fed and in peace at a ripe old age. <sup>16</sup> Then the fourth generation will return here; because even to this point, the sins of the Amorites haven't reached their climax.'

<sup>17</sup> And as the sun was setting, {look!} there was a flame that looked like a smoking furnace and like lamp fires that moved between the divided pieces [of the animals]. <sup>18</sup> This was the day that Jehovah made a Sacred Agreement with Abram. He said: 'I will give this land – from the [Nile] River of Egypt to the great EuPhrates River – to your seed, <sup>19</sup> as well as the Kainites, the Kenezites, the KedMoneans, the Hittites, the Pherezites, the Raphaim, <sup>20</sup> the Amorites, the CanaAnites, the Hevites, the Gergesites, and the Jebusites.'

## Chapter 16

<sup>1</sup> Well, Sara, Abram's woman, hadn't given him any children. However, she had an Egyptian handmaid whose name was Hagar. <sup>2</sup> And Sara said to Abram: 'Look; Jehovah has kept me from getting pregnant, so [sleep with] my maid that I might have my children through her.'

Well, Abram accepted Sara's advice. <sup>3</sup> So Sara (Abram's woman) took Hagar her Egyptian handmaid (after Abram had lived in the land of CanaAn for ten years) and gave her to her man Abram, to be his woman. <sup>4</sup> Then [Abram] went in to [bed with] Hagar, and she became pregnant. And when she realized that she was going to have a child, she started being disrespectful to her mistress.

<sup>5</sup> So Sara said to Abram: 'I've really been hurt by you, for I gave you my handmaid [to sleep with], and when I saw that she was pregnant, she treated me disrespectfully. May Jehovah judge between you and me!'

<sup>6</sup> Then Abram told Sara: 'Look, your handmaid is yours! Treat her any way that seems right to you!' So Sara started treating [Hagar] badly, and she ran away.

<sup>7</sup> Then a messenger from Jehovah found [Hagar] by a spring of water in the desert (the spring on the way to Sur). <sup>8</sup> And Jehovah's messenger said to her: 'Hagar, Sara's maid; Where are you coming from and where are you going?'

And she replied: 'I'm running away from my mistress, Sara.'

<sup>9</sup> Then Jehovah's messenger said: 'Return to your mistress and obey her.' <sup>10</sup> And the messenger of Jehovah told her: 'I will make your seed grow, and there will be so many that they can't be counted.'

<sup>11</sup> And the messenger of Jehovah said to her: 'Look; You are pregnant with a child. You will give birth to a son, and you should name him IshMaEl ('God has Noticed'), because Jehovah has noticed how you've been humiliated. <sup>12</sup> He will be a wild man,

for his fists [will be lifted] against everyone, and everyone [will lift] their fists against him. However, he will live in the midst of all his brothers.

<sup>13</sup> Then she called upon the Name of the Lord God who was speaking to her, saying, 'You are the God who watches over me.' And she added, 'because I openly saw the One who appeared to me.' <sup>14</sup> [And from that point on] she called that well, 'The Well of The One Whom I Openly Saw.' Look; it [still can be found] between Cades and Barad!

<sup>15</sup> So, Hagar bore a son to Abram; and Abram named the son that Hagar bore to him, IshMaEl. <sup>16</sup> Abram was eighty-six years old when Hagar bore IshMaEl to [him].

## Chapter 17

<sup>1</sup> Then, when Abram was ninety-nine years old, the Lord appeared to him [again] and said: 'I am your God; so be pleasing before Me and don't do anything for which you can be blamed, <sup>2</sup> and I will establish a Sacred Agreement between you and Me, and I will prosper you greatly!'

<sup>3</sup> Well at that, Abram fell with his face [to the ground]. Then God spoke to him [again], saying: <sup>4</sup> 'Look; I am making My Sacred Agreement with you. Since you will become the father of many nations, your name will no longer be called Abram, but AbraHam; <sup>5</sup> for I've made you the father of many nations. <sup>6</sup> I will make you grow tremendously, I will make nations come from you, and kings will descend from you.

<sup>7</sup> 'I will also extend my Sacred Agreement between you and Me to the seed that comes from you through its generations. It is a Sacred Agreement through the ages that [I] will be your God and the God of the seed that comes from you. <sup>8</sup> Also, I will give the land where you are [now] living as an alien, to you and to your seed. This includes the entire land of CanaAn... it will become yours through the ages, and I will be their God.'

<sup>9</sup> Then God told AbraHam: 'You must fully keep my Sacred Agreement... both you and your seed that descends from you, through all their generations.

<sup>10</sup> 'This is the Sacred Agreement between you and your seed and Me through all its generations: All of your males must be circumcised... <sup>11</sup> the foreskin of their flesh must be circumcised, for this will be the sign of the Sacred Agreement between you and Me. <sup>12</sup> All of your male children must be circumcised by you when they are eight-days old, throughout all your generations. [This includes all your] home-born servants and those who are bought with money (the sons of aliens who are not your seed).

<sup>13</sup> 'Those who are born in your house and those who are bought with money must surely be circumcised. So My Sacred Agreement will be in their flesh as [a sign of the] Sacred Agreement through the ages. <sup>14</sup> As for the uncircumcised males who aren't circumcised in the flesh of their foreskin on the eighth day; such individuals

must be totally destroyed from among their families for breaking My Sacred Agreement!

<sup>15</sup> Then God told AbraHam: 'Your woman Sara will no longer be called Sara... SarAh will be her name. <sup>16</sup> For I will bless her and give you a son from her, whom I will also bless... nations and kings of nations will come from him.'

<sup>17</sup> Well with that, AbraHam fell to his face and laughed, asking in his heart, 'Will a hundred-year-old [man] father a child? And will SarAh (who is ninety years old) give birth to it?'

<sup>18</sup> Then AbraHam said to God: 'Please accept IshMaEl to [stand] before You.'

<sup>19</sup> But God told AbraHam: 'Look; Your woman SarAh will give birth to your son, and you should name him IsaAc. I will make my Sacred Agreement [with you] firm through him... it will be an age-long Sacred Agreement that I will be his God and [the God] of his seed that descends from him.'

<sup>20</sup> 'As for IshMaEl; {Look!} I have heard you and I have blest him. I will make him grow and multiply tremendously, so he will become the father of twelve nations, whom I will make a great people. <sup>21</sup> However, My Sacred Agreement will be established with IsaAc, whom SarAh will bear to you at this time next year.'

<sup>22</sup> Then God stopped talking to him, and He left AbraHam.

<sup>23</sup> Well thereafter, AbraHam took his son IshMaEl, all of his home-born servants, all of those whom he had bought with money... all the males in AbraHam's house, and circumcised their foreskins on that very day, just as God had told him. <sup>24</sup> AbraHam was ninety-nine years old when he was circumcised in the flesh of his foreskin, <sup>25</sup> and his son IshMaEl was thirteen years old when he was circumcised in the flesh of his foreskin.

<sup>26</sup> Both AbraHam and his son IshMaEl were circumcised that very day, <sup>27</sup> along with all the men of his house... those who were born there and the foreigners who were bought with money.

## Chapter 18

<sup>1</sup> God [next] appeared to [AbraHam] around noon, as he was sitting at the entrance to his tent by the big tree at MamRe. <sup>2</sup> For when he looked up, he saw three men standing in front of him. And when he noticed them, he ran from the entrance of his tent to meet them, bowing all the way to the ground. <sup>3</sup> Then he said: 'Lords; If I have indeed found favor in your sight, don't pass your servant by. <sup>4</sup> [I'll have] water brought and [my servants] will wash your feet. You just rest here under this tree. <sup>5</sup> I will also bring some bread for you to eat, and then you can continue your journey... allow your servant to offer you some refreshment.'

And they replied, 'You may do as you have said.'

<sup>6</sup> So AbraHam ran back to SarAh (who was in the tent) and said to her, 'Hurry... knead three scoops of fine flour and make [some bread].'

<sup>7</sup> Then AbraHam ran to the pens, where he took a young calf (a nice, tender one) and gave it to his servant, who quickly prepared it. <sup>8</sup> Next, he got some butter, some milk, and the calf that he had prepared, and set it all out before them... and they ate as he stood near them under the tree.

<sup>9</sup> Then the Lord asked: 'Where is your woman, SarAh?'

And [AbraHam] replied: 'Look, she's there in the tent!'

<sup>10</sup> So the Lord said: 'I will return this way and come to see you during this season [next year], and your woman SarAh will have a son.'

Well, SarAh overheard this as she stood behind him at the entrance of the tent. <sup>11</sup> And because AbraHam and SarAh were old, and SarAh was [well beyond the age of child bearing], she laughed inside herself, saying, <sup>12</sup> 'This hasn't happened to me [in the past]... and now my lord is [too] old!'

<sup>13</sup> And at that, the Lord asked AbraHam: 'Why is SarAh laughing inside herself and asking, *Will I give birth? I'm already old.* <sup>14</sup> Is there anything that is impossible for Jehovah? I will return to you [next year] in this season, and SarAh will have a son!'

<sup>15</sup> However, SarAh denied it, saying, 'I didn't laugh' (she said this because she was afraid).

And the Lord replied, 'Oh, but you did laugh.'

<sup>16</sup> Then the men got up and headed toward Sodom and GomorRah; and AbraHam traveled along with them to assist in their journey.

<sup>17</sup> And then the Lord asked: 'Shall I hide the things that I'm about to do from my servant AbraHam? <sup>18</sup> For, AbraHam will become a great and highly populated nation through whom all the nations of the earth will be blest, <sup>19</sup> because I know that he will order his sons and the house that is to come from him to keep the ways of Jehovah... to be righteous and just, so that Jehovah can bring all the things to AbraHam that He has promised.'

<sup>20</sup> Then the Lord said: 'The cries that I'm hearing about Sodom and GomorRah keep growing, and their sins are very bad. <sup>21</sup> So I'm going down to see if they are as bad as the cries that I'm hearing have said. And if not, at least I will know [for sure].' <sup>22</sup> So the men departed for Sodom.

However, AbraHam was still there in the Lord's presence. <sup>23</sup> So AbraHam went up to him and asked: 'Are you going to destroy the righteous along with the wicked, treating the righteous as though they were wicked? <sup>24</sup> Why, if there are fifty righteous [people] in the city, will you destroy them? Wouldn't you spare the whole place if there were fifty righteous [people] there? <sup>25</sup> You would never do such a thing as to

destroy the righteous along with the wicked and treat the righteous as though they were wicked... no way! Won't you, the judge of the whole earth, do what is right?'

<sup>26</sup> And the Lord said: 'If there are fifty righteous [people] in the city of Sodom, I will spare the whole city and the whole place for their sakes.'

<sup>27</sup> Then AbraHam continued: 'My Lord; Here I am speaking to you, and all I am is dirt and ashes. <sup>28</sup> However, what if there weren't fifty righteous [people] and there were only forty-five. Would you destroy the whole city because of the lack of five?'

And the Lord said: 'I won't destroy it if I can find forty-five there.'

<sup>29</sup> However, [AbraHam] just kept talking to him and said: 'What if there were only forty?' <sup>30</sup> Would you not destroy it for the sake of the forty?' And he went on, 'Lord, please don't hold it against me if I continue to speak; but, what if there were thirty?'

And the Lord replied: 'I won't destroy it for the sake of thirty.'

<sup>31</sup> So he said: 'Since I am allowed to speak to [my] Lord; What if you can only find twenty?'

And he said: 'I won't destroy it if I can only find twenty.'

<sup>32</sup> Finally, he said: 'Lord; Would you hold it against me if I were to say just one more thing? What if you were to find just ten [righteous people]?''

And he replied: 'I won't destroy it for the sake of the ten.'

<sup>33</sup> Then the Lord stopped speaking to AbraHam and left, and AbraHam returned to his [tent].

## Chapter 19

<sup>1</sup> That evening, the two messengers [of God] arrived at Sodom, where they found Lot sitting by the [city] gate. And when Lot saw them, he got up [and went] to meet them, bowing low with his face to the ground. He said: <sup>2</sup> 'Look here, my lords; come to the house of your servant and rest from your journey. [Then you can] wash your feet and get up early in the morning to continue on your way.'

However, they said: 'No, we'll just sleep here in the street.'

<sup>3</sup> But [Lot] kept insisting, so they went with him to his house. Then he baked fermentation-free bread and made a feast for them, which they ate.

<sup>4</sup> [Well that evening], before they went to bed, the men of the city of Sodom gathered around the house... all of them, from the young to the old, <sup>5</sup> and they shouted for Lot, saying, 'Where are the men that came to your home this evening? Send them out to us, so we can [have sex] with them!'

<sup>6</sup> Well, Lot went out on his porch, shut the door behind him, <sup>7</sup> and said: 'Absolutely not, my brothers! Don't do this wicked thing! <sup>8</sup> I have two daughters who have never

[had sex] with a man. I will bring them out to you and you can do whatever you want with them. However, don't harm these men! It was to avoid such a thing that [I brought them] under the shelter of my roof!

<sup>9</sup> But they replied: 'Get out of the way! You came here to live among us, and have you now become our judge? We're going to do more harm to you than we'll do to them!' <sup>10</sup> So they started pushing Lot and were ready to break down his door. But the [messengers] reached out and grabbed Lot, dragged him back inside the house, and shut the door. <sup>11</sup> Then they struck the men who were at the door of the house with blindness, both the great and the small... until they finally got tired of trying to find the door.

<sup>12</sup> And the [messengers] said to Lot: 'If you have any sons, daughters, sons in law, or any friends in the city, you must take them away from this place, <sup>13</sup> because we're going to destroy it! A great cry has been raised against [this city] to Jehovah, and [He] has sent us to destroy it.'

<sup>14</sup> So Lot went and spoke to his [future] sons-in-law who [were engaged to] his daughters, and said: 'Get up and leave this place, because Jehovah is going to destroy the city!'

However, to his [future] sons-in-law, it seemed as though he was joking.

<sup>15</sup> Then the next morning, the messengers started to hurry Lot along, saying, 'Get up! Take your woman and your two daughters and go, so you won't be destroyed with the sins of this city!' <sup>16</sup> However, they were unsure. So the messengers grabbed the hands of Lot, his woman, and his two daughters... and that's how Jehovah saved them.

<sup>17</sup> Then, once they were outside [the city], the [messengers] told them: 'Now, do whatever you must to save your own lives. You must not turn around and look back at the things that are behind you... and don't stay anywhere in the countryside around here. Run to the mountains, so you won't be [destroyed along] with the rest!'

<sup>18</sup> But Lot said: 'I beg you, Lord; Your servant has been shown such mercy and you have shown such righteousness in the things that you've done for me to save my life. <sup>19</sup> However, I won't be able to make it to the mountains, because the [destruction] will likely catch up with me and kill me. <sup>20</sup> Look, there's a town nearby... a small one that I can escape to and be spared. Isn't this just a small thing? If you [allow] this, you will save my life!'

<sup>21</sup> And [the messenger] told him: 'Look; I will respect your wishes in this matter and I won't destroy the town that you're talking about. <sup>22</sup> But hurry and get out of here, because I won't be able to do anything until you get there.'

And from that point on, [Lot] referred to that town as Segor (small).

<sup>23</sup> Well, the sun was already up by the time that Lot arrived in Segor, and that's when  
<sup>24</sup> Jehovah poured fire and sulfur from the sky upon Sodom and Gomorrah. <sup>25</sup>  
destroying those cities, all the countryside around them, and everyone who lived in  
the cities... including the plants that grew on the ground. <sup>26</sup> However, [Lot's] woman  
looked back and became an upright block of salt.

<sup>27</sup> Well that morning, as Abraham arose early to go to the place where he had stood  
before the Lord; <sup>28</sup> when he looked toward Sodom, Gomorrah, and the surrounding  
countryside, he saw what looked like the flames and smoke of a furnace arising from  
that land!

<sup>29</sup> And this is how it all happened. However, when God destroyed all the cities around  
there, He remembered Abraham and He brought Lot out of the midst of that  
destruction, when the Lord overthrew those cities where Lot had been living.

<sup>30</sup> Well after that, Lot and his daughters left Segor and went to live in the mountains,  
because he was afraid to live in Segor. So he and his daughters went and lived in a  
cave. <sup>31</sup> [And it was there that] the eldest [daughter] said to the younger: 'Our father is  
old, and no one on earth will come to us here where we're living. <sup>32</sup> So, let's get our  
father drunk with wine and then we will sleep with him, so we can have the seed of  
our father.'

<sup>33</sup> Well that night, they brought their father some wine to drink, and the eldest went in  
and laid down with him. However, he wasn't aware of when he went to sleep or  
when he got up.

<sup>34</sup> Then the next day, the eldest said to the younger: 'Look; I slept with our father last  
night. So let's get him some wine to drink again tonight, and then you go in and  
sleep with him, so we can raise a seed from our father.' <sup>35</sup> So [once again], they got  
their father to drink wine, and the younger went in and slept with her father that  
night... and he didn't know when he went to sleep or when he got up. <sup>36</sup> As the result,  
the two daughters of Lot became pregnant by their father. <sup>37</sup> Then the eldest bore a  
son whom she called Moab, saying: 'He's of my father.' ([Moab] is the father of the  
Moabites to this day). <sup>38</sup> And the younger also bore a son whom she named AmMon,  
saying: 'He's the son of my family.' ([AmMon] is the father of the AmMonites to this  
day).

## Chapter 20

<sup>1</sup> Well, sometime after that, Abraham moved to the southern part of the country and  
took up living between Cades and Sur, staying for a while in GeraRa. <sup>2</sup> And [there]  
Abraham [told the people] that his woman Sarah was his sister. He didn't want to  
say, 'She's my woman,' for fear that the men of that city would kill him because of  
her.

So, Abimelech (the king of GeraRa) sent for Sarah and took her [to be his woman].

<sup>3</sup> But God came to AbiMelech at night in a dream and told him: 'Look; You're all going to die because of this woman you've taken, since she [already has] a man!'

<sup>4</sup> Well, AbiMelech hadn't touched her [yet], so he replied: 'Lord, would you destroy a righteous nation that has sinned in ignorance? <sup>5</sup> Didn't he tell me, *She's my sister?* And didn't she tell me, *He's my brother?* I've done this with righteous hands and with a pure heart.'

<sup>6</sup> Then God replied to him in his [dream]: 'Yes, I know that you did this with a pure heart. That's why I've spared you and [kept you from] sinning against Me, and that's why I also kept you from touching her. <sup>7</sup> So return this man's woman now, because he's a Prophet. Then he will pray for you and you will continue to live. However, if you don't return her, you and all that are yours will die.'

<sup>8</sup> So early the next morning, AbiMelech got up and called all his servants in; then he told them everything that was said, which frightened them. <sup>9</sup> And thereafter, AbiMelech called AbraHam in and asked, 'What have you done to us? [What type of bad] have you seen in me that you should do such a thing? Have we sinned against you in some way so that you would draw my whole kingdom and me into such a great sin? Why, you've done something to me that no one should ever do!' <sup>10</sup> And AbiMelech continued: 'What [bad] have you seen in me that you would do such a thing?'

<sup>11</sup> Then AbraHam replied: '[I thought] that this surely couldn't be a place where they worship God, so they will kill me for my woman. <sup>12</sup> [And in fact], she really is my sister by my father (but not by my mother), whom I took as my woman. <sup>13</sup> So when God took me from my father's house, I told her, *I have a righteous thing that I want you to do for me: Wherever we go, tell [people] that I'm your brother.*'

<sup>14</sup> Then AbiMelech returned his woman SarAh, along with a thousand silver coins, sheep, cattle, and male and female servants. <sup>15</sup> And AbiMelech said to AbraHam: 'Look, my whole land lies before you. So now, go wherever you wish.'

<sup>16</sup> Then he told SarAh: 'Look, I've given your brother a thousand silver coins. These are yours as the price of your face and for all the women who are with you... but [in the future, you must] always tell the whole truth!'

<sup>17</sup> So AbraHam prayed to God, and God healed AbiMelech. [He also healed AbiMelech's] woman and his concubines, and they thereafter gave birth to children <sup>18</sup> (because Jehovah had closed all the wombs in AbiMelech's house due to AbraHam's woman, SarAh).

## Chapter 21

<sup>1</sup> Then the Lord visited SarAh and did as [He had promised] to her. <sup>2</sup> She became pregnant and bore a son to AbraHam in his old age, at the exact time that the Lord had specified. <sup>3</sup> And AbraHam named the son that was born to him through SarAh,

IsaAc (Laughter). <sup>4</sup> Then on the eighth day, AbraHam circumcised IsaAc, just as God had instructed him.

<sup>5</sup> AbraHam was a hundred years old when his son IsaAc was born. <sup>6</sup> And SarAh said: 'Jehovah has created laughter for me, because everyone who hears [about this] will rejoice with me.' <sup>7</sup> Then she added: 'Who could tell AbraHam that I'm nursing a child, because I've given birth in my old age?'

<sup>8</sup> Thereafter, the child grew; and on the day that he was weaned, AbraHam prepared a great feast. <sup>9</sup> However, SarAh noticed Hagar's son (the one who was born to AbraHam through the Egyptian [woman]) playfully making fun of their son IsaAc. <sup>10</sup> So she told AbraHam: 'Throw this slave woman and her son out, because I won't have the son of this slave receive an inheritance with my son IsaAc!'

<sup>11</sup> Now, those words about his son were very difficult for AbraHam. <sup>12</sup> But God said to AbraHam: 'Don't allow this thing about your son and the slave woman to become too difficult for you. Listen to whatever SarAh tells you, because IsaAc will be the one who is called your seed. <sup>13</sup> However, I will make a great nation of this slave woman's son, because he's also your seed.'

<sup>14</sup> So the next morning, AbraHam got up, gave Hagar some loaves [of bread] and a skin of water, put her son on her shoulders, and sent her away. Then she left there and wandered in the desert near the Well of the Oath. <sup>15</sup> However, [before long] the skin of water was empty. So she threw her child under a fir tree, <sup>16</sup> where she left him, and then she sat some distance across from him (a bow-shot away). And she said: 'I can't just watch my child die.' So she sat there across from him as her child bawled and cried.

<sup>17</sup> Well, God heard the voice of the child from the place where He was, and a messenger from God called to Hagar from the sky, and asked: 'Why are you so concerned, Hagar? Don't worry; for God has heard the child's voice from where He is. <sup>18</sup> So now, get up and take the child by his hand, because I'm going to make a great nation of him.' <sup>19</sup> Then God opened her eyes and she saw a life [sustaining] well of water; so she went and filled the skin with water and gave the child a drink.

<sup>20</sup> God was with that child, so he grew up living in the desert and he became an archer. <sup>21</sup> And as he was living there in the desert, his mother found a woman for him in Pharan, Egypt.

<sup>22</sup> Now, the time came when AbiMelech, OchoZath (his trusted friend), and Pichol (the head of his army) [came to] AbraHam and said, 'God is with you [and has blest] everything you do. <sup>23</sup> So, swear to me by God that you won't harm me, my seed, or my name; rather, you should deal with me in the same righteous way that I've dealt with you in this land in which you are living.'

<sup>24</sup> And AbraHam said, 'I swear.'

<sup>25</sup> Then AbraHam complained to AbiMelech about some water wells that his servants had taken from him. <sup>26</sup> And AbiMelech replied: 'I don't know who did this thing to you, nor did you tell me about it. Today is the first time I've heard of this.'

<sup>27</sup> And thereafter, AbraHam took some cattle and sheep and gave them to AbiMelech, and they made a treaty. <sup>28</sup> Then AbraHam set aside seven female lambs. <sup>29</sup> And AbiMelech asked him: 'Why have you set those seven female lambs aside?'

<sup>30</sup> And AbraHam replied: 'I'm giving my seven female lambs to you as testimony to the fact that I dug this well.' <sup>31</sup> And he named that place, 'The Well of the Oath,' because that's where they swore their oath <sup>32</sup> and made their treaty. So AbiMelech, his trusted friend OchoZath, and Pichol (the head of his army) got up and returned [home] to the land of the Philistines.

<sup>33</sup> Then AbraHam planted a field at The Well of the Oath and started calling on the Name of the God of the ages, Jehovah. <sup>34</sup> And he stayed there in the land of the Philistines for many days.

## Chapter 22

<sup>1</sup> After that, God put AbraHam to the test. He called to him, saying, 'AbraHam... AbraHam!'

And [AbraHam] replied, 'Look! It's me!'

<sup>2</sup> Then [God] said: 'Take your beloved son – this one whom you so love, IsaAc – then go to the highlands and offer him there on one of the mountains that I'll tell you about, as a burnt offering. <sup>3</sup> So AbraHam got up in the morning, saddled his burro, and [prepared to] take two servants and his son IsaAc with him. Then, after splitting some wood for the offering, he got up and traveled toward the place that God had spoken to him about.

<sup>4</sup> Well, it was on the third day that AbraHam looked up and saw the place in the distance. <sup>5</sup> Then AbraHam told his servants: 'Stay here with the burros; for my son and I will go over there... and after we bow low [before God], we will return to you.'

<sup>6</sup> So AbraHam took the wood for the offering and laid it on his son IsaAc's [shoulders], and the two went off together, with him carrying both the fire and the knife in his own hands.

<sup>7</sup> Then IsaAc called out to his father (AbraHam): 'Father!'

And he replied: 'What is it, son?'

And [IsaAc] continued: 'Look! [We have the] the fire and the wood, but where is the sheep for the offering?'

<sup>8</sup> Then AbraHam said: 'God will provide His own sheep for the offering, son.'

So they both traveled on, and they <sup>9</sup> finally arrived at the place that God had spoken to him about. Then AbraHam built the altar there and laid the wood on it, tied his son IsaAc's feet together, and laid him on the wood on top of the altar. <sup>10</sup> And as AbraHam was reaching for the knife to slaughter his son, <sup>11</sup> a messenger of Jehovah called to him from the sky, and said, 'AbraHam... AbraHam!'

And he said, 'Look, it's me!'

<sup>12</sup> Then [the messenger] said, 'Don't lay a hand on the child and don't do anything to him, for now I know that you fear God. Why, you haven't spared even your loved son for My sake!'

<sup>13</sup> And when AbraHam looked up, he saw {Look!} a male goat that was caught by its horns on a bush in the thicket. So AbraHam went over and grabbed the male goat; [then he] offered it as a whole burnt offering instead of his son, IsaAc.

<sup>14</sup> Well, AbraHam thereafter named that place, 'The Lord Was Seen.' [He did that] so people today would say, 'This is the mountain where the Lord was seen.'

<sup>15</sup> Then a messenger of Jehovah called AbraHam a second time from the sky, saying, <sup>16</sup> 'This is what Jehovah said: *I have sworn [an oath] by Myself that, because you've done this thing – because you haven't spared your loved son for Me – <sup>17</sup> when it comes to blessings, I will bless you, and when it comes to multiplying, I will multiply your seed as the stars in the skies and as the sands on the sea shore. Your seed will inherit the cities of their enemies, <sup>18</sup> and all the nations of the earth will be blest by your seed, because you've listened to My voice.*'

<sup>19</sup> Well thereafter, AbraHam returned to his servants, and they all got up and traveled together to the Well of the Oath. Then AbraHam took up living there at the Well of the Oath.

<sup>20</sup> Later on, AbraHam received the report: 'Look! Melcha has given birth to sons by your brother NaHor! <sup>21</sup> Uz is the first-born, [then there is] Baux his brother, CamuEl (the father of the Syrians), Chazad, <sup>22</sup> Azav, Phaldes, JelDaph, and BathuEl (BathuEl was RebecKa's father). <sup>23</sup> Melcha bore these eight sons to AbraHam's brother NaHor.

<sup>24</sup> In addition, his concubine (named RheUma) also gave birth to TaBec, TaAm, Tochos, and Mocha.'

## Chapter 23

<sup>1</sup> Well, SarAh lived a hundred and twenty-seven years, <sup>2</sup> then [she] died in the city of ArBoc (Hebron in the land of CanaAn), which is located in a valley. So AbraHam went to SarAh to mourn for her. <sup>3</sup> And as AbraHam stood before his dead [woman], he spoke to the sons of Chet, saying: <sup>4</sup> 'I'm just a visitor and a stranger among you; but [please] allow me to buy a burying-place among [your people], so I can bury my dead away from [my place].'

<sup>5</sup> And the sons of Chet replied to AbraHam, saying: 'No Sir! <sup>6</sup> Listen; You may live among us, but you're [really] a king from God! So, bury your dead in our best tombs! None of us will ever withhold our tombs to keep you from burying your dead here!'

<sup>7</sup> Then AbraHam arose and bowed low before the people of the land (the sons of Chet). <sup>8</sup> And AbraHam said to them: 'If you approve of me burying my dead out of my sight, then listen to what I have to say and [please] speak on my behalf to EphRon, the son of SaAr. <sup>9</sup> [I want] him to give me the double cave that he owns, which is located in his field. I will [be happy to] pay whatever it's worth for a burial-place among you.'

<sup>10</sup> Now, EphRon happened to be sitting there in the midst of the children of Chet, and [he] answered AbraHam (speaking where he could be heard by all the sons of Chet and by all who were entering the city) saying, <sup>11</sup> 'Pay attention to me, my lord; Here before all my countrymen [I say], *Bury your dead!*'

<sup>12</sup> And at that, AbraHam bowed low before the people of the land, <sup>13</sup> and he told EphRon (before the people of the land): 'Since you're on my side, listen to me; Accept the price of the field from me and I'll bury my dead there.'

<sup>14</sup> However, EphRon answered AbraHam, saying, <sup>15</sup> 'No, my lord! I've heard that the land [is worth] four hundred silver coins, but what value is that between you and me? No, just bury your dead.'

<sup>16</sup> And although AbraHam heard what EphRon had said, he still paid [him] the money, just as he had vowed before the sons of Chet – four hundred silver coins that had been approved by the merchants.

<sup>17</sup> And the double cave that was in the field of EphRon opposite MamRe (the field, the cave that was in it, every tree in the field, and everything that was within its borders) was sold <sup>18</sup> to AbraHam as his possession, there in front of the sons of Chet and all those [who were] entering the city.

<sup>19</sup> So, AbraHam buried his woman SarAh inside the field's double cave, which is opposite Mamre (Hebron in the land of CanaAn). <sup>20</sup> For the field and its cave were sold to AbraHam as his burying place by the sons of Chet.

## Chapter 24

<sup>1</sup> By then, AbraHam was very old, and Jehovah had blest AbraHam in everything. <sup>2</sup> So AbraHam said to his servant (the elder of his house who was in charge of all his possessions): 'Put your hand under my thigh, <sup>3</sup> because I want you to swear by Jehovah the God of heaven and the God of the earth, that you won't take a woman for my son IsaAc from the daughters of the CanaAnites... these [people] among whom I am living. <sup>4</sup> Rather, I want you to go to my country – to the place where I was born and to my people – to find a woman for my son IsaAc.'

<sup>5</sup> And his servant replied: 'But if the woman isn't happy and willing to return with me to this land, should I carry your son back to that land from which you came?'

<sup>6</sup> And AbRaHam said to him: 'Make sure that you don't carry my son back there. <sup>7</sup> For Jehovah (the God of heaven and the God of earth) who took me out of my father's house and out of the land where I was born... who spoke to me, and who swore to me, saying, *I will give this land to you and to your seed*, will send His messenger ahead of you... and you must take a woman for my son from there. <sup>8</sup> However, if the woman isn't willing to come with you into this land, you will be free from this oath. Just don't carry my son back there.'

<sup>9</sup> So the servant put his hand under the thigh of his master AbRaHam, and swore to him. <sup>10</sup> Then the servant took ten camels from his master's herd and [some of] his master's valuables, and traveled through MesoPotamia to the city of NaHor.

<sup>11</sup> It was toward evening that he [stopped and] rested his camels outside of the city, by the well where the young women went to draw water. <sup>12</sup> And he [prayed]: 'O Jehovah, the God of my master AbRaHam; Bless what I'm doing today, and be merciful to my master AbRaHam. <sup>13</sup> {Look!} Here I am standing by the well where the daughters of those who live in this city come to draw water. <sup>14</sup> And may it be that, whichever virgin to whom I say, *Bring down the water jar so that I may have a drink*, and she replies, *Take a drink, and I will also [pour water] for your camels to drink until they are satisfied*, so I'll know which one You've prepared for Your servant IsaAc and that You've been merciful to my master, AbRaHam.'

<sup>15</sup> Well, before he was even done speaking in his mind, {Look!} RebecKa, the daughter of BathuEl (who was the son of Melcha, the woman of NaHor, AbRaHam's brother) came there carrying a water jug on her shoulders. <sup>16</sup> This virgin was very beautiful, and she was in fact a virgin... no man ever had sexual relations with her. She went down to the well, filled her water jug, and [walked back] up.

<sup>17</sup> Then [AbRaHam's] servant ran to meet her, and said, 'Give me a little water to drink from your pitcher.'

<sup>18</sup> And she said, 'Have a drink, sir.' So she quickly removed the pitcher [from her head] and allowed him to drink until he was finished. <sup>19</sup> Then she said, 'I'll also draw water for your camels, until they've all have enough to drink.' <sup>20</sup> And she quickly emptied the water jug into the trough, and then she kept running to the well to draw, until she had drawn enough water for all the camels.

<sup>21</sup> Well, the man paid attention to this, but he didn't say anything, because he wanted to know whether this was Jehovah blessing. <sup>22</sup> Then, after all the camels were finished drinking, he gave her [two] gold earrings (each weighing about an eighth of an ounce), and he [put] two bracelets on her hands (they weighed about the same as ten gold coins), <sup>23</sup> and he asked her, 'Whose daughter are you... tell me! And is there room for us to lodge with your father?'

<sup>24</sup> Then she replied: 'I'm the daughter of BathuEl, who is the son of Melcha and whose father was NaHor.' <sup>25</sup> And she added: 'We have straw, a lot of fodder, and a place for [you to] rest.'

<sup>26</sup> Well at that, the man (who was very happy) bowed low to Jehovah <sup>27</sup> and said: 'May Jehovah the God of my master AbraHam be praised, [because He] hasn't allowed His righteousness or His truth to fail my master, since the Lord has led me right to the house of my lord's brother!'

<sup>28</sup> Then the young maiden ran and reported what he said to the household of her mother.

<sup>29</sup> Now, RebecKa had a brother whose name was Laban; and Laban ran out to meet the man (all the way to the well). <sup>30</sup> And when he saw the earrings and the bracelets on his sister's hands; and when he heard what his sister RebecKa said about what the man had told her, he went to the man, as he was standing by the well with his camels, <sup>31</sup> and said to him: 'Come on in, you who are blest by Jehovah! Why are you standing outside? I've prepared the house and I've also made a place for your camels!'

<sup>32</sup> So the man went into the house, and [Laban] unloaded the camels, gave them straw and fodder, got water to wash the feet [of AbraHam's servant] as well as the feet of the men who were with him; <sup>33</sup> then he set loaves of bread before them to eat. However, [AbraHam's servant] said: 'I'm not going to eat until I've told you the reason why I've come.'

And [Laban] said, 'Go ahead and speak.'

<sup>34</sup> And he said, 'I'm a servant of AbraHam; <sup>35</sup> and Jehovah has greatly blest my master. He is highly respected and has been given sheep, cattle, silver, gold, male and female servants, camels, and burros. <sup>36</sup> And SarAh, my master's woman, bore one son to my master after he had grown old, to whom he has given everything that he owns.

<sup>37</sup> 'Now, my master made me swear [an oath], saying, *You must not take a woman for my son from the daughters of the CanaAnites... these [people] among whom I am living.* <sup>38</sup> *But you should go to the house of my father and to my tribe, and take a woman for my son from there.*

<sup>39</sup> 'Then I asked my master: *What if the woman is unhappy about coming along?*

<sup>40</sup> 'And he replied: *Jehovah God, who has found me to be acceptable in His presence, will send His messenger along with you, and your journey will be blest. You should take a woman for my son from among my tribe and from the house of my father.* <sup>41</sup> *Then you will be free from the curse [of your oath]. And if they won't give her to you when you get to my tribe, you will be freed from your oath.*

<sup>42</sup> 'So today I came to this well, and I [prayed]: *Jehovah, the God of my master*

*AbraHam; If you would bless this journey that I'm now on, <sup>43</sup> {Look!} I will stand by this well where the daughters of the people of this city come to draw water. And whichever young woman to whom I will say, Give me a little water to drink out of your pitcher, <sup>44</sup> and she replies, Take a drink, and I will also [pour water] for your camels to drink until they are satisfied; this is the woman that Jehovah has prepared for His servant IsaAc, and that's how I'll know that You've been merciful to my master, AbraHam.*

<sup>45</sup> 'Well, before I had even finished speaking in my mind, RebecKa arrived with her pitcher on her shoulders. And [after] she went down to the well and drew water, I said to her, *Give me a drink.* <sup>46</sup> Then she quickly took the pitcher from her head, and said, *Take a drink, and I will also give your camels [something to] drink.* So I drank, and then she watered the camels.

<sup>47</sup> 'So I asked her: *Whose daughter are you... tell me!* And she replied: *I'm the daughter of BathuEl, who is the son of Melcha and whose father was NaHor.* And that's when I gave her the earrings and put the bracelets on her hands.

<sup>48</sup> 'Well, all of this made me so happy that I bowed low and praised Jehovah, the God of my master AbraHam, who has truly blest me in such a way that I might take the daughter of my master's own brother for his son. <sup>49</sup> Now, tell me whether you will be merciful and just with my lord, so I will know which way to turn.'

<sup>50</sup> And at this, Laban and BathuEl answered, saying: 'Since this thing has come from Jehovah, we can't answer you in either a bad way or a good way. <sup>51</sup> Look! There's RebecKa standing before you... take her and go! Let her be the woman of your master's son, just as Jehovah has said.'

<sup>52</sup> And when AbraHam's servant heard these words, he bowed to the ground to Jehovah. <sup>53</sup> Then he brought out jewelry of silver and gold, as well as clothing, and gave it to RebecKa. He also gave gifts to her brother and to her mother. <sup>54</sup> And afterward, both he and the men who were with him ate and drank; then they went to sleep.

Well, when he got up in the morning, he said to them: 'Now allow me to leave, so I can return to my master.'

<sup>55</sup> And her brothers and mother said: 'Let the virgin stay here with us for ten more days, and then she can go.'

<sup>56</sup> But he replied to them: 'Don't hold me back, because Jehovah has blest my journey. Send me away, so I can return to my master!'

<sup>57</sup> And they said: 'Let's call the girl and ask [what she wants to do].

<sup>58</sup> So they called RebecKa and asked, 'Will you go with this man?'

And she replied, 'I'll go.'

<sup>59</sup> So they [agreed to] send their sister RebecKa and all her possessions along with AbraHam's servant and his attendants. <sup>60</sup> Then they [gave] RebecKa a blessing, saying to her, 'You are our sister; now, become ten thousands of thousands, and may your seed own the cities of their enemies.'

<sup>61</sup> Thereafter, RebecKa and her female attendants mounted the camels and went along with the man. And the servant, on having received RebecKa, departed.

<sup>62</sup> Now, IsaAc had traveled through the desert toward the Well of the Vision, and he took up living in the southern portion of that land. <sup>63</sup> It was toward evening that IsaAc had gone out into the plains to meditate. And when he looked up, he saw camels coming. <sup>64</sup> Meanwhile, RebecKa looked up and saw IsaAc. So she quickly dismounted the camel <sup>65</sup> and asked the servant: 'Who is the man that is walking across the plains to meet us?'

And the servant said: 'This is my master.' So she took her veil and covered herself.

<sup>66</sup> Thereafter, the servant told IsaAc everything that he had done. <sup>67</sup> And IsaAc went to the house of his mother and took RebecKa, so she became his woman... and he loved her... and IsaAc was given comfort for [the death of] his mother, SarAh.

## Chapter 25

<sup>1</sup> Then AbraHam married again, and his woman's name was ChetTura. <sup>2</sup> She bore to him ZomBran, JeZan, Madal, Midian, JesBoc, and SoYe.

<sup>3</sup> Thereafter, JeZan fathered Saba and Dedan. The sons of Dedan were the AsShurites, the Latusians, and the Laomim. <sup>4</sup> And the sons of Midian were Gephar, Aphir, Enoch, AbeIDa, and ElDaga. These were all the sons of ChetTura. <sup>5</sup> However, AbraHam had given all of his possessions to his son IsaAc... <sup>6</sup> he just gave gifts to the sons of his concubines; then (while he was still living) he sent them away from his son IsaAc, to a country in the east.

<sup>7</sup> AbraHam lived to be a hundred and seventy-five years old. <sup>8</sup> But AbraHam [eventually found himself in] failing health and he died at a ripe old age... an old man who had lived a full life; and he was [buried] with his family.

<sup>9</sup> His sons, IsaAc and IshMaEl buried him in the double cave that was in the field of EphRon (the son of SaAr the Chettite), which is across from Mamre. <sup>10</sup> So AbraHam and his woman SarAh [were both buried] in that field, inside the cave that AbraHam bought from the sons of Chet.

<sup>11</sup> Well, after AbraHam died, God blest his son IsaAc. Then IsaAc lived by the Well of the Vision.

<sup>12</sup> **These are the generations of IshMaEl, the son of AbraHam**, whom Hagar (SarAh's Egyptian handmaid) had born to AbraHam; <sup>13</sup> and these are the names of IshMaEl's sons by each of their generations: The firstborn of IshMaEl was

NabaiOth, then Kedar, NabDeEl, MasSam, <sup>14</sup> MasMa, Duma, MasSe, <sup>15</sup> ChodDan, ThaEman, Jetur, Naphes, and Kedma. <sup>16</sup> Those are IshMaEl's sons, whose names are on their tents and dwellings... twelve princes of their nations.

<sup>17</sup> And this is how long IshMaEl lived: a hundred and thirty-seven years. Then [his health started to] fail and he died and was [buried with] his family.

<sup>18</sup> [IshMaEl] and all his descendants lived [in the area] from Evilat [in the northeast] to Sur [in the southwest], and from Assyria to just across from Egypt.

<sup>19</sup> **And these are the generations of IsaAc, the son of AbraHam:** <sup>20</sup> AbraHam fathered IsaAc. And when IsaAc was forty years old, he took RebecKa (the daughter of BathuEl, the Syrian of Syrian MesoPotamia, the sister of Laban the Syrian) as his woman.

<sup>21</sup> Then IsaAc prayed to Jehovah about his woman RebecKa, because she was sterile, and Jehovah heard him; so his woman (RebecKa) got pregnant. <sup>22</sup> And [one day], the babies that were inside her jumped. And she asked, 'Why did this happen to me?' So she went to ask Jehovah, <sup>23</sup> and He told her: 'There are two nations in your womb, and two races will be separated from your belly. One race will become greater than the other, and the older one will serve the younger.'

<sup>24</sup> Well, when it came time for her to deliver, she [found that] she indeed had twins in her womb. <sup>25</sup> The first came out red and covered with hair all over his skin; and she named him Esau. <sup>26</sup> Then his brother was born while holding onto the heel of Esau with his hand, so she named him Jacob. (IsaAc was sixty years old when RebecKa bore them).

<sup>27</sup> After the boys grew up, Esau became a skilled hunter who lived in the country, while Jacob was a simple man who lived in a house. <sup>28</sup> And though IsaAc loved Esau (because he enjoyed venison), RebecKa loved Jacob.

<sup>29</sup> Then [one day], as Jacob was cooking up some stew, Esau came in from the plains tired and weak, <sup>30</sup> he said to Jacob: 'Let me have a taste of that red stew, because I'm weak.' (That's when he started to be called Edom [or Red]).

<sup>31</sup> And Jacob replied to Esau: 'Then sell me your right [as firstborn]... right now!'

<sup>32</sup> And Esau said: 'Look, I'm about to die! What good does this right [of the firstborn] mean to me?'

<sup>33</sup> And Jacob said to him: 'Swear to me right now!' And he swore to him.

So, Esau sold his birthright to Jacob; <sup>34</sup> then Jacob gave Esau some bread and some lentil stew, who ate and drank, then he got up and left. And that's how Esau [showed little regard for] his birthright.

## Chapter 26

<sup>1</sup> Thereafter, a famine came upon the land that was greater than past famines that had happened in the time of AbraHam. So IsaAc went to GeraRa to [see] AbiMelech, the king of the Philistines. <sup>2</sup> And there the Lord appeared to him and said: 'Don't go to Egypt! Rather, live in the land that I'm going to tell you about. <sup>3</sup> Stay in this land and I will be with you and bless you. I'm going to give all of this land to you and to your seed, for now I will fulfill the oath that I swore to your father AbraHam. <sup>4</sup> I will increase your seed as the stars in the skies; I will give all of this land to your seed; and all the nations of the earth will be blest by your seed, <sup>5</sup> because AbraHam (your father) listened to My voice and did as I said... He obeyed My commandments, rules, and laws.' <sup>6</sup> So, IsaAc started living there in GeraRa.

<sup>7</sup> Well, when the men in GeraRa asked him about RebecKa (his woman), he told them, 'She's my sister;' because he was afraid to say, 'She's my woman.' For she was very pretty and [he feared that] the men there would kill him for RebecKa.

<sup>8</sup> Then, after he had lived there a long time, AbiMelech (the king of GeraRa) happened to lean over to look out his window, and he saw IsaAc playing with RebecKa, his woman. <sup>9</sup> So AbiMelech called IsaAc and asked him, 'Is she your woman? [And if so, then] why did you say she's your sister?'

And IsaAc replied: 'Well, I said this so that I wouldn't be killed for her.'

<sup>10</sup> And AbiMelech said: 'Why would you do such a thing to us? Before long, one of my relatives would have had [sex] with your woman, and you would have brought a sin upon us in our ignorance!'

<sup>11</sup> So AbiMelech gave a command to all his people, saying: 'Any man who touches this man or his woman will die!'

<sup>12</sup> Then IsaAc planted grain in the land; and that year, the barley produced a hundred times [more than what he had planted], for Jehovah was blessing him. <sup>13</sup> So he became highly regarded and very wealthy, as he continued to prosper, <sup>14</sup> owning many sheep, cattle, and tillable lands. As the result, the Philistines [started to] envy him, <sup>15</sup> and [they] stopped up all the wells that his father's servants had dug back in his time, filling them with dirt.

<sup>16</sup> Then AbiMelech told IsaAc: '[I want you to] leave us, because you've become much greater than us.'

<sup>17</sup> So IsaAc left there, stopping to rest in the valley of GeraRa, where [he decided to] live.

<sup>18</sup> And once more, IsaAc dug the [same type of] wells that his father's servants had dug (which the Philistines stopped up after AbraHam's death). And he gave them each names, using the same names as his father had used. <sup>19</sup> And when IsaAc's

servants dug in the valley of GeraRa, they found a live well of water. <sup>20</sup> However, the shepherds of GeraRa argued with IsaAc's shepherds, claiming that the water was theirs. So they named the well *Injury*, because [they claimed] injury over this matter.

<sup>21</sup> As the result, he left that place and dug another well. [But then the people] started claiming [that it was theirs also]. So he named it *Hatred*. <sup>22</sup> And he left that place and dug another well, which no one else claimed to be theirs; so he named it *Space*, saying: 'Jehovah has made space for us and He has prospered us in the land.'

<sup>23</sup> Then he traveled to the Well of the Oath, <sup>24</sup> where Jehovah appeared to him that night and said, 'I am the God of your father AbraHam. Don't be afraid, for I am with you! Because of your father AbraHam, I will bless you and your seed will increase.'

<sup>25</sup> So he built an altar there, and named it *Jehovah*. Then he pitched his tent, and IsaAc's servants dug a well there in the valley of GeraRa.

<sup>26</sup> Well later, AbiMelech came to him from [the City of] GeraRa, with his trusted friend OchoZath, and with Phichol, the commander of his army. <sup>27</sup> And IsaAc asked them: 'Why have you come to me here, now that you've shown that you hate me and driven me away?'

<sup>28</sup> And they replied: 'We have seen that the Lord is surely with you. So we said, *Let's make an oath between him and us*. Yes, we want to make an agreement with you, <sup>29</sup> that you won't do any wrong to us, and we won't show any more hatred toward you. Isn't it because we treated you well by sending you away peacefully that you are now blest by Jehovah?'

<sup>30</sup> So [IsaAc] prepared a feast for them, and they all ate and drank. <sup>31</sup> And when they got up the next morning, they each swore [an oath] to his neighbor. Then IsaAc sent them away, and they left him in safety.

<sup>32</sup> However, that very same day, IsaAc's servants came and [gave him news about] the well that they were digging. They said, 'We've found water!' <sup>33</sup> So he named it and the city, *The Oath*. This is why that city is called *The Well of the Oath* to this day.

<sup>34</sup> Then when Esau was forty years old, he took Judith, the daughter of BeOch the Chettite, and BaseMath (the daughter of Helon the Chettite). <sup>35</sup> And [these women] made life very difficult for IsaAc and RebecKa.

## Chapter 27

<sup>1</sup> Well, after IsaAc grew old, his eyes became so dim that he couldn't see. Then he called Esau, his eldest son, and said to him: 'Son!'

And [Esau] replied: 'Look, here I am!'

<sup>2</sup> And [IsaAc] said: '{Look!} I'm old and I don't know [how much longer I will live].

<sup>3</sup> So, go get your weapons, both your bow and your quiver, and go into the plains to get me some venison. <sup>4</sup> Then prepare the meat for me, just the way I like it, and bring it to me so I can eat it. Then I'll bless you with my [whole] soul before I die.'

<sup>5</sup> However, RebecKa overheard IsaAc speaking to his son Esau. And after Esau went out to the plains to get some venison for his father, <sup>6</sup> RebecKa said to her younger son Jacob: '{Look!} I overheard your father speaking to your brother Esau. And he told him, <sup>7</sup> *Bring me venison and prepare the meat so I can eat it and then bless you in front of Jehovah, before I die.*

<sup>8</sup> 'Now, listen my son and do what I tell you! <sup>9</sup> Go out to the animals and bring two young goats to me ([make sure they're] tender and good), and I'll prepare the meat for your father just the way he likes it. <sup>10</sup> Then you must take it to your father, so he can eat it and bless you [instead], before he dies.'

<sup>11</sup> But Jacob said to his mother RebecKa: 'My brother Esau is covered with hair, while [my body] is smooth. <sup>12</sup> So if my father should [reach out] and feel me, it will look to him as though I'm doing a bad thing, and that would bring a curse on me, not a blessing!'

<sup>13</sup> However, his mother said to him: 'May I receive your curse, son. Just listen to what I've told you to do and bring [the young goats] to me.'

<sup>14</sup> So he went out and brought them to his mother, and his mother prepared the meat just the way his father liked it. <sup>15</sup> Then RebecKa took some of her eldest son Esau's finest clothes that she had there in the house, and put them on her younger son, Jacob, <sup>16</sup> and she also covered his arms and the bare parts of his neck with the skins of the young goats. <sup>17</sup> Then she put the meat and the bread that she had prepared into the hands of Jacob, <sup>18</sup> and he brought it in to his father.

He said, 'Father.'

And [IsaAc] replied, 'Look, it's me! Who are you, son?'

<sup>19</sup> And Jacob said to his father: 'It's me, Esau your first-born! I've done what you've told me; so sit up and eat my venison... then you can bless me with your [whole] soul.'

<sup>20</sup> But IsaAc asked his son: 'How did you find it so quickly?'

And he replied: 'Jehovah your God set it before me.'

<sup>21</sup> Then IsaAc told Jacob: 'Come close to me so I can feel you son, [to see] whether you are truly my son Esau!'

<sup>22</sup> And Jacob drew close to his father so IsaAc could feel him, and he said: 'Your voice is that of Jacob, but your hands are the hands of Esau.' <sup>23</sup> So he didn't recognize him, because his hands were hairy like the hands of his brother Esau... and this is how [IsaAc] came to bless [Jacob]. <sup>24</sup> Then [IsaAc] again asked, 'Are you my son

Esau?'

And [Jacob] replied: 'It's me.'

<sup>25</sup> And he said: 'Bring your venison over here and I'll eat it son, then I will bless you with my [whole] soul.'

So he brought [the food] to him and he ate it, along with some wine, which he drank.

<sup>26</sup> And IsaAc (his father) said to him: 'Come close and kiss me, son.' <sup>27</sup> So [Jacob] went over and kissed him; and [IsaAc] then sniffed the odor of his clothes and blest him, saying, '{Look!}' This is the odor of my son. It has the smell of a wonderful field that has been blest by Jehovah. <sup>28</sup> So, may God give you the dew of the skies, the fatness of the land, and plenty of grain and wine. <sup>29</sup> Let the nations serve you and may princes bow low before you. May you be the lord of your brother, and may your father's sons show you respect. May anyone who curses you be cursed, and may all who praise you be blest.'

<sup>30</sup> Well after IsaAc had blest his son Jacob – immediately after Jacob had left the presence of IsaAc his father – his brother Esau returned from his hunt. <sup>31</sup> He had also prepared some meat and brought it in to his father, and he said: 'Get up father! Sit up and eat some of your son's venison, so you can bless me with your [whole] soul.'

<sup>32</sup> But his father IsaAc asked: 'Who are you?'

And he said: 'I'm your first-born son, Esau!'

<sup>33</sup> Well, IsaAc was shocked, and asked: 'Then, who was it that [just] got the venison and brought it to me? Why, I ate it all before you got here, and I blest him... so he will be blest!'

<sup>34</sup> And when Esau heard what his father IsaAc said, he shouted loudly and bitterly: 'I beg you; Bless me too, father!'

<sup>35</sup> And [IsaAc] told him: 'Your brother slyly took your blessing.'

<sup>36</sup> Then [Esau] said: 'He is well named Jacob, because {Look!} this is the second time that has he taken what was mine. First he took my right as the firstborn, and now he has taken my blessing!'

And again, Esau asked his father: 'Don't you have a blessing left for me father?'

<sup>37</sup> Then IsaAc said to Esau: 'I've already made him your lord and all of your brothers his servants. I have also empowered him with the wine and grain; so, what more can I give you, son?'

<sup>38</sup> But Esau asked his father: 'Don't you have just one blessing father? I beg you father, bless me too!'

Well, this really bothered IsaAc, because Esau was shouting and crying. <sup>39</sup> So (his father) IsaAc answered and said: 'Look; Your home will be in the fatness of the

ground and in the dew of the skies up above. <sup>40</sup> You will indeed live by your sword and you will serve your brother. However, the time will come when you will loosen and break his yoke from your neck.'

<sup>41</sup> Well, Esau was very angry with Jacob over the blessing that his father had given him. So Esau thought about it and then he said: 'May the days of mourning my father come quickly, so I can kill my brother Jacob!'

<sup>42</sup> Then these words of Esau (her eldest son) were reported to RebecKa; so she sent for her younger son Jacob, and said to him: '{Look!} Your brother Esau has threatened to kill you! <sup>43</sup> So now, listen to me, my son; Get up and quickly leave for MesoPotamia... go to my brother Laban in Haran <sup>44</sup> and live with him until all of your brother's anger <sup>45</sup> and rage against you has passed and he forgets what you've done to him. Then I will send for you and bring you back. For I don't want to be saddened over [the death] of both you [and your father] in the same day.'

<sup>46</sup> Then RebecKa said [to IsaAc]: 'I'm so tired of my life because of the daughters of the sons of Chet. And if Jacob were [also] to take a woman from the daughters of this land, where would I live?'

## Chapter 28

<sup>1</sup> So then, IsaAc called for Jacob... he blest him and told him: 'You must not take a woman from among the daughters of the CanaAnites. <sup>2</sup> Rather, get up and go quickly to MesoPotamia, to the house of my father-in-law, BathuEl, and find yourself a woman among the daughters of your mother's brother Laban. <sup>3</sup> May my God bless you, prosper you, and make you increase; for you will become a gathering of nations. <sup>4</sup> And may He give the blessing of my father AbraHam to you and to your seed that comes after you to inherit this land that you're staying in, which God gave to AbraHam.'

<sup>5</sup> Then IsaAc sent Jacob away, and he went to [stay with] Laban, the son of BathuEl the Syrian, who was the brother of RebecKa (the mother of Jacob and Esau), in MesoPotamia.

<sup>6</sup> Now, Esau knew that IsaAc had blest Jacob and that after he blest him, he sent him away to MesoPotamia of Syria, to find a woman there. [And he also knew that Jacob] was told not to take a woman from the daughters of the CanaAnites... <sup>7</sup> and that Jacob obeyed his father and mother and went to MesoPotamia of Syria. <sup>8</sup> Esau also recognized that his father IsaAc viewed the daughters of CanaAn as evil. <sup>9</sup> And as the result, he went to see IshMaEl (the son of AbraHam) and took MaEleth (IshMaEl's daughter and NabeOth's sister) to be his woman (in addition to his other women).

<sup>10</sup> Thereafter, Jacob left the Well of the Oath and traveled on to Haran. <sup>11</sup> And when he reached a certain place, he decided to sleep there, since the sun had gone down. So

he chose a stone and placed it under his head, then he went to sleep in that place <sup>12</sup> and started to dream.

Well, {Look!} [in the dream] there was a stairway fastened to the ground which reached all the way into the heavens... and the messengers of God were ascending and descending upon it. <sup>13</sup> Then [he saw] Jehovah standing at the top of it, who said: 'I am the God of your father AbraHam and the God of IsaAc. Don't be afraid, for I will give the land where you're now lying to you and to your seed. <sup>14</sup> Your seed will become like sand on the ground... they will spread from the sea, to the north, south, and east. And through you and your seed, all the tribes of the earth will be blest. <sup>15</sup> Look; I am with you... [I will] always keep you safe, no matter where you may go, and then I will return you to this land! I will never leave you until I've done everything that I said I will do for you.'

<sup>16</sup> And when Jacob awoke from his sleep, he said: 'Jehovah is here and I didn't realize it.' <sup>17</sup> That frightened him, and he said: 'What a fearful place! Why, this is nothing other than the House of God and the Gate to Heaven!'

<sup>18</sup> And after Jacob got up in the morning, he took the stone on which he had laid his head and erected it as a pillar. Then he anointed it with oil, <sup>19</sup> and he named that place, *The House of God* (BethEl). (Before that, the city had been called UlamLuz.)

<sup>20</sup> There Jacob made a vow, saying: 'If Jehovah God will be with me and guard me throughout this journey and give me bread to eat and clothes to wear, <sup>21</sup> then bring me back safely to the house of my father; He will be my God. <sup>22</sup> Also, this stone that I have erected as a pillar will be a House of God to me, and I will return to Him a tenth of everything that He gives to me.'

## Chapter 29

<sup>1</sup> So Jacob [resumed his journey] eastward toward the land of Laban... to the son of BathuEl the Syrian and the brother of Rebecka (the mother of Jacob and Esau).

<sup>2</sup> {Look!} [Jacob] spied a well in the plains where there were three flocks of sheep resting. It was a well that they used to water the flocks, and there was a large stone covering it. <sup>3</sup> For after all the flocks had gathered there, they used to roll the stone away from the mouth of the well to water the flocks, then push it back over the mouth of the well to cover it again.

<sup>4</sup> So Jacob asked: 'Brothers, where are you from?'

And they replied: 'We're from Haran.'

<sup>5</sup> Then he asked: 'Do you know Laban, the son of NaHor?'

And they answered: 'We do!'

<sup>6</sup> And he asked: 'Is he doing well?'

Then they replied: 'He is well. Look, here comes his daughter RachEl with his sheep!'

<sup>7</sup> And Jacob said: 'It's still mid-day... it isn't time for the flocks to be gathered yet. So, why not just water the flocks, then take them back out to graze?'

<sup>8</sup> But they said: 'We can't do that until all the shepherds arrive. They will roll away the stone from the mouth of the well and then we will water the flocks.'

<sup>9</sup> Well, while he was still speaking to them, {Look!} Laban's daughter RachEl arrived with her father's sheep, because she was in charge of grazing them. <sup>10</sup> And when Jacob saw RachEl (the daughter of Laban, his mother's brother) and the sheep of his mother's brother, Laban; Jacob went over and rolled the stone away from the mouth of the well and watered Laban's sheep.

<sup>11</sup> Then Jacob kissed RachEl and shouted loudly, as he [started to] cry... <sup>12</sup> for he explained to RachEl that he was a close relative of her father, and that he was the son of RebecKa. So she ran and told her father what he said. <sup>13</sup> And when Laban heard the name of Jacob (his sister's son), he ran to meet him... he hugged and kissed him, then led him to his house. There [Jacob] told Laban everything [that had happened]. <sup>14</sup> And Laban said: 'Why, you are my own flesh and bones!' And thereafter, [Jacob] stayed with [Laban] for a full month.

<sup>15</sup> Then Laban said to Jacob: 'Surely you aren't going to serve me for nothing; why, you're my brother! Tell me how I can reward you!'

<sup>16</sup> Now, Laban had two daughters. The name of the eldest was LeAh, and the younger was called RachEl. <sup>17</sup> LeAh had weak eyes, but RachEl was beautiful and had a very pretty face. <sup>18</sup> And because Jacob loved RachEl, he replied: 'I will serve you seven years for your younger daughter, RachEl.'

<sup>19</sup> And Laban said to him: 'It's better for me to give her to you than to some other man. So, come and live with me.'

<sup>20</sup> Well, Jacob served [Laban] seven years for RachEl, but to him it seemed like just a few days, because he loved her so much. <sup>21</sup> Then Jacob told Laban: 'Now, give me my woman, because I've served my time.'

<sup>22</sup> So Laban assembled all the people and prepared a wedding banquet. <sup>23</sup> Then that evening, he took his daughter LeAh and brought her to Jacob, and Jacob [had sex] with her. <sup>24</sup> Laban also gave his servant ZelPha to his daughter LeAh, to be her handmaid.

<sup>25</sup> Well, it was [the next] morning before [Jacob realized] that it was LeAh. So Jacob [went to] Laban and asked: 'What have you done to me? Didn't I serve you for RachEl? Why have you deceived me?'

<sup>26</sup> And Laban answered: 'In our country, it isn't proper to give the younger before the

eldest. <sup>27</sup> Serve me for seven [more years] and I'll give her to you also, in return for your labor of seven more years.'

<sup>28</sup> So, that's what Jacob did... he served for seven [more years]. Then Laban also gave his daughter RachEl to be his woman. <sup>29</sup> And Laban gave his servant BalLa to be his daughter's handmaid.

<sup>30</sup> Thereafter, [Jacob had sex with] RachEl, and he loved RachEl more than LeAh... that's why [he had been willing] to serve him for seven more years.

<sup>31</sup> And when Jehovah God saw that LeAh wasn't attractive [to Jacob], he opened her womb. However, RachEl was sterile. <sup>32</sup> So LeAh got pregnant and bore a son to Jacob, whom she named ReuBen (See, a Son!). For she said, 'Jehovah has seen my humiliation and given me a son, so that my man will now love me.'

<sup>33</sup> Then she got pregnant again and bore a second son to Jacob. [This time] she said: 'Because Jehovah has heard that I'm hated, He has also given me this one.' So she named him SimeOn (He Has Heard).

<sup>34</sup> Then she got pregnant a third time and bore a son, and said: 'Now my man will stay with me, because I've born three sons to him.' So she named him Levi (He Is Mine).

<sup>35</sup> Thereafter she got pregnant again and bore a [fourth] son. And she said: 'I give thanks to Jehovah once more.' So, she named him Judah (Praised). And after that, she didn't have any more children.

## Chapter 30

<sup>1</sup> Well, when RachEl realized that she wasn't bearing children for Jacob, she became jealous of her sister, and she said to Jacob: 'Give me children... for if you don't, I'll die!'

<sup>2</sup> This made Jacob very angry with RachEl, so he asked: 'Am I in the position of God who has deprived you of the fruit of your womb?'

<sup>3</sup> Then RachEl told Jacob: 'Look; Here's my handmaid BalLa. [Sleep] with her, and she will give birth [to children] on my knees... I will have children by her.'

<sup>4</sup> So she gave him BalLa her handmaid to be his woman, and Jacob went in [and slept with] her. <sup>5</sup> As the result, BalLa (RachEl's handmaid) got pregnant and bore a son to Jacob. <sup>6</sup> Then RachEl said: 'God has given me justice and listened to my voice, for He has given me a son.' So she named him Dan (Justice).

<sup>7</sup> Then BalLa (RachEl's handmaid) got pregnant again and bore a second son to Jacob. <sup>8</sup> And RachEl said: 'God has helped me... I fought with my sister and won.' So she named him NaphTali (Struggle).

<sup>9</sup> Well, when LeAh saw that she was no longer bearing children, she took ZelPha her handmaid and gave her to Jacob as his woman, and he went in to [sleep with] her. <sup>10</sup>

So ZelPha, LeAh's handmaid, got pregnant and bore Jacob a son. <sup>11</sup> And LeAh said, '[I'm] happy!' So she named him Gad (Happiness).

<sup>12</sup> Then ZelPha, LeAh's handmaid, got pregnant again and bore Jacob a second son. <sup>13</sup> This time, LeAh said: 'I am blest, because the women will call me blest.' So she named him Asher (Blessings).

<sup>14</sup> Well, when it came time to harvest the barley, ReuBen went out to the field and found some mandrake apples [growing] there, and he brought them to his mother LeAh. Then RachEl said to her sister, 'Give me some of your son's mandrakes!'

<sup>15</sup> And LeAh replied: 'Isn't it enough that you've taken my man... would you also take my son's mandrakes?'

And RachEl said: '[I'll] allow you to [sleep] with [Jacob] tonight for your son's mandrakes.'

<sup>16</sup> So that evening, when Jacob came in from the field, LeAh went out to meet him and said: 'You will [sleep] with me tonight, because I've hired you for my son's mandrakes.' So he slept with her that night, <sup>17</sup> and God listened to LeAh, so she got pregnant and bore a fifth son to Jacob. <sup>18</sup> And LeAh said: 'God has rewarded me for giving my handmaid to my man.' So she named him IshSachar (Reward).

<sup>19</sup> Then LeAh got pregnant again and bore a sixth son to Jacob. <sup>20</sup> And LeAh said: 'God has given me a fine gift this time. For my man will choose me, since I've given him six sons.' So she named him ZebuLon (Gift).

<sup>21</sup> And after that, she gave birth to a daughter whom she named DinAh (Justified).

<sup>22</sup> Then God remembered RachEl... He heard her and opened her womb, <sup>23</sup> so she got pregnant and bore Jacob a son. And RachEl said: 'Jehovah has removed my disgrace.' <sup>24</sup> So she named him JoSeph (Jehovah Will Increase), saying, 'May God give me another son.'

<sup>25</sup> Well, after RachEl had given birth to JoSeph, Jacob said to Laban: '[Allow] me to leave, so I can return to my country and my home. <sup>26</sup> Free my women and children that I served you for, so I can go, since you're aware of all the services that I've provided to you.'

<sup>27</sup> And Laban replied: 'If I've found favor in your eyes, it's a good sign for me, because Jehovah has blest me by your coming here. <sup>28</sup> Now, tell me how much I owe you and I'll pay it.'

<sup>29</sup> And Jacob said: 'You know how many ways I've served you and how many of your cattle I've [taken care of]. <sup>30</sup> You didn't have many before I came here, and now there are many! So, Jehovah God has blest you since I arrived. And now, let me establish my own house.'

<sup>31</sup> Then Laban asked: 'What should I give you?'

And Jacob replied, 'Don't give me anything... just do this one thing for me: I will continue to watch over your flocks and tend them,<sup>32</sup> and as your sheep pass by each day, let me set aside the grey sheep and the speckled and spotted goats as my reward.<sup>33</sup> So tomorrow, my righteousness will answer for me, because this will be my reward from you. You can steal back any goats that aren't spotted or speckled, or any sheep that aren't grey.'

<sup>34</sup> And Laban agreed, saying: 'May it be as you've said.'

<sup>35</sup> However, that same day, [Laban craftily] separated the spotted and speckled billy goats and nanny goats, and all the grey sheep from those that were white, and he gave them to his sons.<sup>36</sup> Then he sent [them away] on a three-day journey from Jacob, while he was tending the animals that were left behind.

<sup>37</sup> Well thereafter, Jacob gathered some green rods from storax, walnut, and sycamore trees, and alternately peeled them [to create the look of] white and green stripes, which gave a [spotted] appearance to the rods.<sup>38</sup> Then he laid the rods he had peeled at the bottom of the watering troughs, so that when the cattle came to drink, they would see the rods and mate there in front of the rods.<sup>39</sup> And [that's what happened]... the cattle did get pregnant at the rods and gave birth to [young with] speckles, streaks, and ash-colored spots.<sup>40</sup> Then Jacob separated the lambs, setting aside the speckled goats and lambs for himself away from Laban's sheep.

<sup>41</sup> Thereafter, Jacob [continued] to put the rods in the troughs before the cattle, so they would mate in front of the rods.<sup>42</sup> And when the cattle gave birth, [he would give] the unmarked ones to Laban, but he set aside the marked ones as his.<sup>43</sup> And [before long], he became very rich with many cattle, oxen, male and female servants, camels, and burros.

## Chapter 31

<sup>1</sup> Well, Jacob overheard Laban's sons saying, 'Jacob has taken everything that belongs to our father and all our father's property... all of his glory!' <sup>2</sup> So Jacob came to realize that Laban [wasn't happy to see him anymore].

<sup>3</sup> Then Jehovah said to Jacob: 'Now, return to your family and to your father's land, and I will be with you.'

<sup>4</sup> So Jacob sent for LeAh and RachEl, [who were] out in the plains with the flocks,<sup>5</sup> and said to them: 'I know that your father is no longer [happy to see me]. However, the God of my father is still with me.<sup>6</sup> For although I've served your father with all my might,<sup>7</sup> he deceived me, changing what he owed me to [just] ten lambs... but God didn't allow him to [do me wrong].<sup>8</sup> For if he said, *The speckled will be your reward*; then all the cattle would give birth to the speckled. And if he would have said, *The white ones will be your reward*; all the cattle would have been born white.<sup>9</sup> So it was God who has taken all these cattle from your father and given them to me.'

<sup>10</sup> 'Why, while the cattle were pregnant with their young, while I was sleeping, {Look!} I saw billy goats and rams jumping on the nanny goats and sheep that were all speckled, striped, and spotted with ash-colored spots. <sup>11</sup> Then a messenger from God called me in the dream, saying, *Jacob!* And I said, *What is it?* <sup>12</sup> And he said, *Look up and see the billy goats and rams jumping on the nanny goats and sheep... they are all speckled, striped, and spotted with ash-colored spots. Now, I've seen all things that Laban did to you;* <sup>13</sup> *for I'm the God who appeared to you at BethEl where you poured oil on a pillar to Me and [where you] swore an oath to Me. So now, get up and leave this land. Return to the land of your birth, and I will be with you!*'

<sup>14</sup> Then RachEl and LeAh asked, 'So, what about our inheritance in the house of our father? <sup>15</sup> Does he now consider us strangers? Why, he sold us and then spent our money! <sup>16</sup> Therefore, all the wealth and glory that God has taken from our father belongs to us and to our children. So, do whatever God has told you to do!'

<sup>17</sup> Then Jacob got up and mounted his women and children on their camels, <sup>18</sup> along with all the possessions and provisions he had obtained in MesoPotamia and all [the servants and animals] that belonged to him, so he could return to his father (IsaAc) in the land of CanaAn. <sup>19</sup> Meanwhile, as Laban was off shearing his sheep, RachEl stole her father's idols.

<sup>20</sup> Jacob didn't let Laban the Syrian know that he was running away... <sup>21</sup> he and all who were his just left, crossing the river and traveling on to Mount GileAd. <sup>22</sup> Well, it was three days later that Laban the Syrian was finally told that Jacob had gone. <sup>23</sup> But then he gathered his brothers and chased after them, catching up with them after seven days at Mount GileAd.

<sup>24</sup> However, God came to Laban the Syrian in his sleep that night and said to him: 'Be very careful not to say anything bad about Jacob.' <sup>25</sup> So when Laban caught up with Jacob (Jacob had pitched his tent on the mountain, and Laban had stationed his brothers all around the mountain), <sup>26</sup> he asked Jacob: 'What have you done... why did you run away secretly, steal from me, and use swords to take my daughters as captives? <sup>27</sup> If you had just told me first, I would have happily sent you away with singing, tambourines, and harps! <sup>28</sup> Didn't you consider me worthy to hug my children and my daughters before you did such a foolish thing?'

<sup>29</sup> 'And now, although I have enough power in my hands to harm you; the God of your father spoke to me yesterday and said, *Be very careful to never say anything bad about Jacob.* <sup>30</sup> So now, go on, because you really wanted to return to the house of your father... but, why have you stolen my gods?'

<sup>31</sup> And Jacob replied to Laban: '[I left secretly] because I was afraid that you would take your daughters and all my possessions away from me!' <sup>32</sup> Then Jacob went on to say: 'But whoever you find that has [stolen] your gods won't [be allowed to] live in the presence of our family. So, look around for anything I might have that's yours'

and take it!

[Well, Laban searched], but he couldn't find anything (Jacob didn't realize that his woman RachEl had stolen [the idols]).<sup>33</sup> Laban went in and searched LeAh's tent, then Jacob's tent, and then the tent of the two female servants, and he found nothing. Lastly, he entered RachEl's tent.<sup>34</sup> However, RachEl had hidden the idols among the camel's packs and she was sitting on them,<sup>35</sup> as she told her father: 'Don't be impudent, sir! I can't get up and stand before you, because it isn't my way and it isn't customary for women!'

Well, Laban searched throughout the [camp] and he couldn't find the idols.<sup>36</sup> And all [of this] made Jacob very angry; so he argued with Laban and asked him: 'What wrong have I done to you and what is my sin that caused you to chase after me<sup>37</sup> and then search all the furnishings in my home? What have you found [that is part of] the furnishings of your house? Lay it out here between your relatives and mine, and let them decide!

<sup>38</sup> 'Why, I've been with you for twenty years, during which your sheep and nanny goats didn't fail to give birth... and I didn't eat any of the rams from your herds.<sup>39</sup> All that I ever took was the wild animals that I didn't bring to you. Why, I [paid] for anything that was stolen during the day or during the night,<sup>40</sup> as I was dried out with the heat of the day, [chilled] by frost in the night, and I seldom ever got much sleep!

<sup>41</sup> 'During these twenty years that I stayed in your house, I served you for fourteen years for your two daughters. [Then I spent the next] six years among your sheep... just to have you fraudulently set my wages as ten lambs!<sup>42</sup> Why, if it weren't for the God of my father AbraHam and for the fact that [you're] afraid of IsaAc's [God], you would have sent me away empty-handed! And it was because God saw how I was humiliated and how hard I've worked that He [scolded you] last night!'

<sup>43</sup> Then Laban replied: 'These are my daughters and my sons... the cattle are mine and everything that you see belongs to my daughters and me! However, what should I do to them today... or to their children?'<sup>44</sup> Come; let's conclude a treaty between you and me that will serve as a witness between us. Look, nobody else is here, so {Look!} God will serve as the witness between you and me.'

<sup>45</sup> Then Jacob found a [large] stone and erected it as a pillar.<sup>46</sup> And Jacob told his family: 'Gather some stones.' So they brought stones and made a pile; then they [shared bread] on top of the pile.

And thereafter, Laban said: 'This [pile of stones] is the witnesses between you and me today.'<sup>47</sup> And Laban called it The [Stone] Pile of Testimony, while Jacob referred to it as The Witness [Stone] Pile.

<sup>48</sup> And Laban said to Jacob: 'Look at this pile and pillar that I've erected between you and me... this Witness [Stone] Pile and this [Stone] Pile of Testimony. We will call

them, *the [Stone] Pile Witnesses.*'

<sup>49</sup> And thereafter, [Laban] called this place, *The Watchtower*; for he said: 'May God keep watch over you and me, because we are about to leave each other. <sup>50</sup> But if you humble my daughters by taking women in addition to them, you will see that someone is with us who is watching. For God is the witness between you and me.'

<sup>51</sup> Then Laban continued: 'Look! This pile of stones and this pillar are witnesses <sup>52</sup> that I won't come beyond this pillar to do anything bad to you, and you won't come [beyond this pillar] to me. <sup>53</sup> May the God of AbraHam and the God of NaHor judge between us!'

Then Jacob swore by the fear of his father IsaAc, <sup>54</sup> and he offered a sacrifice on the mountain. He called his family together and they ate and drank, then they all went to sleep on the mountain. <sup>55</sup> And when Laban got up in the morning, he kissed his daughters and [their] sons and blest them, and then Laban turned around and went back to his home.

## Chapter 32

<sup>1</sup> Well, as Jacob [was about to] continue on his journey, he looked up and saw the camp of the army of God, and a messenger of God [coming to] meet him. <sup>2</sup> And when Jacob saw this, he said: 'Why, this [place] is the campground of God!' So he named that place, *The Campgrounds.*

<sup>3</sup> Then Jacob sent messengers ahead of him to his brother Esau in the land of Seir and the country of the Edomites. <sup>4</sup> He told them to say to Esau, 'Lord, this is what your servant Jacob has said: *I have visited with Laban and stayed there until now.* <sup>5</sup> *And [during this time], oxen, burros, sheep, and male and female servants were born to me. Now I've sent [my messengers] to beg you, my lord Esau, to help your servant find favor in your eyes.'*

<sup>6</sup> Well, the messengers returned to Jacob and said: 'We reached your brother Esau, and {Look!} now he's coming to meet you with four hundred men!'

<sup>7</sup> Jacob was terrified (very upset) by this. So he divided the people that were with him (as well as the cattle, camels, and sheep) into two camps. <sup>8</sup> And Jacob said: 'If Esau comes to one camp and attacks it, the other camp will survive.'

<sup>9</sup> Then Jacob [prayed]: 'O God of my father AbraHam and God of my father IsaAc... O Lord; You're the One who told me, *Return quickly to the land where you were born, and I will treat you well.* <sup>10</sup> So now; [recognize] all the justice and truth that You've brought about through Your servant.

'With this walking stick of mine, I have now crossed the JorDan [River] divided into two camps. <sup>11</sup> So, save me from the hands of my brother – from the hands of Esau – because I'm afraid of him, since [he may] be happy to come and strike me down

[along with] the mothers and the children. <sup>12</sup> However, you told me that You will treat me well and make my seed as the sands of the seas... so many that they can't be counted.'

<sup>13</sup> Well, he slept there that night, [then he selected] gifts to be carried to his brother Esau. <sup>14</sup> [There were] two hundred nanny goats, twenty billy goats, two hundred sheep, twenty rams, <sup>15</sup> thirty milk camels and their foals, forty cows, ten bulls, twenty burros, and ten colts. <sup>16</sup> Then he gave them to his servants and told them: 'Go ahead of me... and put a space between each of the herds.'

<sup>17</sup> He told the first group: 'If you meet my brother Esau, and he asks, *Who sent you, where are you headed, and whose animals are [being herded] in front of you?* <sup>18</sup> you should say, *[We were sent by] your servant Jacob, and he is sending these as gifts to his lord Esau... {Look!} he's [traveling] behind us.*'

<sup>19</sup> And the same instructions that he gave to the first [group], he gave to the second and the third... to everyone who traveled ahead of him (following the herds), he said, 'This is what you should tell Esau when you find him... <sup>20</sup> *Look! Your servant Jacob is following behind us.*' [For Jacob said]: 'I want to [sooth Esau's feelings] with the gifts that [are being carried] ahead of me; then I can look him in the face and hope that he will accept me.' <sup>21</sup> So the gifts went out ahead of him, as he spent the night in the camp.

<sup>22</sup> Then during the night, he got up and took his two women, his two female servants, and his eleven children, and they crossed the Jaboch River... <sup>23</sup> he took them and all his possessions through the raging river.

<sup>24</sup> It was there that while Jacob was all by himself, a man came and wrestled with him until the next morning. <sup>25</sup> [And when the man] saw that he wasn't going to win, he touched the upper part of Jacob's thigh, which became numb as they wrestled. <sup>26</sup> Then [the man] told [Jacob]: 'Let me go, because the sun is coming up!'

But [Jacob] said: 'I'm not going to let you go until you give me a blessing!'

<sup>27</sup> So [the man] asked: 'What is your name?'

And he answered, 'Jacob.'

<sup>28</sup> And [the man] told him: 'Your name will no longer be Jacob. Rather, IsraEl will be your name; for you've grown stronger with God and mightier with men.'

<sup>29</sup> Then Jacob said: 'Tell me your name.'

And he said: 'Why do you [have to] ask my name?'

Then He blest him there. <sup>30</sup> And Jacob named that place, *PeniEl* (Face of God); for he said: 'I've seen God face to face and survived.'

<sup>31</sup> Well, the sun had risen on him by the time he left *PeniEl*, where he had been

stopped by his thigh. <sup>32</sup> And this is why the children of IsraEl, even to this day, will never eat that part of meat which [God had] numbed (the upper part of the thigh), because that was the part of the thigh on Jacob, which [God's messenger] had numbed.

## Chapter 33

<sup>1</sup> Well, when Jacob looked up, {Look!} he saw his brother Esau coming with four hundred men. So Jacob divided the children between LeAh, RachEl, and the two female servants. <sup>2</sup> Then he put the two female servants and their children out in front, followed by LeAh and her children, then RachEl, and [finally, himself] at the rear. <sup>3</sup> But then he walked ahead of them all and bowed to the ground seven times, as he got closer to his brother.

<sup>4</sup> Then Esau ran up to meet him, hugged him, fell around his neck and kissed him... and they both started crying.

<sup>5</sup> Well, when Esau noticed the women and children, he asked: 'What are they to you?' And Jacob replied: 'They're the children that God has so mercifully blest your servant with.'

<sup>6</sup> Then the female servants and their children came up and bowed low, <sup>7</sup> followed by LeAh and her children who also came up and bowed low. And then RachEl [arrived] and bowed next to JoSeph.

<sup>8</sup> So [Esau] asked: 'Then, what did all those groups that I met along the way have to do with you?'

And [Jacob] replied: 'This was done so that your servant might find favor in your eyes, my lord.'

<sup>9</sup> Then Esau said: 'But I [already own] much, my brother. Keep what is yours!'

<sup>10</sup> And Jacob said: 'If I've found favor in your eyes, take the gifts from my hands; for seeing your face is like seeing the face of God. If you are happy with me, <sup>11</sup> take the blessings that I've brought to you, because God has been merciful to me, and I have everything.' And he kept insisting, so [Esau] took them. <sup>12</sup> Then he said: 'Now, let's head back.'

<sup>13</sup> But [Jacob] said: 'My lord; You know that the children are frail, and the flocks and herds that I've brought also have [many] young ones. So if I drive them hard today, these cattle will die. <sup>14</sup> Therefore, my lord; go on ahead of your servant... I'll take it easy along the way, so [I'll have] enough strength [to make the long journey] that's still ahead of me, and so that the children will have enough strength. Then I will [meet up with] my lord at Seir.'

<sup>15</sup> And Esau said: 'Then let me leave some of the people with you that I brought with

me.'

And [Jacob] asked: 'Why? It's enough that I've found your favor, my lord!'

<sup>16</sup> So Esau returned to Seir that day, <sup>17</sup> and Jacob returned to the tents that he had set up to live in... and he also built pens for his cattle. So he named that place, *SucCoth* (The Pens).

<sup>18</sup> Finally, Jacob got to Salem (which was the city of Shechem) in the land of CanaAn after traveling there from MesoPotamia of Syria. Then he went to [the city gate] <sup>19</sup> and bought the field where he had pitched his tent from Hamor (the father of Shechem) for a hundred lambs. <sup>20</sup> And there he set up an altar, where he called upon his (IsraEl's) God.

## Chapter 34

<sup>1</sup> Well, DinAh, the daughter that LeAh bore to Jacob, went to see the daughters of the local people. <sup>2</sup> And Shechem, the son of Hamor the Tent Dweller (and the ruler of the land), noticed her. Then he humiliated her by taking her and [having sex] with her. <sup>3</sup> Yet, he was deeply drawn to the person of DinAh, Jacob's daughter... he loved the girl and spoke kindly to her. <sup>4</sup> So Shechem told his father EmMor: 'Take this girl for me to be my woman.'

<sup>5</sup> Well, when Jacob heard that EmMor's son had violated his daughter DinAh, he sent for his sons who were out in the fields with his cattle. And Jacob didn't say a word until they all got there. <sup>6</sup> Then EmMor, Shechem's father, went over to talk to Jacob, <sup>7</sup> arriving just as Jacob's sons were returning from the fields. Well when [Jacob's sons] heard [what had happened], they were very upset. It really hurt them, because he'd made a joke of IsraEl by [having sex] with Jacob's daughter... it just shouldn't have happened.

<sup>8</sup> But EmMor spoke to them and said: 'My son Shechem has decided in his heart to marry your daughter; so give her to him to be his woman... <sup>9</sup> come and marry among us. Give us your daughters, and take our daughters for your sons... <sup>10</sup> come live among us! Look, there's plenty of room for you, so live here in this land... trade [with us] and prosper here!'

<sup>11</sup> Then Shechem said to [DinAh's] father and brothers: 'I'll do whatever I must to find your favor, and we'll give you whatever you ask. <sup>12</sup> Raise the bride price several times and I'll pay whatever you say. Just give me this girl to be my woman!'

<sup>13</sup> However, Jacob's sons answered Shechem and his father EmMor cunningly, because he had violated their sister DinAh. <sup>14</sup> DinAh's brothers (SimeOn and Levi) said to them: 'We won't be able to give our sister to someone who isn't circumcised, because that would dishonor us. <sup>15</sup> The only way we can do what you say and live among you, is if you will become as we are... all your males must be circumcised. <sup>16</sup> Then we will give our daughters to you and take your daughters as our women and

live with you as one race. <sup>17</sup> But if you refuse to listen and won't get circumcised, we will just take our [sister] and leave.'

<sup>18</sup> Well, what they said was agreeable to EmMor and his son Shechem. <sup>19</sup> And the young man didn't delay when it came to doing this thing, because he was really attached to Jacob's daughter. Why, he was the most honorable person in his father's house.

<sup>20</sup> So EmMor and his son Shechem walked to the city gate and told the men there, <sup>21</sup> 'These are peaceable people, so let them live with us in our land and trade in it. Look, there's a lot of land before them, so we will take their daughters to be our women and we'll give them our daughters. <sup>22</sup> The only thing that they require to live among us as one people, is that all our males must be circumcised, just as they are circumcised. <sup>23</sup> And then, won't their cattle, their herds, and their possessions be ours? So, let's do what they say and then they will live among us!'

<sup>24</sup> Well, everyone who was there at the city gate listened to EmMor and his son Shechem, and the foreskins of all the males were circumcised. <sup>25</sup> But on the third day, while they were all aching in pain, Jacob's two sons (DinAh's brothers, SimeOn and Levi) each took his sword and crept into the city, then they killed every male... <sup>26</sup> they killed EmMor and his son Shechem with their swords, and then they took DinAh from Shechem's house and left. <sup>27</sup> And when Jacob's [other] sons came upon those who were wounded, they ravaged the city where DinAh (their sister) had been violated... <sup>28</sup> they took all the sheep, oxen, burros, and everything in the city, as well as everything that was in their fields. <sup>29</sup> Then they took all the people as captives (all their provisions and all their women) and they looted whatever was left in their city and in their homes.

<sup>30</sup> Well afterward, Jacob said to SimeOn and Levi: 'You have made me an evil and hated [person] among the people who live in this land... all the CanaAnites and the Pherezites. Why, there are only a few of us, so they will band against me and cut me to pieces, destroying both me and my house!'

<sup>31</sup> And they replied: 'Not so! Would [you rather] have then treat our sister as a whore?'

## Chapter 35

<sup>1</sup> Then God told Jacob: 'Get up and go to the place [you named] BethEl, and live there. Then build an altar to the God that appeared to you there, when you were running from your brother Esau.'

<sup>2</sup> So Jacob told his family and everyone that lived with him: 'You must get rid of any strange gods that you may have, then wash yourselves, change your clothes, <sup>3</sup> and get ready, because we're going up to BethEl, where we will build an altar to the God who listened to me, was with me, and kept me safe throughout my journey and

trials.'

<sup>4</sup> So they gave Jacob all the strange gods that they owned and the earrings in their ears; and Jacob buried [these things] under a turpentine tree at SeciMa, where they've remained destroyed down to this day. <sup>5</sup> Then IsraEl left SeciMa, and because the cities around them had the fear of God in them, they didn't chase after the children of IsraEl.

<sup>6</sup> Well, Jacob and all the people that were with him finally arrived at Luza in the land of CanaAn, which [he had earlier named] BethEl; <sup>7</sup> for it was there that he had built an altar and called it 'the House of God,' since that's the place where God appeared to him as he was running from his brother Esau.

<sup>8</sup> Well thereafter, RebecKa's nurse DeborAh died, and she was buried under an oak tree in BethEl that Jacob then named, *Allon-BaCuth* (Oak Tree of Mourning).

<sup>9</sup> It was at Luza that God appeared to Jacob as he was on his way back from MesoPotamia of Syria, and that's when God blest him <sup>10</sup> and told him: 'You will no longer be called Jacob; IsraEl will be your name.' So that's when He first referred to him as IsraEl.

<sup>11</sup> Then God said to him: 'I am your God, so prosper and grow... nations and groups of nations will descend from you, and kings will come from your loins. <sup>12</sup> I will give this land to you that I gave to AbraHam and IsaAc, as well as to the seed that descends from you.'

<sup>13</sup> Then God left him there in that place where He spoke to him. <sup>14</sup> And Jacob erected a [stone] pillar [to honor] the place where he had been spoken to by God, pouring a drink offering and oil upon it. <sup>15</sup> And that's when Jacob actually named this place where God spoke to him, BethEl (House of God).

<sup>16</sup> [Well, after DeborAh died], Jacob left BethEl and pitched his tent beyond the tower of Gader. And as they were getting close to ChabRatha, on their way to EphRatha, RachEl had birth pains and then went into hard labor. <sup>17</sup> And it was while she was in hard labor that the midwife told her, 'Don't worry, you're going to have this son!'

<sup>18</sup> Then, as she was giving up her life (she was dying), she named him *BenOni* (Son of My Pain); but his father named him *BenJamin* (Son of My Right Hand).

<sup>19</sup> So RachEl died and was buried along the road to EphRatha (BethLehem). <sup>20</sup> And Jacob erected a pillar over her tomb, [which is referred to as] *The Pillar of RachEl's Tomb* to this day.

<sup>21</sup> It was while IsraEl was living in this land that ReuBen went and [had sex] with BalLa, his father's (Jacob's) concubine. And when IsraEl heard about this, it really upset him.

<sup>22</sup> Now, there were twelve sons of Jacob. <sup>23</sup> The sons of LeAh were Jacob's first-born ReuBen, then SimeOn, Levi, Judah, IshSachar, and ZebuLon. <sup>24</sup> The sons of RachEl were JoSeph and BenJamin. <sup>25</sup> The sons of BalLa (RachEl's handmaid) were Dan and NaphTali. <sup>26</sup> And the sons of ZelPha (Leah's handmaid) were Gad and Asher. These sons were born to Jacob in MesoPotamia of Syria.

<sup>27</sup> Then Jacob returned to his father IsaAc in MamRe, to a city of the plains [called] Hebron (in the land of CanaAn), where AbraHam and IsaAc had stayed. <sup>28</sup> For IsaAc had lived a hundred and eighty years <sup>29</sup> before he stopped breathing and died. Then his sons Esau and Jacob buried him beside his family, after he had lived a long and full life.

## Chapter 36

<sup>1</sup> **And these are the generations of Esau (or Edom).** <sup>2</sup> Esau took these women from the daughters of the CanaAnites: There was Ada (the daughter of AiLom the Chettite), OliBema (the daughter of Ana [who was] the son of SebeGon the Hivite), <sup>3</sup> and BaseMath (the daughter of IshMaEl and the sister of NabaiOth).

<sup>4</sup> Ada bore EliPhas to [Esau], BaseMath bore RaguEl, <sup>5</sup> and OliBema bore Jeus, Jeglom, and Core. These were Esau's sons that were born to him in the land of CanaAn.

<sup>6</sup> Then Esau took his women, his sons and daughters, and everyone in his house, along with all his possessions, all his cattle... yes, everything that he had and absolutely everything that he'd acquired in the land of CanaAn, and he left the land of CanaAn [to get away from] his brother Jacob, <sup>7</sup> because they had both acquired so much that they could no longer live close to each other; for the land where they were staying couldn't hold them, since they had so much. <sup>8</sup> So Esau [went to live] at Mount Seir (Esau is Edom).

<sup>9</sup> **These are the generations of Esau (the father of the Edomites) when [he lived at] Mount Seir,** <sup>10</sup> and these are the names of Esau's [grand]sons through EliPhas (Ada's son) and RaguEl (BaseMath's son).

<sup>11</sup> The [grand]sons of Ada through EliPhas were ThaEman, Omar, Sophar, Gothom, and Kenez. <sup>12</sup> Also, ThamNa (EliPhas' concubine) bore Amalec to him.

<sup>13</sup> The [grand]sons of BaseMath through RaguEl were NachOth, ZaRe, SoMe, and MoZe.

<sup>14</sup> These are the sons of Esau's woman OliBema (the daughter of Ana, who was the son of SebeGon): She bore JeUs, JegLom, and CoRe to Esau.

<sup>15</sup> These are the chiefs of EliPhas, the first-born of Esau: Chief ThaEman, Chief Omar, Chief Sophar, Chief Kenez, <sup>16</sup> Chief CoRe, Chief Gothom, and Chief Amalec. They are the chiefs of [the family of] EliPhas (the sons of Ada), in the land of Edom.

<sup>17</sup> And these are the chiefs of RaguEl, the son of Esau: Chief NachOth, Chief ZaRe, Chief SoMe, and Chief MoZe. They are the chiefs of [the family of] RaguEl (the sons of BaseMath) in the land of Edom.

<sup>18</sup> And these are the chiefs of OliBema (the daughter of Ana), Esau's woman: Chief JeUs, Chief JegLom, and Chief CoRe.

<sup>19</sup> These were the sons of Esau. They are [all] chiefs, and they are [all] the sons of Edom.

<sup>20</sup> **These are the sons of SeIr the ChorRhite who lived in the land:** LoTan, SoBal, SebeGon, Ana, <sup>21</sup> DeSon, Asar, and Rison. And these are the chiefs of the son of SeIr the ChorRhite, in the land of Edom: <sup>22</sup> The sons of LoTan and his sister ThamNa were ChorRhi and HaEman. <sup>23</sup> The sons of SoBal were GoLam, ManaChath, GaEbel, Sophar, and Omar. <sup>24</sup> The sons of SebeGon were Aie, and Ana (this is the same Ana who found Jamin in the desert when he was tending his father SebeGon's animals).

<sup>25</sup> Ana's children were DeSon (his son) and OliBema (his daughter).

<sup>26</sup> DeSon's sons were Amada, AsBan, IthRan, and CharRhan. <sup>27</sup> Asar's sons were BalaAm, ZuCam, and JuCam. <sup>28</sup> Rison's sons were Hos, and Aran.

<sup>29</sup> **These are the chiefs of the ChorRites:** Chief LoTan, Chief SoBal, Chief SebeGon, Chief Ana, <sup>30</sup> Chief DeSon, Chief Asar, and Chief Rison. They are the chiefs of the ChorRites in their own principalities in the land of Edom.

<sup>31</sup> **These are the kings that reigned in Edom before [the time of] the kings of IsraEl:** <sup>32</sup> Balac (the son of Beor) reigned in Edom, and his [capital] city was DenNaba. <sup>33</sup> After Balac died, Jobab (the son of Zara from BosorRha) reigned in his stead. <sup>34</sup> After Jobab died, Asom (from the land of the ThaEmanites) reigned in his stead. <sup>35</sup> After Asom died, Adad (the son of Barad, who cut off Midian in the plain of Moab) reigned in his stead. And his [capital] city was GetThaim.

<sup>36</sup> After Adad died, SaMada of MasSecca reigned in his stead. <sup>37</sup> After SaMada died, Saul of RhoObOth by the River reigned in his stead. <sup>38</sup> After Saul died, BalLenon (the son of AchObor) reigned in his stead. <sup>39</sup> After BalLenon died, Arad (the son of Barad) reigned in his stead. The name of his [capital] city was Phogor, and the name of his woman was MeteBeel (the daughter of MatraIth, who was the son of MaiZoOb).

<sup>40</sup> **These are the names of the tribal chiefs of Esau in their areas, countries, and nations:** Chief ThamNa, Chief Gola, Chief Jether, <sup>41</sup> Chief OliBema, Chief Helas, Chief Phinon, <sup>42</sup> Chief Kenez, Chief ThaEman, Chief Mazar, <sup>43</sup> Chief MagediEl, and Chief Zaphoin. They are the chiefs of Edom in the areas where they live and in the lands that they own. And this is Esau, the father of [all] Edom.

<sup>44</sup> However, Jacob lived in the land where his father stayed, the land of CanaAn.

## Chapter 37

<sup>1</sup> **And these are the generations of Jacob.**

<sup>2</sup> JoSeph was seventeen years old, and because he was so young, he was accompanied by his brothers (the sons of his father's women BalLa and ZelPha) as he grazed the sheep. And [at the time], they were speaking of their father IsraEl in an evil way because of JoSeph, <sup>3</sup> since Jacob loved JoSeph more than the rest of his sons (he was the son of his old age). And because [Jacob] had just made a multi-colored coat for him, <sup>4</sup> his brothers could see that their father loved him more, so they hated him and never spoke to him in a peaceful way.

<sup>5</sup> Then JoSeph had a dream, and he told his brothers about it. <sup>6</sup> He said, 'Listen to what I dreamed: <sup>7</sup> I saw you bundling stalks of grain in the middle of the field; and then suddenly my bundle stood straight up, and your bundles turned around and bowed low before mine.'

<sup>8</sup> So his brothers asked, '[Does this mean] that you're going to rule over us and you're going to be our master?' Well, this dream and the things he said made them hate him even more.

<sup>9</sup> Then [JoSeph] had another dream, and he told his father and brothers about it, saying, '{Look!} I had another dream in which the sun, the moon, and eleven stars bowed low before me.'

<sup>10</sup> But his father scolded him and asked, 'What kind of a dream is that? Do you think that your mother, brothers, and I will come and bow to the ground before you?'

<sup>11</sup> Nevertheless, although his brothers were jealous of him, his father paid attention to what he said.

<sup>12</sup> Thereafter, his brothers went to Shechem to graze their father's sheep. <sup>13</sup> And IsraEl said to JoSeph: 'Your brothers are grazing the flocks at Shechem and I want you to go to them.'

And he replied: 'Look, here I am.'

<sup>14</sup> So IsraEl said: 'Go there to see if your brothers and the sheep are doing well, then come back and report to me.' So he sent him from the HebRon Valley to Shechem.

<sup>15</sup> Well, a man later found him wandering in the fields and asked him, 'What are you looking for?'

<sup>16</sup> And he said, 'I'm looking for my brothers. Tell me where they are grazing [their flocks].'

<sup>17</sup> And the man said, 'They've left here. I heard them say, *Let's go to Dothaim.*'

So JoSeph went after his brothers, and found them in Dothaim. <sup>18</sup> However, they

spotted him in the distance before he got there, then they got together and wickedly started talking about killing him. <sup>19</sup> They were saying to each other, 'Look, here comes the dreamer! <sup>20</sup> Come on, let's kill him and then throw his [body] into a ravine. We can say, *An evil wild animal ate him...* then let's see what his dreams amount to.'

<sup>21</sup> But when ReuBen heard this, he saved [JoSeph] from them by saying, 'Let's not kill him.' <sup>22</sup> Then [he suggested]: 'Don't shed [his] blood; let's throw him into one of these deep crevices in the desert... but don't lay a hand on him.' ([Reuben] said this so that he could save [JoSeph] from them and return him safely to his father).

<sup>23</sup> Well, when JoSeph reached his brothers, they took off the multi-colored coat that he was wearing, <sup>24</sup> then they took him and threw him into a deep crevice that was empty and didn't have any water. <sup>25</sup> And thereafter, they sat down to eat some bread. Then when they looked up, they noticed {Look!} an IshMaElite caravan that was coming from GileAd (their camels were loaded down with spices, resin, and myrrh that they were carrying to Egypt). <sup>26</sup> And Judah said to his brothers: 'What profit would it bring us if we kill our brother and just cover it up? <sup>27</sup> Let's sell him to these IshMaElites instead. We don't want to lay a hand on him, because he's our brother and our own flesh.'

Well, his brothers listened to this; <sup>28</sup> so as the merchants of Midian were traveling through, [his brothers] pulled JoSeph out of the crevice and sold him to the IshMaElites for twenty gold coins... and [the IshMaElites] took JoSeph [with them] down to Egypt.

<sup>29</sup> Then when ReuBen later returned to the crevice and saw that JoSeph wasn't there, he started ripping his clothes <sup>30</sup> and he went to his brothers and said, 'The boy isn't [there]... where do I have to go [to find him]?'

<sup>31</sup> Well after that, they killed a young goat and dipped JoSeph's coat in its blood. <sup>32</sup> Then they took the multi-colored coat to their father and said: 'We found this... do you recognize it as your son's coat or not?'

Well, he recognized it and said, 'It is my son's coat! An evil wild animal has surely eaten him... a wild animal has carried off JoSeph!'

<sup>33</sup> Then Jacob tore his clothes and covered the lower part of his body with sackcloth; and thereafter, he spent a long time mourning over his son. <sup>34</sup> Although all of his sons and daughters went there to comfort him, he didn't want to be comforted. He said, 'I will go to my grave mourning my son.' And his father kept crying over him.

<sup>35</sup> Well, when they got to Egypt, the Midianites sold JoSeph to Petephres, Pharaoh's eunuch and the captain of his guard.

## Chapter 38

<sup>1</sup> After that, Judah left his brothers and traveled on for some distance. Then he [ran

into] a man from OdolLam named Iras, [who went to work for him]. <sup>2</sup> And while he was there, Judah found the daughter of a CanaAnite man named Sava. He took her [as his woman] and [slept] with her, <sup>3</sup> and she got pregnant. Then she gave birth to a son whom she named Er. <sup>4</sup> And after that, she got pregnant again and gave birth to a son whom she named AuNan. <sup>5</sup> Then she gave birth to a [third] son whom she named SeLom (she was living in Chasbi when she gave birth to them).

<sup>6</sup> [Well, years later], Judah took a woman named Tamar to be the woman of his first-born, Er. <sup>7</sup> But Er was wicked before Jehovah, so God killed him. <sup>8</sup> Then Judah told Aunan: 'You must go and [have sex] with your brother's woman... since you're her brother-in-law, you must take her so [she can] raise a seed for your brother.'

<sup>9</sup> However, Aunan knew that the seed wouldn't be [counted as] his. So when he [had sex with] his brother's woman, he spilled [his semen] on the ground, so his brother's woman wouldn't [get pregnant]. <sup>10</sup> And his doing this appeared evil to God, so He killed him also.

<sup>11</sup> Then Judah said to his daughter-in-law Tamar: 'Live as a widow in your father's house until my son SeLom grows up... for I don't want him to die like his brothers.' So Tamar left and went to stay in her father's home.

<sup>12</sup> Well after several years, Judah's woman Sava died. So while Judah was looking for comfort, he went to see his sheep shearers at ThamNa, along with his Shepherd, Iras the OdolLamite. <sup>13</sup> And when his daughter-in-law Tamar was told, '{Look!} Your father-in-law is going up to ThamNa to shear his sheep,' <sup>14</sup> she took off her widow's clothes, put on a veil and made up her face, and she went to sit by the gate of [the town of] AiNan, along the road that leads to ThamNa. She did this because [Judah's son] Selom had already grown up and [Judah] hadn't given [Tamar] to be his son's woman.

<sup>15</sup> Well, when Judah saw her, he thought she was a prostitute, because she had her face covered and he didn't recognize her. <sup>16</sup> So he stopped and said to her (not knowing that she was his daughter-in-law), 'Let me [have sex with] you.'

And she asked, 'What will you give me to [have sex] with me?'

<sup>17</sup> And he said, 'I'll send you a young goat from my flock.'

And she told him: 'You must provide me some assurance that you'll send it.'

<sup>18</sup> So he asked, 'What kind of assurance can I give you?'

And she said: 'Give me your ring, your bracelet, and the walking stick you're holding.'

So he gave them to her, [had sex with] her, and she got pregnant by him. <sup>19</sup> Then she got up and took off her veil, put her widow's clothes back on, and left that place.

<sup>20</sup> Well later, Judah sent the young goat with his shepherd (the OdolLamite), to get

back the things that he had left with the woman... but he couldn't find her. <sup>21</sup> So he asked the local men: 'Where's that prostitute who used to sit by the road [here at] AiNan?'

And they replied: 'There was no prostitute here.'

<sup>22</sup> So he returned to Judah and said: 'I couldn't find her, and the local men say there wasn't any prostitute there.'

<sup>23</sup> Then Judah told him: 'Let her have [those things]. Although I sent the young goat, you couldn't find her; so let's not leave ourselves open to ridicule.'

<sup>24</sup> Well after three months, Judah was told: 'Your daughter-in-law Tamar has played the whore... and now look; she's pregnant by her whoring!'

So Judah said: 'Then drag her out and have her burned!'

<sup>25</sup> But as they were dragging her out, she called out to her father-in-law, and said: 'I'm pregnant by the man who owns these things... just whose ring, bracelet, and walking stick are these?'

<sup>26</sup> Well, Judah recognized them and said: 'Tamar is innocent... but not me, because I didn't give her to my son Selom.' And that was the last time [Judah had sex] with her.

<sup>27</sup> Then when she went into labor, it was found that she had twins in her womb. <sup>28</sup> And as they were being born, one pushed his hand out. So the midwife took hold of the hand and tied some scarlet [thread around it], and said, 'This is the firstborn.'

<sup>29</sup> But then he drew his hand back and his brother came out immediately thereafter. And she asked, 'Why have you broken the barrier between you?' So she named him Phares (Breach).

<sup>30</sup> It was then that his brother (around whose hand the scarlet thread was tied) was born. And she named him Zara (Scarlet).

## Chapter 39

<sup>1</sup> Meanwhile, JoSeph had been taken down to Egypt. And an Egyptian named Petephres ([who was] Pharaoh's eunuch and captain of the guard) bought him from the IshMaElites who had carried him there.

<sup>2</sup> Jehovah was with JoSeph and He blest him as he was living in the house of his Egyptian master. <sup>3</sup> [Petephres] recognized that Jehovah was with [JoSeph] and that He was blessing everything he did; <sup>4</sup> so JoSeph was treated kindly by him, and [JoSeph did everything he could to] please his master well. Therefore, soon JoSeph was put in charge of his [master's] house... he was appointed to be in charge of everything that [his master] owned. <sup>5</sup> And because he put JoSeph in charge of his house and over everything that he owned, Jehovah blest the Egyptian's house for

JoSePh's sake. He blest everything that the man had in his house and in his field, <sup>6</sup> because he had entrusted everything he owned into JoSePh's hands. So the man didn't even know what belonged to him, other than the bread that he ate.

Well, JoSePh was extremely attractive... he had an excellent body and a very handsome face. <sup>7</sup> And so, after he had been [put in charge of the house], his master's woman eyed JoSePh and said: '[Have sex] me.' <sup>8</sup> But he wouldn't. He told his master's woman: 'Why, it's because of me that my master doesn't even know what's going on in his own house! He has put everything that he owns into my hands. <sup>9</sup> Nobody in this house is over me, nor has anything been withheld from me, except you... and you're his woman! So, how could I do such a wicked thing and sin against God?'

<sup>10</sup> Still, she pleaded with JoSePh every day... but he wouldn't listen to her requests to sleep with her.

<sup>11</sup> Then one day, as JoSePh entered the house to do his work, he found that none of the household staff was around. <sup>12</sup> That's when she grabbed him by his clothes and said, '[Have sex] with me.' But he left his clothes there in her hands and ran from the house.

<sup>13</sup> Well, when she saw that he had left his clothes in her hands and ran away, <sup>14</sup> she called [the family] and said: 'You see; He has brought in a Hebrew slave to make fun of us! Why, he came in and told me that he wanted to have sex with me, but I screamed. <sup>15</sup> And when he heard me scream, he left his clothes here and ran out of the house!'

<sup>16</sup> So she kept the clothes close by, and when [her husband] got back home, <sup>17</sup> she said to him: 'This Hebrew servant that you brought to us came here to make fun of me! He said to me, *I'm going to [have sex] you.* <sup>18</sup> But after he heard me scream, he left his clothes with me and ran out of the house.'

<sup>19</sup> Well, when his master heard everything his woman said, he proclaimed, 'Then he did it to me!' <sup>20</sup> And because he was so angry, his master took JoSePh and had him thrown in prison... into the place where the king's prisoners were kept.

<sup>21</sup> Nevertheless, Jehovah was with JoSePh and He was very merciful to him. So He helped him find favor in the eyes of the prison's warden. <sup>22</sup> Therefore, the warden put JoSePh in charge of the prison along with all the prisoners who were there and everything that they did. <sup>23</sup> So the warden was unaware of what was going on there, because everything was in JoSePh's hands. And Jehovah continued to bless everything that he was doing.

## Chapter 40

<sup>1</sup> It was some time after this that the king's chief cupbearer and his chief baker had wronged their lord, the king of Egypt. <sup>2</sup> Pharaoh was furious with his two eunuchs

(his chief cupbearer and his chief baker), <sup>3</sup> so he had them locked up in prison... in the same place where JoSeph was kept, <sup>4</sup> and the prison warden left them with JoSeph, who was to guard them.

And after they had spent some time in the prison, <sup>5</sup> they both had a dream one night. Each man had his own dream and each dream had its own interpretation.

<sup>6</sup> Well the next morning when JoSeph went in to see them, they were both quite disturbed. <sup>7</sup> So he asked Pharaoh's eunuchs who were there in the prison with him, 'Why are you so sad today?'

<sup>8</sup> And they replied: 'We have [both] seen [visions] in our dreams, and nobody knows what they mean.'

Then JoSeph said: 'Doesn't the interpretation of [dreams come] through God? Tell [me what you saw]!'

<sup>9</sup> And the chief cupbearer told JoSeph his dream. He said, 'In my dream [I saw] a vine <sup>10</sup> that had three stems which budded and put out blossoms; then [it formed] clusters of grapes that ripened. <sup>11</sup> And after that, [I found] Pharaoh's cup in my hands. So I took the grapes and squeezed them into the cup, and then I gave the cup to Pharaoh.'

<sup>12</sup> And JoSeph said to him, 'This is what [the dream] means: The three stems are three days. <sup>13</sup> So in three days, Pharaoh will remember what you did and he will give you back your position as chief cupbearer. Therefore, you will [once again] put Pharaoh's cup in his hands, in the same high position that you once had as his cupbearer.'

<sup>14</sup> [Then he continued], 'Now, remember me when things are going well for you... be merciful to me and mention me to Pharaoh, so I can be released from this dungeon. <sup>15</sup> You see; I was stolen from the land of the Hebrews. And although I've done nothing wrong here, I was thrown into this hole.'

<sup>16</sup> Well, when the chief baker saw that he had given the right interpretation, he said to JoSeph: 'I also had a dream. I remember looking up, and I found three baskets of bakery on my head. <sup>17</sup> In the top basket, there were all the kinds of things that Pharaoh enjoys. But birds in the sky came and ate them out of the basket that was on top of my head.'

<sup>18</sup> Then JoSeph told him, 'This is what it means: The three baskets are three days. <sup>19</sup> So in three days, Pharaoh will cut off your head and hang you on a tree, where the birds of the sky will eat your flesh.'

<sup>20</sup> Well, three days later, it was Pharaoh's birthday, and he held a banquet for all his servants. It was then that he remembered the offices that the cupbearer and the baker held among his servants. <sup>21</sup> So he restored the chief cupbearer to his office, and he again put Pharaoh's cup in his hands. <sup>22</sup> But he hanged the chief baker, just as JoSeph

foretold.<sup>23</sup> However, the chief cupbearer soon forgot about JoSeph.

## Chapter 41

<sup>1</sup> It was a full two years later that Pharaoh (likely AmenemHat 1) also had a dream. He dreamed that he was standing next to a river,<sup>2</sup> then {Look!} he saw seven fat and good-looking cows come up out of the water to feed at the river's edge.<sup>3</sup> And after that, seven more cows, which were skinny and ugly, came up out of the river to feed along its banks.<sup>4</sup> Then the seven skinny, ugly cows ate the seven fat and good-looking cows... and that's when Pharaoh woke up.

<sup>5</sup> Then he had another dream. {Look!} There were seven large and good-looking [heads] of grain that grew on a single stalk.<sup>6</sup> And {Look!} they were followed by [a stalk] with seven thin and windblown [heads] that grew up alongside them.<sup>7</sup> Then the [stalk] with the seven thin and windblown [heads] ate the ones with the seven large, good-looking [heads]... and that's when Pharaoh woke up... and it was just a dream.

<sup>8</sup> Well the next morning, he was still deeply disturbed [by the dreams], so he sent for all the [dream] interpreters of Egypt and all the wise men. Pharaoh told them of his dreams, but no one could tell him what they meant.<sup>9</sup> And that's when Pharaoh's chief cupbearer told him: 'I just remembered something that I'm responsible for.<sup>10</sup> [You were once] quite angry with your servants and you had us imprisoned in the house of the captain of the guard... both the chief baker and me.<sup>11</sup> Each of us had a dream in that same night (both him and me)... but we each had our own dream.<sup>12</sup> And there was a young man with us, a Hebrew servant of the captain of the guard, to whom we told [our dreams], and he interpreted [them] to us.<sup>13</sup> Well, everything that he said would happen, came true... I was restored to my office and [the baker] was hanged.'

<sup>14</sup> So Pharaoh sent and called for JoSeph... they took him from the prison, shaved him and changed his clothes; then he went in to Pharaoh.<sup>15</sup> And Pharaoh said to JoSeph: 'I had a vision that no one can interpret, and I've heard that you have listened to dreams and interpreted them.'

<sup>16</sup> But JoSeph answered Pharaoh, saying: 'Without God, [I couldn't] give a safe answer to Pharaoh.'

<sup>17</sup> Then Pharaoh told JoSeph: 'In my dream, I was standing by the bank of the river.<sup>18</sup> Then out of the river came seven fat and good-looking cows that fed along the river's edge.<sup>19</sup> And after that, {Look!} seven more cows came up out of the river that were evil, skinny, and ugly... I've never seen worse in the entire land of Egypt.<sup>20</sup> Then the seven skinny, ugly cows ate the seven fat and good-looking cows...<sup>21</sup> they swallowed them down whole; yet, I couldn't see that they had gone into their stomachs, because they still looked as ugly as they did before.

'And after I woke up, I went to sleep again.<sup>22</sup> Then I saw what looked like seven

large and good-looking [heads] of grain growing from a single stalk. <sup>23</sup> And [after that, I saw] seven more [heads] that were thin and windblown, coming up next to them. <sup>24</sup> Then the seven thin and wind-blown [heads] ate the seven large, good-looking [heads]. Now, I told all this to the [dream] interpreters, but none of them could explain it to me.'

<sup>25</sup> So JoSeph told Pharaoh: 'Both of your dreams are the same, for God has shown Pharaoh what He's going to do.'

<sup>26</sup> 'The seven good-looking cows mean seven years, and the seven good-looking [grain heads] mean seven years... so Pharaoh's dreams are both the same! <sup>27</sup> Also, the seven skinny cattle that came up after them mean seven years, and the seven thin and windblown [heads] mean seven years... therefore, there will be seven years of famine.'

<sup>28</sup> 'Now, what I'm telling Pharaoh is that it's God's purpose to show you what He's going to do. <sup>29</sup> And look! Seven years are coming when there will be a great abundance throughout the land of Egypt; <sup>30</sup> but they will be followed by seven years of famine, which will be so bad that the abundance Egypt had will be forgotten, and famine will consume the land. <sup>31</sup> Yes, the abundance in the land will be gone because of the famine that will follow, since it's going to be an extremely bad time. <sup>32</sup> And the fact that Pharaoh saw the dream twice, proves that the things I'm telling you (which will come from God) are true; for God will cause it to happen very soon!

<sup>33</sup> 'Therefore, search for a wise and discerning man, and put him in charge over the land of Egypt. <sup>34</sup> Also, Pharaoh should appoint local governors over the land who must collect a fifth of all the produce in the land of Egypt during the seven abundant years. <sup>35</sup> They must gather all the food that will come in during the seven good years, and have all the grain gathered into the hands of Pharaoh... and you must store the food in each city. <sup>36</sup> This stored food will then [protect] the land during the seven years of famine that are coming upon Egypt, so [the country] won't be totally destroyed by the famine.'

<sup>37</sup> Well, what [JoSeph] said appeared good to Pharaoh and to all of his servants. <sup>38</sup> So [he] asked his servants: 'Where will we find such a man as this... someone who has the Breath of God in him?'

<sup>39</sup> Then Pharaoh said to JoSeph: 'Since God has shown all of these things to you; is there a man who is wiser or more discerning than you? <sup>40</sup> I'll appoint you to be over my house, and then all of my people must do whatever you say... only I will be greater than you on the throne.'

<sup>41</sup> Then Pharaoh told JoSeph: '{Look!} Today, I'm putting you in charge of the entire land of Egypt.' <sup>42</sup> And at that, Pharaoh took the ring off his hand and put it on JoSeph's hand, [he had him dressed in] a robe of fine linen, and put a gold chain around his neck. <sup>43</sup> Then he mounted [JoSeph] on his second-best chariot and had a

herald walk in front of him to proclaim that [JoSeph] had been appointed over all the land of Egypt. <sup>44</sup> And Pharaoh said to JoSeph: 'Although I am the Pharaoh; nobody will lift his hand anywhere in the land of Egypt without [your permission].'

<sup>45</sup> Then Pharaoh renamed JoSeph, Psonthom Phanech and he gave him Asenath, the daughter of Petephres, the priest of HelioPolis (Greek for *City of the Sun*), to be his woman.

<sup>46</sup> Well, JoSeph was thirty years old when he stood before Pharaoh, the king of Egypt.

Then JoSeph left the presence of Pharaoh and traveled throughout the entire the land of Egypt. <sup>47</sup> And the land did produce well during the seven years of abundance... by the heaping handfuls. <sup>48</sup> So during those seven years he gathered much food, because there was such abundance in the land, which he stored away in each of the cities. He took the food that grew in the fields around each city and stored it there. <sup>49</sup> And the grain that JoSeph stored away became like the sands of the seas... so much that it couldn't be calculated.

<sup>50</sup> Meanwhile, JoSeph had two sons born to him before the seven years of famine came, to whom Asenath (the daughter of Petephres, the priest of HelioPolis) had given birth. <sup>51</sup> And JoSeph named his firstborn ManasSeh (Forgotten), for he said, 'God has made me forget all my hard work, and even the house of my father.' <sup>52</sup> Then he named his second son Ephraim (Double Fruitfulness); for he said, 'God has caused me to grow in the land where I was humiliated.'

<sup>53</sup> Well, the seven years of abundance in the land of Egypt passed, <sup>54</sup> then the seven years of famine began, just as JoSeph had said. And although there was a famine throughout the entire earth, there was plenty [in Egypt]. <sup>55</sup> Then as the people of Egypt got hungry, they called out to Pharaoh for bread, and Pharaoh said to [them]: 'Go to JoSeph and do whatever he tells you to do.'

<sup>56</sup> Well, before long, the famine covered the entire earth; so JoSeph opened all the granaries and sold [the stored grain] to the Egyptians. <sup>57</sup> Then all the countries roundabout started coming to Egypt to buy [food] from JoSeph, because the famine was [so widespread].

## Chapter 42

<sup>1</sup> Now, Jacob had noticed that they were still selling [grain] in Egypt. So he said to his sons: 'Why don't you do something? <sup>2</sup> Look; I've heard that there is grain in Egypt. Go there and buy us a little food, so we don't starve to death.' <sup>3</sup> Therefore, JoSeph's ten brothers went down to Egypt to purchase grain. <sup>4</sup> However, JoSeph's brother BenJamin wasn't sent along with his brothers, 'So he doesn't get sick,' Jacob said.

<sup>5</sup> Of course, the Sons of IsraEl [traveled along with] many others to buy [grain],

because the famine had affected the entire land of Canaan.

<sup>6</sup> Well, since Joseph was the ruler of the land, it was he who sold [food] to all the people who were coming from these lands; so Joseph's brothers came to him and had to bow with their faces to the ground before him. <sup>7</sup> But when Joseph saw his brothers (because he recognized them), he hid himself in front of them and spoke harshly to them, asking, 'Where are you coming from?'

And they replied, '[We came from] the land of Canaan, to buy food.'

<sup>8</sup> Well, although Joseph recognized his brothers, they didn't recognize him. <sup>9</sup> Then Joseph remembered his dreams and the things that he saw, and he said to them: 'You are spies! Why, you've come here to spy in our land!'

<sup>10</sup> But they said: 'No Sir; we're just your servants who have come to buy food! <sup>11</sup> We're all the sons of one man and we are peace loving... your servants aren't spies!'

<sup>12</sup> And he said to them: 'No, you've come to spy [in our] land!'

<sup>13</sup> Then they replied: 'Your servants were once twelve brothers from the land of Canaan. The youngest [of us] is with our father right now... but the other one is no more.'

<sup>14</sup> Then Joseph argued: 'It's just as I said; you're spies! <sup>15</sup> Here's how I will prove it: By the health of Pharaoh, you aren't going to leave until your younger brother comes here. <sup>16</sup> One of you can go to get your brother, but the rest of you will stay in jail until what you said can be [proven]... whether you're telling the truth or not. And if not, then by the health of Pharaoh, you really are spies!'

<sup>17</sup> So he had them all locked up in jail for three days. <sup>18</sup> Then on the third day, he said, 'Do this and you will live, because I fear God: <sup>19</sup> If you really are peace loving, I'll allow just one of your brothers to be held in jail. So now, go and carry the grain that you bought [back to your home]. <sup>20</sup> Then bring your younger brother to me, and I will believe what you said. But if you don't, you will all die!'

And that's what they did.

<sup>21</sup> Well, each one was saying to his brother: 'Yes, we are to blame when it comes to our brother. We didn't pay attention to the anguish that he was going through, and when he looked to us, we didn't listen to him. That's why this bad thing is happening to us!'

<sup>22</sup> Then Reuben said: 'Didn't I tell you not to harm the boy? But you wouldn't listen to me! Now look... his blood is [being avenged]!'

<sup>23</sup> However, they didn't realize that Joseph was standing right there in front of them, because an interpreter stood between them.

<sup>24</sup> Well at that, Joseph left them and started crying. Then he returned and spoke to

them, and he took Simeon and had him bound before their eyes.

<sup>25</sup> And thereafter, Joseph gave orders to fill their [sacks] with grain, and to return the money to each one's sack, before giving them permission to leave. And that's what happened... <sup>26</sup> the grain was loaded on their burros, and then they left.

<sup>27</sup> Well, when they stopped somewhere to rest, one of them opened his sack to feed the burros, and that's when he saw his bundle of money lying in the top of his sack. <sup>28</sup> So he said to his brothers: 'They've returned my money. Look, it's all here in my sack!'

Well, they were all dumbfounded and sick at heart. And they asked each other: 'What has God has done to us?'

<sup>29</sup> And when they got back to their father Jacob (in the land of Canaan), they told him everything that had happened to them, saying: <sup>30</sup> 'This man who is the lord of the land spoke harshly to us and had us put in jail as spies. <sup>31</sup> But we told him that we are peaceful men... we aren't spies. <sup>32</sup> We said that we are twelve brothers, the sons of our father. One [of us] is no more, and the youngest is with our father today in the land of Canaan. <sup>33</sup> However, this man who is the lord of the land said to us, *Here's how I will know that you are peaceful: Leave one of your brothers here with me and take the grain you bought, then return to your family <sup>34</sup> and bring your younger brother to me so I will know that you aren't spies, but men of peace. Then you can have your brother back and you can trade in this land.*

<sup>35</sup> 'But as we were emptying our sacks, each man found his bundle of money in his sack.' So they [showed] their father their bundles of money, and they were all frightened.

<sup>36</sup> Then their father (Jacob) said to them: 'Now you've made me very sad, for Joseph is no more and neither is Simeon. So, are you going to take Benjamin away also? [Why have] all these [bad] things have come upon me?'

<sup>37</sup> Then Reuben said to his father: 'You can kill my two sons if I don't bring him back to you. Give him to me, and I'll bring him back!'

<sup>38</sup> But [Jacob] said: 'I won't allow my son to go with you, because his brother is already dead, and he's the only one left. What if something happens to him on the way? This would bring such sorrow upon me in my old age that it would lead me to my grave.'

## Chapter 43

<sup>1</sup> However, the famine continued in the land. <sup>2</sup> And so, after they had finished eating the grain that they'd brought from Egypt, their father told them: 'Go there to buy us a little food again.'

<sup>3</sup> But Judah said to him: 'That man who's the lord of the country absolutely warned

us, *You won't see my face again unless you have your younger brother with you.* <sup>4</sup> So if you'll send our brother with us, we'll go and buy you food. <sup>5</sup> But if you won't send our brother with us, we won't go.'

<sup>6</sup> Then IsraEl asked: 'Why did you do so much harm to me by telling the man that you had a brother?'

<sup>7</sup> And they replied: 'The man asked a lot of questions about our family. He asked, *Is your father still alive?* and, *Do you have you a brother?* All we did was answer his questions! How could we know that he would tell us to bring our brother?'

<sup>8</sup> Then Judah said to his father, IsraEl: 'Send the boy with me and we'll go, so we don't all [starve] to death! <sup>9</sup> I'll be responsible for him, and you can hold me to blame if anything happens to him. If I don't return him and stand him before you, I will be guilty before you through the age. <sup>10</sup> Why, if we hadn't waited, we would already have gone there a second time!'

<sup>11</sup> And their father IsraEl said to them, 'If that's the case, then do this: Take along the fruit of the land in your sacks. Carry gifts of gum, honey, frankincense, oil of myrrh, turpentine, and walnuts to the man. <sup>12</sup> Also, carry twice as much money – in addition to the money that was put back in your sacks – just in case that was a mistake. <sup>13</sup> Then take your brother along and go down to the man. <sup>14</sup> May my God allow you to find favor in the eyes of that man, so he sends you home with your other brother and BenJamin. For I've been saddened, and I'm very sad now.'

<sup>15</sup> So the men loaded up their gifts and took twice as much money, as well as BenJamin, and headed down to Egypt, where they stood before JoSeph.

<sup>16</sup> Well, when JoSeph saw them and his brother BenJamin (who was born to the same mother), he told his house manager: 'Bring the men into [my] house, then butcher some animals and prepare them, because these men are to eat bread with me at noon.'

<sup>17</sup> So the man did just as JoSeph said, and he brought them into JoSeph's house.

<sup>18</sup> Well, when they realized that they had been taken to the house of JoSeph, they said: 'We've been brought here because of the money that was returned to our sacks the first time. [This is being done] so witnesses can be called and we can be charged [with a crime]... then they will confiscate our burros and take us as slaves!'

<sup>19</sup> So they went up to the man who was in charge of JoSeph's house and spoke to him out on the porch. <sup>20</sup> They said, 'We are begging you, sir... we just came the first time to buy food. <sup>21</sup> But as we were unloading and opening our sacks, [we found] this money in each sack. We have the full amount of money in our hands [and we wish] to return it. <sup>22</sup> And we've brought more money along to buy food with... we don't know who put the money in our sacks!'

<sup>23</sup> And [the man] replied: 'May God be merciful with you. Don't be afraid, for it was your God and the God of your ancestors who put the treasures in your sacks. Why, I have enough of your good money!'

Then he brought Simeon out to them... <sup>24</sup> as well as water to wash their feet and fodder for their burros.

<sup>25</sup> And after that, they started preparing their gifts for Joseph's arrival at noon, because they heard that he was going to dine there. <sup>26</sup> So when Joseph came home, they brought him the gifts that they had carried into the house... and then they bowed with their faces to the ground. <sup>27</sup> And he asked them: 'How are you? Is your father, the old man that you spoke of, well? Is he still living?'

<sup>28</sup> And they replied: 'Our father, your servant, is well. And yes, he's still alive.'

And he said: 'May that man of God be blest!'

Then they bowed low to show him respect.

<sup>29</sup> It was then that Joseph looked up and saw his brother Benjamin (who was born to the same mother). And he asked, 'Is this the younger brother that you said you would bring to me?' Then he said, 'May God have mercy on you, my son.'

<sup>30</sup> Well, Joseph's emotions overcame him, because he missed his brother so much, and he wanted to cry. So he went to his inner room and cried there. <sup>31</sup> Then he washed his face and regained his composure, and came out and said: 'Bring on the bread!'

<sup>32</sup> So they set out bread for Joseph, for his servants, and for the Egyptians who were eating with him, but not for [his brothers], because the Egyptians considered it dishonorable to eat bread with Hebrews. <sup>33</sup> So they just sat there in front of him (in the order of their ages, from the firstborn to the youngest), as the brothers looked at each other in astonishment.

<sup>34</sup> Then Joseph gave them their portions to eat by themselves. However, Benjamin received five times as much as did the rest. They also drank with him until each one was full.

## Chapter 44

<sup>1</sup> Thereafter, Joseph gave instructions to his house manager, saying, 'Fill the men's sacks with as much food as they can carry, and put the money of each one in the top of his sack. <sup>2</sup> Also, put my silver cup in the sack that belongs to the youngest, along with the price of his grain.' And he did exactly as Joseph said. <sup>3</sup> Then the next morning, the men and their burros were sent away.

<sup>4</sup> Well, after they left the city (but before they had traveled very far), Joseph said to his house manager: 'Get up and chase after those men; and when you catch up with

them, ask: *Why have you returned evil for good... why have you stolen my silver cup? Isn't this the [cup] that our lord drinks from and the one that he uses to foretell the future? You've done an evil thing!*

<sup>6</sup> Well, he caught up with them and said what [JoSeph] told him to say. <sup>7</sup> And they replied, 'Why is our lord saying such things? Your servants wouldn't do anything like that. <sup>8</sup> If we returned the money to you that we found in our sacks all the way from the land of CanaAn, why would we steal silver or gold from the house of your lord? <sup>9</sup> Whichever of your servants that you find with the cup, let him die, and then we will be our lord's slaves!'

<sup>10</sup> So [JoSeph's house manager] told them: 'May it be just as you've said. The one who is found with the cup will be my slave... but the rest of you can go free.'

<sup>11</sup> And each man quickly took down his sack and put it on the ground. Then they each opened their sacks, <sup>12</sup> and he began his search, starting from the eldest to the youngest... and he found the cup in BenJamin's sack. <sup>13</sup> Well, they all started ripping their clothes. Then each man put his sack back on his burro, and they all returned to the city, <sup>14</sup> where Judah and his brothers went to see JoSeph while he was [still at home].

Then they fell to the ground before him, <sup>15</sup> and JoSeph asked them: 'What have you done? Didn't you realize that a man like me can see the future?'

<sup>16</sup> And Judah replied: 'What can we say to you, our lord? What can we say that will justify us? God has uncovered the unrighteousness of your servants. Look! We are now our lord's slaves... both us and the one who was found with your cup!'

<sup>17</sup> But JoSeph said: 'I wouldn't do anything like that... just the man who was found with my cup will be my slave. [The rest of you] may return home safely to your father.'

<sup>18</sup> Then Judah came up to him and said: 'I beg you, sir; Allow your servant to say something to you, and don't get angry, because you are next to Pharaoh. <sup>19</sup> Sir, you once asked your servants whether we have a father or a brother. <sup>20</sup> And we replied, *Yes Lord, we have a father who is an old man, and he has a young son of his old age. [The boy's] brother is dead, so he's the only one left who came from his mother, and his father loves him.*

<sup>21</sup> 'Then you said to your servants: *Bring him down here to me, and I will take care of him.* <sup>22</sup> And we said to our lord, *The child can't leave his father, because if he leaves his father, [his father] will die.* <sup>23</sup> But you told your servants: *Unless your younger brother comes down with you, you won't see my face again.* <sup>24</sup> And so, when we went up to your servant our father, we told him what our lord said. <sup>25</sup> Then, when our father said, *Return and buy a little food for us,* <sup>26</sup> we said, *We can't return, unless our younger brother goes with us. We can go there, but we won't be able to see the man*

*unless we bring our younger brother along!* <sup>27</sup> And your servant (our father) said to us: *You know that my woman gave birth to two [sons] for me.* <sup>28</sup> *Now, one [of the two] is gone from me. For you told me that wild animals ate him, and I haven't seen him since.* <sup>29</sup> *So, if you take this one away from me also, and something should happen to him along the road, the sorrow will bring me to the grave in my old age.*

<sup>30</sup> 'Therefore, if I should return to your servant (our father) and the boy doesn't return with us (remember that his life depends on this [boy's] life); <sup>31</sup> well, when he sees that the boy isn't with us, he will die. And then your servants [will be responsible for] bringing your servant (our elderly father) to his grave in his sorrow. <sup>32</sup> For when I (your servant) took the boy from his father, I said, *If I don't return him to you and stand him before you, I will be guilty before my father through the age.*

<sup>33</sup> 'Now, may I stay here as your slave instead of the boy. I will work in my lord's house; but let the boy [return home] with his brothers. <sup>34</sup> For, how could I return to my father without the boy and cause evil things to happen to him?'

## Chapter 45

<sup>1</sup> However, JoSePh couldn't restrain himself when they were all standing there with him; so he said: 'Everyone is dismissed.' As the result, nobody [was there guarding] JoSePh when he told his brothers who he was... <sup>2</sup> and as he spoke, he was crying.

Well, all the Egyptians heard about this, and it was reported to the house of Pharaoh.

<sup>3</sup> For JoSePh said to his brothers, 'I'm JoSePh! Is my father still alive?'

However, his brothers couldn't answer him, because they were in shock!

<sup>4</sup> Then JoSePh told his brothers: 'Come closer to me,' and they all came up to him. And he said: 'I'm your brother JoSePh whom you sold into Egypt! <sup>5</sup> But don't be upset and don't feel guilty that you sold me here, because [it was] God who sent me ahead of you, so you could live. <sup>6</sup> For, this [is just] the second year of the famine on the earth, and there are still five years to come when there will be no plowing or mowing. <sup>7</sup> It was God who sent me ahead of you so that some of you would survive on the earth to feed the rest of your crowd. <sup>8</sup> Therefore, you didn't send me here, God did! And now He has made me like a father to Pharaoh... the master of his whole house and the ruler of the entire land of Egypt. <sup>9</sup> So, hurry and return to my father, and tell him that this is what your son JoSePh has said: *God has made me the lord of the entire land of Egypt. So, come here to me, and don't delay!* <sup>10</sup> *You will live in the land of Gesem in Arabia, where you will be close me... you, your sons, your grandsons, your sheep, your cattle, and everything that's yours. <sup>11</sup> I will feed you there, because the famine is going to last for five years. Then, nothing you own will be lost... not your sons or any of your possessions!*

<sup>12</sup> 'Look at me and see! And [you], my brother BenJamin; Use your eyes [and recognize] that it's my mouth speaking to you! <sup>13</sup> So, report to my father about all the

glory that I have in Egypt, and about everything that you've seen. Then hurry and bring my father down here.'

<sup>14</sup> [Well, after that], he fell on his brother BenJamin's neck and cried, and BenJamin cried on his neck. <sup>15</sup> Then he kissed all his brothers and cried over them, and his brothers [were finally able to] speak to him.

<sup>16</sup> Well, the report of this was carried to the house of Pharaoh, for he was told, 'JoSeph's brothers have come.' And this made Pharaoh and his household very happy.

<sup>17</sup> Then Pharaoh said to JoSeph: 'Tell your brothers to [get] wagons and return to the land of CanaAn <sup>18</sup> to get their father and all their possessions, and come to me. I will give them all the good things of Egypt, and they will eat from the [best] of our land.

<sup>19</sup> 'Now, you give them these instructions: They are to take wagons from the land of Egypt to get their women, their children, and your father, and come here. <sup>20</sup> [Tell them] not to worry about their property, because all the good things of Egypt will be theirs.'

<sup>21</sup> Well, that's what the children of IsraEl did. JoSeph gave them wagons, just as Pharaoh the king had said, and he gave them the things they would need for their journey. <sup>22</sup> He also gave each of them two suits of clothes... but he gave BenJamin five suits of clothes, plus three hundred gold coins. <sup>23</sup> And he sent the same gifts to his father, plus ten burros that carried a sampling of all the good things of Egypt, and ten mules that carried [provisions] for their journey.

<sup>24</sup> So he dismissed his brothers and they left. But before they left, he told them: 'Don't leave angry.'

<sup>25</sup> Then they left Egypt and returned to the land of CanaAn and to their father Jacob. <sup>26</sup> There they reported everything to him, saying, 'Your son JoSeph is ALIVE, and he's now the ruler of the entire land of Egypt!'

Well, this was so amazing to Jacob that he didn't believe them. <sup>27</sup> But they told him everything that JoSeph said, no matter what it was that he said to them. Then he noticed the chariots that JoSeph had sent to pick him up, and that's when the spirit of their father Jacob was restored. <sup>28</sup> And IsraEl said: 'If my son JoSeph is still alive, that's wonderful! I want to go see him before I die!'

## Chapter 46

<sup>1</sup> So IsraEl left with everything he had. And when he got to the Well of the Oath (BeerSheba), he offered a sacrifice to the God of his father IsaAc. <sup>2</sup> And God spoke to IsraEl in a vision that night. He said: 'Jacob! Jacob!'

And he asked, 'What is it?'

<sup>3</sup> And [God] said to him: 'I am the God of your ancestors. Don't be afraid to go down to Egypt, because I will make a great nation of you there. <sup>4</sup> I will also go down to Egypt with you, and I will bring you back... why, it will be JoSeph who will lay his hands over your eyes.'

<sup>5</sup> Then Jacob left the Well of the Oath, and IsraEl's sons carried their father, their baggage, and their women on the wagons that JoSeph sent to them. <sup>6</sup> They also brought along the goods and property that they had obtained in the land of CanaAn, and they went to the land of Egypt (Jacob and all his descendants – <sup>7</sup> his sons, his grandsons, his daughters, and his granddaughters)... he brought all of his seed down to Egypt.

<sup>8</sup> These are the names of the grandsons of IsraEl that went to Egypt with their father Jacob: The sons of Jacob's first-born, ReuBen, were <sup>9</sup> Enoch, PhalLus, Asron, and Charmi. <sup>10</sup> The sons of SimeOn were JemuEl, Jamin, Aod, Achin, SaAr, and Saul (the son of a CanaAnite woman). <sup>11</sup> The sons of Levi were Gedson, CaAth, and MeraRi. <sup>12</sup> The sons of Judah were Er, Aunan (who died in the land of CanaAn), Selom, Phares, Zara, and Er. <sup>13</sup> Phares' sons were EsRon and JemuEl. The sons of IshSachar were: Thola, Phua, Asum, and SamBran. <sup>14</sup> The sons of ZebuLun were Sered, Allon, and AchoEl.

<sup>15</sup> These were the sons that LeAh gave birth to (for Jacob) in MesoPotamia of Syria, and those of his daughter Dina. Altogether, the sons and daughters numbered thirty-three.

<sup>16</sup> The sons of Gad were Saphon, Angis, SanNis, ThasoBan, Aedis, AroEdis, and AreElis. <sup>17</sup> The sons of Asher were JemNa, JesShua, JeUl, BariJa, and their sister, SarAh. BariJa's sons were Chobor, and MelchiEl.

<sup>18</sup> These were the sons that ZelPha (whom Laban had given to his daughter LeAh) gave birth to for Jacob – sixteen people.

<sup>19</sup> The sons of Jacob's woman RachEl were JoSeph and BenJamin, <sup>20</sup> and the sons that were born to JoSeph in the land of Egypt through Asenath (the daughter of Petephres, the priest of HelioPolis) were ManasSeh, and Ephraim. The son that was born to ManasSeh by his Syrian concubine was MachIr. Then MachIr fathered GalaAd.

Ephraim's sons were SutalaAm and TaAm. SutalaAm's son was Edom.

<sup>21</sup> The sons of BenJamin were Bala, Bochor, and Asbel. Bala's sons were Gera, NoEman, Anchis, Ros, and Mamphim. Then Gera fathered Arad.

<sup>22</sup> These were the sons that RachEl gave birth to for Jacob. All together, there were eighteen people.

<sup>23</sup> The son of Dan was Hushim, <sup>24</sup> and NaphTali's sons were AsiEl, Goni, IshSaar, and

SolLem.

<sup>25</sup> These were the sons that BalLa (whom Laban had given to his daughter RachEl) gave birth to for Jacob. [Altogether], there were seven people.

<sup>26</sup> Therefore, all the descendants of Jacob that came with him to Egypt (those – except his son's women – that came from his loins) totaled sixty-six. <sup>27</sup> And the sons of JoSeph who were born in the land of Egypt totaled nine. So all the people of the house of Jacob who were with JoSeph in Egypt totaled seventy-five.

<sup>28</sup> Now, [Jacob] had sent Judah ahead of him to JoSeph, to [tell him to] meet him at the City of HroOn (Mit El-Harun?) in the land of RaMesse. <sup>29</sup> So JoSeph got his chariots ready and went to meet his father IsraEl at the City of HroOn. And when he got there, [JoSeph] fell on [Jacob's] neck and cried profusely.

<sup>30</sup> Then IsraEl said to JoSeph: 'Now that I've seen your face, I can die happily, because you're still alive!'

<sup>31</sup> And JoSeph told his brothers: 'I will go to Pharaoh and tell him this: *My brothers and my father's household have arrived from the land of CanaAn.* <sup>32</sup> *These men are shepherds and cattlemen, and they've brought along their cattle, herds, and all their property.* <sup>33</sup> So if Pharaoh calls you and asks, *What is your occupation?* <sup>34</sup> you must answer, *Your servants have been shepherds since our youth... both we and our fathers.* [You must say this] so you can live in the land of Gesem (Goshen?) in Arabia, because those who shepherd flocks are considered disgusting by the Egyptians.'

## Chapter 47

<sup>1</sup> So JoSeph went and told Pharaoh: 'My father and brothers have arrived from the land of CanaAn with their cattle, oxen, and all their possessions. And {Look!} they are now in the land of Gesem.'

<sup>2</sup> Then he took five of his brothers and brought them before Pharaoh. <sup>3</sup> And when Pharaoh asked them, 'What is your occupation?' they replied, 'Your servants (both we and our father) are shepherds.'

<sup>4</sup> Then they said to Pharaoh: 'We have come to stay in [your] land, because there is no pasture for your servant's flocks, due to the famine in the land of CanaAn. So now we are living in the land of Gesem.'

And Pharaoh told JoSeph: 'Let them live in the land of Gesem. And if you know any among them who are capable, put them in charge of my cattle also.'

So, that's how Jacob and his sons came to Egypt (to JoSeph). And when Pharaoh (the king of Egypt) heard about that, <sup>5</sup> he told JoSeph: '[Now that] your father and brothers have come to you, <sup>6</sup> {Look!} the whole land of Egypt is before you. Choose the best land as a place for your father and brothers to settle!'

<sup>7</sup> Thereafter, JoSePh brought his father Jacob in and stood him before Pharaoh, and Jacob blest Pharaoh. <sup>8</sup> Then Pharaoh asked Jacob: 'How old are you?'

<sup>9</sup> And Jacob replied to Pharaoh: 'The years of my life that I've lived are a hundred and thirty. But these years have been too few and too troubled. I haven't reached the age that my ancestors [achieved], back in the days when they lived.'

<sup>10</sup> And Jacob [again] blest Pharaoh, and left.

<sup>11</sup> So, just as Pharaoh commanded, JoSePh gave his father and brothers a tract of land as their possession and settled them there in the land of Egypt. It was prime ground in the land of RaMesse. <sup>12</sup> Then JoSePh provided grain for his father, brothers, and his father's entire household.

<sup>13</sup> However, there was no grain [growing on] the land, because the famine was terrible. So in the land of Egypt and in the land of CanaAn, people were weak from the famine. <sup>14</sup> As the result, JoSePh collected all the money that there was in the land of Egypt and in the land of CanaAn for the grain that they were buying, and he took it all to the house of Pharaoh. <sup>15</sup> So, soon there was no more money left in the land of Egypt or in the land of CanaAn; so all the Egyptians came to JoSePh and said: 'Give us bread! Do you want us to die here before you? Why, all our money is gone!'

<sup>16</sup> And JoSePh replied to them: 'If all your money is gone, then bring me your cattle, and I'll give you bread in exchange for them.'

<sup>17</sup> So they brought their cattle to JoSePh, and he gave them bread in exchange for their horses, sheep, oxen, and burros. And JoSePh kept the people alive with bread that year, in exchange for their cattle.

<sup>18</sup> Well, that year passed, and they came to him the second year and said: 'Must we be consumed before you, our lord? For our money has failed, and we've brought all our possessions and our cattle to you, our lord; so we don't have anything left, other than our bodies and our land. <sup>19</sup> Therefore, so that we won't die before you, and so that our land isn't devastated, buy our land and us for bread, and we and our land will become Pharaoh's servants. Give us seeds to grow so we can live and not die, and so that our land won't be devastated!'

<sup>20</sup> As the result, JoSePh bought all the land of the Egyptians for Pharaoh... they sold it all to Pharaoh, because the famine was so bad, and the entire land became Pharaoh's, <sup>21</sup> and the people became his servants from one end of Egypt to the other... <sup>22</sup> that is, except for the land of the priests. JoSePh didn't buy [their land], because Pharaoh gave [grain] as gifts to the priests. So they ate what Pharaoh gave them, and they didn't have to sell their land.

<sup>23</sup> Then JoSePh told all the Egyptians: '{Look!} I have purchased both you and your land today, for Pharaoh. So now, take the seeds and plant the land. <sup>24</sup> Then when it produces, you must give a fifth of its produce to Pharaoh. You may keep the rest for

yourselves as seeds for planting and as food for you and for all who are in your homes.'

<sup>25</sup> And they said: 'You have saved us! We've found favor before you, our lord, and we will be Pharaoh's servants!'

<sup>26</sup> So JoSeph passed a law that we still have today: a fifth part [of the produce of the land of Egypt] is to be [given to] Pharaoh. The only exception is the land of the priests... that isn't Pharaoh's.

<sup>27</sup> Well, IsraEl lived in the land of Gesem in Egypt, and they owned an allotment [of land] there, so the [family] grew rapidly and profusely.

<sup>28</sup> Thereafter, Jacob survived seventeen more years in the land of Egypt, until he reached a hundred and forty-seven years old. <sup>29</sup> And as the time for IsraEl to die neared, he called his son JoSeph and said to him: 'If I've found favor before you, put your hand under my thigh and [swear] to me mercifully and truthfully that you won't bury me in Egypt, <sup>30</sup> but that I will sleep with my ancestors. [Swear that] you will carry me out of Egypt and bury me in their tomb.'

And he said, 'I will do what you've asked.'

<sup>31</sup> But [Jacob] said: 'Swear to me!' And he swore to him. Then IsraEl bowed, as he leaned on his cane.

## Chapter 48

<sup>1</sup> Well sometime after that, this report came to JoSeph: '{Look!} Your father is ill!' So he took his two sons, ManasSeh and Ephraim, and they went to [see] Jacob.

<sup>2</sup> And when Jacob was told, '{Look!} Your son JoSeph has come to see you,' IsraEl straightened himself and sat up on his bed. <sup>3</sup> And [he] said to JoSeph: 'My God appeared to me in Luza in the land of CanaAn and blest me. <sup>4</sup> And He said to me, *{Look!} I will make you grow and increase, and I will make many nations come from you. I will also give this land to you and to your seed that comes after you, as an inheritance through the ages.*

<sup>5</sup> 'Now, your two sons, Ephraim and ManasSeh, who were born to you in the land of Egypt before I came here, are my [sons] the same as ReuBen and SimeOn are my [sons]. <sup>6</sup> And any children that you have from this point on will share in the names of their brothers. Because, [the lands that they will] inherit will be named after them.

<sup>7</sup> 'And as for me; After I left Assyrian MesoPotamia, your mother RachEl died in the land of CanaAn during the evening, near the ChabRatha racetrack, as we were coming to EphRatha (or BethLehem). So I buried her beside the road at the racetrack of BethLehem.'

<sup>8</sup> And when IsraEl noticed JoSeph's sons, he asked: 'Who are they?'

<sup>9</sup> And JoSeph replied to his father: 'They're the sons that God has given to me here.'

And Jacob said: 'Bring them here, so I can bless them.'

<sup>10</sup> Now, IsraEl's eyes were weak due to his age, so he couldn't see. But he drew them close, and hugged and kissed them. <sup>11</sup> Then IsraEl said to JoSeph: '{Look!} I haven't been deprived of seeing your face, and now {Look!} God has also shown me your seed.'

<sup>12</sup> Then JoSeph brought them out from [between] his [father's] knees, and they bowed to [IsraEl] with their faces to the ground.

<sup>13</sup> And JoSeph took his two sons, with Ephraim at his right hand (but on the left of IsraEl), and ManasSeh at his left hand (but on the right of IsraEl), and brought them near to him again. <sup>14</sup> However, IsraEl stuck out his right hand and laid it on Ephraim's head (he was the younger), and he put his left hand on ManasSeh's head, with his arms crossed. <sup>15</sup> Then he blest them, saying: 'May the God who found my fathers AbraHam and IsaAc pleasing... the God who fed me from my youth until now <sup>16</sup> and the messenger who protects me from all that is evil, bless these boys; and may they be called by my name and the name of my fathers, AbraHam and IsaAc. Let them grow to be a vast number on the ground.'

<sup>17</sup> Well, when JoSeph noticed that his father had put his right hand on Ephraim's head, that seemed wrong to him. So JoSeph took hold of his father's hand to move it from Ephraim's head to ManasSeh's head. <sup>18</sup> And JoSeph said, 'Father! This is the first-born; lay your right hand on his head!'

<sup>19</sup> But he wouldn't. He said, 'I know, son, I know. [Your eldest son] will be a [tribe of] people, and he will be important. However, his younger brother will be greater, and his seed will become many nations.'

<sup>20</sup> So he blest them that day, saying: 'In your name, IsraEl will pronounce this blessing: *May God make you like Ephraim and ManasSeh*'... and he put Ephraim before ManasSeh.

<sup>21</sup> Then IsraEl said to JoSeph: 'Look, I'm dying! God will be with you and He will return you to the land of your fathers. <sup>22</sup> I leave you Shechem (a better portion than that of your brothers), which I took from the Amorites with my sword and bow.'

## Chapter 49

<sup>1</sup> Then Jacob called the rest of his sons and said to them: <sup>2</sup> 'Gather here so I can tell you what will happen to you in later years. Gather and listen to me, sons of Jacob. Listen to IsraEl... listen to your father!'

<sup>3</sup> 'ReuBen; You're my firstborn and my strength. You're the first of my children, but you're hard to endure, [pig headed], <sup>4</sup> and as unruly as water; so bring an end to your violence! Why, you climbed up on your father's bed and dirtied the couch that you

climbed on.

<sup>5</sup> 'SimeOn and Levi; You are brothers who are good at the injustices that separated you. <sup>6</sup> May my soul not pay attention to the things that you say, and may my feelings never have any part in your conspiracies. For you've killed men in anger, and in your passion, you've cut off the feet of bulls. <sup>7</sup> May your anger be cursed, because it is willful and cruel. So I will separate you in [the land of] Jacob and scatter you in IsraEl.

<sup>8</sup> 'Judah; Your brothers have spoken well you, so your hands will stay on the backs of your enemies and your father's sons will bow to you... <sup>9</sup> for Judah is the cub of a lion.

'My son:  
You've grown from the tender plant [you once were],  
And now you are a young lion.  
So, by whom can you ever be beaten?

<sup>10</sup> 'There will always be a ruler from Judah,  
And princes will come from his loins,  
Until the one we're awaiting arrives...  
He who's the hope of the nations.

<sup>11</sup> '[He'll] tie his foal to a vine...  
The foal of his burro to a branch.  
He will wash his robes in [fine] wine...  
In the blood of grapes, wash his clothes.

<sup>12</sup> His eyes will bring more cheer than wine,  
And his teeth [will be] whiter than milk.

<sup>13</sup> 'ZebuLun will live on the coast, near a shipping port that reaches to Sidon.

<sup>14</sup> 'IshSachar has desired the best thing... to rest among the [other] inheritances. <sup>15</sup>  
And [when he finds] the resting place good and the land fertile, he will put his  
shoulders to work and become a farmer.

<sup>16</sup> 'Dan will judge his people as a single tribe in IsraEl. <sup>17</sup> So let Dan be a snake on the  
road that blocks the path and bites at the hooves of horses, causing their riders to  
fall, <sup>18</sup> while he awaits Jehovah's salvation.

<sup>19</sup> 'A group of plunderers will plunder Gad. However, he will also follow and plunder  
them.

<sup>20</sup> 'Asher will have plenty of bread, and he will provide delicious things to princes.

<sup>21</sup> 'NaphTali is a spreading vine [that will bear] beautiful fruit.

<sup>22</sup> 'JoSeph is a son that has grown... [yes], my dearly-loved son has grown. You've  
returned to me, my younger son... <sup>23</sup> you who evil men have spoken against, plotted

against, and who archers [have tried to shoot].<sup>24</sup> But their bows and arrows were quickly destroyed, and the hand of the Mighty One of Jacob weakened the muscles in their arms, because he's the one who brought the strength of God to his father, IsraEl.

<sup>25</sup> 'My God has helped you and blest you  
With the blessings that come from above.  
They're the blessings of the ground that owns all...  
They're the blessings of the breasts and the womb.

<sup>26</sup> 'They're the blessings of your father and mother,  
Which last longer than the blessings of the mountains,  
And of the hills of the ages.

'These [blessings] will be upon JoSeph's head,  
And on the heads of the brothers,  
Over whom he has taken the lead.

<sup>27</sup> 'BenJamin is a hungry wolf that eats throughout the morning and provides food in the evening.'

<sup>28</sup> All these are the twelve sons of Jacob, and that's what their father said to them. He blest them... he blest each of them by the blessings that they would receive.<sup>29</sup> Then he said to them: 'Now I'm going to my people; so bury me with my ancestors in the cave that is in the field of EphRon the Chettite.'<sup>30</sup> It's the double cave across from MamRe in the land of CanaAn.'

AbraHam bought the cave as a tomb from EphRon the Chettite,<sup>31</sup> and it's where they buried AbraHam and his woman SarAh, IsaAc and his woman RebecKa, and LeAh,<sup>32</sup> in that part of the field where the cave of the sons of Chet is located.

<sup>33</sup> Then Jacob stopped giving instructions to his sons, and he lifted his feet on the bed and died... and was buried with his people.

## Chapter 50

<sup>1</sup> Well at that, JoSeph fell over his father's face, cried over him, and kissed him.<sup>2</sup> Then JoSeph told his servants (the embalmers) to [take charge of] his father's body, and the embalmers mummified IsraEl.<sup>3</sup> The process took forty days, because that's how long it takes to mummify someone. And all of Egypt mourned over him for seventy days.

<sup>4</sup> Then when the days of mourning were completed, JoSeph spoke to the Pharaoh's princes and asked: 'If I've found favor in your eyes, talk to Pharaoh for me and tell him that<sup>5</sup> my father made me swear, saying, *I want you to bury me in the tomb that I dug for myself in the land of CanaAn*. So, I wish to go there and bury my father... and then I'll return.'

<sup>6</sup> And Pharaoh said to JoSePh: 'Go and bury your father, just as he made you swear.'

<sup>7</sup> So JoSePh went up [to the land of CanaAn] to bury his father; and all of Pharaoh's servants and the elders of his house, as well as all the elders of the land of Egypt traveled with him... <sup>8</sup> along with the households of JoSePh and his brothers and the household of his father and his relatives. However, they left the sheep and oxen behind in the land of Gesem. <sup>9</sup> The entourage also included many chariots and horsemen, and a large crowd of others.

<sup>10</sup> Then upon arriving at the threshing-floor of Atad (which is across the JorDan), they wailed for [Jacob] with a very deep grief, and they mourned there for his father for the next seven days.

<sup>11</sup> Well, when the people of the land of CanaAn saw the mourning at the floor of Atad, they said: 'This is a huge mourning to the Egyptians.' So after that, they named the place The Mourning of Egypt Beyond the JorDan.

<sup>12</sup> Yes, that's what his sons did for him. <sup>13</sup> His sons carried him up into the land of CanaAn and buried him in the double cave that AbraHam bought as his own burying place from EphRon the Chettite, which is across from MamRe. <sup>14</sup> Then JoSePh and his brothers returned to Egypt, along with all those who had come with him to bury his father.

<sup>15</sup> Well, after JoSePh's brothers saw their father had died, they said: 'Let's not forget that JoSePh may decide to get even with us and pay us back for all the evil things that we did to him at any time.' <sup>16</sup> So they went to JoSePh and said: 'Before his death, your father made us swear. He instructed us <sup>17</sup> to tell JoSePh this: *Forgive us for the bad things we've done and for our sins, because we've really done an evil thing to you. Now, forgive the injustice of the servants of the God of your father.*'

Well, JoSePh started to weep while they were talking to him. <sup>18</sup> Then they came up to him and said, 'We are your servants!'

<sup>19</sup> And JoSePh said: 'Don't be afraid, for I [belong to] God. <sup>20</sup> So although you once met and talked about doing evil things to me; God made what you said about me [turn out] for the good. And that's why things happened as they have today... so that many people might be fed.'

<sup>21</sup> Then he said to them: 'Don't be afraid; I'll take care of you and your families.' And he reassured them and spoke kindly to them.

<sup>22</sup> Well, JoSePh continued to live in Egypt along with his brothers and his father's family, and he lived for a hundred and ten years. <sup>23</sup> JoSePh [lived to] see Ephraim's children through the third generation, and the sons of MachIr (ManasSeh's son) were born at his side.

<sup>24</sup> Then JoSePh told his [family]: 'I'm dying. But God will surely come to you and

take you from this land into the land that God swore to our ancestors, Abraham, Isaac, and Jacob. <sup>25</sup> Then Joseph made the Sons of Israel swear, saying: 'When God comes for you, you must carry my bones back with you.'

<sup>26</sup> So Joseph died at a hundred and ten years old (c. 1879-BCE). So they prepared his body then placed it in a [tomb] in Egypt.

# Exodus

*From the Greek Septuagint text as was used by First Century Christians.  
Written by Moses about 1549-BCE (according to our calculations)  
after the construction of the Tent of Proof<sup>s</sup> in the desert.*

## Chapter 1

<sup>1</sup> These are the names of the Sons of IsraEl that came to Egypt with their father Jacob and their families: <sup>2</sup> ReuBen, SimeOn, Levi, Judah, <sup>3</sup> IshSachar, ZebuLun, BenJamin, <sup>4</sup> Dan, NaphTali, Gad, and Asher. <sup>5</sup> Then [there was] JoSeph [who lived] in Egypt; so altogether, there were seventy-five of these people who [descended] from Jacob.

<sup>6</sup> [In time], JoSeph, his brothers, and that entire generation died. <sup>7</sup> But the children of IsraEl grew and multiplied into a large and strong [nation], and the land helped them to grow.

<sup>8</sup> Then a new king became the ruler over Egypt who didn't know JoSeph (possibly Sobekemsaf I). <sup>9</sup> And he said to his nation: '{Look!} The children of IsraEl have [grown tremendously] and they're now more powerful than we are. <sup>10</sup> So let's be smooth in the way we deal with them, because if they continue to grow and then we find ourselves at war, they could side with our enemies. And after they beat us in war, they will leave our land!'

<sup>11</sup> So he appointed [governors] over them, whose [job] was to make them do hard labor; and they built fortified cities for Pharaoh, including Pithom, RaMesses, and On (the City of the Sun). <sup>12</sup> But the more they held [the IsraElites] down, the faster they grew.

Well, they multiplied so much and grew so strong that the Egyptians hated the children of IsraEl. <sup>13</sup> So the Egyptians became tyrants over IsraEl <sup>14</sup> and made their lives unbearable by forcing them to work hard making bricks from clay and working in the fields... whatever needed to be done. And they were dealt with violently.

<sup>15</sup> Then the king of Egypt told the midwives who [served] the Hebrews (one was ZipPora and the other was Phua): <sup>16</sup> 'When you serve as midwives to the Hebrew women and they're about to give birth, kill [the baby] if it's a boy, but leave it alone if it's a girl.'

<sup>17</sup> However, the midwives feared God and wouldn't do what the king of Egypt told them... they allowed the male [babies] to live. <sup>18</sup> So the king of Egypt called for the midwives and asked them: 'Why haven't you [killed] the male [babies]?'

<sup>19</sup> And the midwives answered Pharaoh, saying: 'Hebrew women aren't like the women of Egypt, because they give birth before the midwives arrive, so they [already] have their children!'

<sup>20</sup> And [as the result], God dealt kindly with the midwives, while the [IsraElites] continued to multiply and grow very strong. <sup>21</sup> And these midwives who feared God were able to start families.

<sup>22</sup> Then Pharaoh told all his people: 'Whenever a male is born to the Hebrews, you must throw it into the river... but let the females live.'

## Chapter 2

<sup>1</sup> Now, there was a certain man of the tribe of Levi who married one of the daughters of [his tribe]. <sup>2</sup> Then she got pregnant and gave birth to a male child. And when she saw how beautiful the child was, they hid him for three months. <sup>3</sup> But when they could no longer hide him, his mother got a box for him and coated it with tar, put the child inside, then she set it in the mud by the river <sup>4</sup> and had his sister keep watch in the distance to see what would happen to him.

<sup>5</sup> Well, Pharaoh's daughter came down to the river to bathe. And as her handmaids were walking along by the river, they saw the box lying in the mud; so she sent a handmaid out to pick it up. <sup>6</sup> And when she opened it, she found the baby inside the box, crying. Well, Pharaoh's daughter felt sorry for it and said, 'This is a Hebrew child.'

<sup>7</sup> Then [the baby's] sister went up and asked Pharaoh's daughter: 'Would you like me to call a Hebrew [woman] to nurse the child for you?'

<sup>8</sup> And Pharaoh's daughter replied, 'Go!'

So the young woman went and called [her] mother.

<sup>9</sup> Then Pharaoh's daughter said to [the mother]: 'Take care of this child and nurse it for me, and I'll pay you.'

So the woman took the child and nursed it. <sup>10</sup> And after the boy had grown, she brought him to Pharaoh's daughter and he became her son. [Pharaoh's daughter] named him Moses (Egyptian: *Mo-sheh* or, *to draw*), because she said, 'I drew him from the water.'

<sup>11</sup> In time, after Moses had grown, he went to see his brothers, the sons of IsraEl. And as he was observing how bad things were, he noticed an Egyptian beating one of his Hebrew brothers of the children of IsraEl. <sup>12</sup> Then he looked around and he didn't see anyone, so he bludgeoned the Egyptian and hid [his body] in the sand.

<sup>13</sup> Well on the next day, he noticed two Hebrew men fighting, and he asked the bully, 'Why are you beating your neighbor?'

<sup>14</sup> And he replied: 'Who appointed you to be our ruler and judge? Are you going to kill me like you killed that Egyptian yesterday?'

This stunned Moses, and he thought: 'If [he knows], then others will know.' <sup>15</sup> And

when Pharaoh found out about it, he tried to have Moses put to death. So Moses withdrew from the face of Pharaoh and went to live in the land of Midian.

Then, upon arriving in the land of Midian, he sat down next to a well.

<sup>16</sup> And nearby, the seven daughters of the Priest of Midian happened to be grazing their father's sheep. Then when they came [to the well] to fill their jugs to water the flock, <sup>17</sup> some shepherds arrived and [tried to] chase them away, but Moses stood up and protected them. And thereafter, he drew water for them and watered their sheep.

<sup>18</sup> Well, after they returned to their home, their father (RagouEl) asked them, 'Why have you returned so quickly today?'

<sup>19</sup> And they replied: 'An Egyptian protected us from the shepherds; and then he drew water for us and watered our sheep.'

<sup>20</sup> So [RaguEl] asked his daughters: 'Where is he... why did you leave the man? Invite him over [for a meal].'

<sup>21</sup> Well [after that], Moses developed a good relationship with the man, and [RaguEl] gave his daughter ZipPorah to be Moses' woman. <sup>22</sup> Then she got pregnant and gave birth to a son, whom Moses named Gersam (Visitor); for he said, 'I'm a visitor in a strange land.'

<sup>23</sup> After a while, the king of Egypt died. But the children of IsraEl kept groaning and crying because of their hard work. And the cries over their labor ascended to God. <sup>24</sup> [He] heard their groaning and God remembered the Sacred Agreement He had made with AbraHam, IsaAc, and Jacob. <sup>25</sup> So He [started paying attention] to the children of IsraEl, and He made Himself known to them.

### Chapter 3

<sup>1</sup> It was while Moses was out tending the flock of his father-in-law (His Excellence, the Priest of Midian) that he'd led the sheep into the desert to the dry mountain (Horeb). <sup>2</sup> And there, Jehovah's messenger appeared to him in a flame that was burning in a bush. He saw the flames in the bush, but [the bush] wasn't really burning. <sup>3</sup> And Moses said, 'I'll get closer, so I can see this great sight... to see why the bush isn't being burned!'

<sup>4</sup> And when [God] saw him drawing closer to look, the Lord called to him from the bush. He said: 'Moses! Moses!'

And [Moses] asked: 'What is it?'

<sup>5</sup> And He said: 'Don't come any closer. Take your sandals off, because you're standing on holy ground.'

<sup>6</sup> Then He said: 'I am the God of your ancestors... the God of AbraHam, the God of IsaAc, and the God of Jacob.'

Well at that, Moses turned his face away, because he was afraid to look at God.

<sup>7</sup> Then the Lord told Moses: 'I've seen the hardships that My people are enduring in Egypt, and I've heard their cries about their task-masters, so I know what they're going through. <sup>8</sup> Now, I've come down here to free them from the Egyptians and to take them away from that land, to a land that is good and has plenty of room... a land that is flowing with milk and honey. It's the place where the Canaanites, Chettites, Amorites, Pherezites, Gergeshites, Evites, and Jebusites [live]. <sup>9</sup> For {Look!} the shouting of the children of Israel has now reached to Me, and I've seen the suffering that the Egyptians are bringing upon them. <sup>10</sup> So now, come; because I'm going to send you to Pharaoh, the king of Egypt, and you're going to bring My people (the children of Israel) out of the land of Egypt.'

<sup>11</sup> But Moses asked God: 'Just who am I that I should go to Pharaoh the king of Egypt and bring the children of Israel out that land?'

<sup>12</sup> And God replied: 'I will be with you! This [place] will serve as the sign that I am sending you. Then when you bring My people out of Egypt, you must serve God on this mountain.'

<sup>13</sup> But Moses said to God: 'Look, I'll go to the children of Israel and tell them, *The God of our ancestors has sent me to you*. But they're going to ask, *What is His Name?* So, what should I tell them?'

<sup>14</sup> And God told Moses: 'I am The Being!... just tell the children of Israel that The Being has sent you.'

<sup>15</sup> Then God said to Moses: 'Tell the Sons of Israel that Jehovah, the God of our ancestors – the God of Abraham, Isaac, and Jacob – has sent me to you. That's My Name through the ages, and it's how I should be remembered from generation to generation.'

<sup>16</sup> 'So, go and gather the elders of the children of Israel, then tell them that Jehovah, the God of your ancestors, has appeared to you. He's the God of Abraham, the God of Isaac, and the God of Jacob. [And tell them that] He said: *I have looked [down] and [seen] all the bad things that are happening to you in Egypt*. <sup>17</sup> And say, *I will take you away from this Egyptian oppression into the land of the Canaanites, Chettites, Amorites, Pherezites, Gergeshites, Evites, and Jebusites... a land that is flowing with milk and honey*. <sup>18</sup> Then they will listen to what you have to say.'

'After that, you and the elders of Israel must go to Pharaoh, the king of Egypt, and tell him this: *The God of the Hebrews has called us, so we're going on a three-day journey into the desert to offer a sacrifice to our God*. <sup>19</sup> However, I know that Pharaoh (the king of Egypt) won't let you go [unless he sees] a mighty hand [of power]. <sup>20</sup> So I will raise My hand and strike the Egyptians with all the wonders that I [wish to show] them... and then he will allow you to leave.'

<sup>21</sup> 'I will also make [My] people look good in the eyes of the Egyptians, so that when you escape, you won't leave empty handed. <sup>22</sup> Women will ask their neighbors and landlords for clothing, and for gold and silver [jewelry], which you will put on your sons and your daughters... and you will plunder the Egyptians.'

## Chapter 4

<sup>1</sup> Then Moses asked: 'But, what if they don't listen to me and do what I tell them to do? Or, what if they say, *God hasn't appeared to you...* what should I say then?'

<sup>2</sup> And the Lord asked him: 'What do you have in your hand?'

And he replied: 'My walking stick.'

<sup>3</sup> Then [God] said: 'Throw it on the ground.'

Well, when he threw it on the ground it became a snake, and Moses ran from it.

<sup>4</sup> Then the Lord told Moses: 'Now, reach out and grab it by the tail.'

So [Moses] reached out and grabbed it by the tail, <sup>5</sup> and it became a walking stick in his hand once again. [And God continued]: 'That's why they will believe you when you say that the God of your ancestors has appeared to you... the God of Abraham, and of Isaac, and of Jacob.'

<sup>6</sup> Then the Lord told him: 'Now, put your hand inside [your robe and touch] your chest.' So he reached inside and touched his chest; and when he brought his hand out, it was [as white] as snow. <sup>7</sup> Then [the Lord] said: 'Now, put your hand back in and touch your chest once more.' So he reached in and touched his chest, and when he brought it out, its color returned to the regular shade of his flesh.

<sup>8</sup> [And the Lord said]: 'So, if the first sign doesn't make them listen and believe you, the second sign will. <sup>9</sup> But if they still won't listen to you or believe after these two signs, then draw some water from the river and pour it out on the dry ground... and the river water will turn into blood.'

<sup>10</sup> Then Moses said to the Lord: 'I beg you Lord; I've not been good at this in the past, and I've not become any better at it since You've started talking to your servant... I'm a poor speaker and I talk slowly!'

<sup>11</sup> And the Lord asked Moses: 'Who gave man his mouth... who made both those who can hear and the deaf, and those who can see and the blind? Wasn't it Me... God?' <sup>12</sup> Now go on, and I will open your mouth and tell you what to say!'

<sup>13</sup> But Moses continued: 'I beg you Lord, send someone who is more capable!'

<sup>14</sup> Well, this made the Lord very angry with Moses, so He said: 'Look; isn't Aaron the Levite your brother? I know that he'll speak for you... and look; he's coming to meet you, and when he sees you, he'll be jumping for joy. <sup>15</sup> Then you must talk to him and

put My words into his mouth, and I'll open both of your mouths and tell you what to say. <sup>16</sup> Let him speak to the people for you... he'll serve as your mouth and you will be the things of God to him. <sup>17</sup> So now, take this walking stick that turned into a snake in your hands and work miracles with it!"

<sup>18</sup> Well thereafter, Moses returned to His Excellence (his father-in-law), and said: 'I'm going to visit my brother in Egypt, to see if he's still living.'

And His Excellence said to Moses: 'Go in health.'

Well, after some time, the king of Egypt (possibly Seqenenre Tao II) died. <sup>19</sup> And the Lord said to Moses (while he was still in Midian): 'Now go... leave for Egypt, because those who wanted to kill you are dead.'

<sup>20</sup> So Moses took his wife and children, mounted them on his animals, and returned to Egypt. Moses also carried along his walking stick [through which he had received power] from God.

<sup>21</sup> And the Lord said to Moses: 'When you return to Egypt, consider at all the miracles that I've given you, then you must perform these things before Pharaoh. However, I will make him hard-hearted and he will still refuse to send the people away. <sup>22</sup> Then you must tell Pharaoh, *This is what Jehovah has said: IsraEl is My firstborn,* <sup>23</sup> *and I've told you to send My people away so they can serve Me; therefore, if you won't send them away, {Look!} I will destroy all your firstborn!*'

<sup>24</sup> Well, [during their journey], a messenger of Jehovah met them along the way at an inn, who wanted to kill [Moses' son]. <sup>25</sup> But ZipPorah grabbed a [sharp] stone and cut off her son's foreskin. Then she fell at his feet and said: 'See... the blood of my son's circumcision is flowing!' <sup>26</sup> So because she said, 'The blood of my son's circumcision is flowing,' he left.

<sup>27</sup> Then the Lord told Aaron: 'Go into the desert to meet Moses.' So he went and met him at the Mountain of God, and they kissed each other. <sup>28</sup> And thereafter, Moses told Aaron everything that the Lord had said, why he was being sent, and of all the things that he'd been instructed to do.

<sup>29</sup> So Moses and Aaron went and gathered the elders of the children of IsraEl, <sup>30</sup> and Aaron told them everything that God had said to Moses; then he performed the miracles before the people... <sup>31</sup> and the people believed and were happy, because God was visiting the children of IsraEl and He had seen how they were being oppressed. Then the people bowed to their faces before him.

## Chapter 5

<sup>1</sup> Well after that, Moses and Aaron went to Pharaoh and said to him, 'This is what Jehovah the God of IsraEl, said: *Send My people away, so they can hold a feast to Me in the desert.*'

<sup>2</sup> And Pharaoh asked: 'Just who is this *Jehovah*, that I must pay any attention to anything He has to say, and then send the children of IsraEl away? I don't know Jehovah, and I'm not letting IsraEl go!'

<sup>3</sup> So [Moses and Aaron] said: 'The God of the Hebrews has called us to Him, and we're going on a three-day journey into the desert to [offer] sacrifices to our God Jehovah; for we're afraid that He might strike us and we'll die!'

<sup>4</sup> But the king of Egypt replied: 'Why are you, Moses and Aaron, trying to keep people from doing their work? Now, go back and do your jobs!'

<sup>5</sup> Then Pharaoh said: '{Look!} There are huge numbers of these people and we can't allow them to slack off from doing their work!' <sup>6</sup> And as the result, Pharaoh gave orders to those who were in charge to tell their supervisors: <sup>7</sup> 'Don't give the people any straw for brick-making as you did yesterday and three days ago. Let them gather and carry the straw for themselves! <sup>8</sup> However, they must maintain the quota for the daily brick making... don't let up on them, because they're lazy! Why, they came here demanding that we must allow them to [go out and] offer a sacrifice to their God. <sup>9</sup> Therefore, make the men's work much harder, so they'll pay attention to that instead of to idle chatter!'

<sup>10</sup> Well, the taskmasters and the supervisors acted quickly, and they told the people, 'This is what Pharaoh says: *I'm not going to give you straw anymore. <sup>11</sup> Go get it yourselves! Take it from wherever you can find it... but you must still make the same number of [bricks]!*'

<sup>12</sup> So the people were scattered all over the land of Egypt as they gathered stubble for straw. <sup>13</sup> And the taskmasters kept pushing them, saying, 'You aren't meeting the quotas you had when [we were providing] the straw.' <sup>14</sup> And then the supervisors who were assigned over the children of IsraEl by Pharaoh's governors were whipped... and they were asked: 'Why aren't you meeting your brick-making quotas as you did yesterday and three days ago?'

<sup>15</sup> So the children of IsraEl's supervisors went to see Pharaoh, and asked him: 'Why are you treating your servants this way? <sup>16</sup> You don't give us any straw, but you tell us to make bricks anyhow. And now {Look!} your servants have been whipped! Are you going to allow your people to be injured?'

<sup>17</sup> And he said to them: 'You're lazy and you're slackers! For you said, *Let us go and offer sacrifices to our God.* <sup>18</sup> Now, go to work instead, because you won't be given any straw... yet, you must meet the same quota of bricks.'

<sup>19</sup> Well, the children of IsraEl's supervisors realized that they were in a tight situation, since they'd been told that they still had to deliver the same daily quota of bricks. <sup>20</sup> So when they saw Moses and Aaron coming to meet them (just after they'd left Pharaoh), <sup>21</sup> they said: 'May God look down on you and judge you, because you've

made us so hated by Pharaoh and his servants that you've put the sword into their hands to kill us!'

<sup>22</sup> Then Moses turned to Jehovah, and said: 'I beg You, O Lord; Why have You caused trouble for these people, and why did You send me?' <sup>23</sup> For from the time that I went to Pharaoh to speak in Your Name, he's made things harder for these people... and You still haven't taken Your people away.'

## Chapter 6

<sup>1</sup> And Jehovah replied to Moses: 'Now you're going to see what I will do to Pharaoh; for he will indeed send them away... with a strong hand and a hard pitch he'll THROW them out of his land!'

<sup>2</sup> And God said to Moses: 'I am Jehovah. <sup>3</sup> I'm the One who appeared to AbraHam, IsaAc, and Jacob, and I was their God. However, I didn't show them My Name Jehovah <sup>4</sup> when I established My sacred agreement with them [and promised] to give them the land of the CanaAnites... the land where they were visitors and living as strangers.

<sup>5</sup> 'Now, I've heard the groaning of the children of IsraEl over the oppressive ways that the Egyptians are keeping them in slavery, and I've remembered the sacred agreement [that I made] with them. <sup>6</sup> So, go and tell the children of IsraEl that I am Jehovah and that I will lead them out of the tyranny of the Egyptians and free them from slavery. I will pay their ransom with a hard pitch and a great judgment, <sup>7</sup> then I'll take them to be My people and I'll be their God... and they'll know that I am Jehovah their God who freed them from the tyranny of the Egyptians. <sup>8</sup> Then I'll bring them into the land that I reached out to give to AbraHam, IsaAc, and Jacob... I'll give it to them as their inheritance, for I am Jehovah!'

<sup>9</sup> So, that's what Moses then went and told the Sons of IsraEl. However, they wouldn't listen to Moses, because of their fear and their hard work. <sup>10</sup> So the Lord told Moses: <sup>11</sup> 'Go and tell Pharaoh the king of Egypt to send the children of IsraEl out of his land!'

<sup>12</sup> And Moses replied to the Lord, saying: 'Look, the children of IsraEl didn't listen to me, so how will I get Pharaoh to listen to me? Besides, I'm not a good speaker.'

<sup>13</sup> So the Lord spoke to [both] Moses and Aaron and told them to order Pharaoh (the king of Egypt) to send the children of IsraEl out of the land of Egypt.

<sup>14</sup> Now, these were the family heads of each of the houses of [IsraEl at the time]: The sons of ReuBen (IsraEl's firstborn) were Enoch, PhalLus, AsRon, and Charmi. They were ReuBen's children.

<sup>15</sup> The sons of SimeOn were JemuEl, JaMin, Aod, Jachin, SaAr, and Saul (the son of a Phoenician woman). These were SimeOn's children.

<sup>16</sup> The sons of Levi (and the family heads) were Gedson, CaAth, and MeraRi. And Levi lived to be a hundred and thirty-seven years old.

<sup>17</sup> The sons of Gedson (and the family heads) were LoBeni and Semei.

CaAth's sons were <sup>18</sup> AmBram, IshSaAr, ChebRon, and Ozie. And CaAth lived to be a hundred and thirty-three years old.

<sup>19</sup> The sons of MeraRi (and the family heads) were MoOli, and Omusi.

<sup>20</sup> Now, AmBram married his cousin JochaBed (the daughter of his father's brother), and she gave birth to Aaron, Moses, and MiriAm (their sister). AmBram [died] when he was a hundred and thirty-two years old.

<sup>21</sup> The sons of IshSaAr were KorAh, Naphec, and Zechri. <sup>22</sup> And the sons of OziEl were MisaEl, EliShaphan, and Segri.

<sup>23</sup> Then Aaron married EliShaBeth, the daughter of AminAdab and the sister of NaAsson, and she gave birth to Nadab, AbiUd, EliEzer, and IthaMar.

<sup>24</sup> KorAh's sons were Asir, ElKana, and AbiAsar. These were KorAh's children.

<sup>25</sup> Aaron's son EliEzer married one of the daughters of PhutiEl, and she gave birth to Phineas. These are the heads of the family of the Levites, by their generations.

<sup>26</sup> And this is Aaron and Moses, who were told by God to use His power to bring the children of IsraEl out of the land of Egypt.

<sup>27</sup> So, this is what they went and said to Pharaoh the king of Egypt, before Aaron and Moses brought the children of IsraEl out of the land of Egypt, <sup>28</sup> on the very day that the Lord spoke to Moses. <sup>29</sup> For the Lord told Moses: 'I am Jehovah! So, speak to Pharaoh the king of Egypt and tell him whatever I say to you.'

<sup>30</sup> But Moses replied to the Lord: 'Look, I'm not a good speaker; so how will I get Pharaoh to listen to me?'

## Chapter 7

<sup>1</sup> Then the Lord told Moses: 'Look! I've made you a god to Pharaoh, and your brother Aaron is your Prophet. <sup>2</sup> So, tell Pharaoh everything that I've told you to say through your brother Aaron... tell him that he must send the children of IsraEl out of his land! <sup>3</sup> However, I will make Pharaoh hardhearted, then I will bring many signs and wonders to the land of Egypt; <sup>4</sup> but Pharaoh will still refuse to listen to you. Then I will lay My hand upon Egypt and bring My people, the children of IsraEl, out of their land by My power and with a great vengeance. <sup>5</sup> And all the Egyptians will know that I am Jehovah, and that I stretched out My hand toward Egypt and brought the children of IsraEl out of their midst.'

<sup>6</sup> So Moses and Aaron did just as the Lord commanded them.

<sup>7</sup> Now, Moses was eighty years old, and his brother Aaron was eighty-three years old when they spoke to Pharaoh.

<sup>8</sup> Then the Lord said to Moses and Aaron: <sup>9</sup> 'If Pharaoh says you must give him a sign or a miracle; tell your brother Aaron to throw his walking stick on the ground in front of Pharaoh and his servants, and it will become a snake.'

<sup>10</sup> So when Moses and Aaron went in [and stood] before Pharaoh and his servants, they did just as the Lord had instructed them. Aaron threw his walking stick before Pharaoh and his servants, and it became a snake. <sup>11</sup> However, Pharaoh brought in all the Egyptian wise men, witches, and soothsayers, and they used their magic to do the same thing... <sup>12</sup> they each threw down their walking sticks and they became snakes. But then, Aaron's walking stick swallowed down their walking sticks.

<sup>13</sup> Well, Pharaoh's heart became hard and he refused to listen to what Jehovah had instructed them to say. <sup>14</sup> Then the Lord told Moses: 'Now, Pharaoh's heart has become hard and he won't let the people go. <sup>15</sup> So, approach Pharaoh when he goes down to the river tomorrow morning and meet him there on its bank. Then take [Aaron's] walking stick that turned into a snake, <sup>16</sup> and tell [Pharaoh] that Jehovah, the God of the Hebrews, has sent you to him, and that He says, *Send My people away so they can serve Me in the desert! Look, you haven't listened to Me so far,* <sup>17</sup> *but this is how I'm going to let you know that I am the Lord!*'

*'[Then tell him]: Look; I'm going to slap the water with this walking stick in my hand, and the river water will change into blood. <sup>18</sup> Then all the fish in the river will die and it will stink, and the Egyptians won't be able to drink water from the river.'*

<sup>19</sup> And the Lord continued: 'Then tell your brother Aaron to take his walking stick and hold his arms out over all the water in Egypt (over their rivers, canals, ponds, and any standing water) and they will turn into blood. This blood will be throughout the entire land of Egypt... even in their pottery and wooden jars!'

<sup>20</sup> So Moses and Aaron did just as the Lord commanded them. [Aaron] held out the walking stick and slapped the river right there in front of Pharaoh and his servants, and all the river water changed into blood. <sup>21</sup> Then all the fish in the river died and the river had a foul odor, so the Egyptians couldn't drink water from it. And there was blood throughout the entire land of Egypt.

<sup>22</sup> However, the Egyptian soothsayers used their magic to do the same thing. So the heart of Pharaoh became hard and he wouldn't listen to them... which is just what the Lord said [would happen]. <sup>23</sup> Then Pharaoh turned around and went back into his palace without looking at anything.

<sup>24</sup> Well, the Egyptians had to dig [pits] around the river to find drinking water, because they couldn't drink the river water. <sup>25</sup> And Jehovah's conquest of the river lasted for seven days.

## Chapter 8

<sup>1</sup> Then the Lord told Moses, 'Now go to Pharaoh [again] and tell him that this is what Jehovah has said: *Send My people away, so they can serve Me.* <sup>2</sup> *And if you don't send them away, {Look!} I will fill your land with frogs... <sup>3</sup> the river will teem with frogs, and they'll get into your houses, into your bedrooms, and onto your beds. [They will be] in the homes of your citizens, in the homes of your servants, on your dough, and on your ovens. <sup>4</sup> They will also climb on you, your servants, and your people.'*

<sup>5</sup> And the Lord said to Moses: 'Now, tell your brother Aaron to raise his arms with his walking stick in his hand over the rivers, canals, and pools, to bring up the frogs.'

<sup>6</sup> So Aaron held his arms out over the waters of Egypt and brought up the frogs; and the frogs that he brought up covered the whole land of Egypt.

<sup>7</sup> Well, the Egyptian soothsayers used their magic and they too brought frogs upon the land of Egypt.

<sup>8</sup> But then Pharaoh called for Moses and Aaron, and said: 'Pray to Jehovah for me and ask Him to take the frogs away from my people and from me. Then I will send [the children of IsraEl] away to offer sacrifices to Jehovah.'

<sup>9</sup> And Moses said to Pharaoh: 'Tell me when I should pray for the frogs to disappear from you, your servants, and your people, [for that's when they will be gone] from you, your people, and your houses. However, they will remain in the river.'

<sup>10</sup> And [Pharaoh] replied: 'Tomorrow morning.'

Then [Moses] said: 'It will be just as you've said... and then you will know that there is no [God] other than Jehovah. <sup>11</sup> For the frogs will be removed from you, your houses, your villages, your servants, and your people. However, they will remain in the river.' <sup>12</sup> And at that, Moses and Aaron left Pharaoh.

Then Moses called to Jehovah and asked Him to remove the frogs, as Pharaoh had requested. <sup>13</sup> And Jehovah did what Moses asked... the frogs died in the houses, villages, and fields. <sup>14</sup> Then they gathered them in piles, which caused the whole land to stink.

<sup>15</sup> Well, when Pharaoh saw that there was some relief, his heart became hard again, and he didn't listen to the things they told him that Jehovah had said. <sup>16</sup> So the Lord told Moses: 'Now, tell Aaron to take his walking stick in his hand and to hit the dirt on the ground; then fleas will cover the men and animals throughout the entire land of Egypt.'

<sup>17</sup> So Aaron stuck out his walking stick and hit the dirt on the ground, and fleas covered the men and the animals... there were fleas on the ground everywhere!

<sup>18</sup> Well, the soothsayers tried to use their magic to do the same thing and bring out the fleas, but they were unable to do so. However, the fleas covered both the men and the animals. <sup>19</sup> So the soothsayers said to Pharaoh: 'This is the finger of God!'

But Pharaoh's heart was hardened and he wouldn't listen to them and do as the Lord said. <sup>20</sup> So the Lord said to Moses, 'Get up early in the morning and stand before Pharaoh as he's going down to the water. Then you must tell him that this is what Jehovah has said: *Send My people away so they can serve Me in the desert.* <sup>21</sup> *And if you won't let My people go, {Look!} I'm going to send stable flies to you, your servants, your citizens, and into your homes. The houses of the Egyptians will be filled with stable flies wherever they live in the land.* <sup>22</sup> *[But this time], I will create a marvelous difference in the land of Gesem, where My people are living... there'll be no stable flies there. Then you will know that I am Jehovah, the God of the whole earth,* <sup>23</sup> *when I create a difference between My people and yours! This is going to happen in your land tomorrow!*'

<sup>24</sup> Well, the stable flies came in huge numbers and they got into the houses of Pharaoh, his servants, and everyone in the land of Egypt... the land was virtually destroyed by stable flies! <sup>25</sup> So Pharaoh called Moses and Aaron [again] and said: 'Now, go and offer a sacrifice to Jehovah your God... [but do it] here in this land.'

<sup>26</sup> However, Moses said: 'We can't do that, because the things we will sacrifice to Jehovah our God are considered disgusting to the Egyptians. So if we sacrifice such things in front of the Egyptians, they will stone us. <sup>27</sup> Rather, let us travel three days into the desert, and we will offer our sacrifices to Jehovah our God there, just as our Lord told us.'

<sup>28</sup> Then Pharaoh said: 'Well, you can go and sacrifice to your God in the desert; but don't go too far... and pray to Jehovah for me!'

<sup>29</sup> And Moses said: 'Now I will leave you and pray to God, so that the stable flies will leave your servants and your citizens tomorrow. But Pharaoh... don't deceive me again and then refuse to send the people away to sacrifice to Jehovah.'

<sup>30</sup> So Moses left Pharaoh and he prayed to God; <sup>31</sup> and Jehovah did just as Moses said... He removed all the stable flies from Pharaoh, his servants, and his citizens. <sup>32</sup> However, Pharaoh's heart became hard once again and he wouldn't send the people away.

## Chapter 9

<sup>1</sup> So the Lord told Moses: 'Go to Pharaoh and tell him that this is what Jehovah, the God of the Hebrews, has said: *Send My people away so they can serve Me!* <sup>2</sup> *If you don't send My people away and if you prevent them from going,* <sup>3</sup> *{Look!} the Lord will touch the cattle in your fields – the horses, burros, camels, bulls, and sheep – and many will die!* <sup>4</sup> *I will also show a marvelous difference between [the way I will*

*treat] the cattle of the Egyptians and the cattle of the children of IsraEl. None of those that belong to the children of IsraEl will die.'*

<sup>5</sup> Then God told him when this would happen. He said, 'I will bring it on the land tomorrow.'

<sup>6</sup> And the next day, cattle that belonged to all the Egyptians died, but none of the children of IsraEl's cattle died. <sup>7</sup> And when Pharaoh saw that none of the cattle that belonged to the children of IsraEl died (not one), his heart became even harder; so he refused to let the people go.

<sup>8</sup> Then the Lord spoke to Moses and Aaron, saying: 'Moses should take handfuls of furnace ashes and throw them into the sky before Pharaoh and his servants, <sup>9</sup> so it can blow like dust over the entire land of Egypt. Then the men and animals throughout all of Egypt will break out with blisters.'

<sup>10</sup> So Moses carried furnace ashes before Pharaoh and threw them into the sky... and they caused blisters to break out on both the men and their animals.

<sup>11</sup> Well, the soothsayers were no longer able to stand before Moses, because they were also covered with blisters like everyone else in the land of Egypt. <sup>12</sup> But Jehovah made Pharaoh's heart even harder, so he wouldn't listen to them and do what the Lord told him to do.

<sup>13</sup> And the Lord said to Moses: 'Get up early in the morning and stand before Pharaoh, then tell him that this is what Jehovah, the God of the Hebrews, has said: *Send My people away so they can serve Me. <sup>14</sup> For I've been sending all My plagues into your heart and into the hearts of your servants and your people, so you will know that there isn't anyone else like Me in the entire earth. <sup>15</sup> And now I'm going to raise My hand to strike you and kill your people, wiping them off of the earth. <sup>16</sup> Why, the very reason that you've been allowed to live is so that I might display My strength through you, and so that My Name might be advertised throughout the whole world!*

<sup>17</sup> *'You've taken great pains to keep My people and to not let them go... haven't you? <sup>18</sup> So look! At this same time tomorrow I will cause a hailstorm that will be the worst that Egypt has seen since the time it was founded. <sup>19</sup> Hurry and gather your cattle, as well as everything else that you have in the fields... all the men and cattle that you can find in the fields. For if they don't go inside a building, the hail will hit them and kill them!'*

<sup>20</sup> So those servants of Pharaoh who were afraid of what the Lord said, brought their cattle into their homes. <sup>21</sup> And those who didn't pay any attention to what the Lord said, left their cattle in the fields.

<sup>22</sup> Then the Lord told Moses: 'Raise your hands to the sky, and there will be a hailstorm throughout the entire land of Egypt... on the men, the cattle, and all the

plants that are growing on the ground.'

<sup>23</sup> So Moses raised his hands to the sky, and Jehovah sent hail, thunder, and lightning that rolled around on the ground. And this hail from Jehovah rained throughout the entire land of Egypt. <sup>24</sup> There was hail and there was lightning mixed with hail... it was the greatest hailstorm to hit Egypt in the [history of] the nation! <sup>25</sup> The hail landed all over the land of Egypt – on the men, the animals, and the grass in the fields – and it broke all the trees in the fields. <sup>26</sup> But in the land of Gesem where the children of IsraEl were, there was no hail.

<sup>27</sup> So Pharaoh sent for Moses and Aaron, and said: 'I've sinned this time. Jehovah is righteous, and my people and I are wicked. <sup>28</sup> Pray to Jehovah for me and have Him stop the thunder, lightning, and the hail; then I will send you away and you won't have to [live here] anymore.'

<sup>29</sup> And Moses said to him: 'After I leave the city, I will raise my hands to Jehovah, and the thunder, lightning, hail, and rain will stop... then you will know that the earth belongs to Jehovah. <sup>30</sup> However, I know that you and your servants still don't fear Jehovah.'

<sup>31</sup> Well, [Egypt's] flax and barley was all destroyed, because the barley was fully-grown and the flax had seeds. <sup>32</sup> However, the wheat and rye hadn't been damaged, because they came up later.

<sup>33</sup> Then Moses left Pharaoh and [walked] out of the city. And when he raised his hands to Jehovah, the thundering ended, and the rain and hail stopped falling.

<sup>34</sup> But when Pharaoh saw that the rain, hail, and thundering had stopped, he continued to sin. He hardened his heart and the hearts of his servants. <sup>35</sup> And it was because of this hardened heart that Pharaoh refused to send the children of IsraEl away, as Jehovah had instructed him through Moses.

## Chapter 10

<sup>1</sup> Then the Lord spoke to Moses and said: 'Go to Pharaoh [again], because I've hardened the hearts of him and his servants so I could bring these signs upon them. <sup>2</sup> [I did this] so you could tell your children and your children's children of the many ways I've mocked the Egyptians through the wonders I've brought upon them, for them to know that I am the Lord.'

<sup>3</sup> Then Moses and Aaron went before Pharaoh and said to him: 'This is what Jehovah, the God of the Hebrews, says: *How much longer will you refuse to respect Me? Send My people away, so they can serve Me!* <sup>4</sup> *But if you won't send My people away; {Look!} at this same time tomorrow, I will bring huge amounts of locusts to all your borders. <sup>5</sup> They will cover the entire land, so that you won't be able to see the ground. They will eat everything that the hail has left for you, and chew up every tree that you still have growing in the land. <sup>6</sup> Your houses, the houses of your*

*servants, and all the houses throughout the land of Egypt will be filled with them. It will be something that neither your fathers nor their ancestors have seen from their time until today.'*

Then Moses turned and left Pharaoh. <sup>7</sup> And Pharaoh's servants said to him: 'How much longer are you going to allow them to be a snare to us? Send those people away so they can serve their God! Don't you realize that Egypt is [being] destroyed?'

<sup>8</sup> So they went and brought Moses and Aaron back to Pharaoh, and he said to them: 'You may go and serve Jehovah your God... but, just who will be going with you?'

<sup>9</sup> And Moses replied: 'We will be taking the young and the old, along with our sons, daughters, sheep, and bulls, because this is a feast of Jehovah.'

<sup>10</sup> Then [Pharaoh] said to them: 'May Jehovah be with you. But if I send you away, must I also [send away] all that you own? You have an evil [plan], <sup>11</sup> so [I'm] not going to [allow that]! I'll just allow the men to go and serve God, because that's all you really wanted. Now, throw them out from before the presence of Pharaoh!'

<sup>12</sup> Then the Lord told Moses: 'Raise your hands over the land of Egypt and let the locusts come to the land. They will eat every plant on the ground and all the fruit that wasn't damaged by the hail on the trees!'

<sup>13</sup> So Moses raised his walking stick to the sky, and Jehovah sent a south wind [that blew] all day and all night long. Then the next morning, the south wind brought the locusts, <sup>14</sup> sending them throughout the land of Egypt. And there they sat in huge numbers throughout all the borders of Egypt. Never had such locusts been seen before or since! <sup>15</sup> They covered the entire ground and they devastated the land. They ate all the plants off the ground and any fruit in the trees that hadn't been damaged by the hail... nothing green was left on the trees or in the fields anywhere in the land of Egypt.

<sup>16</sup> Then Pharaoh hastily called Moses and Aaron, and said: 'I have sinned before Jehovah your God and against you. <sup>17</sup> [Please] pardon my sin one more time and pray to Jehovah your God... ask Him to take away this death!'

<sup>18</sup> So Moses left Pharaoh and prayed to God; <sup>19</sup> then Jehovah sent a strong wind from the sea that blew in the opposite direction, picking up the locusts and throwing them into the Red Sea... and there wasn't a single locust left anywhere in the land of Egypt. <sup>20</sup> But Jehovah continued to harden Pharaoh's heart, so he didn't send the children of IsraEl away.

<sup>21</sup> Then the Lord told Moses: 'Lift your hands toward the sky and bring darkness to the land of Egypt... a darkness that can be felt.'

<sup>22</sup> So Moses raised his hands to the sky, and it stormed throughout the land of Egypt for three days... and the sky became totally black. <sup>23</sup> Well, for the next three days,

nobody could see anyone else, so no one got out of bed. However, all the children of IsraEl had light where they were.

<sup>24</sup> Then Pharaoh called Moses and Aaron, and said: 'Go and serve your God Jehovah... but you must leave your sheep, your cattle, and your belongings behind!'

<sup>25</sup> However, Moses said: 'No! You must allow us the burnt offerings and sacrifices that we're going to offer to our God Jehovah... <sup>26</sup> so our cattle will be going with us! We won't leave a hoof behind, because we're going to take them to serve Jehovah our God, and we won't know how we're going to serve Him until we get there.'

<sup>27</sup> But Jehovah kept hardening Pharaoh's heart and he wouldn't let them go. <sup>28</sup> So Pharaoh said: 'Get away from me! Be careful not to see my face again, because the next time you appear before me, you're going to die!'

<sup>29</sup> And Moses replied: 'That's what you've said, so I won't appear in your presence again!'

## Chapter 11

<sup>1</sup> Then the Lord told Moses: 'I'm going to bring one more plague upon Pharaoh and Egypt... and then he will send you away with everything. In fact, he'll drive you out!'

<sup>2</sup> Now, go to the people secretly and tell them to ask their neighbors for clothing, silver, and gold jewelry.'

<sup>3</sup> Well, Jehovah caused his people to be looked upon favorably by the Egyptians and they were willing to lend things to them, because the Egyptians considered Moses a great man... even greater than Pharaoh and his servants.

<sup>4</sup> Then Moses told [the children of IsraEl], 'This is what the Lord said: *About midnight I will be going throughout Egypt, <sup>5</sup> and all the firstborn in the land will die, from the firstborn of Pharaoh who sits on the throne, to the firstborn of the female slave who sits by the mill, as well as the firstborn of all the cattle. <sup>6</sup> Then a cry will [be heard] throughout the land of Egypt such as has never been heard before and will never be heard again. <sup>7</sup> However, among the children of IsraEl, not even a dog will snarl at a man or an animal. That's when you'll see the great difference that Jehovah will make between the Egyptians and IsraEl. <sup>8</sup> For they will then be your servants... they'll come to [you] and bow, saying, Leave, both you and all the people that you're in charge of. And that's when [you'll] leave.'*

<sup>9</sup> Now, Moses had left Pharaoh [feeling very] angry. And the Lord told Moses: 'Pharaoh isn't going to listen to you anymore, so I'll now show great signs and wonders in the land of Egypt.'

<sup>10</sup> Yes, Moses and Aaron had brought about all these signs and wonders to the land of Egypt and to Pharaoh. But Jehovah kept hardening Pharaoh's heart, and he wouldn't listen and send the children of IsraEl out of the land of Egypt.

## Chapter 12

<sup>1</sup> Then the Lord spoke to Moses and Aaron there in the land of Egypt, and said: <sup>2</sup> 'This will be your first month. It is to be the first one [in your] year. <sup>3</sup> So tell the whole gathering of the children of IsraEl that on the tenth day of this month, each man should select a lamb for his household (depending on the size of his family). <sup>4</sup> And if there are just a few in his house (too few [to eat a whole] lamb), they may go to [the home of] a nearby neighbor. They are to figure out how many people there will be, and then calculate how much lamb they will eat.

<sup>5</sup> 'So, choose a perfect male yearling lamb from [your herd] of lambs and kids, <sup>6</sup> and keep it nearby until the fourteenth day of this month. Then the whole gathering of the children of IsraEl must slaughter [their lambs] toward the evening, <sup>7</sup> and they must gather the blood and put it on the top and both sides of the doorframes of the houses where they will be eating [the lamb]. <sup>8</sup> Then that night, they must roast the flesh over a fire and eat it with fermentation-free bread and bitter herbs.

<sup>9</sup> 'Now, you must not eat it raw or boiled in water, just roasted over a fire with the head, feet, and extremities. <sup>10</sup> Nothing should be left over until morning, and you shouldn't break any of its bones. Then any leftovers must be burned in the fire.

<sup>11</sup> 'And this is how you must eat it: With your thighs covered for work, your sandals on your feet, and your walking sticks in your hands. You must eat it quickly, because it is Jehovah's Passover. <sup>12</sup> For I will go throughout the land of Egypt that night and strike all the firstborn in that land (both the men and their animals), and I will bring My vengeance upon all the gods of Egypt... for I am Jehovah!

<sup>13</sup> 'Now, this blood will be the sign that you are inside of each house; for when I see the blood, I will protect you, and you won't be a part of the plague of destruction when I strike the land of Egypt.

<sup>14</sup> 'You must always remember this day and keep it as a feast to Jehovah through all your generations... [observance of] this feast will be the law through the ages.

<sup>15</sup> 'You must eat fermentation-free bread for seven days. And starting on the first day, you must remove all the fermentation from your homes. For if anyone eats fermentation between the first and seventh days, that person must be destroyed in IsraEl.

<sup>16</sup> 'The first day will be called holy, and the seventh day will be your holy day, when you aren't to do any hired work. The only work that you may do will be for the things that you require.

<sup>17</sup> 'You must observe this commandment, because this is the day that I will use My great power to bring you out of the land of Egypt... you must make this day a law through the ages for every generation! <sup>18</sup> You must eat fermentation-free bread from the evening of the fourteenth-day of the first month until the evening of the twenty-

first day. <sup>19</sup> Fermentation must not be found in your homes during those seven days, and whoever eats anything with fermentation must have his life cut off from the gathering of IsraEl and he will be self-condemned in the land. This applies to the native residents of your land and your neighbors (converts). <sup>20</sup> Nobody should eat anything that has fermentation... only fermentation-free bread may be eaten in any of your homes.'

<sup>21</sup> Then Moses called all the elders of the children of IsraEl and told them: 'Go find yourselves a lamb (according to your family needs) and slaughter the Passover. <sup>22</sup> Then, [cut] bunches of hyssop branches and dip them into some of the blood next to the door, and touch it to the upper part and both sides of the door frame... with this blood that is by the door. Then no one should go outside the door of his house until morning, <sup>23</sup> for the Lord will pass over you [as He] strikes the Egyptians... He will see the blood on the doorframes and the Lord will pass over that door. He won't allow the destroyer to enter your homes to strike you.

<sup>24</sup> 'Now, keep this as a Law for yourselves and for your descendants through the ages. <sup>25</sup> And when you enter the land that Jehovah has promised to give you, you must keep on doing this. <sup>26</sup> Then if your sons should ever ask, *Why are we doing this?* <sup>27</sup> You should tell them: *The Passover is a sacrifice to Jehovah, for when He protected the homes of the children of IsraEl in Egypt and He struck the Egyptians, but [passed over] our homes.'*

<sup>28</sup> Well, the people bowed to their faces, then the children of IsraEl went and did exactly as Jehovah had instructed Moses and Aaron.

<sup>29</sup> Well, it was midnight when Jehovah struck all the firstborn in the land of Egypt... from the firstborn of Pharaoh who was sitting on the throne, to the firstborn of the female slave who was sitting in a dungeon, to the firstborn of all the cattle. <sup>30</sup> So Pharaoh woke up that night (as did his servants and all the Egyptians) and there was a lot of screaming throughout the entire land of Egypt; for someone had died in every home.

<sup>31</sup> As the result, Pharaoh called Moses and Aaron that night and told them: 'Get up and leave us, both you and the children of IsraEl! Go and serve your God Jehovah as you've asked, <sup>32</sup> and take your sheep and bulls along with you. But please bless me... I beg you!'

<sup>33</sup> Then the Egyptians urged them to leave their land quickly, because they were saying, 'We're all going to die!'

<sup>34</sup> So the children of IsraEl took the dough that had no fermentation and wrapped it in cloth, then they put it on their shoulders. <sup>35</sup> And following Moses' instructions, they asked the Egyptians for clothing and for items of silver and gold. <sup>36</sup> And Jehovah caused the Egyptians to view them favorably, so they [gave these things] to them... and they plundered the Egyptians.

<sup>37</sup> Then the children of IsraEl left [the city of] RaMesses [and traveled] to SocChoth... six-hundred-thousand people on foot with everything they owned <sup>38</sup> (along with a huge number of others who left with them), including their sheep, bulls, and many cattle. <sup>39</sup> There they baked the dough that they had brought from Egypt into fermentation-free loaves (there was still no fermentation in the dough), because the Egyptians wouldn't allow them to stay. For since they had thrown them out, they didn't have time to prepare for their journey.

<sup>40</sup> Now, although it had been four hundred and thirty years that the children of IsraEl stayed in the land of Egypt and in the land of CanaAn; <sup>41</sup> the whole army of Jehovah left the land of Egypt that night. <sup>42</sup> And since this was [the night] that they kept watching for Jehovah to bring them out of the land of Egypt; all the children of IsraEl throughout all their generations were to observe it as a night of watch to Jehovah.

<sup>43</sup> Then the Lord told Moses and Aaron, 'This is the Law regarding the Passover: No stranger may eat it, <sup>44</sup> and any slave or servant that you buy must be circumcised before he can eat it. <sup>45</sup> However, visitors and people you hire can't eat it. <sup>46</sup> It must be eaten in one house, because you can't carry the flesh outside the house... and no bones should be broken. <sup>47</sup> The entire gathering of the children of IsraEl must continue to do this.

<sup>48</sup> 'And if a convert comes and wants to observe the Passover to Jehovah, you must circumcise all their males before they can come and [partake of] the sacrifice; for thereafter, they will be treated as residents in the land. However, no one who is uncircumcised may eat it. <sup>49</sup> So there will be just one Law, and it will apply to both the native residents and to those who come to be converts among you.'

<sup>50</sup> Then the children of IsraEl did exactly as Jehovah had instructed Moses and Aaron.

<sup>51</sup> And that was the day Jehovah brought the children of IsraEl out of the land of Egypt with all their armies.

## Chapter 13

<sup>1</sup> Then the Lord told Moses: <sup>2</sup> 'All the first-fathered and firstborn that open any womb among the children of IsraEl, whether of men or animals, are to be set aside as holy to Me, for they are Mine!'

<sup>3</sup> And Moses said to the people: 'Remember this day! [It's the one] when you were brought out of the land of Egypt and out of the house of slavery; for Jehovah brought you out of there with His strong hand. So fermentation must not be eaten <sup>4</sup> on this day of new grain that you left. <sup>5</sup> So when Jehovah your God brings you into the land of the CanaAnites, Chettites, Amorites, Evites, Jebusites, Gergeshites, and Pherezites, which He swore to your ancestors that He would give you (a land that flows with milk and honey), you must perform the same service during this month. <sup>6</sup> You will eat fermentation-free bread for six days, and the seventh day will be a feast

day to Jehovah. <sup>7</sup> So you will eat fermentation-free bread for seven days. Nothing with fermentation may be seen among you, nor may you have fermentation inside all your borders. <sup>8</sup> And you will tell your sons on this day, *This is how Jehovah dealt with me as I was leaving Egypt.*

<sup>9</sup> 'Let this remain as a sign on your hand and as something to remember in front of your eyes, so that Jehovah's Law may always stay on your [lips]! Because, Jehovah God brought you out of Egypt with His strong hand. <sup>10</sup> Therefore, each year at this same time and season, you must observe this Law.

<sup>11</sup> 'And when Jehovah your God brings you into the land of the Canaanites, which He swore to your ancestors that he would give to you; <sup>12</sup> you must set aside every male that opens a womb to Jehovah. This includes those among your flocks and herds of cattle... as many as you have. [All the] males must be [set aside as] holy to Jehovah! <sup>13</sup> However, when it comes to your burros; you must offer a sheep instead... you can't exchange it, you must buy it back [from Jehovah], and you must buy back every firstborn son.

<sup>14</sup> 'And if your son should ever ask you, *Why are we doing this?* You must tell him: *Jehovah brought us out of Egypt and out of the house of slavery with His strong hand. <sup>15</sup> And when Pharaoh's heart became hard and [he refused] to send us away, [God] slaughtered all the firstborn in the land of Egypt, both the men and the animals. So that's why we offer every male that opens a womb to Jehovah, and that's why we buy back all of our firstborn sons.*

<sup>16</sup> 'Therefore, may this be a sign on your hand and something that is always fixed in front of your eyes... because Jehovah brought you out of Egypt with His mighty hand.'

<sup>17</sup> Well, after Pharaoh sent the people away, God didn't lead them toward the land of the Philistines (although it wasn't far away), because God said: '[This is to keep] the people from having a change of heart when they see war, and from ever returning to Egypt.' <sup>18</sup> So God led them around the desert toward the Red Sea.

It was the fifth generation of the children of Israel that left the land of Egypt. <sup>19</sup> And Moses took Joseph's bones along, because [Joseph] had made the children of Israel swear, saying: 'God will surely visit you, so you must carry my bones back with you.'

<sup>20</sup> Thereafter, the children of Israel left Succoth and went to camp at Othom, which is near the desert. <sup>21</sup> God led them there using a tall column of clouds during the day (to show them the way) and a tall column of fire during the night. <sup>22</sup> The column of clouds was there all day long, every day, and the column of fire was always there in front of the people all night long.

## Chapter 14

<sup>1</sup> Then the Lord said to Moses: <sup>2</sup> 'Tell the children of IsraEl to turn around and set up camp in front of the village of the Magdol (the Watchtower)... between it and the sea, across from BeEl-SepPhon. Camp there in front of them, next to the sea. <sup>3</sup> For Pharaoh will say to his people, *The children of IsraEl are just wandering around in the land, and now they're boxed in!* <sup>4</sup> Then I will harden Pharaoh's heart, and he will chase after you. So Pharaoh and his whole army will bring glory to Me, and all the Egyptians will know that I am Jehovah.'

And that's what happened. <sup>5</sup> Well, a report was carried to the king of the Egyptians that the people had run away. And this changed the hearts of Pharaoh and his servants against the [children of IsraEl], and they started asking, 'What have we done by allowing the children of IsraEl to go, rather than having them [stay here and] serve us?' <sup>6</sup> So Pharaoh prepared his chariots and took his [whole army] with him... <sup>7</sup> six hundred of their best chariots, the entire Egyptian cavalry, and all his generals. <sup>8</sup> And it was because Jehovah had hardened the hearts of Pharaoh (the king of Egypt) and his servants that he chased after the children of IsraEl. For the children of IsraEl allowed them the upper hand, <sup>9</sup> and when the Egyptians chased after them, they found them camped next to the sea.

Well, there was all of Pharaoh's cavalry, chariots, horsemen, and entire army at a village near BeEl-SepPhon. <sup>10</sup> And as Pharaoh approached, the children of IsraEl saw the Egyptians [marching] behind them, which terrified them, and they started calling out to Jehovah.

<sup>11</sup> Then they asked Moses: 'Aren't there enough graves in the land of Egypt that you had to bring us out here to be killed in the desert? What have you done to us by taking us out of Egypt? <sup>12</sup> Wasn't it enough that we told you in Egypt to leave us alone so we could keep serving the Egyptians? Why, it would have been better for us to serve the Egyptians than to die here in this desert!'

<sup>13</sup> But Moses said to the people: 'Don't be afraid; Stand here and watch the salvation that comes from Jehovah and the things He will do for us on this day. Do you see all those Egyptians today? You won't see them again in this age, <sup>14</sup> because Jehovah is going to fight for you, so you'll find peace!'

<sup>15</sup> Then Jehovah asked Moses: 'Why are they shouting to Me? Speak to the children of IsraEl and tell them to go on! <sup>16</sup> Lift your walking stick, then raise your hands over the sea and split it... [lead] the children of IsraEl across on dry land through the midst of the sea!

<sup>17</sup> 'Now, {Look!} I will harden the hearts of Pharaoh and all the Egyptians, and they will follow you; then Pharaoh, his army, his chariots, and all his horses will glorify Me... <sup>18</sup> and everyone in Egypt will know that I am Jehovah, when I'm glorified by Pharaoh, his chariots, and his horses.'

<sup>19</sup> And at that, the messenger of God who traveled in front of the camp of the children of IsraEl went to its rear... for the column of clouds moved around and stayed behind them, <sup>20</sup> between the camp of the Egyptians and the camp of IsraEl. Well, as it was standing there between them, it started to get dark... and the night became so black that the [Egyptian army] couldn't come any closer all night long.

<sup>21</sup> Then Moses lifted his arms over the sea, and the Lord pushed back the sea with a strong south wind [that blew] all night long, drying the seabed and dividing the water. <sup>22</sup> So the children of IsraEl walked through the midst of the sea on dry land, as walls of water stood there on their right and on their left.

<sup>23</sup> But then the Egyptians went in and chased after them... all of Pharaoh's horses, chariots, and horsemen went [down into] the midst of the sea.

<sup>24</sup> Well, it was during the morning watch that Jehovah looked at the Egyptians through the columns of fire and clouds, and [He created] trouble in their camp. <sup>25</sup> The wheels on their chariots sank to their axels, making them hard to pull. And the Egyptians said, 'Let's run from the face of IsraEl, because Jehovah is fighting for them and against the Egyptians!'

<sup>26</sup> Then the Lord told Moses: 'Now, stretch your arms out over the sea and let the water fall back into its place... let it cover the Egyptian chariots and their riders.'

<sup>27</sup> So Moses stretched his arms out over the sea, and the water returned to its place around daybreak. The Egyptians tried to run from the water, but Jehovah just kept shaking them back into the midst of the sea. <sup>28</sup> It returned and covered the chariots and their riders, along with the whole army of Pharaoh that followed them into the sea, and there were no survivors. <sup>29</sup> Yet, the children of IsraEl had crossed through the midst of the sea on dry land, while the water stood like walls on their right and on their left.

<sup>30</sup> So Jehovah saved IsraEl from the hands of the Egyptians that day, and IsraEl could see the Egyptians lying dead by the seashore. <sup>31</sup> Therefore, IsraEl witnessed Jehovah's mighty hand in the things He did to the Egyptians, and they started fearing Jehovah... trusting in God and in His servant, Moses.

## Chapter 15

<sup>1</sup> Then Moses and the children of IsraEl sang this song to God:

'Let us sing to Jehovah; for, He has been glorified.

'The horses and riders He's tossed in the sea.

<sup>2</sup> He's been our protector and helper,  
And He has brought us salvation.

'This is my God and I'll praise Him.

He's the God of my fathers and I'll hold Him high.

<sup>3</sup> He's the Lord who crushes with war;  
Jehovah, is His [Great] Name.

<sup>4</sup> 'Into the sea, He has thrown,  
The chariots and the army of Pharaoh.

'It swallowed the best mounted generals,  
<sup>5</sup> And He covered them up with the water,  
Where they sank to the bottom like stones.

<sup>6</sup> 'The strength of Your right hand, O God,  
Has been made [ever so] glorious.  
And Your right hand, O God,  
Has broken all of Your enemies.

<sup>7</sup> 'In Your glory, You've smashed our enemies to bits.  
You sent [upon them], Your rage,  
And it consumed them like stubble.

<sup>8</sup> 'By the spirit of Your rage, the waters had split...  
The water stood firm, like a wall.  
And the waves became strong in the midst of the sea.

<sup>9</sup> 'The enemy said, *I'll chase them and catch them...  
I'll divide the plunder and bring myself joy.  
I will destroy with my sword...  
And with my mighty hand, I will beat them.*

<sup>10</sup> 'But then, You sent out Your wind,  
And the sea covered them over...  
Like lead, they sank in the waters.

<sup>11</sup> 'So, who among gods is like You, O Lord?  
Yes, who else is there that's like You?  
For Your holy ways glorify You...  
And we marvel at all of Your glories.

<sup>12</sup> 'You raised Your right hand and sent wonders,  
For the earth has swallowed them down.

<sup>13</sup> But You righteously guided those whom You bought.

'Yes, by Your might, You have called them  
To the Holy Place of your rest.

<sup>14</sup> 'When the nations heard this, they were enraged...  
The Philistines felt pangs of birth.

<sup>15</sup> Then the princes of Edom and Moab,  
And all their chiefs ran away.

They each started to tremble,  
And all in CanaAn have melted away.

<sup>16</sup> 'May they shake in fear of the strength of Your arm,  
And may they become just like stones, O Lord,  
Until Your people have passed them all by...  
Until those whom You've purchased, get by them.

<sup>17</sup> 'Take us and plant us in the mountains we'll inherit...  
In the homes You're preparing for us, O Lord...  
In the place of safety, prepared by Your hands.

<sup>18</sup> 'For, Jehovah reigns through the ages,  
And through the age of the ages.

<sup>19</sup> 'Pharaoh's horses sank into the sea,  
Along with his chariots and horsemen.  
Then, they were covered with water by [God];  
As the children of IsraEl walked on dry land,  
Through the midst of the sea.'

<sup>20</sup> Then the Prophetess MiriAm (Aaron's sister) picked up her tambourine, and all the other women went to get their tambourines, and they started dancing. <sup>21</sup> MiriAm led them, saying:

'Let us sing to Jehovah;  
For, He has been glorified.  
The horses and riders He's tossed in the sea...'

<sup>22</sup> And thereafter, Moses led the children of IsraEl away from the Red Sea and brought them into the desert of Sur.

Well, after [traveling] through the desert for three days, they hadn't found any water to drink. <sup>23</sup> And when they got to MerRha, they couldn't drink the water there, because it was bitter. So [Moses] named that place, Bitterness.

<sup>24</sup> Then the people started complaining about Moses, asking: 'What are we going to drink?'

<sup>25</sup> So Moses called to Jehovah, and the Lord showed him a tree, which [Moses] threw into the water... and the water became sweet. This is the place where [God] gave him His Laws and decisions, and where He showed His approval. <sup>26</sup> For [the Lord] said: 'If you will listen to the voice of Jehovah your God... if you'll do the things that please Him, obey His Commandments, and keep all His Laws; I won't bring any of the [plagues] upon you that I brought upon the Egyptians. For I am Jehovah, the God who makes you well.'

<sup>27</sup> And when they arrived at AiLim, they found twelve springs of water and seventy

branching palm trees, so they camped there by the water.

## Chapter 16

<sup>1</sup> Then they left AiLim, and the entire gathering of the children of IsraEl traveled to the Sin Desert, which is between AiLim and Sinai. And on the fifteenth day of the second month from their leaving the land of Egypt, <sup>2</sup> the entire gathering of the children of IsraEl started complaining about Moses and Aaron. <sup>3</sup> They told them: 'We would rather have died [with those who were] struck by Jehovah in the land of Egypt, back when we could sit by the stew pots and eat all the bread we wanted! For now you've brought us out into this desert just to starve us all to death!'

<sup>4</sup> And the Lord said to Moses: 'Look! I will rain bread upon you from the skies. Then the people will go out and gather their allotment for each day, so I can test them to see whether they will follow My Law. <sup>5</sup> For on the sixth day, they will gather whatever they can, and it will be double what they could gather on the previous days.'

<sup>6</sup> So Moses and Aaron spoke to the entire gathering of the children of IsraEl, saying: 'This evening, you will know that it was Jehovah who brought you out of the land of Egypt; <sup>7</sup> for in the morning, you will see the glory of the Lord, since He has heard you complaining against Him... and what are we that you should keep complaining about us?'

<sup>8</sup> Then Moses said: 'This evening, Jehovah will give you meat to eat; and in the morning, He will provide enough bread to satisfy you. For, Jehovah has heard all the complaints that you have against us... yet, what are we? Why, you aren't complaining against us, but against God!'

<sup>9</sup> And Moses said to Aaron: 'Tell the entire gathering of the children of IsraEl to go up close to God, because He has heard their complaining!'

<sup>10</sup> Then after Aaron spoke to them, they turned and faced the desert... and the glory of Jehovah appeared in a cloud! <sup>11</sup> And thereafter, the Lord spoke to Moses and said: <sup>12</sup> 'I've heard the children of IsraEl's complaints. So, say to them: *This evening you will eat meat, and in the morning you will have enough bread to satisfy you... and then you will know that I am Jehovah, your God.*'

<sup>13</sup> Well, that evening, a [huge flock] of quail flew in and covered the camp. <sup>14</sup> And the next morning, after the dew around about the camp had dried; {Look!} on the surface of the desert (lying there like frost) were small things that looked like white coriander seeds. <sup>15</sup> And when the children of IsraEl saw them, they asked each other: 'What is this (heb. *man-nah*)?' Because, they didn't know what it was. And Moses told them: <sup>16</sup> 'This is the bread that the Lord has given you to eat... it's what Jehovah has approved. So, every man should gather a third of a bushel for each person in his family. You and those who are living with you should go out and gather it.'

<sup>17</sup> And that's what the children of IsraEl did. Some gathered more and others gathered less; <sup>18</sup> yet, those who gathered the full third of a bushel didn't have any leftovers, and those who gathered less never went hungry. So they all gathered just what their households needed.

<sup>19</sup> However, Moses told them: 'Nobody should save any for the next morning.' <sup>20</sup> But many of them wouldn't listen to Moses, and they kept it until the next morning. However, by then it had worms and it smelled... and all of this irritated Moses. <sup>21</sup> So each morning, every man would collect all that he needed, and everything melted after the sun went down. <sup>22</sup> Then on the sixth day, they gathered twice as much as they needed... two-thirds of a bushel per person.

Well, all the chiefs of their gathering went and reported this to Moses. <sup>23</sup> And Moses asked: 'Didn't the Lord tell us that tomorrow is the Sabbath... a holy [day of] rest to Jehovah? Therefore, bake all that you can bake and boil all that you can boil, so that the leftovers can be stored for tomorrow!'

<sup>24</sup> [So on that day], they stored the leftovers until the next morning, just as Moses told them, and it didn't stink and there weren't any worms in it.

<sup>25</sup> Then Moses said: 'That's what you must eat today, because today is a Sabbath to Jehovah... therefore, you won't find any in the fields. <sup>26</sup> You must collect it for six days, but the seventh day is a Sabbath, so there won't be any then.'

<sup>27</sup> Yet on the seventh day, some of the people still went out to collect it, but they couldn't find any. <sup>28</sup> So Jehovah asked Moses: 'How long are you going to fail to listen to My commands and [obey] My laws? <sup>29</sup> Look; I've given you this day as the Sabbath, and I gave you enough bread to last for two days on the sixth day. So you must sit there in your homes and not allow anyone to leave his place on the seventh day!'

<sup>30</sup> Well thereafter, the people kept the Sabbath on the seventh day.

<sup>31</sup> The children of IsraEl called this [food], manna. It looked like white coriander seeds and tasted like crackers and honey.

<sup>32</sup> Then Moses said, 'This is what Jehovah has commanded: We are to collect a third of a bushel of manna and set it aside, so future generations can see the bread that you ate in the desert after Jehovah led you from the land of Egypt.' <sup>33</sup> And he told Aaron: 'Take a gold pot and fill it with a full third-of-a-bushel of manna, then store it away for God and keep it for future generations.'

<sup>34</sup> And just as the Lord told Moses, Aaron stored it away as a testimony.

<sup>35</sup> So the children of IsraEl ate manna for forty years. They ate manna until they got to the land of Phoenicia. <sup>36</sup> Now, a homer (a third of a bushel) was a tenth of an ephah (three bath measures).

## Chapter 17

<sup>1</sup> Thereafter, the entire gathering of the children of IsraEl left the Sin Desert, following the order of their camps, and the Lord told them to camp in RaphiDin. However, there was no water for the people to drink in this place, <sup>2</sup> so they started shouting at Moses and saying, 'Give us water to drink!'

And Moses asked them: 'Why are you shouting at me, and why are you asking Jehovah to prove Himself?'

<sup>3</sup> Well, the people were very thirsty, and they complained again to Moses, saying, 'What's the point? Did you bring us up out of Egypt to kill us along with our children and cattle with thirst?'

<sup>4</sup> Then Moses called to Jehovah, and said: 'What should I do with these people? Why, before long they will stone me!'

<sup>5</sup> And Jehovah replied to Moses: 'Go before the people and bring along some of their elders. Then take the walking stick with which you slapped the [Nile] River, into your hands, <sup>6</sup> and go to the rock in the dry place (Horeb), where {Look}! I'll be standing before you; [then you must] strike the rock and water will pour out of it, so the people will [have something to] drink.'

Well then, Moses did this in front of the sons of IsraEl. <sup>7</sup> And he thereafter named that place, 'Proof and Shouting,' because of all the shouting of the children of IsraEl, [as they demanded that] Jehovah prove Himself. For they had asked, 'Is Jehovah among us or not?'

<sup>8</sup> Then the Amalekites came to fight against IsraEl in RaphiDin. <sup>9</sup> And Moses said to JoShua: 'Choose your best men and form battle lines against the Amalekites tomorrow. {Look!} I will be standing on top of the hill with the walking stick of God in my hands.'

<sup>10</sup> So JoShua did just as Moses told him. He went out and formed his army in battle lines against the Amalekites; then Moses, Aaron, and Or went up to the top of the hill. <sup>11</sup> Well, whenever Moses raised his arms, IsraEl would be superior; but when he let them down, the Amalekites were more successful. <sup>12</sup> But soon Moses' arms got tired, so they found a rock and had him sit on top of it; then Aaron and Or supported his arms on either side, holding them there until the sun set. <sup>13</sup> So JoShua drove the Amalekites and all their people away by slaughtering them with swords.

<sup>14</sup> Then the Lord told Moses: 'Write this in a scroll, so it will be remembered. Tell JoShua that I'm going to totally blot out all memory of the Amalekites from under the skies!'

<sup>15</sup> Then Moses built an altar to Jehovah there, and he named it 'My Refuge,' <sup>16</sup> because Jehovah was secretly waging war against all generations of the Amalekites.

## Chapter 18

<sup>1</sup> Well, His Excellence (the priest of Midian, Moses' father-in-law) had heard of all that Jehovah did for his people IsraEl by bringing them out of Egypt. <sup>2</sup> So His Excellence [went to Moses], bringing along with Moses' woman ZipPorah (since [Moses] had sent her <sup>3</sup> and her two sons away). [One of his sons] was named Gersam (Visitor), because, as [Moses] said: 'I was a visitor in a strange land,' <sup>4</sup> and [the other was named] EliEzer (My God is my Helper), because as [Moses] said: 'The God of my fathers is my helper and He rescued me from the hand of Pharaoh.'

<sup>5</sup> His Excellence had taken [Moses' family] to him in the desert... to his camp on the Mountain of God. <sup>6</sup> And when Moses was told, 'Look! His Excellence (your father-in-law) is coming and he's bringing your wife and two sons with him,' <sup>7</sup> Moses went out to meet them. Then [Moses] bowed low before his father-in-law and kissed him, and they hugged each other; then he led them into his tent, <sup>8</sup> where Moses told his father-in-law everything that Jehovah had done to Pharaoh and to the Egyptians for IsraEl's sake, of all the things that had happened to them along the way, and of how Jehovah had rescued them from the hands of Pharaoh and the Egyptians.

<sup>9</sup> Well, His Excellence was amazed at all the good things that Jehovah had done for them by rescuing them. <sup>10</sup> And he said: 'Praise Jehovah, because He rescued them from the hands of Pharaoh and the Egyptians! <sup>11</sup> Now I now know that Jehovah is higher than all [other] gods; for He did this to those who were treating [the children of IsraEl so poorly].'

<sup>12</sup> Then His Excellence presented whole burnt offerings and sacrifices for God, and Aaron and all the elders of IsraEl came to eat bread before God, along with Moses' father-in-law.

<sup>13</sup> Well, the next morning, Moses sat down to [serve as] judge for the people, and they [kept coming to] him all day long. <sup>14</sup> And when His Excellence noticed all that [Moses was doing], he asked, 'Why are you sitting there all by yourself as the people come to you from morning until night?'

<sup>15</sup> And Moses said to his father-in-law: 'Well, the people are coming to me to receive God's decisions. <sup>16</sup> Because, whenever they have a disagreement, they come to me and I judge each [case]. I teach them the Laws of God and [I judge by] His Laws.'

<sup>17</sup> However, Moses' father-in-law told him: 'You aren't handling this thing right, <sup>18</sup> for this will just wear you down... and your people will get tired of it too. You won't be able to keep doing this all by yourself. <sup>19</sup> So listen to me; I'm going to tell you what to do, and God will be with you.

'You can be [the one] who [leads] the people in matters that pertain to God, and you can take their problems before God. <sup>20</sup> You should also [teach] them God's [ways] and His Laws, and show them how to act and the things that they should be doing. <sup>21</sup>

But keep an eye out among the people for capable, righteous men who fear God... righteous men who hate pride. Then appoint them as chiefs over thousands, chiefs over hundreds, chiefs over fifties, and chiefs over tens...<sup>22</sup> let them spend all their time judging. And whenever a problem is too great, then they should bring it to you. Let them help you to free up your [time] by judging the smaller cases.<sup>23</sup> And if you do that, God will strengthen you, you will [have time to take care of more important matters], and these people will [return to their tents] more peacefully.'

<sup>24</sup> Well, Moses paid attention to his father-in-law's suggestion and did everything that he said.<sup>25</sup> He chose capable men throughout all of IsraEl and made them chiefs of thousands, chiefs of hundreds, chiefs of fifties, and chiefs of tens.<sup>26</sup> Then they judged the people, and whenever a matter was too weighty, they brought it to Moses, while they judged the lighter matters.

<sup>27</sup> Thereafter, Moses [said goodbye] to his father-in-law, and [His Excellence] returned to his own land.

## Chapter 19

<sup>1</sup> It was on the same day (in the third month after the children of IsraEl left the land of Egypt) that they arrived in the Sinai desert.<sup>2</sup> They had left RaphiDin and traveled through the desert to Sinai, and IsraEl camped there in front of the mountain.

<sup>3</sup> Then Moses climbed the Mountain of God, and God called to him on the mountain, saying: 'You must say this to the house of Jacob, and report [My words] to the children of IsraEl: <sup>4</sup> *You have seen all that I've done to the Egyptians, and how I lifted you as on the wings of eagles and drawn you close to Me.* <sup>5</sup> *Now, if you will listen to what I say and keep My Sacred Agreement, you will be a special people to Me that will be higher than all other nations. And because the whole earth is Mine,* <sup>6</sup> *you will become My holy nation and a Kingdom of Priests.*

'Now, [go] and tell this to the children of IsraEl!'

<sup>7</sup> So Moses went back and called the people's elders, then he laid out what God had said exactly as He said it.<sup>8</sup> And all the people replied unanimously, saying, 'We will listen to and obey everything that God has said!' And Moses reported their words to God.

<sup>9</sup> Then the Lord told Moses: '{Look!} I'm going to come to you in a column of clouds so the people can hear Me speaking to you, then through the age, they will believe you.' And Moses reported back to the people about what the Lord had said.

<sup>10</sup> Then the Lord said to Moses: 'Go down and give solemn instructions to the people. They must be cleansed both today and tomorrow, and they must wash their clothes.'<sup>11</sup> Make sure they are ready by the third day, because on the third day, Jehovah will descend to Mount Sinai before all the people.<sup>12</sup> And make sure that they keep themselves some distance from the mountain. Tell them: *Be careful not to step on*

*any part of the mountain or to touch any part of it. For anyone who touches the mountain will surely die. <sup>13</sup> No hand should touch it, and anyone who does so must be pelted with rocks or shot through with arrows... whether it's a man or an animal, [he or she] must not be allowed to live! People may only climb the mountain after the voices, trumpeting, and clouds are gone.'*

<sup>14</sup> So Moses went down the mountain to the people. He then cleansed them and [had them] wash their clothes. <sup>15</sup> And he told them: 'Get ready... and for the next three days, no [man] should even get close to a woman!'

<sup>16</sup> Then as the morning of the third day dawned, there were voices, there was lightning, there was a dark cloud on Sinai, and there was trumpeting which was so loud that the people in the camp trembled. <sup>17</sup> So Moses led the people out of the camp to meet God; and they stood there, close to the camp.

<sup>18</sup> Then the whole mountain started to smoke, because God had descended upon it in fire. And the smoke kept rising as though it [was coming from] a furnace... and the people were all in awe.

<sup>19</sup> Well, the trumpeting got even louder as Moses spoke. Then God answered him with a voice... <sup>20</sup> yes, the Lord came down to the top of Mount Sinai and He called Moses, [telling him to come] to the top of the mountain! So Moses went up; <sup>21</sup> then God told Moses: 'Go down and warn the people [again], lest they dare to approach to see God, which will cause many of them to [die]. <sup>22</sup> And make sure that any Priests who come close to Jehovah God have cleansed themselves, so He doesn't [have to] destroy some of them!'

<sup>23</sup> Then Moses said to God: 'The people won't be able to approach Mount Sinai, because You warned us, saying, *Set boundaries around the mountain and make it holy.*'

<sup>24</sup> Then the Lord told him: 'Now, go down [the mountain] and bring Aaron back up here with you. But don't allow the Priests or the people to force their way up to God, for fear that Jehovah will destroy them.'

<sup>25</sup> So Moses went [back] down to the people and reminded them [once again].

## **Chapter 20**

<sup>1</sup> Then the Lord said all of this:

<sup>2</sup> 'I am Jehovah... I'm your God who brought you out of the land of Egypt and out of the house of slavery. <sup>3</sup> So you must have no gods other than Me.

<sup>4</sup> 'You must not make images for yourselves of anything in the skies above, on the earth below, or of things that live in the water or under the ground. <sup>5</sup> You must not bow before them or serve them; for I, Jehovah your God, am a zealous God, and I bring the sins of the ancestors upon the children, grandchildren, and great-

grandchildren of those who hate Me. <sup>6</sup> Yet, I am merciful to the thousands who love Me and keep My Commandments.

<sup>7</sup> 'You must not misuse the Name of your God, Jehovah; for Jehovah your God will not forgive those who misuse His Name.

<sup>8</sup> 'Keep the Sabbath day and make it holy. <sup>9</sup> You may work and get everything done in six days. <sup>10</sup> However, the seventh day is the Sabbath of your God Jehovah, and you must do no work... not you, your sons, your daughters, your male servants, your female servants, your oxen, your burros, any of your cattle, or any strangers that are visiting among you. <sup>11</sup> For after Jehovah made the skies, the lands, the seas, and everything in them; He rested on the seventh day. Then Jehovah blest the seventh day and made it holy.

<sup>12</sup> 'Honor your father and mother, as Jehovah your God commanded you, so that things may go well for you and that you may live a long time in the land that Jehovah your God is giving to you.

<sup>13</sup> 'You must not commit adultery.

<sup>14</sup> 'You must not steal.

<sup>15</sup> 'You must not commit murder.

<sup>16</sup> 'You must not testify falsely against your neighbor.

<sup>17</sup> 'You must not desire your neighbor's woman, his house, his field, his male servant, his female servant, his ox, his burro, any other animal, or anything else that belongs to your neighbor.'

<sup>18</sup> Well, [during this time], the people were distracted by all the thunder and lightning, the sounds of the trumpets, and the smoke on the mountain; and everyone was afraid and backed far away. <sup>19</sup> So they told Moses: 'You talk to us... don't let God talk to us, because we're afraid that we might die!'

<sup>20</sup> And Moses said to them: 'Be courageous! For The God came here to test you and to put the fear of Him into you, so you won't sin.' <sup>21</sup> However, the people just backed away.

Then Moses went into the darkness where God was. <sup>22</sup> And the Lord said to Moses, 'This is what you must say to the house of Jacob and what you will report to the children of IsraEl: *Now you have seen Me speaking to you from the sky;* <sup>23</sup> *so, don't make gods of silver or gold for yourselves.* <sup>24</sup> *You must make an Altar to Me from the dirt wherever I record My name, and you must sacrifice your whole burnt offerings upon it, as well as your peace offerings and your sheep and calves. Then I will come to you and bless you.*

<sup>25</sup> *'If you build a stone Altar to Me, don't use cut stones; because, if you use tools on them, they will become unclean.* <sup>26</sup> *Nor should you build any steps to My Altar, so*

*that the naked [parts of your bodies] can be seen from [below].'*

## Chapter 21

<sup>1</sup> 'Now, these are the Laws that you are to show to them:

<sup>2</sup> 'If you buy a Hebrew slave, he may only serve you for six years; for in the seventh year, he must be set free without cost. <sup>3</sup> If he comes alone, he must leave alone; but if his woman comes with him, his woman must also leave with him. <sup>4</sup> However, if his master gives him a woman and she gives birth to sons or daughters; she and her children belong to the master, so [the slave] will leave alone. <sup>5</sup> But if the slave should say, *I love my master, my wife, and my children, so I don't want to leave free;* <sup>6</sup> his master should bring him to the judgment-seat of God and take him up to the door, where he will use an awl to punch [a hole through] his [slave's] ear against the doorframe, [to signify] that he will serve [his master] through the age.

<sup>7</sup> 'And if anyone sells his daughter as a house slave; she isn't to be sent away as other female slaves are released. <sup>8</sup> For after she has been involved with him and hasn't been found pleasing by him; he may only set her free... he may not sell her to some foreigner after he has messed with her. <sup>9</sup> And if he has obtained her for his son, he must treat her as a daughter. <sup>10</sup> However, if he takes her for himself; he must never deprive her of her clothing, her needs, or her companionship with him. <sup>11</sup> If he refuses to do any of these three things for her, she must be set free at no cost.

<sup>12</sup> 'If any man hits another and kills him, he must absolutely be put to death. <sup>13</sup> But if it happens by accident, or if God [allows the situation that causes the death]; I will provide a place to which the killer can run. <sup>14</sup> However, if someone who lies in wait and plans to murder his neighbor runs to the refuge, you must take him [far] from My Altar and put him to death.

<sup>15</sup> 'Whoever beats his father or mother must be put to death, <sup>16</sup> and whoever curses his father or mother must die.

<sup>17</sup> 'If someone overpowers and kidnaps one of the children of IsraEl and sells him, or if he's caught with him; [the kidnapper] must die.

<sup>18</sup> 'If two men are shouting at each other and one hits the other with a rock or with his fist, and he doesn't die but is laid up in bed; <sup>19</sup> the man who hit him will be cleared if the other can get up and walk (even with the aid of a cane), as long as he pays for the lost time and the cost of his healing.

<sup>20</sup> 'If a man hits his male or female slave with a cane and the person dies as the result; he must be punished. <sup>21</sup> However, if the slave continues to live a few days after that; the master shouldn't be punished, because it's his own loss.

<sup>22</sup> 'If two men are fighting and [one] hits a pregnant woman and her child is born deformed as the result; he must be forced to pay whatever amount her man demands

of him. <sup>23</sup> But if the child is born perfectly formed [though injured]; he must pay life for life, <sup>24</sup> eye for eye, tooth for tooth, hand for hand, foot for foot, <sup>25</sup> burning for burning, wound for wound, whipping for whipping.

<sup>26</sup> 'If someone should hit his male or female slave in the eye and put it out; that slave should be set free because of the eye injury. <sup>27</sup> And if he [breaks or knocks out] a male or female slave's tooth; that slave must be set free because of the tooth.

<sup>28</sup> 'If a bull gores a man or woman and he or she dies; the bull must be stoned to death and its flesh may not be eaten... however, the bull's owner will be [free of guilt]. <sup>29</sup> But if the bull has been known to gore before and the owner was told and hasn't done anything about it, and then it kills a man or woman; the bull must be stoned and its owner must also die. <sup>30</sup> However, if a ransom is demanded instead, he must pay whatever they ask for his life.

<sup>31</sup> 'If a bull gores someone's son or daughter; it must be handled according to the law that was given. <sup>32</sup> But if the bull gores a male or female slave; their master must be paid thirty double-silver coins, and the bull must be stoned.

<sup>33</sup> 'If anyone digs an open pit or a hole in rock and then fails to cover it, and an ox or a burro falls into it; <sup>34</sup> the owner of the pit must pay a compensation to [the animal's] owner, but the dead [animal] will be his.

<sup>35</sup> 'And if a man's bull should gore his neighbor's bull and kill it; they must sell the living bull and divide the money, then divide up the dead bull. <sup>36</sup> However, if the bull has been known to gore in the past and his owner knew of this and didn't do anything about it; he must pay for the bull, and the dead one won't be his.'

## Chapter 22

<sup>1</sup> 'If someone steals an ox or a sheep and kills it or sells it; he must pay back five calves for a calf, and four sheep for a sheep. <sup>2</sup> And if a thief should be caught inside a fence and is beaten and dies as the result; no one will be found guilty [of killing him]. <sup>3</sup> However, if someone [kills a thief] the next day, he is guilty and should be [put to death].

'If a thief has nothing left [of what he stole]; he can be sold [as a slave] to repay what he has stolen. <sup>4</sup> But if the thing he stole is still around and can be found alive in his possession (as with an ox or a sheep); he must pay back twice as much.

<sup>5</sup> 'And if anyone [has allowed his cattle] to strip his field or vineyard, and then he sends his animals to graze in someone else's field; he must [pay his neighbor back] out of the produce from his own field. But if the animals strip [his neighbor's] entire field; he must pay with the best of his field and the best of his vineyard.

<sup>6</sup> 'Now, if [someone sets a] fire (even if he thinks it has gone out) and it burns a threshing floor or a field of grain; the one who sets the fire must pay a compensation.

<sup>7</sup> 'If anyone gives his neighbor money or other [valuables] to keep and they are stolen from the man's house; the thief must repay double if he's caught. <sup>8</sup> But if the thief isn't caught, the owner of the house must stand before God and swear that he hasn't done anything wrong to whatever his neighbor left with him. <sup>9</sup> Then every accusation, whether it involves a calf, a burro, a sheep, some clothing (or whatever)... every claim of loss must be taken before God. And anyone who is found guilty by God must repay his neighbor with twice as much.

<sup>10</sup> 'And if anyone leaves a calf, a sheep, or any other animal with his neighbor and it is wounded or it dies – and no one knows for sure how it happened – <sup>11</sup> each must swear an oath to God that he isn't guilty in any way. Then his master should find him innocent and he won't have to pay a compensation. <sup>12</sup> However, if it was stolen from him; he must repay the owner. <sup>13</sup> And if someone stole any other type of animal; [he must] return the animal to its owner, and he won't have to pay a compensation.

<sup>14</sup> 'If anyone borrows [an animal] from his neighbor and it is wounded, or dies, or is stolen while its owner is away; he must be compensated for it. <sup>15</sup> But if the owner is there; he doesn't have to pay compensation. And if it is something that he rented; [the owner] must be paid back in lieu of his rent.

<sup>16</sup> 'If anyone deceives a virgin to whom he isn't engaged, and [has sex] with her; he must take her as his woman. <sup>17</sup> But if her father refuses and won't consent to giving her to be his woman; he must pay her father the amount of dowry that is required for a virgin.

<sup>18</sup> 'You must not [seek the aid of] sorcerers.

<sup>19</sup> 'Anyone who [has sex] with an animal must be put to death.

<sup>20</sup> 'Anyone who offers sacrifices to a god other than Jehovah, must be put to death.

<sup>21</sup> 'You must not harm strangers or oppress them, because you were once strangers in the land of Egypt.

<sup>22</sup> 'You must not do anything to harm widows or orphans. <sup>23</sup> For if you treat them badly, they should call out to Me and I will hear them... <sup>24</sup> and that will make Me very angry. Then you will be killed with a sword, so that your woman will become a widow and your children will become orphans.

<sup>25</sup> If you lend money to one of your poor brothers who lives nearby; you shouldn't be hard on him and you shouldn't charge him interest. <sup>26</sup> And if you take your neighbor's robe as security, you must make sure that he gets it back before sunset. <sup>27</sup> Since it is all that covers his nakedness, how could he then go to bed? And if he calls out to Me, I will listen; because, I am merciful.

<sup>28</sup> 'You should never speak badly of your mighty ones (gr. *Theous* – *gods* plural) or say bad things about the rulers of your people.

<sup>29</sup> 'You must never hold back the first fruitage of your threshing floor [or of your olive or wine] press.

'You must give your first-born sons to Me, <sup>30</sup> as well as those of your calves, sheep, and burros. They may stay under their mothers for seven days, but on the eighth day, you must offer them to Me.

<sup>31</sup> 'You must be a holy [people] to Me; therefore, you may not eat the flesh of wild animals... you should throw it to the dogs.'

## Chapter 23

<sup>1</sup> 'You should not accept false testimony, nor should you allow someone who is crooked to provide false testimony.

<sup>2</sup> 'You must not join a mob to do bad things, nor should you agree with the majority when they are wrong.

<sup>3</sup> 'If a man is found guilty, you must not [free him from his responsibilities] just because he's poor, <sup>4</sup> nor should you [find any man guilty] because he's poor.

<sup>5</sup> 'If you find your enemy's ox or burro wandering loose, you must catch it and return it to him. <sup>6</sup> And if you see your enemy's burro collapsed under its load, you shouldn't just pass it by. You must help him to get it back on its feet.

<sup>7</sup> 'Never do anything that's unfair. You shouldn't kill the innocent along with the guilty, or accept a bribe to find a guilty person innocent. <sup>8</sup> Nor should you accept gifts [when judging], because gifts blind the eyes of those who can see and twist the words of justice.

<sup>9</sup> 'You should never mistreat a stranger, because you know how they feel, since you were once strangers in the land of Egypt.

<sup>10</sup> 'You can plant your field and harvest it for six years. <sup>11</sup> However, every seven years you must leave it alone and allow it to rest, so the poor of your nation can [find] food there, and the wild animals can eat whatever is left. That's also what you must do to your vineyard and to your olive grove.

<sup>12</sup> 'You should work for six days, but the seventh day is a day of rest, so that your burro, your ox, the sons of your female slaves, and strangers may be refreshed.

<sup>13</sup> 'Guard all the things that I have commanded you, and don't mention the names of other gods or speak of them in any way.

<sup>14</sup> 'You must hold a feast to Me three times each year. <sup>15</sup> Make sure to observe the Feast of Fermentation-Free Bread. You must eat fermentation-free bread for seven days (as I told you before) during the time of the month of new grain, because that's when you came out of Egypt... and don't approach Me empty-handed!

<sup>16</sup> 'You must observe a feast when you harvest the first-fruits of your work, no matter what you have planted in your field. And [you must observe] a feast at the end of the year when you harvest the crops in your field. <sup>17</sup> So, all your males must appear before Jehovah your God three times each year.

<sup>18</sup> 'And when I drive the other nations out of your midst and widen your borders, you must never offer fermented bread along with the blood sacrifices, nor should the fat of My feast be allowed to stay [on the altar] until the next morning.

<sup>19</sup> 'You must bring all the first fruitage of your fields to the House of your God, Jehovah.

'You must never boil a lamb in its mother's milk.

<sup>20</sup> '{Look!} I'm going to send My messenger to you in order to keep you headed in the right direction; for he will lead you into the land that I have prepared for you. <sup>21</sup> Be sure to listen to him... obey him! He won't give in to you, because he carries My Name.

<sup>22</sup> 'Tell the children of IsraEl that if they will listen to what I say and do everything that I tell them, I will be an enemy to their enemies, and I will oppose anyone who is against them. <sup>23</sup> Then I will send My messenger to be their leader, and [he will] will bring them to [the land of] the Amorites, Chettites, Pherezites, CanaAnites, Gergeshites, Evites, and Jebusites, whom I will destroy. <sup>24</sup> But [IsraEl] must not worship or serve the gods [of those people], nor should they do any of the things that they are doing. Rather, [those people] must all be destroyed and their [sacred] columns must be pulled down.

<sup>25</sup> 'If you serve Jehovah your God, I will bless your bread, your wine, and your water, and I will keep you from getting sick. <sup>26</sup> There won't be anyone in your land who is impotent or infertile, and you will live a full life. <sup>27</sup> I will send terror ahead you; all the nations in the land you're entering will be amazed by you, and I will make all your enemies run from you. <sup>28</sup> I will send hornets ahead of you, and you will drive the Amorites, Evites, CanaAnites, and the Chettites away from you. <sup>29</sup> I won't throw them out in the first year, so the fields don't grow wild and allow wild animals to multiply there. <sup>30</sup> But before long, I will start throwing them out ahead of you, until you grow and inherit the land. <sup>31</sup> Then I will set your borders from the Red Sea to the [MediTerranean], and from the desert to the great EuPhrates River.

'I will hand over those who are living in the land and drive them away from you, <sup>32</sup> so you are to make no treaties with them or their gods. <sup>33</sup> For they won't be allowed to live in your land, lest they cause you to sin against Me. Because, if you serve their gods, that will lead to your downfall.'

## Chapter 24

<sup>1</sup> Then the Lord told Moses: 'I want you, Aaron, Nadab, AbiUd, and seventy of

IsraEl's elders to come to Me and bow before [Me] from a distance. <sup>2</sup> And thereafter, I want you to come close to Me by yourself... none of the others should come any closer!

<sup>3</sup> So Moses went and told the people about everything God had said and about His Laws. And the people unanimously answered all together: 'We will do and obey everything that Jehovah has said!'

<sup>4</sup> Then Moses wrote down everything that the Lord said. And early the next morning, he built an Altar at the base of the mountain using twelve stones [to represent] the twelve tribes of IsraEl. <sup>5</sup> Then he sent young men from the children of IsraEl to offer up whole burnt offerings and to sacrifice young calves as peace offerings to God. <sup>6</sup> Thereafter, Moses took half of the blood and poured it into bowls, and he poured the other half on the Altar.

<sup>7</sup> Next, [Moses] took the scroll of the Sacred Agreement [that he wrote] and read it to the people. And they [again] said: 'We will do and pay attention to everything that Jehovah has said.'

<sup>8</sup> Then Moses took the blood [from the bowls] and sprinkled it on the people, and he said: '{Look!} This is the blood of the Sacred Agreement that Jehovah has made with you over the things that you've [agreed to].'

<sup>9</sup> And thereafter, Moses, Aaron, Nadab, AbiUd, and seventy of the elders of IsraEl went up [the mountain], <sup>10</sup> where they saw the place that the God of IsraEl was standing; and under His feet [they saw] what looked like slabs of cut sapphires that were as pure as the skies. <sup>11</sup> So all the chosen ones of IsraEl stood there in the presence of God – none were missing (not one) – and they ate and drank.

<sup>12</sup> Then the Lord told Moses: '[I want you to] come [back] up the mountain to Me and stay here; for I will now give you the tablets of stone containing the Laws and Commandments that I have written.'

<sup>13</sup> So [the next day], Moses got up and took his assistant JoShua to climb the mountain of God along with him. <sup>14</sup> And they told the elders: 'Rest here until we return. Look! Aaron and Or will be here with you; so if there are any [cases] that have to be tried, let them handle it.'

<sup>15</sup> Then Moses and JoShua climbed the mountain, which was shrouded in a cloud. <sup>16</sup> And the glory of The God came down on Mount Sinai, and the cloud covered it for six days. Then Jehovah called to Moses from the midst of the cloud on the seventh day.

<sup>17</sup> Well, to the Children of IsraEl, the glory of Jehovah looked like a fire that was burning on top of the mountain.

<sup>18</sup> Then Moses entered the cloud and climbed the mountain, where he stayed for forty

days and forty nights.

## Chapter 25

<sup>1</sup> It was there that the Lord told Moses: <sup>2</sup> 'Speak to the children of IsraEl and [ask for] the first fruits of everything that their hearts are willing to give... then you must [collect] it [and set it aside]. <sup>3</sup> These are the offerings that you are to ask for: gold, silver, bronze, <sup>4</sup> blue [thread], purple [yarn], scarlet [cloth], fine-spun linen, goats' hair, <sup>5</sup> rams' skins that are dyed red and blue, and durable wood. <sup>6</sup> [You should also ask for] lamp oil, fragrances for anointing oil, ingredients for incense, <sup>7</sup> and for rubies and other [precious] stones that will fit into a breastplate, as well as a full-length robe.

<sup>8</sup> 'You must now make a Sacred Place for Me, where I can appear among you. <sup>9</sup> Everything you make for Me must follow the patterns that I will show you on the Mountain. There will be a pattern for the Sacred Place and patterns for all of its furnishings. And that's how you are to make them.

<sup>10</sup> 'You must also build a Chest for the Proofs. [Build it] from durable wood. It is to be fifty inches wide, thirty inches deep, and thirty inches tall. <sup>11</sup> Cover it with pure gold both inside and out, and put spun gold wreaths around it. <sup>12</sup> You must create four gold rings for it, and mount two rings on each side. <sup>13</sup> Then make [two] staves of durable wood, cover them with gold, <sup>14</sup> and put the staves into the rings on the sides of the Chest, to carry it. <sup>15</sup> These staves should always be left in the rings on the Chest. <sup>16</sup> Then you must put the Proofs that I will give to you inside the Chest.

<sup>17</sup> 'You must also make the Propitiatory. It is to be a lid of pure gold, fifty inches long and thirty inches wide. <sup>18</sup> And you will carve two cherubs from gold and mount them on the Propitiatory. <sup>19</sup> A cherub will be mounted on this side of the Propitiatory, and a cherub will be mounted on its other side, so there will be a cherub on each side. <sup>20</sup> The cherubs will face each other with their heads bowed toward the Propitiatory. And they must have wings that are outstretched over them that [extend forward] over the Propitiatory. <sup>21</sup> Then the Propitiatory must be put on top of the Chest, which will contain the Proofs that I will give you.

<sup>22</sup> 'This is where I will make My presence known to you. I will speak to you from above the Propitiatory, between the two cherubs on the Chest of Proofs. It is there that I will talk to you and instruct you concerning everything that has to do with the children of IsraEl.

<sup>23</sup> 'You are also to make a table of pure gold that is forty inches long, twenty inches wide, and thirty inches tall. <sup>24</sup> It must have gold wreaths going around it and a six-inch rim <sup>25</sup> that has a spun wreath circling it. <sup>26</sup> You must also make four gold rings and fasten them to the four feet under the rim. <sup>27</sup> These rings will be supports for the staves that will be used to carry the table. <sup>28</sup> The staves should be made of durable wood and covered with pure gold, for carrying the table.

<sup>29</sup> 'You should also make dishes, incense burners, bowls, and cups (for drink offerings) out of pure gold. <sup>30</sup> These must always be set before Me on the table of Show Bread.

<sup>31</sup> 'You must also shape a lampstand from pure gold. The whole thing – its stem, branches, sockets, knobs, and lilies – must be a single piece. <sup>32</sup> It is to have six branches that come from its sides... three branches for lamps on one side and three branches for lamps on the other side. <sup>33</sup> [Each branch] that comes from the lampstand should be topped with an almond-shaped socket [to hold the lamps], which is to be mounted above a knob and a lily. <sup>34</sup> Each will have four sockets that are shaped like almonds, and the knobs and flowers on each branch should be the same. <sup>35</sup> There will be a knob under two branches and a knob under four branches that come from it, so that six branches come from the lampstand, and each will have four bowls shaped like almonds. <sup>36</sup> The knobs and the branches must be a single piece that is carved from a block of pure gold. <sup>37</sup> So there must be seven lamps that all shine from the same side.

<sup>38</sup> 'You must also make funnels and serving plates of pure gold. <sup>39</sup> They should each be made with a measurement of pure gold, <sup>40</sup> using the pattern that I will show you on the mountain.'

## Chapter 26

<sup>1</sup> 'Then you must make the Tent with ten curtains of fine-spun linen, blue [thread], purple [yarn], and scarlet [cloth], with a pattern of cherubs woven into them. <sup>2</sup> The curtains must be forty-seven feet long and six and three-quarters feet tall. All the curtains should be the same size. <sup>3</sup> Five of the curtains must be joined to each other, and the other five must be closely connected to each other.

<sup>4</sup> 'You must put blue loops on one side of each curtain and [loops] on the other side to [join them]. <sup>5</sup> There should be fifty loops [on one side] and fifty loops at the same locations on the other side to connect them. <sup>6</sup> Then you must make fifty gold rings to hold the curtains together and make it a single Tent.

<sup>7</sup> 'You must make a roof for the Tent using eleven sections of [goat hair cloth]. <sup>8</sup> Each section should be fifty feet long, six and three-quarters feet wide, and all eleven should be the same size. <sup>9</sup> Then connect [the cloths in strips of] fives, and attach the sixth [cloth] and fold it over the front of the Tent. <sup>10</sup> Then make fifty loops on the side of the [cloth] and fifty loops on the edge of the second one, where they will be joined. <sup>11</sup> And make fifty bronze rings and use them to connect the loops, then tie the [cloths] together to form a single piece.

<sup>12</sup> 'Next, connect the [eleventh cloth] to the roof of the Tent at its centerfold, and allow half of it to hang down. Also, any extra [cloth] should hang over the sides of the Tent... <sup>13</sup> twenty inches of [cloth] should hang over each side of the Tent to cover it. <sup>14</sup> Then make another covering from rams' skins that have been dyed red and blue,

and put it over the [Tent] roof.

<sup>15</sup> 'You must also make tent posts from durable wood. <sup>16</sup> Each post should be seven and three-quarters feet long and two and a half feet thick. <sup>17</sup> All the posts should have two joints for connections. <sup>18</sup> You should make twenty posts for the north side, <sup>19</sup> and forty silver sockets should be made to connect them, with a [base] socket for each of the posts. <sup>20</sup> Then make twenty posts for the south side of the Tent, <sup>21</sup> and forty silver sockets to connect each end of the posts. <sup>22</sup> And for the side of the Tent that faces west, <sup>23</sup> you must make six posts plus two corner posts for its backside. <sup>24</sup> They must all be the same and join at the same spots on each end, so all the corners are equal. <sup>25</sup> There are eight posts, which need sixteen silver sockets, one for each end of each post.

<sup>26</sup> 'And you must make rafters of durable wood. Make five for the posts on one side of the Tent, <sup>27</sup> five for the posts on the other side of the Tent, five for the posts in the rear, and one for the side of the Tent that faces the sea. <sup>28</sup> This center rafter should run between the posts lengthwise from end to end. <sup>29</sup> The posts should be covered with gold and fitted with gold rings to hold the rafters, and all the rafters must be covered with gold. <sup>30</sup> Then you must assemble the Tent according to the pattern that I will show you on the mountain.

<sup>31</sup> 'Thereafter, you must make a veil of spun blue [thread], purple [yarn], scarlet [cloth], and fine-spun linen that will have cherubs woven into it. <sup>32</sup> You must mount it on four posts of durable wood that are overlaid with gold and with gold covering each of their caps, as well as silver sockets for the base of each one. <sup>33</sup> Then mount the veil on the posts and carry it inside to serve as a veil for the Chest of Proofs. This veil will form the separation between the Holy Place and the Holiest of Holies. <sup>34</sup> Use the veil as a screen for the Chest of Proofs in the Holiest of Holies.

<sup>35</sup> 'Next, put a table outside the veil, on the north side of the Tent, and put the lampstand opposite the table on the south side of the Tent.

<sup>36</sup> 'Then make a veil as a door for the Tent out of blue [thread], purple [yarn], scarlet [cloth], and embroidered fine-spun linen. <sup>37</sup> You must make five posts for the veil that are capped at the top and covered with gold, and bronze sockets for the base of each one.

## Chapter 27

<sup>1</sup> 'Then you must make an Altar of durable wood that will be square, eight and a quarter feet long, eight and a quarter feet wide, and five feet high. <sup>2</sup> You must also create horns for each of the four corners. They will be made of a single piece and overlaid with bronze. <sup>3</sup> You must make a rim for the Altar and a covering, plus cups, meat hooks, a fire pan and all its utensils, from bronze. <sup>4</sup> You must also make a bronze meshed grating with four bronze rings, one for each of its four sides. <sup>5</sup> Mount the rings under the grating and center it in the middle of the Altar.

<sup>6</sup> 'You must also make Altar staves from durable wood that are to be overlaid with bronze. <sup>7</sup> Then put the staves into the rings on each side of the Altar, to carry it. <sup>8</sup> [The Altar] will be hollow and made from wood in a way that will be shown [to you] on the mountain.

<sup>9</sup> 'You must also make a courtyard for the Tent. On the south side, its curtains should be made of fine-spun linen and they will run a hundred and sixty-seven feet long. <sup>10</sup> They will require twenty posts and twenty bronze sockets, as well as silver rings and clasps. <sup>11</sup> The curtains on the north side will also run a hundred and sixty-seven feet long, with twenty posts, twenty bronze sockets, as well as the rings and the clasps for the posts. However, their sockets must be overlaid with silver. <sup>12</sup> The curtains on the west side of the [courtyard] must run eighty-four feet with ten posts and ten sockets. <sup>13</sup> And along the width of the [courtyard], on the south side, there should also be curtains that run eighty-four feet long, with ten posts and ten sockets.

<sup>14</sup> 'There must be a twenty-five foot [awning] on one side of the [courtyard entrance], which is to be [supported by] three posts and three sockets. <sup>15</sup> And on the other side, there must be an [awning] that runs twenty-five feet, with three posts and three sockets.

<sup>16</sup> 'The courtyard entrance must be a thirty-three-foot-high veil of blue [thread], purple [yarn], scarlet [cloth], and fine-spun embroidered linen. It should have four posts and four sockets. <sup>17</sup> All the courtyard posts are to be overlaid with silver, with silver caps and bronze sockets.

<sup>18</sup> 'So the length of the courtyard will be a hundred and sixty-three feet, its width should be eighty-two feet, and its height must be eight feet... all of fine spun linen mounted on sockets of bronze. <sup>19</sup> And all the furnishings, instruments, and pins for the courtyard are [to be made of] bronze.

<sup>20</sup> 'Now, give instructions to the children of IsraEl and have them bring you pure, refined olive oil that has been beaten for burning in a lamp, so the lamps may be kept burning continually <sup>21</sup> inside the Tent of Proofs, but outside the veil that hides the Chest of the Sacred Agreement. Aaron and his sons must keep them burning all night long before Jehovah. This is the rule that must be followed through all generations of the children of IsraEl.'

## Chapter 28

<sup>1</sup> 'Now, I want you to choose your brother Aaron and his sons Nadab, AbiUd, EliEzer, and IthaMar, who are all children of IsraEl, to be My servants. <sup>2</sup> You must make holy clothing for your brother Aaron, to honor and glorify [him]. <sup>3</sup> So, talk to all the wise and understanding [people] that I have filled with the spirit of wisdom and comprehension, and have them make holy clothing for Aaron to wear in the Holy Place, where he will serve as a Priest to Me. <sup>4</sup> These are the clothes that they must make:

- A breastplate
- A shoulder piece
- A full-length robe
- A fringed tunic
- A turban
- A sash.

These are to be holy garments for Aaron and his sons to serve Me as Priests.

<sup>5</sup> 'They must take gold and fine-spun linen with blue [thread], purple [yarn], and scarlet [cloth], <sup>6</sup> and embroider them [to serve as] the shoulder pieces. <sup>7</sup> Both shoulder pieces must be joined together and fastened on each side. <sup>8</sup> They should be woven as a single piece of pure gold with blue [thread], purple [yarn], scarlet [cloth], and fine-spun linen.

<sup>9</sup> 'Then you must take two large emeralds and engrave the names of IsraEl's sons on them, <sup>10</sup> with six names on the first stone and the other six names on the second stone, in the order of their births. <sup>11</sup> It must be done artistically by a stone engraver, in raised letters like a seal, for each of the names of the children of IsraEl. <sup>12</sup> Then mount these stones on each of the shoulder pieces. They are to be memorial stones of the children of IsraEl. Therefore, Aaron will wear the names of the children of IsraEl before Jehovah on his shoulders, in memory of them.

<sup>13</sup> 'Then you must make [two] small rings of pure gold, <sup>14</sup> and two fringes mixed with flowers and wreaths of pure gold. Mount the wreathed fringes on the small rings and fasten them to the front of the shoulder pieces.

<sup>15</sup> 'Then you must make The Word of Judgment. It is to be embroidered; and to keep the theme of the rest of the sacred clothing, you should make it of gold, blue [thread], purple [yarn], scarlet [cloth], and fine-spun linen. <sup>16</sup> Make it square, nine inches long and nine inches wide, and doubled. <sup>17</sup> Then, four columns of stones should be woven into it. The first column will have a ruby, a topaz, and an emerald. <sup>18</sup> The second column will have a carbuncle, a sapphire, and a jasper. <sup>19</sup> The third column will have a jacinth, an agate, and an amethyst. <sup>20</sup> And the fourth column will have a peridot, a beryl, and an onyx. All should be mounted in gold settings with gold clasps. Make sure they're assembled in that order. <sup>21</sup> Then each stone must be engraved like a seal with the name of [one of] the twelve children of IsraEl in his order.

<sup>22</sup> 'The Word of Judgment must also have woven fringed chains of pure gold. <sup>23</sup> Make two gold rings for it and place them on either side of the Word. <sup>24</sup> And along the border, connect the chains to the rings on each side of the Word. <sup>25</sup> Then on each side of the two borders, you must place the wreaths. Place them on the sides of the

shoulder piece, opposite each other and toward the front. <sup>26</sup> Thereafter, make two more gold rings and place them on the tips of the Word, on the back side and within the shoulder pieces. <sup>27</sup> Also, make two more gold rings, place them on the shoulder pieces on their bottom edges, toward the front, to serve as couplings above the woven portions of the shoulder pieces. <sup>28</sup> Then secure the Word by its gold rings that are sewed to the blue work, to the gold rings on the shoulder pieces, so that it is held tightly to the woven work on the shoulder pieces above it.

<sup>29</sup> 'Therefore, Aaron must wear the names of the sons of IsraEl on the Word of Judgment whenever he enters the Holy Place, as a reminder before God. <sup>30</sup> And you must place the Revelation and the Truth over The Word of Judgment, which Aaron will wear into the Holy Place whenever he goes before Jehovah. Therefore, Aaron will always bear the judgments of the sons of IsraEl on his chest whenever he goes before the Lord.

<sup>31</sup> And you are also to make an undergarment [for him] that is entirely blue and reaches to his feet. <sup>32</sup> The middle portion is to be a woven work, coupled to the rest so it can't be torn; <sup>33</sup> then along the bottom hem, there are to be blossoming pomegranates all around that are woven from blue [thread], purple [yarn], scarlet [cloth], and fine-spun linen, surrounded by pomegranates and bells of gold in between. <sup>34</sup> And between the gold pomegranates, there are to be bells and a flowered work along the hem. <sup>35</sup> [These bells] will ring whenever Aaron enters and leaves to officiate before Jehovah, so he doesn't die.

<sup>36</sup> 'You must also make a plate of pure gold, into which you must make the impression, *Holy to Jehovah*. <sup>37</sup> It is to be fastened to the front of the turban with blue yarn, <sup>38</sup> and worn upon Aaron's forehead, so he can lift away the sins of the holy things that the sons of IsraEl offer as holy gifts. It must always be there on Aaron's head whenever he accepts their gifts.

<sup>39</sup> 'The fringes on the undergarments must be made of linen, and you must make a turban of fine linen, as well as a sash of embroidered work. <sup>40</sup> You are also to make undergarments, turbans, and sashes for Aaron's sons, so that they may be honored and glorified. <sup>41</sup> You must put them upon your brother Aaron and his sons, then anoint them and empower their hands. Make them Holy, so that they can officiate as Priests before Me.

<sup>42</sup> 'You must also make linen pants for them (to cover the indecency of their flesh) that run from from their loins to their thighs. <sup>43</sup> Aaron and his sons must wear them whenever they enter the Tent of Proofs and whenever they serve at the Altar of the Holy Place, so they don't bring sin upon themselves and die. This is the rule for him and his seed through the ages.'

## Chapter 29

<sup>1</sup> 'These are the things that you must do to them to make [Aaron and his sons] holy,

so they can serve Me as Priests: Take one young calf from the herd and two perfect rams. <sup>2</sup> Then make some fermentation-free bread with the finest wheat flour that has been kneaded with oil, and some fermentation-free round cakes with oil poured over them. <sup>3</sup> Then put them into a basket to be offered along with the young calf and the two rams.

<sup>4</sup> Then bring Aaron and his sons to the entrance of the Tent of Proofs and wash them with water. <sup>5</sup> Get the [sacred] garments and dress your brother Aaron with the full-length robe, the chest covering, and the Words (of Judgment), and tie the Words to the chest covering. <sup>6</sup> Then put the turban on his head and mount the plate of Holiness on the turban, <sup>7</sup> and take the anointing oil and anoint him by pouring it over his head. <sup>8</sup> After that, bring his sons and dress them... <sup>9</sup> wrap them with sashes and put on their turbans to create a Priesthood for Me through the ages.

'Then you must empower Aaron and his sons. <sup>10</sup> Bring the calf to the entrance of the Tent of Proofs and have Aaron and his sons lay their hands upon the calf's head before Jehovah. <sup>11</sup> Then you must slaughter the calf before Jehovah, there at the entrance to the Tent of Proofs. <sup>12</sup> Take the calf's blood and wipe it on the horns of the Altar with your finger, and pour the rest of the blood out at the base of the Altar. <sup>13</sup> Then take all its belly fat, its liver, and its kidneys, along with any fat that's on them, and [burn] them on the Altar. <sup>14</sup> However, the calf's flesh, skin, and manure must be burned outside the camp as an [offering] for sins.

<sup>15</sup> 'Next, take one of the rams, and have Aaron and his sons lay their hands on its head, <sup>16</sup> and slaughter it. Collect the blood and pour it on and around the Altar, <sup>17</sup> then cut the ram into several pieces and wash the insides and the feet with water, and set the pieces and the head aside. <sup>18</sup> Then you must put the whole ram on the Altar as a burnt offering and a sweet-smelling delight to Jehovah. It will be like incense to Jehovah.

<sup>19</sup> 'Then take the second ram, and have Aaron and his sons lay their hands on its head; <sup>20</sup> you must slaughter it and collect the blood, and touch a little of the blood to the tip of Aaron's right ear, the thumb of his right hand, and the big toe of his right foot. [Then touch some of it to] the tips of his sons' right ears, the thumbs of their right hands, and the big toes of their right feet. <sup>21</sup> Then take some of the blood from the Altar and [mix it with] anointing oil, and sprinkle it on Aaron and on his clothes, as well as on his sons and on his sons' clothes. This will purify him and his clothing, and his sons and their clothing. Then pour the rest of the blood out around the Altar.

<sup>22</sup> 'After that, [set aside] all of the ram's fat, including the belly fat, the liver, the kidneys and any fat on them, and the right shoulder, to complete [the ceremony]. <sup>23</sup> And take one of the round cakes [that have been covered] with oil and one loaf from the basket of fermentation-free bread, and set them before Jehovah. <sup>24</sup> Then give the rest to Aaron and his sons. But the [loaf and the round cake] must be offered separately to Jehovah; <sup>25</sup> take them from the hands of the Priests and put them on the

Altar, then burn them as offerings of sweet-smelling delights to Jehovah.

<sup>26</sup> 'Then you must remove the ram's breast at the end of ceremony, for Aaron. It is to be offered before Jehovah. . . and [the rest] must be shared with you. <sup>27</sup> You must cut up the breast and the shoulder that was removed from the last lamb and give it to Aaron and his sons. <sup>28</sup> This will be a requirement for the children of IsraEl and for Aaron and his sons through the ages. This is to be a separate and special offering to Jehovah from the children of IsraEl, as one of their peace offerings.

<sup>29</sup> 'The clothing that Aaron wears inside the Holy Place must be passed on to his [future generations, after he dies]. Then his [descendants] will be anointed in them and empowered when they wear them. <sup>30</sup> The Priests among his descendants that succeed him and who enter the Tent of Proofs to serve in the Most Holy, will wear them for seven days.

<sup>31</sup> 'You must boil the flesh of the last lamb in the Holy Place. <sup>32</sup> Then Aaron and his sons will eat the ram's flesh with the loaves [of bread] in the basket, next to the Tent of Proofs. <sup>33</sup> They will eat the offerings that were used to make them holy and to empower them. They can't be eaten by anyone else, because they are holy. <sup>34</sup> And if the sacrificed flesh of the final sacrificial lamb and the bread should be left until the next morning, it must all be burned, not eaten, because it is something that is holy.

<sup>35</sup> 'You must always do this for Aaron and his sons, just as I've told you. The empowerment will take seven days. <sup>36</sup> You must sacrifice the calf for the sin offering on the cleaning day, and then you will clean the Altar where you will sacrifice the last lamb, and anoint it to make it holy. <sup>37</sup> The Altar must be cleaned and made holy for each of the seven days, because the Altar is very holy, and anyone who touches it must also be holy.

<sup>38</sup> 'These are the sacrifices that you must offer on the Altar: Two perfect yearling lambs must be offered each day, <sup>39</sup> one in the morning and the other in the evening. <sup>40</sup> And each lamb should be offered up with three quarts of fine flour that has been mixed with a quart of [olive] oil, along with a quart of wine as a drink offering. <sup>41</sup> You must offer the same things with the second lamb [that is sacrificed] in the evening (which includes the drink offering), as a sweet-smelling delight to Jehovah. <sup>42</sup> This sacrifice is to be offered before Jehovah by all your generations through the ages at the entrance to the Tent of Proofs. That's where I will be made known to you and where I will speak to you from now on. <sup>43</sup> This is where I will instruct the children of IsraEl, and where I will be treated as holy in My glory.

<sup>44</sup> 'I will make the Tent of Proofs and its Altar holy, and I will make Aaron and his sons holy, so they can serve Me as Priests. <sup>45</sup> Here the children of IsraEl will call to Me, and I will be their God. <sup>46</sup> Then they will know that I am Jehovah, the God who brought them out of the land of Egypt, so they can call on Me and I can be their God.'

## Chapter 30

<sup>1</sup> 'You must also make an incense Altar from durable wood. <sup>2</sup> It should be twenty inches long, twenty inches wide, and forty inches tall; and it should have horns that are made from a single piece [of wood]. <sup>3</sup> Its grating, all its sides, and its horns should be covered with pure gold. It should have wreathed edges of gold all around, <sup>4</sup> and under the wreathes you must put two rings of pure gold on each side, to serve as supports for the staves that you will use to carry it. <sup>5</sup> The staves should be made from durable wood and covered with gold.

<sup>6</sup> 'Then place [the incense Altar] in front of the veil that [hides] the Chest of Proofs, where I will make My presence known to you. <sup>7</sup> Aaron must burn a fine compound of incense on [this Altar] each morning, after he snuffs the lamps. <sup>8</sup> And when Aaron lights the lamps in the evening, he must burn incense on it again. So incense will be offered continuously before Jehovah throughout your generations. <sup>9</sup> You must not offer a different type of incense on it, set any fires on it, offer any sacrifices on it, or pour drink offerings on it. <sup>10</sup> And at the same time each year, Aaron must offer the reconciliation for their generations on its horns with the blood of purification, because it is very holy to Jehovah.'

<sup>11</sup> Then the Lord told Moses: <sup>12</sup> 'I want you to take a census of the children of IsraEl, and each [person] must pay Jehovah a ransom for his life, so no one will be destroyed when they are visited. <sup>13</sup> This is what everyone who is surveyed must give: half a double-silver coin (or twenty copper coins), which is to be used for the Holy Place as an offering to Jehovah. <sup>14</sup> Everyone from twenty years old and up who answers to the census must pay this offering to Jehovah. <sup>15</sup> The rich won't pay any more, and the poor won't pay any less than the half double-silver coin that they must offer to reconcile their lives with Jehovah. <sup>16</sup> Then you must take the money that the children of IsraEl donate and use it for the services at the Tent of Proofs. The children of IsraEl must always remember to do this, in order to reconcile their lives [with Jehovah].'

<sup>17</sup> And the Lord spoke to Moses, and said: <sup>18</sup> 'You must make a bronze bowl with a bronze base for washing. It must be put between the Tent of Proofs and the Altar, and you must fill it with water. <sup>19</sup> Then Aaron and his sons must use the water to wash their hands and feet. <sup>20</sup> For, whenever they enter the Tent of Proofs, they must wash themselves with the water, so they won't die. And they must do [the same] whenever they go to the Altar for services or to burn sacrifices to Jehovah. <sup>21</sup> In addition, they must wash their hands and feet in the water whenever they enter the Tent of Proofs, so they don't die. This is the rule for him and his descendants through the ages.'

<sup>22</sup> Then the Lord told Moses, <sup>23</sup> 'You must also gather these sweet-smelling items for the Holy Place: sixteen pounds of choice myrrh flowers, eight pounds of sweet-

smelling cinnamon, eight pounds of sweet-smelling calamus, <sup>24</sup> sixteen pounds of cassia, and a gallon of olive oil. <sup>25</sup> This must then be professionally formulated to make a perfumed holy anointing oil that is to be used for sacred purposes. <sup>26</sup> Then you must use it to anoint the Tent of Proofs, the Chest inside the Tent of Proofs, <sup>27</sup> and all of its furnishings, as well as the lampstand and its furnishings, the incense Altar, <sup>28</sup> the Altar of whole burnt-offerings and all its furnishings, the table and all its furnishings, and the wash basin. <sup>29</sup> You must cleanse them and make them extremely holy... and then everyone who touches them will become holy. <sup>30</sup> Thereafter, you must anoint Aaron and his sons and cleanse them, so they can serve Me as Priests.

<sup>31</sup> 'Then say to the children of IsraEl: *This will be your holy anointing oil throughout all your generations.* <sup>32</sup> *It should never be poured on a man's skin, and no one should make any of this for himself using the same formula, because it is holy, and it should be holy to you.* <sup>33</sup> *And if anyone makes anything like it and gives it to a stranger, he must be destroyed from among his people.*

<sup>34</sup> 'Also, gather these sweet smelling substances: sweet myrrh oil, snail shells, sweet galbanum, and transparent frankincense. They are to be combined in equal measures <sup>35</sup> in a professional way, to make perfumed incense that will be pure and holy. <sup>36</sup> It must all be beaten into a fine powder and put in front of the Proofs inside the Tent of Proofs, where I will make My presence known to you. It will be most-holy incense to you, <sup>37</sup> so you shouldn't make any for yourselves by this formula, because it is something holy to Jehovah. <sup>38</sup> Whoever makes anything like it so they can smell it must be destroyed from among his people.

## Chapter 31

<sup>1</sup> Then the Lord told Moses: <sup>2</sup> '{Look!} I have called on BeSeleEl (the son of Urias and the grandson of Or of the tribe of Judah) <sup>3</sup> and I have filled him with the Breath of God and with wisdom, understanding, and knowledge, to be creative in all fields of expertise. <sup>4</sup> [He understands] carpentry; how to work with gold, silver, and bronze; [how to work with] blue thread, purple yarn, and spun scarlet material, as well as <sup>5</sup> stone working and wood crafting... how to do everything. <sup>6</sup> So I have chosen him, as well as EliAb (the son of AchiSamach of the tribe of Dan) and anyone else into whose heart I have put talent, to make everything that I've talked to you about. <sup>7</sup> [This includes] the Tent of Proofs, the Chest of the Sacred Agreement and the Propitiatory that sits on top of it, all the furnishings of the Tent, <sup>8</sup> the Altars, the table and its furnishings, <sup>9</sup> the pure lampstand and its furnishings, the wash bowl and its base, <sup>10</sup> Aaron's official garments and the garments for his sons to serve Me as Priests, <sup>11</sup> the anointing oil, and the incense for the Holy Place. They will make these things just the way I've told you.'

<sup>12</sup> And the Lord said to Moses: <sup>13</sup> 'Also, tell the children of IsraEl to pay attention and keep My Sabbaths, because they are the sign between us through the generations that

they know I am Jehovah who makes them holy. <sup>14</sup> So they must keep the Sabbaths, because they are [something special] to Jehovah, and anyone who dishonors them must be put to death... anyone who works on [that day] must have his life destroyed from the midst of his people. <sup>15</sup> They may work for six days, but the seventh day is the Sabbath... a holy [day of] rest to Jehovah, and anyone who works on the seventh day must be put to death. <sup>16</sup> The children of IsraEl must keep the Sabbaths and obey them throughout their generations. <sup>17</sup> This is to be an Agreement through the ages between the children of IsraEl and Me. It is their sign to Me through the ages, because Jehovah made the skies and the lands in six days; then on the seventh day, He stopped and rested.'

<sup>18</sup> And after He finished speaking to Moses on Mount Sinai, He gave Moses the two Tablets of Proofs, which were made of stone and enscribed by the finger of God.

## Chapter 32

<sup>1</sup> [Well, after a long time had passed] and the people saw that Moses hadn't returned from the Mountain, they went to Aaron and demanded: '[We want you to] make gods for us to lead us, because we don't know what has become of this Moses who brought us out of the land of Egypt.'

<sup>2</sup> So Aaron told them: 'I want you to take all the gold earrings that your wives and daughters wear in their ears, and bring them to me.'

<sup>3</sup> Then everyone took off their gold earrings and brought them to Aaron, <sup>4</sup> and he took them from their hands, [had] them melted, and then he had the gold carved into a calf, and he said: 'O IsraEl; these are your Gods who brought you out of the land of Egypt.'

<sup>5</sup> And when Aaron saw it, he built an altar before it and proclaimed, 'Tomorrow [we will hold] a feast to the Lord.'

<sup>6</sup> So early the next morning, he got up and offered whole burnt sacrifices and a peace offering. Then the people sat down to eat and drink, and [afterward] they got up to play.

<sup>7</sup> Well, the Lord told Moses: 'Hurry and descend [the mountain], because the people you brought out of the land of Egypt have sinned! <sup>8</sup> How quickly they have left the ways that you've shown them. For now they've made themselves a calf to worship, and they've even offered sacrifices to it, saying, <sup>9</sup> *O IsraEl, these are your Gods who brought you out of the land of Egypt.* <sup>10</sup> So leave Me, for I'm very angry with them! I will reject them and make a great nation of you!'

<sup>11</sup> But Moses started begging the Lord. He said: 'O Jehovah; why are you so angry with the people that You brought out of the land of Egypt with Your mighty arm and with so much power? <sup>12</sup> Don't allow the Egyptians to say, *He wickedly took them away to kill them in the Mountains and wipe them off the earth.* Hold back Your rage

and have mercy on the sins of Your people. <sup>13</sup> Remember Your servants, AbraHam, IsaAc, and Jacob, and the [oath] that You made to them when You swore by Your Name, saying, *I will cause your seed to increase so much that [they will become] like the stars in the sky.* And [remember Your promise] to give all of this land to them, and that it will be theirs through the age.'

<sup>14</sup> Well, that's how Jehovah was moved to [keep them] as His people.

<sup>15</sup> Then Moses turned and went down the Mountain carrying the two Tablets of Proofs in his hands. They were tablets of stone that were inscribed on both sides, <sup>16</sup> and they were the works and writings of God.

<sup>17</sup> Well, when JoShua heard the voices of people shouting, he said to Moses: 'That's the sound of a war in the camp!'

<sup>18</sup> But [Moses] replied: 'It isn't the sound of people going to battle or the sound of defeat. What I hear is the sound of a lot of [partying].'

<sup>19</sup> And when he got close to the camp, he saw the calf and the dancing, and Moses became so angry that he threw the two tablets from his hands and broke them to pieces at the base of the Mountain. <sup>20</sup> Then he took the calf that they'd made and had it melted and ground into dust, then he put it into some water and made the children of IsraEl drink it. <sup>21</sup> And he asked Aaron: 'What have these people done to you? Why have you made them [guilty of] such a great sin?'

<sup>22</sup> And Aaron replied: 'Don't be angry, lord. For you know how troublesome these people are. <sup>23</sup> They told me, [*We want you to] make gods for us to lead us, because we don't know what has become of this Moses who brought us out of the land of Egypt.* <sup>24</sup> So I said, *If anyone has gold ornaments, take them off.* Then they gave them to me and I threw them into the fire, and out came this calf!'

<sup>25</sup> Well, Moses realized that the people were divided, and Aaron was responsible... which would make their enemies very happy. <sup>26</sup> So Moses went to the entrance of the camp and shouted: 'Who is on Jehovah's side? [May those who are], come here to me!'

Well, all the sons of Levi came to him, <sup>27</sup> and he told them, 'This is what Jehovah, the God of IsraEl, has declared: *Everyone must [tie on] his sword and go through the camp from gate to gate, and each of you must kill [your rebellious] brothers and neighbors, starting with those who are the closest to you.*'

<sup>28</sup> So the sons of Levi did just as Moses had told them, and three thousand people fell that day. <sup>29</sup> Then Moses said: 'You are to be praised, because you've all lifted your hands to Jehovah [and struck down] your own sons and brothers!'

<sup>30</sup> Then the next morning, Moses spoke to the people and said: 'You have committed a great sin! So now I must go up to God and pay for your sins!'

<sup>31</sup> Therefore, Moses returned to Jehovah and said: 'I've [come to] beg You, O Jehovah; because these people are guilty of a great sin by making a god of gold. <sup>32</sup> So now, [please] forgive their sins. But if You choose not to; then also erase my name from the scroll that You've written.'

<sup>33</sup> But the Lord told Moses: 'I'm going to erase [the names] from My scroll of all those who have sinned against Me! <sup>34</sup> Now go and lead these people to the place that I told you about when I said, *{Look!} My messenger will travel before you.* However, I'm going to visit them and [punish] them for their sins.'

<sup>35</sup> So Jehovah struck the people for having Aaron make the calf.

## Chapter 33

<sup>1</sup> Then the Lord told Moses: 'Go on! You and the people that you brought out of the land of Egypt must leave and go to the land that I promised to AbraHam, IsaAc, and Jacob, when I said, *I will give this to your seed. I will send My messenger before you, and he will throw out the Amorites, Chettites, Pherezites, Gergeshites, Evites, Jebusites, and CanaAnites,* <sup>2</sup> *then I will bring you into a land that flows with milk and honey.* However, I won't be going with you, for fear that I will destroy you along the way, because you're such a stubborn people!'

<sup>4</sup> Well, when the people heard this bad news, they went into mourning and wore mourning clothes. <sup>5</sup> But the Lord told the children of IsraEl: 'You are a stubborn people! Now, pay attention, so I don't send another plague and destroy you. Take off your [mourning] clothes and their trappings, and let Me show you what I will do for you.'

<sup>6</sup> So the Sons of IsraEl took off all their [mourning] gear there at the dry mountain (Horeb). <sup>7</sup> Then Moses carried the [materials for] the Tent outside the camp (they called it the Tent of Proofs) and [had it] assembled some distance away. So everyone who [wanted an answer from Jehovah] would have to go outside the camp to the Tent. <sup>8</sup> Then, whenever Moses would enter or leave the Tent, everyone would stand and watch at its entrance, to see what would happen. <sup>9</sup> For when Moses entered the Tent, a column of clouds descended and stayed at the Tent's entrance while [God] was speaking to Moses. <sup>10</sup> And as they all saw the column of clouds standing there by the entrance to the Tent, everyone stood there praying. <sup>11</sup> Meanwhile, Jehovah would speak to Moses face to face, as though they were two friends. Then [Moses] would return to the camp, but his servant JoShua (the son of NaWeh), who was a young man, didn't leave the Tent.

<sup>12</sup> Thereafter, Moses said to Jehovah: '*{Look!}* You told me to lead these people on, but You haven't shown me where You want me to go! Now, You've told me that You know me better than all the rest, and that You care for me. <sup>13</sup> So if I've found favor in Your eyes, show Yourself to me so I can see You. Then I will know that I've found favor in Your eyes, and I can be sure that this great nation is Your people.'

<sup>14</sup> And [God] replied: 'I will pass before you, to satisfy you.'

<sup>15</sup> Then [Moses] said: 'But if You aren't going to [travel] with us, don't make me go either! <sup>16</sup> For, how would anyone know for sure that these people and I have found favor with You, unless You go with us? [By doing that], both Your people and I will be glorified above all the nations of the earth.'

<sup>17</sup> And the Lord told Moses: 'I will do this thing that you've asked, because you've found My favor and I've put you above all the rest.'

<sup>18</sup> Then [Moses] said: 'So, show Yourself to me!'

<sup>19</sup> And [God] said: 'I will pass before you with My glory, and I will call out My Name (Jehovah) in front of you. I will be merciful to those for whom I feel mercy, and I will have pity on those for whom I feel pity.'

<sup>20</sup> Then [God] told [Moses]: 'You won't be able to see My face, because no man can see My face and live.' <sup>21</sup> And the Lord said: '{Look!} Stand on the rock by Me; <sup>22</sup> and as My glory is passing by, I will put you into a hole in that rock and cover you with My hand as I pass. <sup>23</sup> Then I will remove My hand, so you can see My backside... but you won't be able to see My face.'

## Chapter 34

<sup>1</sup> And the Lord said to Moses: 'Now, you must cut two tablets of stone like the first ones, and climb the mountain to Me; then I will write the words that were on the first tablets, which you broke. <sup>2</sup> So, be ready to climb Mount Sinai in the morning, and then stand there [and wait] for Me at the top of the Mountain. <sup>3</sup> Don't allow anyone to go up with you or even to be seen on the Mountain. And don't allow any sheep or bulls to graze near the Mountain.'

<sup>4</sup> So [Moses] cut two stone tablets just like the first, and he got up early and climbed Mount Sinai, just as the Lord had told him, carrying the two stone tablets. <sup>5</sup> Then the Lord descended in a cloud and stood close to him, as He called out the Name Jehovah. <sup>6</sup> And the Lord passed before his face while He was saying, 'Jehovah, the God of mercy, pity, patience, concern, and truth, <sup>7</sup> who brings justice and mercy to thousands, and removes wrong-doing, unrighteousness, and sins, but who won't acquit the guilty; He who [punishes] the sins of ancestors on their children and on their children's children to the third and fourth generations.'

<sup>8</sup> Then Moses quickly bowed to the earth and prayed, <sup>9</sup> 'If You care for me, may my Lord go with us, because these people are stubborn. Then You will remove our sins and our failings, and we will be Your people.'

<sup>10</sup> And thereafter, the Lord said to Moses: '{Look!} I am establishing a Sacred Agreement with you in the presence of all your people. I will do wonderful things that have never been done before anywhere on the earth or in any nation. Everyone

among you will see the deeds that I will do for you... for they are wonderful. <sup>11</sup> But make sure that you do everything that I've told you to do. Then {Look!} I will throw the Amorites, Canaanites, Pherezites, Chettites, Evites, Gergeshites, and Jebusites out from before you.

<sup>12</sup> 'Be careful not to make any agreements with people who live in the land that you are entering, for fear that they will become stones to stumble you. <sup>13</sup> You must destroy their altars and smash their [sacred] columns, cut off their water, and burn the images of their gods. <sup>14</sup> You must not worship other gods, because Jehovah (which is a zealous Name) is a zealous God.

<sup>15</sup> 'Never make pacts with people who live in this land and then commit adultery with their gods, or sacrifice to their gods, or have them call you to eat at their feasts. <sup>16</sup> You shouldn't take their daughters as women for your sons, nor should you give your daughters to their sons, so your sons and daughters don't become adulterers with their gods.

<sup>17</sup> 'You aren't to mold [images of] gods for yourselves.

<sup>18</sup> 'You must keep the Feast of Fermentation-Free Bread and eat fermentation-free bread for seven days, just as I've told you, in the month and season of new grain... because, that's when you came out of Egypt.

<sup>19</sup> 'All the first-born males are Mine... everything that opens the womb first, including every first-born ox and sheep. <sup>20</sup> And when it comes to the first-born of burros; you must pay a ransom for it with a sheep or with money. You must also pay a ransom for your first-born sons... don't come to Me empty-handed!

<sup>21</sup> 'You can work for six days, but you must rest on the seventh day, whether during seed-time or harvest.

<sup>22</sup> 'And you must observe the Feast of Weeks for Me at the beginning of the wheat harvest and at the harvest in the middle of the year. <sup>23</sup> Every male must appear before Jehovah, the God of Israel, three times each year. <sup>24</sup> For after I've driven the nations away from before you and enlarged your borders, no one will want your land... that is, as long as you go up to appear before Jehovah your God three times each year.

<sup>25</sup> 'You must not offer the blood of My sacrifices with any fermentation, nor should the Passover sacrifices remain until the next morning.

<sup>26</sup> 'The first fruits of your land must be taken to the House of your God Jehovah.

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

<sup>27</sup> Then the Lord told Moses: 'Write all of these words down, because they are the words of My Sacred Agreement with you and with Israel.'

<sup>28</sup> Well, Moses was there with Jehovah for forty days and forty nights; and during that time, he didn't eat any bread or drink any water. Then He wrote the words of the

Sacred Agreement (the Ten Commandments) on the tablets. <sup>29</sup> So when Moses came down the Mountain, he had the two tablets in his hands. But as he was coming down, he didn't realize that his face was radiating due to his conversation with God. <sup>30</sup> And when Aaron and all the elders of IsraEl saw Moses' face radiating, they were afraid to come any closer. <sup>31</sup> Then Moses called to them, and Aaron and all the heads of the gathering turned toward him, as he started speaking to them.

<sup>32</sup> Well, later on, all the children of IsraEl came to him, and he told them all the Commandments that Jehovah had given him on Mount Sinai (Horeb). <sup>33</sup> And when he had finished speaking to them, he put a veil over his face. <sup>34</sup> Then, whenever Moses went in to speak to Jehovah, he would remove the veil until he [came back outside] to tell the children of IsraEl what the Lord had said to him. <sup>35</sup> [Of course], it was because the children of IsraEl could see Moses' face radiating that he wore the veil over it after he went in to speak to the Lord.

## Chapter 35

<sup>1</sup> Then Moses assembled the entire gathering of the children of IsraEl and said, 'These are the commandments that Jehovah has told you to obey: <sup>2</sup> *You can work for six days, but the seventh day is for resting. It is a holy Sabbath and a rest for Jehovah. So, anyone who does work on [that day] must die. <sup>3</sup> You may not so much as light a fire in any of your homes on the Sabbath day; for I am Jehovah.*'

<sup>4</sup> Then Moses told the gathering of the children of IsraEl, 'This is what Jehovah has instructed you to do: <sup>5</sup> Take up [a collection] as an offering to Jehovah. Everyone whose heart moves him to do so, must bring these as first-fruits to Jehovah: gold, silver, bronze, <sup>6</sup> blue [thread], purple [yarn], double-spun scarlet [cloth], fine-spun linen, goats' hair, <sup>7</sup> rams' skins that have been dyed red or blue, durable wood, <sup>8</sup> rubies and gemstones that can be engraved for the [Priest's] shoulder-piece, and full-length robes.

<sup>9</sup> 'Then, any man among you who is wise at heart may come and create the things that Jehovah has commanded, such as, <sup>10</sup> the Tent, the cords, the coverings, the rings, the rafters, the posts, <sup>11</sup> the Chest of Proofs and its staves, the Propitiatory, the veil, <sup>12</sup> the curtains for the courtyard and their posts, <sup>13</sup> the [engraved gemstones], <sup>14</sup> the incense, the anointing oil, <sup>15</sup> the table and all its furnishings, <sup>16</sup> the lampstand (for lighting) and all its furnishings, <sup>17</sup> the Altar and all its furnishings, <sup>18</sup> and the holy garments for Priesthood for Aaron (the clothing that he must use in his services), <sup>19</sup> as well as the Priestly garments for Aaron's sons.'

<sup>20</sup> And after the gathering of the children of IsraEl [had finished listening to] Moses, all who felt moved to do so brought whatever they thought would be appropriate as offerings. <sup>21</sup> So they donated (as offerings to Jehovah) everything that was needed for the Tent of Proofs and all of its services, as well as all the clothing for the Holy Place. <sup>22</sup> Then, any man who felt moved to do so brought items from their wives,

such as [gold] clasps, earrings, finger rings, necklaces, bracelets, and all sorts of gold items... <sup>23</sup> yes, many of them brought their gold jewelry to Jehovah, as well as fine linen and ram's skins that were dyed blue or red.

<sup>24</sup> All those who brought offerings also brought items of silver and bronze to Jehovah, and everyone who had durable wood or the tools to work it, brought these things too. <sup>25</sup> Then the women who were skilled at spinning brought blue [thread], purple [yarn], scarlet [cloth], and fine linen. <sup>26</sup> And thereafter, all the women who were moved to do so and were wise, spun the goats' hair. <sup>27</sup> In addition, the [tribal] rulers brought emeralds and gemstones for the settings in the shoulder pieces and the Words [of Judgment]. <sup>28</sup> They also brought the materials for the anointing oil and things to make the incense.

<sup>29</sup> So every man and woman that was moved to do so came to do all the work that Jehovah assigned to them through Moses, [using the things that] the children of IsraEl donated as offerings to the Lord. <sup>30</sup> And Moses told them: '{Look!} God has specifically called BeSeleEl (of Urias and Or) from the tribe of Judah, <sup>31</sup> and filled him with a godly spirit of wisdom, understanding, and knowledge, in order to be creative in all fields of expertise. <sup>32</sup> He is skilled in all sorts of crafts, such as working gold, silver, and bronze, <sup>33</sup> setting gemstones, and woodcarving... he does everything [well]. <sup>34</sup> Both he and EliAb (of AchiSamach of the tribe of Dan) have been granted such understanding. <sup>35</sup> They have been filled with wisdom, understanding, and know-how to do all the work that must be done for the Tent, as well as how to weave and embroider using scarlet [cloth] and fine linen, and how to fashion all the unique embroidered items.'

## Chapter 36

<sup>1</sup> So BeSeleEl, EliAb, and all those who were wise and knowledgeable were given the wisdom, knowledge, and necessary [skills] to do everything that had to be done for the holy offices, in the way that Jehovah had instructed. <sup>2</sup> Then Moses called BeSeleEl, EliAb, and all the wise men who had received the needed skills from God, as well as everyone who was willing to come and donate their work, to get the job done. <sup>3</sup> Moses gave them everything that the children of IsraEl had brought to build the Holy Place. They continued to receive the gifts each morning, <sup>4</sup> and wise people with many different skills kept showing up to work at the Holy Place.

<sup>5</sup> Then one of them said to Moses: 'The people are bringing in too many of the things that the Lord told them to bring!' <sup>6</sup> So Moses sent a proclamation throughout the camp, saying: 'No more men or women should come to work or to bring offerings to the Holy Place.' So they actually had to stop the people from bringing anything more. <sup>7</sup> Why, they had enough material to make all the furnishings, with a lot left over.

<sup>8</sup> And all the wise and thoughtful among those who were working on the Tent

produced ten tent curtains from blue [thread], purple [yarn], spun-scarlet [cloth], and fine-spun linen, with cherubs carefully woven into them. <sup>9</sup> Each curtain was forty-two feet wide and six feet tall... and all the curtains were the same. <sup>10</sup> Then, two groups of five curtains each were connected end-to-end. <sup>11</sup> They also made blue loops along the edges of each curtain to join it to the next one. And they made fifty [loops] along the outer edges of the following curtains to connect them all together. <sup>12</sup> They made fifty loops for the first curtain and fifty corresponding loops on the second, so [the curtains] could be joined together at the loops.

<sup>13</sup> Then [BeSeleEl] made fifty gold hooks, and he joined the curtains to each other with the hooks, creating one Sacred Tent.

<sup>14</sup> Thereafter, he assembled eleven goat-hair coverings as a roof for the Sacred Tent. <sup>15</sup> Each covering was forty-five feet long and six feet wide. <sup>16</sup> Then he joined five of the goat-hair coverings to make one portion, and six to make the other. <sup>17</sup> Thereafter, he made fifty loops along the edge of the first group of goat-hair cloths, in the middle, and fifty loops along the edge of the second group. <sup>18</sup> Then he formed fifty bronze hooks, and joined them with the hooks, making it a single sheet.

<sup>19</sup> He also made a top covering for the Sacred Tent out of rams' skins that were dyed red, and of skins that were dyed blue.

<sup>20</sup> And he made posts for the Sacred Tent of durable wood. <sup>21</sup> The first post was fifteen feet tall and a foot and three quarters wide. <sup>22</sup> It had two joints that butted against each other... and that's how he made all the posts for the Sacred Tent. <sup>23</sup> There were twenty posts on the side toward the south, <sup>24</sup> along with forty silver sockets to connect them, two sockets per post, and two sockets for each of the following posts. <sup>25</sup> There were also twenty posts along the north side [of the Tent], <sup>26</sup> and forty silver sockets for them, two sockets per post. <sup>27</sup> And for the rear of the Sacred Tent (the west side), he made six posts, <sup>28</sup> plus two posts for the rear corners. <sup>29</sup> Their sections were of equal lengths, both the tops and the bottoms, for the corner posts. <sup>30</sup> So there were eight posts and sixteen silver sockets, two per post.

<sup>31</sup> And he made cross bars out of durable wood. Five [were set] between the posts along one side of the Sacred Tent, five between the posts to the other side of the Sacred Tent, <sup>32</sup> five between the posts at the rear of the Sacred Tent (toward the west), <sup>33</sup> and a single bar through the middle, which ran right through the posts from one side to the other. <sup>34</sup> He then covered the posts in gold and added gold rings to hold the poles; and he gilded the cross bars in gold.

<sup>35</sup> He also made a veil from blue [thread], purple [yarn], spun-scarlet [cloth], and fine-spun linen, with cherubs carefully woven into them, <sup>36</sup> and placed it over four posts of durable wood that were covered in gold. The tips of the poles were covered in gold, but their four bases were made of silver. <sup>37</sup> Then he made a draw curtain for the entrance to the Tent from blue [thread], purple [yarn], spun-scarlet [cloth], and

fine-spun linen that was embroidered, <sup>38</sup> along with its five posts, the tips of which he gilded with gold, and he cast five bronze bases for them.

## Chapter 37

<sup>1</sup> Then BeSeleEl made the Chest from durable wood. It was three and three quarters feet long, twenty-seven inches wide, and twenty-seven inches tall. <sup>2</sup> He gilded it with pure gold both inside and out, and he made a waved border of spun gold all around it. <sup>3</sup> Then he cast four gold rings for its four sides, two rings on one side and two rings the other. <sup>4</sup> And he made bearing poles of durable wood, covering them with gold. <sup>5</sup> Then he inserted the bearing poles into the rings on the sides of the Chest, to carry it.

<sup>6</sup> Thereafter, he made the Propitiatory lid of pure gold. It was three and three-quarters feet long, and twenty-seven inches wide. <sup>7</sup> Then he made two cherubs of beaten gold, and put them on each side of the Propitiatory <sup>8</sup> (one on the right and the other on the left), so there was a cherub on either side. <sup>9</sup> Both cherubs had out-stretched wings that overshadowed the Propitiatory as they faced each other, for both cherubs faced [inward].

<sup>10</sup> Next, he made the table from durable wood. It was three feet wide, a foot and a half deep, and two-and-a-quarter feet tall. <sup>11</sup> He covered it in pure gold, <sup>12</sup> and he made a spun, waved border of gold all around it. He made a rim for it that was nine inches around, and he put a spun, waved border around the rim. <sup>13</sup> He also cast four gold rings for it, and he placed the four rings on each of its feet. <sup>14</sup> Then, next to the waved border rim, he placed rings to hold the bearing poles that were used to carry the table. <sup>15</sup> The bearing poles were also made from durable wood, which he then covered with gold. <sup>16</sup> He also made the utensils for the table – its saucers, incense pans, cups, and the bowls in which the Priest would offer the drink offerings – of pure gold.

<sup>17</sup> Then he made the lampstand of pure gold. Its stems, branches, basins, knobs, and lilies were all formed on a lathe. <sup>18</sup> It had six branches in a row, three on the right and three on the left. <sup>19</sup> Each of the oil basins were almond shaped, with a knob and lily on the six branches that were on either side of the one in the center of the lampstand. <sup>20</sup> [This center] part had four almond-shaped basins on its single branch, along with knobs and lilies. <sup>21</sup> There was a knob under each pair of [the lamp's] six branches that extended out from the lampstand. <sup>22</sup> These branches and their knobs were all turned from single pieces of pure gold. <sup>23</sup> He made its seven lamps, its snuffers, and their oil funnels of pure gold, <sup>24</sup> weighing some sixty pounds.

<sup>25</sup> Next, he made an Incense Altar out of durable wood. It was a foot and a half long, a foot and a half wide, and three feet high; and on each of its four corners there were horns. <sup>26</sup> Then he covered it with pure gold (its grate, its sides, and its horns), and he made a spun rim of gold all around it. <sup>27</sup> He also made rings of pure gold that he

placed under its rim of spun gold for each of its four corners, as holders for the bearing poles that they would use to carry [this Altar].<sup>28</sup> He made the poles out of durable wood, and he covered them with gold.

<sup>29</sup> Following that, he prepared the holy anointing oil and he mixed the incense in the pure ways of a perfumer.

## Chapter 38

<sup>1</sup> Then he made an Altar for whole burnt offerings out of durable wood. It was seven-and-a-half feet long and seven-and-a-half feet wide. It had four corners, and it stood four-and-a-half feet tall. <sup>2</sup> He made horns for each of the four corners, which he then covered in bronze.

<sup>3</sup> He also made a rim on the Altar, a lid for it, bowls for it, meat hooks for it, and a fire pit... he made everything of bronze. <sup>4</sup> He also made a grate of latticed bronze, <sup>5</sup> then he made four rings to support the grate at each of its four sides out of bronze, which he placed under the grate. [The grate] was about half [the size of] the Altar. <sup>6</sup> He also made the bearing poles for the Altar out of durable wood, plating them with bronze. <sup>7</sup> Then he inserted the bearing poles through the sides of the Altar, to carry it (it was hollow and made of boards).

<sup>8</sup> He also made the bathing tub out of bronze. The bronze for its base came from the bronze mirrors of the women who had been fasting at entrance to the Tent of Proofs.

<sup>9</sup> Next, he made curtains for the courtyard. The curtain toward the south was made of fine spun linen, a hundred and fifty feet long. <sup>10</sup> It had twenty posts and twenty bronze bases, and its hooks and their clips were made of silver. <sup>11</sup> The side toward the north was also a hundred and fifty feet long, with twenty posts and twenty bronze bases; and their hooks and clips were of silver. <sup>12</sup> The curtains toward the west side were seventy-five feet long, with ten posts and ten bronze bases; and their hooks and clips were of silver. <sup>13</sup> And the curtains toward the east were seventy-five feet long. <sup>14</sup> [The entrance to the courtyard] ran twenty-two-and-a-half feet toward the rear, with three posts and three bases. <sup>15</sup> Then there was a second section leading to the entrance of the courtyard, with curtains that were twenty-two-and-a-half feet long, having three posts and three bases. <sup>16</sup> All the curtains for the Tent were made out of fine-spun linen. <sup>17</sup> Their bases were made of bronze, their hooks and clips were of silver, and all the posts in the courtyard were silver plated.

<sup>18</sup> The veils for the entrance to the courtyard were embroidered of blue [thread], purple [yarn], spun-scarlet [cloth], and fine-spun linen. They were each thirty feet long and seven-and-a-half feet high, and they were connected to the courtyard curtains. <sup>19</sup> They had four posts and four bronze bases. Their hooks were of silver, and their tips were silver plated. <sup>20</sup> Also, all the courtyard tent pegs were made of bronze.

<sup>21</sup> This was how things were arranged at the Tent of Proofs, just as the orders were given to Moses. Ithamar (the son of Aaron the High Priest) was in charge of everything, <sup>22</sup> and BeSeleEl, the son of Uri of the tribe of Judah was in charge of making all the things (just as the Lord had instructed Moses). <sup>23</sup> Also, EliAb (the son of AhiSamach of the tribe of Dan) supervised the weaving, stitching, and embroidering with the blue [thread], purple [yarn], spun-scarlet [cloth], and fine-spun linen.

<sup>24</sup> One-thousand, seven hundred and ninety pounds of gold was used in the Holy Places (which all came in as part of the first-fruit offerings), plus seven hundred and thirty holy gold coins. <sup>25</sup> All the silver that came from the census of those chosen from among the gathering amounted to sixty-thousand pounds, plus a thousand, seven hundred and seventy-five shekels (a silver bar per head, which is half of a holy shekel) <sup>26</sup> for each male in the census who was more than twenty years old among the sixty-three thousand, five hundred and fifty. <sup>27</sup> Sixty-thousand pounds of silver was cast for the tips of the Sacred Tent and for the tips of the veil. There were a hundred tips weighing sixty pounds each. <sup>28</sup> Also, a thousand, seven hundred and seventy-five shekels were used to make the hooks for the posts, the tips of which were gilded and engraved. <sup>29</sup> Forty-two-hundred pounds of bronze was used for sacred purposes, plus two thousand, four hundred shekels. <sup>30</sup> From it, they made the bases for the entrance to the Tent of Proofs, the bronze Altar and its grate, all the utensils for the Altar, <sup>31</sup> the bases all around the courtyard, the bases for the entrance to the courtyard, the pegs for the Tent, and the pegs for the courtyard around it.

## Chapter 39

<sup>1</sup> And from what was left over of the blue, purple, and scarlet, they made into garments for the services of Aaron, so that he could officiate in them in the Holy Place, as the Lord had instructed Moses.

<sup>2</sup> They made the shoulder pieces out of gold, blue [thread], purple [yarn], spun-scarlet [cloth], and fine-spun linen. <sup>3</sup> They cut up two sheets of hammered gold to create the gold threads and wove them into the blue [thread], purple [yarn], spun-scarlet [cloth], and fine-spun linen, <sup>4</sup> [which they attached on either side of the sacred vest]. <sup>5</sup> The vest was also made of gold, blue [thread], purple [yarn], spun-scarlet [cloth], and fine-spun linen, as the Lord had instructed Moses.

<sup>6</sup> Then they attached the two emerald stones with clasps. They were carved and engraved like a seal with the names of the sons of IsraEl, and then inlaid with gold <sup>7</sup> and placed on the tops of each of the shoulder pieces, in memory of the sons of IsraEl, just as the Lord had instructed Moses.

<sup>8</sup> Next, they made the Word [of Judgment]. It was woven and embroidered (the same as the shoulder pieces) of gold, blue [thread], purple [yarn], spun-scarlet [cloth], and fine-spun linen. <sup>9</sup> It was four-cornered, nine inches long, nine inches wide, and

folded.<sup>10</sup> And into it they wove and inlaid precious stones that were arranged in four rows. The first row had a sardius, a topaz, and an emerald.<sup>11</sup> The second row had a red garnet, a sapphire, and a jasper.<sup>12</sup> The third row had an amber, an agate, and an amethyst.<sup>13</sup> The fourth row had a chrysolite, a beryl, and an onyx. The stones were all set in gold and connected by gold.<sup>14</sup> They were engraved like seals with one of the names of the twelve sons of IsraEl on each, representing the twelve tribes.

<sup>15</sup> The Word [of Judgment] had a border with a tightly-joined wreath of pure gold.<sup>16</sup> Then they made two gold rings and two gold clasps.<sup>17</sup> They placed the two gold rings on each of the corners of the Word [of Judgment], and they put wreaths of gold with fasteners over the two rings (on each side of the Word [of Judgment]),<sup>18</sup> which connected to the sides of shoulder pieces, across from each other, in the front.<sup>19</sup> They connected the Word [of Judgment] to the back, inside of the shoulder piece.<sup>20</sup> For they made two gold rings and placed them along the tips of the shoulder pieces, on the bottom sides and in the front, below the connector that was over the woven parts of the shoulder pieces.<sup>21</sup> The Word [of Judgment] was then fastened by its rings to the rings on the shoulder pieces. They were sewed in using blue thread, and they were closely joined into the woven work of the shoulder pieces, so the Word [of Judgment] would not come loose from the shoulder pieces, just as the Lord had instructed Moses.

<sup>22</sup> Then they made the robe that went under the shoulder piece, which was woven entirely of blue thread.<sup>23</sup> It had an opening in the middle with a closely-woven, reinforced edge around the collar.<sup>24</sup> Then along the bottom hem of the robe, there were woven blossoming pomegranates of blue thread, purple yarn, scarlet cloth, and fine-spun linen.<sup>25</sup> They also made gold bells and placed them around the bottom hem of the robe, between the figures of pomegranates.<sup>26</sup> So there were gold bells and the figures of pomegranate all around the official robe, just as the Lord had instructed Moses.

<sup>27</sup> They made all the garments for Aaron and his sons of fine woven linen. The turbans were of linen,<sup>28</sup> the outer robes were of linen, the pants were made from spun linen,<sup>29</sup> and the sashes were made of linen that was embroidered with blue thread, purple yarn, and scarlet cloth, exactly as the Lord had instructed Moses.

<sup>30</sup> They also made a curtain of pure gold to [hide] the Most Holy Place, upon which they wrote words in raised letters, 'Holy to Jehovah.'<sup>31</sup> It had a blue upper hem that connected it to the upper [cross bar], just as the Lord had instructed Moses.<sup>32</sup> So, all the work on the Tent of Proofs was finally completed by the sons of IsraEl, just as the Lord had given the instructions to Moses.

<sup>33</sup> The blue [thread], the purple [yarn], and the scarlet [material] that was left over, was used to make [more] garments for Aaron to wear in his services at the Holy Place.<sup>34</sup> They also brought garments to Moses for use in the Tent, as well as [things] for its furnishings, bases, rafters, and posts,<sup>35</sup> for the Chest of the Sacred Agreement

and its carriers, and for the Altar and its furnishings.

<sup>36</sup> They made the anointing oil, the incense, the holy lampstand <sup>37</sup> and its lamps (that held oil for the light), <sup>38</sup> the showbread table and all its furnishings, <sup>39</sup> Aaron's garments for use in the Holy Place, the garments for his sons in their Priestly duties,<sup>40</sup> the curtains for the courtyard, all the posts, the veils for the entrance to the Tent and the courtyard, <sup>41</sup> all the furnishings and tools for the Tent, the ram skins that were dyed red and blue, coverings for other things, the pins, and everything that was needed for work in the Tent of Proofs. <sup>42</sup> Whatever the Lord told Moses, the children of IsraEl made to complete the furnishings. <sup>43</sup> And when Moses looked at all the work and saw that they had done everything and made everything the way that Jehovah had told him, he praised them.

## Chapter 40

<sup>1</sup> Then the Lord told Moses: <sup>2</sup> 'On the first day of the first month (the New Moon), you must assemble the Tent of Proofs <sup>3</sup> and put the Chest of Proofs inside it, behind the veil. <sup>4</sup> Then carry in the table and lay [the bread] on it. Also, bring in the lampstand and mount the lamps on it. <sup>5</sup> Then carry in the gold incense Altar and burn incense in front of the Chest, and hang the veil in the entryway to the Tent of Proofs. <sup>6</sup> Then put the Altar of burnt offerings next to the entry to the Tent of Proofs, and set up the rest of the Tent. Make everything in and around it, holy, <sup>7</sup> — — — <sup>8</sup> — — — <sup>9</sup> then take the anointing oil and anoint the Tent and everything in it, to cleanse it, so that it and all its furnishings will be holy. <sup>10</sup> Also, anoint the Altar of burnt offerings and all of its furnishings. Make it clean, so that the Altar will be most holy. <sup>11</sup> — — —

<sup>12</sup> 'Thereafter, bring Aaron and his sons to the entrance of the Tent of Proofs and wash them with water. <sup>13</sup> Then dress Aaron in the holy garments and anoint him, to make him holy, so he can serve as a Priest to Me. <sup>14</sup> And after that, bring in his sons, dress them in their garbs, <sup>15</sup> and anoint them as you did their father, so they can serve Me as Priests. <sup>16</sup> This anointing of the Priesthood [must be done continuously] through the ages.'

And Moses did everything that the Lord told him.

<sup>17</sup> So it was, that the Tent was erected during the first month (a year after they left Egypt... during the New Moon). <sup>18</sup> Moses set up the Tent, put on the caps, and set the rafters and posts in their places. <sup>19</sup> Then he stretched the curtains over the Tent and installed the veil from the top of the Tent, as Jehovah had commanded. <sup>20</sup> He also took the Proofs and placed them inside the Chest; then he mounted the Chest on the staves <sup>21</sup> and carried it into the Tent. And thereafter, he installed the veil to conceal the Chest of Proofs, just as the Lord had commanded.

<sup>22</sup> Then he carried the table into the Tent of Proofs and placed it on the north side, just outside the veil. <sup>23</sup> And he brought in the showbread [and set it] before Jehovah, just as the Lord had instructed him. <sup>24</sup> Next, he brought the lampstand into the Tent of

Proofs and placed it on the south side of the Tent, <sup>25</sup> and he mounted its lamps in front of Jehovah, just as the Lord had commanded. <sup>26</sup> Then he brought the gold incense Altar into the Tent of Proofs and put it in front of the veil, <sup>27</sup> and he lit the [sacred] incense on it, just as the Lord had commanded. <sup>28</sup> — — — <sup>29</sup> Then he put the Altar for the burnt offerings next to the Tent entrance, <sup>30</sup> — — — <sup>31</sup> — — — <sup>32</sup> — — — <sup>33</sup> and he set up the courtyard all around the Tent and the Altar. Yes, Moses did all these things.

<sup>34</sup> Then a cloud covered the Tent of Proofs and it was filled with the glory of Jehovah. <sup>35</sup> Why, even Moses couldn't enter the Tent of Proofs because of the cloud that covered it and the glory of Jehovah that was inside the Tent.

<sup>36</sup> And whenever the cloud would rise above the Tent, the children of IsraEl would pack their bags and [get ready to leave]. <sup>37</sup> But if the cloud stayed in place, they didn't get ready to leave until the day that the cloud arose again. <sup>38</sup> For the cloud covered the Tent during the day, and fire covered it at night; and all IsraEl could [see this] as they traveled.

# Leviticus

*From the Greek Septuagint text as was used by First Century Christians.  
Written by Moses around 1549-BCE (according to our calculations) while the IsraElites were at Mt. Sinai.*

## Chapter 1

<sup>1</sup> Then the Lord called Moses again and spoke to him in the Tent of Proofs. He said, <sup>2</sup> 'Talk to the children of IsraEl and tell them that anyone who brings an ox as a gift to Jehovah must bring one that the Lord will find acceptable. <sup>4</sup> He must put his hands on the head of the offering [to show that] it's something he wishes to do so as to be forgiven by [God], <sup>5</sup> and he must slaughter the calf before Jehovah. Then Aaron's sons (the Priests) must collect its blood and pour it around the Altar at the entrance to the Tent of Proofs.

<sup>6</sup> 'The meat of the offering should thereafter be butchered and divided into quarters. <sup>7</sup> Then the sons of Aaron (the Priests) must light a fire on the Altar and pile wood on the fire, <sup>8</sup> and the Priests must put the head and the fat over the fire in the Altar, <sup>9</sup> wash the [animal's] entrails and feet in water, and then put the rest of it on the Altar as a burnt-offering sacrifice and as a sweet odor to Jehovah.

<sup>10</sup> 'However, if [the person] is offering a sheep as a gift to Jehovah (or a lamb, or a kid goat) as a whole-burnt offering, it must be a perfect male. <sup>11</sup> He must put his hand on its head and they must slaughter it next to the Altar toward the north, before Jehovah. Then the sons of Aaron (the Priests) must pour its blood on and around the Altar. <sup>12</sup> They must quarter it and put its head and its fat over the burning wood on the Altar. <sup>13</sup> Then they must wash its entrails and feet with water, and the Priest must put the rest on the Altar as a burnt-offering sacrifice and a sweet odor to Jehovah.

<sup>14</sup> 'But if [the person] is offering a bird as a gift to Jehovah, it must be a dove or a pigeon. <sup>15</sup> The Priest must bring it to the Altar, wring off its head and sprinkle its blood at the base of the Altar. <sup>16</sup> And before placing it on the Altar, he must remove the crop and the feathers, and throw them by the ashes, to the east of the Altar. <sup>17</sup> He should then break off its wings, but not cut it up, and put the burnt-offering sacrifice on the Altar over the burning wood as a sweet-smelling odor to Jehovah.

## Chapter 2

<sup>1</sup> 'If a person brings fine flour as a gift to sacrifice to Jehovah, he must pour oil over it and put frankincense on it, before offering it as a sacrifice. <sup>2</sup> He must carry it to the Priests (the sons of Aaron) and take a handful of the fine flour with the oil and the frankincense, and then a Priest must put it on the Altar as a sacrifice and as a sweet odor to Jehovah. <sup>3</sup> The rest of the sacrifice must then be [given to] Aaron and his sons as their holy portion from the sacrifices to Jehovah.

<sup>4</sup> 'And if he brings [bread] that has been baked in an oven as a gift sacrifice to Jehovah, it must be fermentation free and kneaded with oil into fermentation-free cakes. <sup>5</sup> And if the gift of fermentation-free fine flour is brought in a pan, <sup>6</sup> it must be broken into pieces and then oil must be poured over it as a sacrifice to Jehovah.

<sup>7</sup> 'However, if the gift of fine flour with oil that is to be offered as a sacrifice to Jehovah [consists of whole loaves] that were baked in an oven, <sup>8</sup> they must be brought to the Priest, <sup>9</sup> and the Priest must take it to the Altar and offer a portion of it as a burnt offering and as a sweet odor to Jehovah. <sup>10</sup> The rest of the sacrifice must then be [given to] Aaron and his sons as their holy portion from the burnt offerings of Jehovah.

<sup>11</sup> 'You must not have fermentation in any sacrifices that are brought to Jehovah, and no honey will be brought as a gift to Jehovah. <sup>12</sup> Such things may be brought to Jehovah as though they were fruit, but they must not be offered on the Altar as a sweet-smelling odor to Jehovah.

<sup>13</sup> 'All gifts of sacrifices must be seasoned with salt. Don't leave the salt of Jehovah's Sacred Agreement out of your sacrifices! No matter what type of gift it is, it must be offered to Jehovah your God with salt.

<sup>14</sup> 'And when you offer the first fruit as a sacrifice to Jehovah (the new grain), it should be ground and roasted before bringing it as a sacrifice. <sup>15</sup> You must also pour oil and frankincense on it, because it is a sacrifice. <sup>16</sup> Then the Priest must offer a portion of the grain with oil and all the frankincense as a burnt offering to Jehovah.

### Chapter 3

<sup>1</sup> 'If the gift to Jehovah is to be a peace offering and it is selected from among the cattle, it can be a male or a female, but it must be perfect to bring it before Him. <sup>2</sup> The [person] must put his hands on the head of the gift and slaughter it before Jehovah next to the entrance to the Tent of Proofs. Then the Priests (the sons of Aaron) must pour the blood on and around the Altar of burnt offerings.

<sup>3</sup> For peace offerings; [these portions] should be offered as burnt-sacrifices to Jehovah: the belly and all the fat in and around it, <sup>4</sup> the kidneys and the fat on them, as well as [the fat] on the thighs and the membrane around the liver and kidneys. <sup>5</sup> The Priests (the sons of Aaron) must offer them on the Altar of burnt offerings over the burning wood on the Altar as a sweet odor to Jehovah.

<sup>6</sup> 'And if the peace-offering gift to Jehovah is a sheep, it may be either a male or a female, but it must be perfect. <sup>7</sup> If the gift is a lamb; he must bring it before Jehovah, <sup>8</sup> put his hands on the head of his offering, and slaughter it by the entrance to the Tent of Proofs. Then the Priests (the sons of Aaron) must pour its blood on and around the Altar. <sup>9</sup> The peace offering is thereafter to be burned to Jehovah. However, the person can take the healthy, fat hind parts and loins with him; but all

the fat that is in and around the belly, <sup>10</sup> the kidneys and the fat around them, the fat around the thighs, and the membrane around the liver and kidneys <sup>11</sup> must be offered on the Altar by the Priest as a sweet odor and burnt offering to Jehovah.

<sup>12</sup> 'And if his offering is a goat, he must bring it before Jehovah, <sup>13</sup> put his hands on its head, and slaughter it before Jehovah next to the entrance to the Tent of Proofs. Then the Priests (the sons of Aaron) must pour the blood on and around the Altar. <sup>14</sup> And the parts of the burnt offering [that will be offered] to Jehovah must be the fat in and around the belly, <sup>15</sup> both kidneys and all the fat on them, [the fat] on the thighs, and the membrane around the liver and kidneys. <sup>16</sup> Then the Priest must offer it on the Altar as a burnt offering and as a sweet odor to Jehovah.

'All the fat is Jehovah's. <sup>17</sup> This is the rule through the ages of your generations, wherever you may live: You must not eat the fat or the blood!'

## Chapter 4

<sup>1</sup> Then the Lord told Moses, <sup>2</sup> 'Speak to the children of IsraEl and tell them this: If a person sins against Jehovah in a way that He says you must not do in any of the Commandments, but he does it unintentionally, <sup>3</sup> or if the Anointed Priest sins and that causes the people to sin; he must bring [an offering] for his sin. [He must bring] a perfect calf from his herd to Jehovah, for his sin. <sup>4</sup> He must bring the calf before Jehovah at the entrance to the Tent of Proofs, put his hand on its head, and they must slaughter it in Jehovah's presence.

<sup>5</sup> 'And when the Anointed Priest who has been made perfect receives the calf's blood, he must carry it into the Tent of Proofs. <sup>6</sup> Then the Priest must dip his finger in the blood and sprinkle it at the base of the Holy Veil before Jehovah, seven times. <sup>7</sup> And he must put some of the calf's blood on the horns of the incense Altar that is before Jehovah (inside the Tent of Proofs) and pour the rest of the blood at the base of the Altar, by the entrance to the Tent of Proofs.

<sup>8</sup> '[Then he must take] all the fat from the calf of the sin offering – the inner fat, the outer fat, <sup>9</sup> the kidneys and the fat on them, [the fat on] the thighs, and the membrane around the liver and kidneys – and remove it. <sup>10</sup> Then the Priest must offer it on the Altar of burnt offerings. <sup>11</sup> As for the calf's skin, flesh, head, extremities, belly, and dung; <sup>12</sup> it must all be carried outside the camp into the clean place where they pour the ashes, and it must be totally burned among the wood ashes that are poured out there.

<sup>13</sup> 'Now, if the whole gathering of IsraEl unknowingly commits a sin and it goes unnoticed by them (if they should do something that is forbidden, shouldn't be done, and is a sin against any of the Commandments of Jehovah), <sup>14</sup> but they later realize what they have done; the gathering should bring a perfect calf from the herd as a sin offering to the entrance of the Tent of Proofs. <sup>15</sup> Then [all] the elders of the gathering must lay their hands on the calf's head and slaughter it before Jehovah. <sup>16</sup> Thereafter,

the Anointed Priest must bring the calf's blood into the Tent of Proofs,<sup>17</sup> then dip his finger in some of the blood and sprinkle it seven times before the veil of the Most Holy, there before Jehovah.

<sup>18</sup> 'The Priest must also put some of the blood on the horns of the incense Altar that stands before Jehovah inside the Tent of Proofs. Then he must pour the rest of the blood at the base of the Altar of whole-burnt offerings, which is by the entrance to the Tent of Proofs. <sup>19</sup> He must cut off all its fat and offer it on the Altar, <sup>20</sup> dealing with it in the same way as he does with the calf of the sin offering. That's how the Priests will pay for their sins, and then their mistakes will be forgiven. <sup>21</sup> Thereafter, they must take the rest of the calf outside the camp and burn it in the same way as the other calf. This is the sin offering for the [entire] gathering.

<sup>22</sup> 'And if one of the leaders should unknowingly break one of the Commandments of his God Jehovah (something he shouldn't have done in sin and error), <sup>23</sup> and then he realizes that he has sinned; the gift he must offer is a perfect male kid goat. <sup>24</sup> He must put his hand on the head of the kid and slaughter it where they slaughter the whole-burnt offerings before Jehovah, as a sin offering. <sup>25</sup> Then the Priest must put some of the blood of the sin offering on the horns of the Altar of whole-burnt offerings with his finger, and pour the rest of the blood at the base of the Altar. <sup>26</sup> Then he must offer all of its fat on the Altar as the sacrifice of the peace offering. [This is how] the Priest must pay for [the leader's] sin, so it may be forgiven.

<sup>27</sup> 'And if a person among the people of the land should sin unknowingly against any of the Commandments of Jehovah by doing something that shouldn't be done, <sup>28</sup> and then he realizes that he has sinned; he must bring a perfect female kid goat for the sin that he has committed. <sup>29</sup> He must put his hand on the head of his sin offering and slaughter the kid of the sin offering where they slaughter the whole-burnt offerings. <sup>30</sup> And the Priest must take some of its blood on his finger and wipe it on the horns of the Altar of whole-burnt offerings. Then he must pour the rest of the blood at the base of the Altar. <sup>31</sup> Thereafter, he must remove all the fat and offer it as a sacrifice of a peace offering. The Priest must offer it on the Altar as a sweet odor to Jehovah. [This is how] the Priest must pay for [the person's] sin, so it may be forgiven.

<sup>32</sup> 'But if he offers a lamb for his sin offering, it should be a perfect female. <sup>33</sup> He must put his hand on the head of the sin offering and slaughter it where they kill the whole-burnt offerings. <sup>34</sup> Then the Priest must take some of the blood of the sin offering on his finger and wipe it on the horns of the Altar of whole-burnt offerings, and he must pour the rest of the blood around the base of the Altar. <sup>35</sup> Then he must cut off all its fat, the same as he would for the lamb of the peace-offering sacrifice, and the Priest must put it on the Altar as a whole-burnt offering to Jehovah. [This is how] the Priest must atone for the person's sin, so it can be forgiven.

## Chapter 5

<sup>1</sup> 'And if a person sins by witnessing, seeing, or knowing of someone who has sworn an oath [of vengeance] against another and fails to report it, he is guilty of a sin. <sup>2</sup> And whoever touches anything that is dirty, such as the filth of animals, or dead things [such as] a dead unclean animal or [the rotting] body of cattle, <sup>3</sup> or whoever touches any kind of filth from a man that would make him unclean – even if he doesn't realize it, but comes to know about it later – he has sinned. <sup>4</sup> Or if some unrighteous person has decided to use his lips to swear an oath to do evil or good – even if a person doesn't realize it, but comes to know of it [later] – he has sinned by doing this. <sup>5</sup> He must admit that he has sinned <sup>6</sup> and [pay for] his sin against [Jehovah, by bringing] a female lamb from his flock or a goat kid as a sin offering, which the Priest must [offer] in payment for his sin. Then he will be forgiven.

<sup>7</sup> 'And if he can't afford a sheep; he must bring two turtledoves or two young pigeons to Jehovah. One [must serve] as a sin offering, and the other as a burnt offering. <sup>8</sup> He must carry them to the Priest, and the Priest must [sacrifice] the sin offering first. He must pinch off the head at the neck, but not cut up the body. <sup>9</sup> Then he must sprinkle the blood of the sin offering on the side of the Altar, and pour the rest of the blood at the base of the Altar... because this is a sin offering. <sup>10</sup> Then the second [bird] must be a whole burnt offering for the Priest, to atone for the sins that the person has committed.

<sup>11</sup> 'And if he can't afford a pair of turtledoves or two young pigeons; the gift that he should bring for his sin offering must be a quart of fine flour. He shouldn't put frankincense or oil on it, because it is a sin offering. <sup>12</sup> He must carry it to the Priest, and he must take a handful of it and lay a portion of it on the Altar as a whole-burnt offering to Jehovah and as a sin offering. <sup>13</sup> So the Priest must offer payment for the way that the person has sinned in these matters, and [the person] will be forgiven. Then, whatever remains of the flour offering will belong to the Priest.'

<sup>14</sup> And the Lord spoke to Moses and said: <sup>15</sup> 'The person who is truly unaware and unknowingly sins against any of the holy things of Jehovah must carry something to Jehovah for his error. [It must be] a perfect ram from his flock (or its value in the type of silver coins that are accepted in the Holy Place) [to pay] for his mistake. <sup>16</sup> He must pay for his sin against any of the holy things, and add a fifth more to it. He must give it to the Priest, and the Priest must cover his sin with the ram of his error, and then [the person] will be forgiven.

<sup>17</sup> 'And if any person sins and does something that isn't right and which is against any of Jehovah's Commandments – even if he doesn't realize it – he is guilty of a sin. <sup>18</sup> So he must bring a perfect ram from his flock (or its value in silver) to the Priest for his mistake, and the Priest will [use it] to pay for the sin that he committed in ignorance; then he will be forgiven. <sup>19</sup> However, he has truly been found guilty of

sinning before Jehovah.'

## Chapter 6

1 — 6

<sup>7</sup> And the Lord told Moses, <sup>8</sup> 'Give Aaron and his sons these instructions... <sup>9</sup> this is the law concerning whole-burnt offerings: Because whole-burnt offerings are to be left burning on the Altar all night long, the fire on the Altar must be kept burning and not be put out. <sup>10</sup> Then the Priest must put on the linen tunic and the linen underwear, and carry everything that has been thoroughly burned and consumed by the fire (the whole-burnt offering) from the Altar and throw [the ashes] nearby. <sup>11</sup> Then he must take off that robe, put on another robe, and carry the burned [ashes] to a clean place outside of the camp.

<sup>12</sup> 'The fire on the Altar must be kept burning all the time and never be allowed to go out. The Priests must stoke it with wood each morning, so whole-burnt offerings and the fat of the peace offerings can be piled on it. <sup>13</sup> The fire must always be kept burning on the Altar and it must never be extinguished.

<sup>14</sup> 'This is the law concerning the sacrifices that the sons of Aaron must bring to the Altar before Jehovah: <sup>15</sup> [The Priest] must scoop a handful of the fine flour of the sacrifice that was offered along with its oil and all the frankincense, and put it on the Altar as a burnt offering and a sweet-smelling odor for Jehovah to remember. <sup>16</sup> Then Aaron and his sons may eat all that is left over. However, it must be eaten without fermentation inside the courtyard of the Tent of Proofs... <sup>17</sup> and it must not be baked with any fermentation. I am giving a portion of Jehovah's burnt offering to them, for it is very holy, as are the offerings for sin and the offerings for errors. <sup>18</sup> All the male Priests must eat it. This is to be the rule for burnt offerings to Jehovah throughout your generations and through the ages. For, whoever touches them will be made holy.'

<sup>19</sup> And the Lord spoke to Moses, saying, <sup>20</sup> 'This is the gift that Aaron and his sons must offer to Jehovah on the day that you anoint him: A quart of fine flour must be sacrificed, half of it in the morning and the other half in the evening. <sup>21</sup> It must be kneaded with oil into rolls [and cooked] in a pan, then offered [on the Altar] in pieces, as a sweet odor to Jehovah. <sup>22</sup> The Anointed Priest (one of [Aaron's] sons who is serving in his place) will offer it, and it must all be burned. This is to be a rule through the ages: <sup>23</sup> All the sacrifices for the Priests must be totally burned and never be eaten.'

<sup>24</sup> Then the Lord told Moses, <sup>25</sup> 'Speak to Aaron and his sons and tell them that this is the law of the sin offerings: The sin offerings must be slaughtered before Jehovah in the same place as the whole burnt offerings, for they are very holy. <sup>26</sup> The Priest that offers it must also eat it in a holy place in the courtyard of the Tent of Proofs. <sup>27</sup> Everyone who touches its flesh must be holy, and everyone whose clothes have been

sprinkled with its blood must be washed in the Holy Place. <sup>28</sup> Then, any of the clay pots that held [the sacrifice] must be broken. And if it was put in a brass pot, [the pot] must be scoured and washed in water. <sup>29</sup> Thereafter, all the male Priests must eat it as something that is very holy to Jehovah. <sup>30</sup> However, none of the blood of the sin offering that is carried into the Tent of Proofs to pay for sins in the Holy Place may be eaten. It must be burned with fire.

31 — 40

## Chapter 7

<sup>1</sup> 'This is the law of the peace-offering sacrifice that [the Priests] are to bring to Jehovah: <sup>2</sup> If it is being offered as a sacrifice of praise, they must bring loaves of fine flour that are made with oil, or as fermentation-free cakes that have had oil poured over them, or as fine flour that has been kneaded with oil. <sup>3</sup> Then they must offer their gifts with fermentation-free bread as the peace-offering of praise. <sup>4</sup> And [each person] must bring one gift for the Priest who pours the blood of the peace offering, and a separate offering to Jehovah. <sup>5</sup> The flesh of the peace-offering sacrifice of praise must be [the Priest's], and it must be eaten on the day that it is offered... it must not be left over until the next morning.

<sup>6</sup> 'However, if it is something that is willingly offered as part of a vow, it can be eaten both on the day that the sacrifice is offered and on the next day. <sup>7</sup> But the flesh of the sacrifice may not be left over until the third day... it must be consumed in a fire. <sup>8</sup> And if someone does eat the flesh on the third day, his offering won't be accepted or taken into account, because it is polluted, and whoever eats it will be found guilty of sin.

<sup>9</sup> 'Any flesh that has touched something unclean must not be eaten. It must be consumed in a fire.

'Only [people] who are clean may eat the flesh [of an offering]. <sup>10</sup> Any person who eats the flesh of the peace-offering sacrifice to Jehovah and is unclean, must not be allowed to live among His people.

<sup>11</sup> 'And if someone touches anything that is unclean, whether it is the unclean thing of a man or a four-footed animal – or anything else that is disgustingly unclean – and [that person] thereafter eats the flesh of a peace-offering sacrifice that has been offered to Jehovah; he must not be allowed to live among His people.'

<sup>12</sup> Then the Lord told Moses, <sup>13</sup> 'Speak to the children of IsraEl, and say: You must not eat the fat of bulls, sheep, or goats. <sup>14</sup> However, you may use the fat of these animals [for other purposes] if they have died of natural causes or if they have been killed by [wild] animals... just don't eat it. <sup>15</sup> Whoever eats the fat of animals that they have brought as burnt offerings to Jehovah must not be allowed to live among His people.

<sup>16</sup> 'You may not eat any blood of birds or animals, no matter where you may live. <sup>17</sup>

Any person who eats blood must not be allowed to live among His people.'

<sup>18</sup> Then the Lord told Moses, <sup>19</sup> 'You must also tell the children of IsraEl this: Whoever brings a peace-offering sacrifice as a gift to Jehovah <sup>20</sup> must carry the fat that is on the breast and liver in his hands. He must bring it and offer it as a gift before Jehovah. <sup>21</sup> Then the Priest must offer the fat on the Altar, and the [animal's] breast must be [given to] Aaron and his sons, <sup>22</sup> along with a choice piece from the right shoulder of the peace-offering sacrifice.

<sup>23</sup> 'Whichever son of Aaron that offers the blood and fat of the peace offering must be given the right shoulder as his portion. <sup>24</sup> For I have taken the breast that is waved and the shoulder portion from the children of IsraEl's peace-offering sacrifices and given them to Aaron (the Priest) and to his sons. This is to be the rule through the ages for the children of IsraEl.'

<sup>25</sup> These were [the instructions that were given] about how Aaron and his sons were to be anointed, and [regarding their responsibilities toward] the burnt offerings to Jehovah, back when He brought them up to serve as Priests of Jehovah. <sup>26</sup> It's what the Lord commanded on the day that He chose them from among the sons of IsraEl, as a law through all their generations and through the ages.

<sup>27</sup> These were the laws of the whole-burnt offerings, of the sacrifices, of the sin offerings, of the offerings for mistakes, of the sacrifices of the last lambs, and of the sacrifices as peace offerings. <sup>28</sup> [Jehovah gave these] commandments to Moses on Mount Sinai, back when He gave the commandments to the children of IsraEl on how to offer their gifts to Jehovah, while they were [camping] in the Sinai Desert.

## Chapter 8

<sup>1</sup> Then the Lord spoke to Moses and said: <sup>2</sup> 'Go get Aaron and his sons, along with their robes, the anointing oil, a calf for a sin offering, two rams, and a basket of fermentation-free bread; <sup>3</sup> then assemble the whole gathering at the entrance to the Tent of Proofs.

<sup>4</sup> So Moses did just as the Lord told him. He assembled the gathering at the entrance to the Tent of Proofs, <sup>5</sup> and Moses told them: 'This is what Jehovah has commanded us to do.' <sup>6</sup> So he brought Aaron and his sons forward and washed them with water. <sup>7</sup> Then he wrapped him in the robe and tied on the sash, before he put the tunic and the Word of Judgment on him. <sup>8</sup> Thereafter, he wrapped [the tunic] so the Word of Judgment would fit and clasped it tight before putting on the Word of Judgment, and he laid the Revelation and the Truth on top of that.

<sup>9</sup> Next, he put the turban on [Aaron's] head and mounted the gold plate (this most holy thing) on the front of the turban, just as Jehovah had commanded Moses.

<sup>10</sup> Then Moses took the anointing oil <sup>11</sup> and sprinkled it on the Altar seven times to anoint the Altar and make it holy, along with everything on it, including its base and

the basin. He made them holy, and he anointed the Tent and all its furniture, making them holy.

<sup>12</sup> Then Moses poured anointing oil on Aaron's head to anoint him and make him holy. <sup>13</sup> And Moses brought up Aaron's sons, put on their robes and wrapped on their sashes, then he put on their turbans, just as the Lord had commanded Moses.

<sup>14</sup> Next, Moses brought over the calf for the sin offering. So Aaron and his sons laid their hands on the head of the sin-offering calf, <sup>15</sup> and Moses slaughtered it. Then he took some of the blood and put it around the horns of the Altar with his finger, to purify it; and he poured the rest of the blood at the base of the Altar, to make it holy, so that it could be used to pay for sins. <sup>16</sup> And Moses took all the inner fat, plus the liver and kidneys and the fat around them, and he offered it on the Altar. <sup>17</sup> Then he burned the rest of the calf (its skin, flesh, and dung) in a fire outside the camp, just as The Lord had commanded Moses.

<sup>18</sup> Next, Moses brought over the ram for the whole-burnt offering. Then Aaron and his sons laid their hands on its head and Moses slaughtered the ram, pouring the blood around the Altar. <sup>19</sup> Then he divided the ram by each of its limbs, and Moses offered up the head, the limbs, and the fat, after washing the feet and belly with water. <sup>20</sup> So Moses offered the whole ram on the Altar as a burnt offering, and it was burned as a sweet-smelling odor to Jehovah, just as the Lord had commanded Moses.

<sup>21</sup> Then Moses brought over the second ram (the last ram), and Aaron and his sons laid their hands on its head, and he slaughtered it. <sup>22</sup> Then Moses took its blood and put some on the tip of Aaron's right ear, on the thumb of his right hand, and on the big toe of his right foot. <sup>23</sup> Then Moses brought in Aaron's sons and put the blood on the tips of their right ears, on the thumbs of their right hands, and on the big toes of their right feet; and Moses poured the rest of the blood around the Altar.

<sup>24</sup> Then he took the fat, the rump, the belly fat, the liver and kidneys and the fat that's on them, as well as its right shoulder. <sup>25</sup> And from the basket of consecration that was before Jehovah, he took one fermentation-free loaf, one loaf made with oil, and one cake (along with the fat and the right shoulder), <sup>26</sup> and put them all in the hands of Aaron and his sons, who waved them before Jehovah. <sup>27</sup> Then Moses took it from their hands and put it all on the Altar as the whole-burnt offering of the last lamb; and it was burned as an offering to Jehovah, providing a sweet-smelling odor to Him. <sup>28</sup> Then Moses took the last lamb's breast and set it aside before Jehovah, and this was given to Moses as his portion, just as the Lord had commanded Moses.

<sup>29</sup> Then Moses took some of the anointing oil and some of the blood that was on the Altar, and sprinkled it on Aaron and his garments, and on his sons and their garments. <sup>30</sup> [And by doing this], he made Aaron and his garments and his sons and their garments, holy.

<sup>31</sup> Then Moses told Aaron and his sons: 'Now, boil the flesh in the Holy Place inside the Tent of Proofs, and eat it there along with the loaves in the last basket, just as the Lord told me when He said, *Aaron and his sons must eat this*. <sup>32</sup> Then you must burn whatever is left of the flesh and loaves in a fire. <sup>33</sup> Thereafter, you must stay inside the entrance to the Tent of Proofs until the end of seven days. For in seven days, He will make you perfect <sup>34</sup> in the same way as He did on the day that the Lord commanded me to do this to pay for your sins. <sup>35</sup> So you must remain inside the entrance to the Tent of Proofs for seven days and nights. You must obey this rule of Jehovah, so you won't die... for that is what Jehovah God commanded.'

<sup>36</sup> Well, Aaron and his sons followed the instructions that the Lord gave as commandments to Moses.

## Chapter 9

<sup>1</sup> It was on the eighth day that Moses called Aaron and his sons out before IsraEl's elders. <sup>2</sup> And Moses said to Aaron: 'Now, select a perfect young calf from the herd as a sin offering and a ram as a whole-burnt offering, then offer them before Jehovah. <sup>3</sup> And tell the elders of IsraEl: *Take one goat kid to be a sin offering, and take a young calf and a perfect yearling lamb as whole-burnt offerings, <sup>4</sup> as well as a calf and a ram as peace offerings to Jehovah, along with fine flour that is mixed with oil, because the Lord is going to appear among you today!*'

<sup>5</sup> So, just as Moses commanded, they brought [the animals] to the Tent of Proofs, and the entire gathering came and stood before Jehovah. <sup>6</sup> Then Moses said: 'This is what Jehovah told us to do... and then the glory of the Lord will appear among you.'

<sup>7</sup> And Moses told Aaron: 'Come to the Altar. Offer your sin offering and your whole-burnt offering to pay for the sins of you and your family... then offer gifts for the people, to pay for their sins, just as the Lord commanded.'

<sup>8</sup> So Aaron went to the Altar and slaughtered the calf as his sin offering. <sup>9</sup> Then Aaron's sons brought the blood to him, and he dipped his finger in it and put some on the horns of the Altar; and thereafter, he poured the rest of the blood at the base of the Altar. <sup>10</sup> Next, he offered the fat, the kidneys, and the liver on the Altar as a sin offering, just as the Lord had commanded Moses. <sup>11</sup> Then the flesh and hide were burned in a fire outside the camp.

<sup>12</sup> After that, he slaughtered the whole-burnt offering; and Aaron's sons brought the blood to him, which he poured all around the Altar. <sup>13</sup> Then they brought the whole-burnt offering (which they had cut in pieces), and he laid the head on the Altar. <sup>14</sup> Then he washed the belly and feet with water, and put them on the Altar.

<sup>15</sup> Thereafter, he brought up the gifts for the people. He took the goat, which was the people's sin offering, and slaughtered it and washed it, as before. <sup>16</sup> Next, he brought the whole-burnt offering, and offered it in the proper way, <sup>17</sup> carrying the sacrifice in

his hands and laying it on the Altar beside the whole-burnt offering that had been offered up in the morning.

<sup>18</sup> Then he slaughtered the calf and the ram as peace-offering sacrifices for the people. So Aaron's sons brought the blood to him, which he poured all around the Altar. <sup>19</sup> Then he put the calf's fat, as well as the hindquarters of the ram, the fat on its belly, its kidneys and the fat on them, the membrane around the liver, <sup>20</sup> as well as the fat on the breasts, and offered it on the Altar. <sup>21</sup> Then Aaron set aside the breast and right shoulder as a choicest offering before Jehovah, just as the Lord had commanded Moses.

<sup>22</sup> Then after he offered up the sin offering, the whole-burnt offerings, and the peace offerings, Aaron raised his arms over the people and blest them... then he came back down, <sup>23</sup> and both Moses and Aaron went into the Tent of Proofs. Then when they came out, they blest all the people. And at that, the Lord's glory appeared to all the people... <sup>24</sup> and fire came from Jehovah that consumed the offerings on the Altar (both the whole-burnt offerings and their fat); and when all the people saw this, they were stunned and fell to their faces.

## Chapter 10

<sup>1</sup> Then two of Aaron's sons (Nadab and AbiUd) took their censers, put incense and fire in them, and offered it before Jehovah in a way that is quite different from what they had been commanded. <sup>2</sup> And at that, fire came from the Lord and consumed them, causing them to die there before Jehovah.

<sup>3</sup> And Moses said to Aaron: 'Jehovah told us that He must be treated as holy by those who approach Him, and He must be glorified before the whole congregation!'

Well, Aaron was devastated by this.

<sup>4</sup> Then Moses called MisaDae and EliShaphan ([two of] the sons of Aaron's uncle OziEl) and said to them: 'Come here and remove your brothers from in front of the Holy Place, then [carry their bodies] outside of the camp!'

<sup>5</sup> So they came and took them (while they were still wearing their [Priestly] outfits) outside of the camp, just as Moses had said. <sup>6</sup> Then Moses said to Aaron, EliEzer, IthaMar, and his remaining sons: 'Now, don't uncover your heads or tear your clothes, unless you also want to die and bring [God's] rage down upon the entire congregation! Because, your brothers and the entire house of IsraEl would then start mourning this burning, which came from Jehovah. <sup>7</sup> And don't leave the entrance to the Tent of Proofs or you will die, because Jehovah's anointing oil is upon you!'

Well, they did just as Moses told them.

<sup>8</sup> Then the Lord spoke to Aaron and said: <sup>9</sup> 'Now, you and your sons must not drink any wine or liquor before you enter the Tent of Proofs or before you approach the

Altar, lest you should die! This is [to be] a law through the ages [for all your] generations. <sup>10</sup> For, [you must be able to] recognize the difference between what is sacred and what is profane, and between what is clean and what is unclean! <sup>11</sup> And [you must] teach the children of IsraEl all the laws that [Jehovah gave] them through Moses.'

<sup>12</sup> Then Moses told Aaron, EliEzer, IthaMar, and Aaron's surviving sons: 'Now, take the remaining sacrifices among the burnt offerings for Jehovah and eat [them with] fermentation-free bread close to the Altar; because, that is a very holy [place]. <sup>13</sup> Eating the burnt offerings to Jehovah in the Holy Place will be the law for you and your sons, for He has commanded <sup>14</sup> that you, your sons, and your families must eat the breast that has been set aside [for you], as well as the choicest shoulder, in the Holy Place. This is the rule for you and your sons concerning the peace-offering sacrifices [that are brought by] the children of IsraEl. <sup>15</sup> They must bring the choicest shoulder and [they must] separate the breast from the burnt offerings of fat, as a separate division before Jehovah. This is to be the rule for you, your sons, and your daughters through the ages, just as the Lord commanded Moses.'

<sup>16</sup> Well, when Moses started looking for the goat of the sin offering, [he found that] it had already been burned in the fire. So Moses became very angry with EliEzer, IthaMar, and Aaron's remaining sons, and he said: <sup>17</sup> 'Why didn't you eat the sin offering here in the Holy Place? It is a very holy [thing that Jehovah] has given you to eat before Him, so you can remove and pay for the sins of the entire gathering. <sup>18</sup> Why, its blood wasn't even brought into the Holy Place... and Jehovah commanded you to eat [the sacrifice] here before Him!'

<sup>19</sup> So Aaron asked Moses: 'Well, if they bring their sin offerings and whole-burnt offerings to Jehovah today, and we eat the sin offerings that are brought today (despite what we have done), would that be pleasing to the Lord?'

<sup>20</sup> And when Moses heard this, he was pleased.

## Chapter 11

<sup>1</sup> Then the Lord spoke to Moses and Aaron and told them, <sup>2</sup> 'Speak to the sons of IsraEl and tell them that these are the animals you may eat among all the animals on the ground: <sup>3</sup> You may eat any animal with a split hoof or that has a split between its two claws and chews the cud. <sup>4</sup> However, you may not eat those that just chew the cud or those that just have split hoofs or a split between the claws, [such as] the camel, because it chews the cud, but it doesn't have a split hoof; so this is something that's unclean to you. <sup>5</sup> [This includes] the rabbit, because it chews the cud but it doesn't have a split foot; so it is unclean to you. <sup>6</sup> This [is also true] of the hare, because it doesn't chew the cud and it doesn't have a split foot; so it is unclean to you, <sup>7</sup> as are pigs, because they have split hoofs and claws on each hoof, but they don't chew the cud; so they are also unclean to you. <sup>8</sup> You must not eat their flesh or

touch their dead bodies, because they are unclean to you.

<sup>9</sup> 'These are the things that you can eat [which live] in the water: You may eat anything that has fins and scales [that lives in] the water, whether in the seas or in the streams. <sup>10</sup> However, anything that lives in the water but doesn't have fins or scales, whether in the seas or in the streams – anything that lives in the water or comes out of the water – is disgusting, and you are to consider it disgusting. <sup>11</sup> You must not eat their flesh and you must hate their dead bodies. <sup>12</sup> So you should consider anything that lives in the water and doesn't have fins or scales, disgusting.

<sup>13</sup> 'These are the things that you should hate among the flying creatures... they must not be eaten, but are to be considered disgusting: eagles, ospreys, sea eagles, <sup>14</sup> vultures, kites, and the like; <sup>15</sup> ostriches, owls, seagulls, and the like; <sup>16</sup> ravens and the like; hawks and the like; <sup>17</sup> night ravens, cormorants, storks, <sup>18</sup> ibis, pelicans, swans, <sup>19</sup> herons, sandpipers, and the like, as well as hoopoes and bats.

<sup>20</sup> 'Also, all winged creatures that crawl on all fours are [to be considered] disgusting by you. <sup>21</sup> You can eat crawling winged creatures that move on all fours but have legs above their feet and jump around on the ground. <sup>22</sup> These include migratory locusts and the like, tree locusts and the like, crickets and the like, and grasshoppers and the like. <sup>23</sup> But any [other thing] that crawls and flies is to be considered disgusting by you; <sup>24</sup> and if you touch their dead bodies you are dirty and will remain unclean until the evening. <sup>25</sup> Anyone who touches their dead bodies must wash his clothes and then be [considered] unclean until the evening.

<sup>26</sup> 'Any dead bodies of animals that have split hooves and claws but don't chew the cud will be unclean to you, and everyone who touches them will be unclean until the evening. <sup>27</sup> Also, any wild animals that walk on four paws are unclean to you, and anyone that touches their dead bodies will be unclean until the evening. <sup>28</sup> If you touch their dead bodies, you must wash your clothes and be [considered] unclean until the evening. All of these are unclean to you.

<sup>29</sup> 'These crawling [animals are also] unclean to you among the slithering creatures: weasels, mice, crocodiles, <sup>30</sup> ferrets, chameleons, geckos, newts, and sand lizards. <sup>31</sup> Among all the crawling animals on the earth, these are unclean to you, and anyone who touches their dead bodies will be unclean until the evening.

<sup>32</sup> 'And if one of the dead bodies of these unclean [things] should fall on a wooden container, or on clothing, or on leather, or on a sack, or on anything that is used for work; [the item] should be washed in water and be unclean until the evening... then it will be clean. <sup>33</sup> Also, if one of these [animals] should fall into a clay pot or bowl; whatever is inside it will be unclean and it must be broken. <sup>34</sup> Any edible food that the water was poured on, or any beverage that was in such a vessel, will be unclean. <sup>35</sup> Everything that their dead bodies fall on will be unclean. Ovens and tables must be broken down, because they are unclean, and they are unclean for you. <sup>36</sup> Springs,

pools, and moving water will be clean, but anyone who touches dead bodies will be unclean.

<sup>37</sup> 'If one of these dead bodies should fall on seeds that have been planted, the [seeds] are clean. <sup>38</sup> However, if water has been poured on the seeds and then one of their dead bodies fall on it, it is unclean to you.

<sup>39</sup> 'If one of the cattle that the Law allows you to eat should die [naturally]; whoever touches the body will be unclean until the evening. <sup>40</sup> Whoever eats such a body must wash his clothes and be unclean until the evening. And anyone who carries their bodies must wash their clothes, take a bath, and be unclean until the evening.

<sup>41</sup> 'All slithering animals that crawl on the ground should be [considered] disgusting by you and never be eaten. <sup>42</sup> And any slithering creatures that crawl along the ground on their bellies must not be eaten. . . you should consider them disgusting. <sup>43</sup> You shouldn't dirty your lives with any slithering creatures that crawl on the ground. If you don't allow them to pollute you, they won't make you unclean. <sup>44</sup> For I am Jehovah your God who makes you holy, and you must remain holy, since I (Jehovah your God) am holy. Therefore, you must not dirty your lives with any of the slithering things that crawl on the ground. <sup>45</sup> For I am Jehovah who brought you out of the land of Egypt to be your God. So you must be holy, because I (Jehovah) am holy.'

<sup>46</sup> These are the laws concerning animals, birds, all creatures that live and move in the water, and all creatures that crawl on the ground, <sup>47</sup> [so that you might understand] the difference between what is clean and unclean, and between those that give birth alive that can be eaten, and those that shouldn't be eaten.

## Chapter 12

<sup>1</sup> Then the Lord spoke to Moses and said, <sup>2</sup> 'You must speak to the children of IsraEl and tell them this: Whenever a woman gets pregnant and gives birth to a male child, she must be [considered] unclean for seven days, just as she is [considered] unclean during her monthly [menstrual] periods. <sup>3</sup> Then on the eighth day, she must circumcise [her son's] foreskin flesh. <sup>4</sup> And for [the following] thirty-three days, she must continue as in [a state] of an unclean blood [flow]; so she should touch nothing holy and [she] must not enter the Holy Place until the full period of her purification is fulfilled. <sup>5</sup> But if she gives birth to a female child, she must be considered unclean for fourteen days; then for the following sixty-six days, she will remain [as in a state] of an unclean blood flow.

<sup>6</sup> 'When her period of purification for [giving birth to] a son or daughter is completed, she must bring a perfect yearling lamb to the Priest at the entrance to the Tent of Proofs as a whole-burnt offering, and bring a young pigeon or a turtledove as a sin offering. <sup>7</sup> Then [the Priest] must present it before Jehovah and offer it to pay for her sins and her flow of blood. This law applies to her, whether she gives birth to

a male or a female. <sup>8</sup> However, if she can't afford a lamb, she must bring two turtledoves or two young pigeons... one [to be sacrificed] as a whole-burnt offering, and the other as a sin offering. The Priest will use these to pay for her sins and to purify her.'

## Chapter 13

<sup>1</sup> Then the Lord spoke to Moses and Aaron, and said: <sup>2</sup> 'If anyone should [develop] a bright clear spot on his skin that looks like the plague of leprosy, he must be brought to Aaron (the Priest) or to one of his sons (the Priests), <sup>3</sup> and the Priest should examine the spot. If the hair in the spot has turned white and the spot is under the skin, it is leprosy; so the Priest who looked at it must pronounce him unclean. <sup>4</sup> But if the spot on the skin is clear and white and doesn't appear to be deep below the skin, and the hair hasn't turned white (but is dark), the Priest must quarantine him for seven days. <sup>5</sup> Then on the seventh day, the Priest should look to see if the spot is still there. [If it is] and if the spot hasn't spread; the Priest should quarantine him for seven more days. <sup>6</sup> Then on the seventh day, the Priest should examine him a second time to see if the spot has started to darken. If it hasn't, and if it isn't spreading on his skin, the Priest will pronounce him clean; for it is just a mark. Then the person must wash his clothes and [he will] be [considered] clean.

<sup>7</sup> 'However, if the bright spot changes and spreads in the skin after the Priest has looked at him and called him clean; he must return to the Priest again, <sup>8</sup> and the Priest must reexamine him. And if he finds that the mark has spread inside the skin, the Priest must pronounce him unclean; for it is leprosy.

<sup>9</sup> 'If a man [thinks he] has the plague of leprosy, he must go to the Priest <sup>10</sup> and the Priest should examine him. Then if [he finds] a white spot under the skin where all the hair has turned white and there are signs of good flesh in the sore; <sup>11</sup> this is leprosy that has matured in the skin. So the Priest must pronounce him unclean and quarantine him, because he is unclean.

<sup>12</sup> 'But if the leprosy becomes very visible and it covers all the person's skin wherever the Priest looks, from his head to his feet, <sup>13</sup> and this is what the Priest finds; {Look!} the Priest must pronounce him clean of the plague, because once everything has turned white, he is clean. <sup>14</sup> But if new flesh starts to appear again, he must be pronounced unclean. <sup>15</sup> For if the Priest finds sound flesh, this sound flesh proves that he is unclean and that he has [active] leprosy. <sup>16</sup> Then if the sound flesh changes back to white once again, he must return to the Priest, <sup>17</sup> and the Priest must examine him. If he then sees that the plague has all turned white, the Priest should pronounce him clean; for he is clean.

<sup>18</sup> 'And if [someone] should develop a sore in his skin that heals, <sup>19</sup> then it turns white, or lighter, or very red; it should be examined by the Priest. <sup>20</sup> And if, when the Priest looks at it, he finds that it is growing under the skin and that the hair has turned

white; the Priest must pronounce him unclean, because leprosy has broken out in the sore. <sup>21</sup> But if the Priest finds that there is no white hair and that it isn't growing under the skin, but that it has a dark color; then the Priest must quarantine him for seven days. <sup>22</sup> And if he finds that it is spreading over the skin, the Priest must pronounce him unclean; for a plague of leprosy has broken out in the sore. <sup>23</sup> However, if the bright spot stays the same and doesn't spread, it is just a scar, and the Priest must pronounce him clean.

<sup>24</sup> 'But if the skin becomes inflamed and bright red, then appears to heal, but develops splotches that are bright, clear, and white, mixed with red or very white; <sup>25</sup> the Priest should examine him. If he finds the hair turning white and that the bright color is under the skin; leprosy has broken out. <sup>26</sup> But if he sees that there isn't any white hair in the inflammation and it isn't growing under the skin, but is dark; the Priest must quarantine him for seven days. <sup>27</sup> Then on the seventh day, the Priest should examine him to see if the spot has spread in the skin. [If it has], the Priest will pronounce him unclean because of the plague of leprosy that has broken out in the sore. <sup>28</sup> But if the bright spot doesn't move and doesn't spread in the skin, but gets darker; it's [just] the inflammation of a scar and the Priest will pronounce him clean.

<sup>29</sup> 'And if a man or woman [thinks that they have] developed the plague of leprosy on the head or in the beard; <sup>30</sup> the Priest must examine it. And if he finds that it is growing under the skin and that the hair has turned thin and yellow, then the Priest will pronounce the person unclean; for the skin is dead and it is leprosy of the head or of the beard. <sup>31</sup> However, if the Priest finds dead skin, but he sees nothing growing under the skin and there is no yellowish hair, the Priest must quarantine the person for seven days. <sup>32</sup> Then on the seventh day, the Priest must examine the person again. And if the dead skin hasn't spread and there is no yellowish hair on it, and there doesn't appear to be a hollow spot under the skin, <sup>33</sup> the skin must be shaved everywhere except where the dead skin is, and the person should be quarantined a second time... for seven more days. <sup>34</sup> Then on the seventh day, the Priest must look to see if the dead skin has spread to the area that was shaved. [If it hasn't], and if there doesn't appear to be a hollow spot under the skin, the Priest will pronounce him clean, and he must wash his clothes and be clean.

<sup>35</sup> 'However, if the dead skin does spread after he has been purified; <sup>36</sup> the Priest must examine it and affirm that the dead skin has spread... and even if he finds no yellow hair, the person is unclean. <sup>37</sup> But if the dead skin doesn't spread and dark hair grows from it, the dead skin has healed and he is clean; so the Priest must pronounce him clean.

<sup>38</sup> 'Now, if a man or woman develops bright white spots on his or her skin, <sup>39</sup> the Priest should look at it. And, if he just finds bright white spots on the skin, it is psoriasis and he or she is clean. <sup>40</sup> [The same is true] when someone starts losing his hair; he is just balding and he is clean. <sup>41</sup> If he loses his hair in the front, he has forehead

baldness and is clean. <sup>42</sup> But if white or red blotches should develop in the baldness on [the top of] his head or on his forehead, it is leprosy. <sup>43</sup> The Priest must examine him, and if he finds white spots or an inflammation in the bald places on top or in the front that look like leprosy, <sup>44</sup> he is [to be considered] a leper. The Priest must absolutely pronounce him unclean, because of the plague on his head.

<sup>45</sup> 'Those who are lepers must wear unbelted clothing; they must cover their heads and their mouths, and they are to call out, *Unclean!* <sup>46</sup> They are always to be unclean, as long as they have the plague on them. They are to separate themselves and travel outside the camp.

<sup>47</sup> 'And if leprosy is found in any wool or linen clothing, <sup>48</sup> or in anything that has been woven with wool or linen thread, or in any leather or things that have been made with skin; <sup>49</sup> or if you find a greenish or reddish coloring in the skin or in the clothing, or in the weaving, or in anything made of skin; it is a plague of leprosy, and you must show it to the Priest. <sup>50</sup> Then the Priest must examine it and quarantine it for seven days.

<sup>51</sup> 'Then on the seventh day, the Priest must examine it again; and if he finds that the plague has spread in the clothing, weaving, leather, or in whatever may be made from skin, it is confirmed as leprosy and it is unclean. <sup>52</sup> Then the clothing, or the wool or linen weaving, or the thing made of skin in which there is the confirmed plague of leprosy must be burned in a fire.

<sup>53</sup> 'However, if the Priest sees that the plague hasn't spread in the clothing, weaving, or things made of skin; <sup>54</sup> he must instruct someone to wash the thing that held the plague, and the Priest will quarantine it a second time for seven days. <sup>55</sup> Then if the Priest sees that the plague hasn't changed its appearance in the clothing or woven things after it has been washed, even if it hasn't spread; it is unclean and it must be burned in a fire. <sup>56</sup> But if the Priest sees that the spot has turned dark after it was washed; he must cut it out of the clothing, weaving, or skin. <sup>57</sup> However, if it still looks the same in the clothing, weaving, or skin; it is an active plague of leprosy and it must be burned in a fire. <sup>58</sup> But if the clothing, weaving, or thing made from skin washes clean; the plague has been removed. It must then be rewashed and be clean.'

<sup>59</sup> These are the laws concerning the plague of leprosy on wool or linen clothing, weaving, and leather goods, to [show whether to] pronounce them as clean or unclean.

## Chapter 14

<sup>1</sup> Then the Lord spoke to Moses and said, <sup>2</sup> 'This is the law about lepers: On the day that [a leper] has been cured, a Priest must be brought to him <sup>3</sup> outside the camp to look and see if the plague of leprosy has been removed. <sup>4</sup> Then the Priest will tell the cleansed person to obtain two live, clean birds, some cedar wood, some spun scarlet, and some hyssop; <sup>5</sup> and following the Priest's directions, he must slaughter one of the

birds in a clay pot over some running water. <sup>6</sup> Then [the Priest] must take the living bird, the cedar wood, the spun scarlet and the hyssop, and he must dip them and the living bird into the blood of the bird that was killed, under the running water, <sup>7</sup> and then [use them to] sprinkle [some of the blood on] the person who was cured of leprosy, seven times... then he will be clean. And thereafter, he must set the living bird [free] to fly into the fields.

<sup>8</sup> 'Then the person who was cured must wash his clothes, shave off all his hair, and wash himself in water; and he will be clean and can return to the camp... but he can't enter his house for seven days.

<sup>9</sup> 'On the seventh day, he must shave off all the hair from his head, beard, eyebrows, and everything else, then wash his clothes and his body in water, in order to be clean.

<sup>10</sup> 'Then on the eighth day, he must take two perfect yearling lambs and one perfect yearling ewe, plus a quart of fine flour that has been kneaded with oil as a sacrifice, and one small cup of oil. <sup>11</sup> And the Priest who did the cleansing must present the man who is being purified (along with these [offerings]) before Jehovah, at the entrance to the Tent of Proofs. <sup>12</sup> Then the Priest must take the lamb and present it as a compensation offering, along with the cup of oil, and set them aside as special offerings before Jehovah. <sup>13</sup> Then they must slaughter the lamb at the Holy Place where they slaughter the whole-burnt offerings and sin offerings, because a compensation offering (like a sin offering) is very holy, and it belongs to the Priest.

<sup>14</sup> 'Then the Priest must take the blood of the compensation offering and put some of it on the tip of the right ear, the thumb of the right hand, and on the big toe on the right foot of the person being cleansed.

<sup>15</sup> 'Thereafter, the Priest must take the cup of oil and pour it over his own left hand, <sup>16</sup> then dip the finger of his right hand in some of the oil in his left hand, and sprinkle it before Jehovah with his finger, seven times. <sup>17</sup> And the Priest must put the remaining oil (which is on his hand) on the tip of the right ear, on the thumb of the right hand, and on the big toe of the right foot of the person who is being cleansed, where the [blood of the] compensation offering [was put]. <sup>18</sup> Any oil that is left over on the hand of the Priest should then be put on the head of the cleansed person, and the Priest must [use it to] pay for his sins before Jehovah.

<sup>19</sup> 'Next, the Priest must sacrifice the sin offering as a payment to Jehovah for the sins of the person who is being purified, and then the Priest must slaughter the whole-burnt offering. <sup>20</sup> The Priest must offer the whole-burnt offering sacrifice on the Altar before Jehovah to pay for [the person's] sins, so he can be cleansed.

<sup>21</sup> 'However, if [the person] is poor and can't afford much, he must bring a lamb as a separate offering to pay for his sins and to soothe his [relationship with God], plus a quart of fine flour mixed with oil for a sacrifice, a cup of oil, <sup>22</sup> and two turtledoves or

two young pigeons (whichever he can afford). One will serve as the sin offering, and the other as the whole-burnt offering. <sup>23</sup> These must be brought to the Priest (before Jehovah) at the entrance to the Tent of Proofs on the eighth day, so he can be purified. <sup>24</sup> Then the Priest must take the lamb of the compensation offering and the cup of oil, and set them before Jehovah. <sup>25</sup> And he must slaughter the lamb, then the Priest must take its blood and put some of it on the tip of the right ear, on the thumb of the right hand, and on the big toe of the right foot of the person who is being purified.

<sup>26</sup> 'Next, the Priest must pour the oil over his own left hand, <sup>27</sup> and sprinkle some of the oil that is on his left hand with the finger of his right hand (before Jehovah), seven times. <sup>28</sup> Then the Priest must put some of the oil that is on his hand on the tip of the right ear, on the thumb of the right hand, and on the big toe of the right foot of the person who is being cleansed, and over the blood of the compensation offering. <sup>29</sup> Any oil that is left on the hand of the Priest must then be put on the head of the one who is being purified, and the Priest must pay for his sins before Jehovah.

<sup>30</sup> 'Thereafter, he must offer the turtledoves or young pigeons (whichever the person can afford); <sup>31</sup> one for a sin offering, and the other for a whole-burnt offering. The Priest must use these to smooth the relationship of the person being purified with Jehovah.'

<sup>32</sup> This is the law for the person who has the plague of leprosy and who can't afford the offerings for his purification.

<sup>33</sup> Then the Lord spoke to Moses and Aaron, and said: <sup>34</sup> 'When you enter the land of the Canaanites, which I am giving you to own, I will [allow] the plague of leprosy to [exist] in the houses of the land that you will own. <sup>35</sup> [When it is found], the owner of the house must report it to the Priest and say, *I have seen what looks like a plague in [my] house.* <sup>36</sup> Then the Priest must have the furniture removed from the house before he enters it to look at [what was described as] the plague, so none of the furniture in the house will become unclean. Thereafter, the Priest can go in and examine the house.

<sup>37</sup> 'When he looks at [what is called] the plague on the walls of the house, and if he sees green or red pits that run beneath the surface of the walls; <sup>38</sup> the Priest must walk outside of the house, [close] its door, and quarantine it for seven days. <sup>39</sup> And if the Priest returns to look at the house on the seventh day and finds that the plague has spread in its walls; <sup>40</sup> then the Priest must order the [infected] stones to be taken away and thrown into an unclean place. <sup>41</sup> Thereafter, the entire house must be scraped down and the dust must be poured into an unclean place outside the city; <sup>42</sup> and scraped stones must be used [to replace the removed] stones. Then the [whole house] must be re-plastered.

<sup>43</sup> 'However, if the plague returns and breaks out in the house after they have taken

away the stones and scraped and re-plastered the walls; <sup>44</sup> the Priest must go in and see if the plague has [truly re-grown] in the house. [If so], it is a confirmed leprosy in the house, [and the house] is unclean. <sup>45</sup> So they must tear down the house – all its timbers and all its stones – and carry everything outside the city to an unclean place.

<sup>46</sup> And anyone who enters that house at any time during its demolition must be [considered] unclean until the evening. <sup>47</sup> Also, anyone who sleeps in the house or eats there must wash his clothes and be [considered] unclean until the evening.

<sup>48</sup> 'But if the Priest goes in and sees that the plague hasn't spread in the house at all after it has been re-plastered; the Priest must declare the house clean, because the plague has been cured. <sup>49</sup> Then to purify the house, he must take two clean, living birds, some cedar wood, some spun scarlet and some hyssop, <sup>50</sup> and he must slaughter one of the birds in a clay pot over running water. <sup>51</sup> Then he must take the cedar wood, the spun scarlet, the hyssop, and the living bird, and dip them into the blood of the bird that was slaughtered under running water, and use them to sprinkle the house [with the blood] seven times. <sup>52</sup> The house will then be purified with the blood of the bird, the running water, the living bird, the cedar wood, the hyssop, and the spun scarlet. <sup>53</sup> Then he must let the living bird go to leave the city for the fields, in order to create a good relationship with [God] for the house, and to make it clean.'

<sup>54</sup> This is the law about all plagues of leprosy and dead skin, <sup>55</sup> as well as the leprosy of clothing, houses, <sup>56</sup> sores, clear spots, and shiny ones, <sup>57</sup> to show what is unclean and what to do when it is cured. This is the law on leprosy.

## Chapter 15

<sup>1</sup> Then the Lord spoke to Moses and Aaron, and said, <sup>2</sup> 'Speak to the children of IsraEl and tell them this: Whenever a man has gonorrhea in the male [member] of his body, his discharge is unclean. <sup>3</sup> This is the law concerning the uncleanness caused by gonorrhea in a body, and it describes the uncleanness that is caused by the discharge that is affecting his body as long as it keeps coming from his body, and of how his body is unclean due to the discharge.

<sup>4</sup> 'Any bed or seat that the person (with the discharge) sits on, is unclean. <sup>5</sup> So, anyone who touches the bed must wash his clothes, take a bath, and be unclean until the evening. <sup>6</sup> Also, anyone who sits on the seat where the person with the discharge sat, must wash his clothes, take a bath, and be unclean until the evening.

<sup>7</sup> 'Anyone who touches the skin of the man with the discharge must wash his clothes, take a bath, and be unclean until the evening. <sup>8</sup> And if the man who has the discharge should spit on someone that is clean, [the clean person] must wash his clothes, take a bath, and be unclean until the evening.

<sup>9</sup> 'Any saddle that the man with the discharge has mounted must be unclean until the evening; <sup>10</sup> anyone who touches things that have been under him will be unclean until the evening; and anyone who picks him up with his hands must wash his clothes,

take a bath, and be unclean until the evening. <sup>11</sup> Also, whomever the man with the discharge touches – if he hasn't washed his hands in water – must wash his clothes, take a bath, and be unclean until the evening.

<sup>12</sup> 'Any clay pot that the person with the discharge happens to touch, must be broken; but any wooden bowl can be washed in water, and it will be clean.

<sup>13</sup> 'However, if [the man] should be cured of the discharge; he must wait for seven days before he can be called clean. Then he must wash his clothes, take a bath, and he will be clean. <sup>14</sup> And on the eighth day, he must obtain two turtledoves or two young pigeons and bring them before Jehovah at the entrance to the Tent of Proofs, and give them to the Priest. <sup>15</sup> Then the Priest must offer one as a sin offering and the other as a whole-burnt offering. Thereby, the Priest will pay for [the man's] sins before Jehovah, for the discharge.

<sup>16</sup> 'Any man who ejaculates semen must wash his whole body and be unclean until the evening. <sup>17</sup> And every piece of clothing, or any skin on which there is semen, must be washed with water and be unclean until the evening. <sup>18</sup> And when any woman goes to bed with a man and receives his semen, they must both bathe in water and be unclean until the evening.

<sup>19</sup> 'And during the week that a woman is experiencing menstruation; she must separate herself, and anyone who touches her will be unclean until the evening. <sup>20</sup> Also, everything that she lies on or sits on during [her period of] separation will be unclean. <sup>21</sup> And whoever touches her bed must wash his clothes, bathe in water, and he will be unclean until the evening. <sup>22</sup> And anyone who touches any pot that she sits on, must wash his clothes, bathe in water, and be unclean until the evening. <sup>23</sup> And when someone touches her while she's lying in bed or sitting on a chair; he will be unclean until the evening.

<sup>24</sup> 'And if anyone lies with her and gets her uncleanness on him; he will be unclean for seven days, and any bed that he lies on will be unclean.

<sup>25</sup> 'And if a woman has a blood flow for a long time (not just during her period of separation, but if her blood continues to flow after that); as long as it continues the unclean flow, she must separate herself and be unclean. <sup>26</sup> And any bed that she lies on during the outpour must be treated like the bed of her separation, and any chair that she sits on will be unclean, the same as it is during her period of separation. <sup>27</sup> Anyone who touches it will be unclean, and he must wash his clothes, bathe in water, and be unclean until the evening.

<sup>28</sup> 'However, after the [unusual] blood flow stops, she must wait seven days; and thereafter, she will be considered clean. <sup>29</sup> Then on the eighth day, she must take two turtledoves or two young pigeons and bring them to the Priest at the entrance to the Tent of Proofs, <sup>30</sup> and the Priest must offer one as a sin offering and the other as a whole-burnt offering. This is how the Priest must pay for her sins before Jehovah for

her unclean flow.

<sup>31</sup> 'You must make the children of IsraEl aware of what makes them unclean, so they don't die for polluting My Tent while they are unclean. <sup>32</sup> These are the laws concerning men who have gonorrhoea, concerning their ejaculation (so no one is polluted by it), <sup>33</sup> for women to be separated during their menstruation, how males and females are to deal with ejaculated sperm, and what to do with a man who lies with a woman during [her period of] separation.'

## Chapter 16

<sup>1</sup> It was after Aaron's two sons had died for bringing unauthorized fire before Jehovah that the Lord spoke to Moses <sup>2</sup> and said: 'Tell your brother Aaron not to come before the Propitiatory on the Chest of Proofs behind the veil in the Holy Place at just any time, so he doesn't die! For I will appear in a mist over the Propitiatory.

<sup>3</sup> 'This is how Aaron may enter the Holy Place: [He must do so] with a calf of the herd as a sin offering, and with a ram as a whole-burnt offering. <sup>4</sup> He must wear the perfect linen tunic and the linen underwear to cover his flesh; he must wrap himself with the linen sash, put on the linen turban (for these are holy garments), and he must wash his entire body in water before he puts them on.

<sup>5</sup> 'Then he must take two kids goats for a sin offering and one lamb for a whole-burnt offering on behalf of the gathering of the children of IsraEl. <sup>6</sup> Aaron must also bring a calf as a sin offering, to cover his own sins and of those of his house. <sup>7</sup> Then he must take the two goats and stand them before Jehovah at the entrance to the Tent of Proofs, <sup>8</sup> and Aaron must cast lots over the two goats... one [will be] for Jehovah, and the other [will be] the scapegoat.

<sup>9</sup> 'Then Aaron must bring up the goat which the lot [showed was Jehovah's], and sacrifice it as a sin offering. <sup>10</sup> And the goat that was chosen by lot as the scapegoat must be presented alive before Jehovah, as a cleansing for [the people], then sent away as a scapegoat and released into the desert.

<sup>11</sup> 'Thereafter, Aaron must bring up the calf for his own sins and slaughter it as a sin offering, to cleanse himself and his house.

<sup>12</sup> 'Then he must take his censer and fill it with coals from the fire on the Altar before Jehovah and fill his hands with fine mixed incense, then bring it inside the veil. <sup>13</sup> He must put the incense on the [coals] there before Jehovah, and the incense smoke must cover the Propitiatory over the tablets inside the [Chest of] Proofs, so he doesn't die. <sup>14</sup> After that, he must take the calf's blood and sprinkle it eastward toward the Propitiatory with his finger... he must sprinkle the blood toward the Propitiatory with his finger, seven times.

<sup>15</sup> 'Then he must slaughter the goat before Jehovah as the people's sin offering, and he must bring its blood inside the veil, and do the same thing that he did with the blood

of the calf... sprinkle its blood on and in front of the Propitiatory. <sup>16</sup> [By doing this], he will [cleanse] the Holy Place on behalf of the uncleanness of the children of IsraEl... for their errors and all their sins. He must do these things in the Tent of Proofs that was established there among them, amidst all their uncleanness.

<sup>17</sup> 'No one else may be inside the Tent of Proofs when he enters the Holy Place to cover sins – from the time that he enters until the time he leaves – as he pays for his own sins, those of his house, and those of the whole gathering of the children of IsraEl.

<sup>18</sup> 'Afterward, he must go outside to the Altar that is before Jehovah and put the blood of the calf and the goat all around the horns of the Altar, to pay for sins. <sup>19</sup> Then he must sprinkle some of the blood on it with his finger seven times, to cleanse it and make it holy from the uncleanness of the children of IsraEl.

<sup>20</sup> 'After Aaron finishes cleansing the Holy Place, the Tent of Proofs, and the Altar, he must hold a cleansing for the Priests. He must bring up the living goat, <sup>21</sup> lay his hands on its head, and he must speak of all the errors of the children of IsraEl, all their unrighteousness, and all their sins. He must lay them on the head of the living goat; then a man must lead it away into the desert. <sup>22</sup> [By doing this], Aaron will be sending all their unrighteousness away into the desert on the head of the goat.

<sup>23</sup> 'Thereafter, Aaron must enter the Tent of Proofs and remove the linen garments that he put on as he entered the Most Holy, and leave them there. <sup>24</sup> Then he must wash with water inside the Holy Place, put on his [regular] clothes, and then go outside and offer one whole-burnt offering for himself and one for the people. Thereby, he will pay for his own sins as well as for those of his house, those of the Priests, and those of the people. <sup>25</sup> Then he must offer the fat on the Altar as a sin offering.

<sup>26</sup> 'After the goat is led out of the camp and released [into the desert], the person [who leads it out] must wash his clothes and bathe in water before he can reenter the camp.

<sup>27</sup> 'As for the calf and goat for the sin offering whose blood was carried in to pay for sins in the Holy Place; they must be carried outside of the camp and burned in a fire... everything, including their skin, flesh, and dung. <sup>28</sup> Then the person that burns them must wash his clothes and bathe in water... and thereafter, he may return to the camp.

<sup>29</sup> 'This is a rule for you through the ages: On the tenth day of the seventh month, you must humble yourselves; and you, as well as the aliens and strangers that live among you, must do no work. <sup>30</sup> For on that day, [the High Priest] must [offer the sacrifices to] pay for your sins and cleanse you from all your errors before Jehovah... and they will be purged from you. <sup>31</sup> This must be a most holy Sabbath for you – a time of rest – and you must humble yourselves... this is to be a rule through the ages.

<sup>32</sup> 'The Priest that they [choose to] anoint must [offer the sacrifices] to pay for the sins. Then, this one whom they have chosen to make perfect and to serve in the Priestly office after his father, must put on the linen robe and the holy garments. <sup>33</sup> He's the [only] one who may [enter] the Most Holy inside the Tent of Proofs to pay for sins. He must then cleanse the Altar and the Priests, and pay for the sins of the entire gathering. <sup>34</sup> This must be your rule through the ages... that [he must offer sacrifices] for the children of IsraEl to pay for all their sins. And it must be done once each year, just as Jehovah commanded Moses.'

## Chapter 17

<sup>1</sup> Then the Lord spoke to Moses and said, <sup>2</sup> 'Speak to Aaron, his sons, and to all the children of IsraEl, and tell them that this is what Jehovah has commanded <sup>3</sup> of all men among the children of IsraEl, including the aliens that live among you: If you slaughter a calf, sheep, or goat [as a sacrifice] – whether inside or outside the camp – <sup>4</sup> [you must] bring it to the entrance of the Tent of Proofs as a sweet smelling whole-burnt offering or as a peace-offering sacrifice to Jehovah, for it to be accepted [by Him]. If you slaughter it outside and don't bring it to the entrance at the front of the Tent of Proofs as a gift to Jehovah, you will be held guilty of shedding the blood, and you must be cut off from your people.

<sup>5</sup> 'All [cattle] that the children of IsraEl might slaughter in the fields as a sacrifice to Jehovah must be brought to the entrance of the Tent of Proofs and to the Priest, who must sacrifice it as a peace offering to Jehovah. <sup>6</sup> Then the Priest must pour its blood on and around the Altar before Jehovah and offer the fat as a sweet-smelling odor to Him.

<sup>7</sup> 'Do not waste [your time] by offering sacrifices in [spiritual] adultery. This is the rule for you through the ages and for all your generations.

<sup>8</sup> 'And you must tell them: Should any man of the children of IsraEl or of the sons of the converts that are living among you offer a whole-burnt offering as a sacrifice <sup>9</sup> and fail to bring it to the entrance of the Tent of Proofs and offer it there to Jehovah... he must be destroyed from among his people.

<sup>10</sup> 'And if any man of the children of IsraEl or any alien that is living among you eats any blood; I will set My face against that person who eats the blood and make him an enemy among his people. <sup>11</sup> For [the animal's] blood is the life of its flesh, and I have given it to you [for use] on the Altar to pay for your sins... its blood will pay for the sins of your soul! <sup>12</sup> That is why I've told the children of IsraEl that none of you should eat blood, nor should any aliens that live among you eat blood.

<sup>13</sup> 'And if any man of the children of IsraEl or any alien that is living among you should catch an edible animal while hunting (whether a wild animal or a bird), you must pour out its blood and cover it with dirt; <sup>14</sup> because, the blood of all flesh is its life. Therefore, I have told the children of IsraEl this: *You must not eat the blood of*

*any flesh; because, the blood is the life of all flesh, and every person who eats it must be destroyed.*

<sup>15</sup> 'And anyone who eats anything that has died on its own or has been [killed] by animals – whether [that person] is a native or an alien – must wash his clothes, bathe in water, and be unclean until the evening... then he will be clean. <sup>16</sup> But if he doesn't wash his clothes or bathe his body in water, he will continue to carry his sin.'

## Chapter 18

<sup>1</sup> Then the Lord spoke to Moses and said, <sup>2</sup> 'Speak to the children of IsraEl and tell them [this]: I am Jehovah, your God. <sup>3</sup> So, you must not do the things that were done in Egypt where you [used to] live, or follow the ways of the [people in] the land of CanaAn where I am taking you... don't do these [things] and don't follow their rules! <sup>4</sup> You must obey and follow My decisions and keep My rules; for I am Jehovah, your God! <sup>5</sup> You must follow all My rules and all My decisions... yes, follow them in such a way [that you learn to] live by them; for I am Jehovah, your God!

<sup>6</sup> 'No man may approach a close relative and uncover his/her nakedness; for I am Jehovah. <sup>7</sup> Don't uncover your father's naked [body], or your mother's naked [body]... why, she's your mother, so don't [undress] her! <sup>8</sup> Nor should you uncover the naked [body] of your stepmother, because [that is the same as uncovering] your father's naked [body].

<sup>9</sup> 'You must not uncover the naked [body] of your sister, whether by your father or by your mother, or whether she's born at home or somewhere else. <sup>10</sup> Nor should you uncover the naked [body] of your grandchildren, because that is your own nakedness. <sup>11</sup> You must not uncover the naked [body] of the daughter of your father's woman, for she's your stepsister by your father. So don't uncover her nakedness.

<sup>12</sup> 'You must not uncover the naked body of your father's sister, because she's your father's closest relative. <sup>13</sup> Nor may you uncover the naked [body] of your mother's sister, for she is your mother's closest relative. <sup>14</sup> You must not uncover the naked [body] of your father's brother, nor may you [have sex] with his woman, because she's also related to you.

<sup>15</sup> 'You must not uncover the naked [body] of your daughter-in-law, because she's your son's woman... so don't undress her! <sup>16</sup> Nor should you uncover the naked [body] of your brother's woman, because that is also your brother's nakedness.

<sup>17</sup> 'You must not [uncover] the naked body of a woman and her daughter, and you may not uncover the naked [bodies] of her grandchildren... for that would be disrespectful, since they are also related to you. <sup>18</sup> Nor should you take your woman's sister while [your woman is] still alive, because uncovering her sister's nakedness would be offensive to her.

<sup>19</sup> 'You must not [have sex] with a woman and uncover her naked body while she's

[sleeping elsewhere] during her [menstrual period]. <sup>20</sup> And you must not [have sex] with your neighbor's woman and dirty yourself with her.

<sup>21</sup> 'You must not give your sperm in service to a ruler, and you must not profane My Holy Name; for I am Jehovah.

<sup>22</sup> 'You must not go to bed with a man as [you would] with a woman, because that's disgusting. <sup>23</sup> Nor may you lie down and have sex with any animal, for that would pollute you. Nor should any woman offer herself before any animal to have sex with it, for that is detestable!

<sup>24</sup> 'Don't dirty yourselves with any of these things, because these are the things that have dirtied the nations that I'm driving out from before you... <sup>25</sup> they're the things that are polluting their land, and they're the reasons why I'm paying them back for their sins! Why, the very land is offended by the people who live there!

<sup>26</sup> 'You must keep all My Laws and all My rules. And the native peoples and the aliens who come to live among may not do any of these disgusting things. <sup>27</sup> Because, these are the disgusting things that the people who lived in the land before you did... and it polluted the land! <sup>28</sup> So, don't offend the land by polluting it, as did the people that I am driving away. <sup>29</sup> Any person who does any of these disgusting things must be destroyed from among your people.

<sup>30</sup> 'So, you must keep My rules! You may not do any of the disgusting things that have been done [in the land] before you get there, and you must not pollute yourselves; for I am Jehovah, your God!'

## Chapter 19

<sup>1</sup> And the Lord spoke to Moses, and said, <sup>2</sup> 'Speak to the gathering of the children of IsraEl and tell them this: You must be holy; for I, Jehovah your God, am holy!

<sup>3</sup> 'Everyone must fear his father and his mother, and you must keep My Sabbaths; for I am Jehovah, your God!

<sup>4</sup> 'You must not bow before idols, nor may you mold [statues] as gods for yourselves; for I am Jehovah, your God.

<sup>5</sup> 'If you bring a peace-offering sacrifice to Jehovah, it must be offered willingly. <sup>6</sup> It may be eaten on the day after you sacrifice it; but if any of it should be left over until the third day, it must be totally burned in a fire. <sup>7</sup> For if any of it is eaten on the third day, the entire sacrifice will be considered unfit and it will not be accepted. <sup>8</sup> Also, the person who eats it will be [guilty] of sin, because he has misused the holy things of Jehovah; so he must be destroyed from among his people.

<sup>9</sup> 'When you harvest your land, you must not completely harvest everything, nor may you pick up anything that falls on [the ground]. <sup>10</sup> And when you pick the grapes in your vineyard, you must not gather them all... you must leave some for the poor and

for strangers; for I am Jehovah, your God.

<sup>11</sup> 'You must not steal, you must not lie, and you must not provide false testimony as a witness against your neighbor.

<sup>12</sup> 'You must not swear false oaths in My Name, nor may you misuse the Holy Name of your God; for I am Jehovah, your God.

<sup>13</sup> 'You must not do anything to harm to your neighbor... you must not rob him, nor may the wages of a hired hand be withheld until the [next] morning.

<sup>14</sup> 'You must not make fun of the deaf, nor set traps for the blind; for you must fear Jehovah your God... I am Jehovah, your God.

<sup>15</sup> 'You must never judge unrighteously. You must not mistreat poor people, nor may you show more respect to those who are powerful... you must be just when you judge your neighbors!

<sup>16</sup> 'You must not march in treachery against your nation, and you must not spill the blood of your neighbors; for I am Jehovah, your God.

<sup>17</sup> 'You must not hate your brothers in your hearts, and you must correct your neighbors [when they are wrong], so you aren't found guilty of sin because of something they do. <sup>18</sup> You must not raise your hands in vengeance, and you must not be angry with the sons of your people... you must love your neighbors as you [love] yourselves; for I am Jehovah, <sup>19</sup> and you must obey My Laws!

'You must not allow your cattle to breed with other types [of cattle]; you must not plant a vineyard with different types of seeds; and you must not wear woven pieces of clothing that are made from different [materials].

<sup>20</sup> 'If anyone goes to bed and has sex with a woman who is the household servant of another man, and she hasn't been sold or set free by the man's overseer; they must [both] be punished, but not killed... because, she wasn't free. <sup>21</sup> Then for his sin, he must bring a ram as an offering for his error to Jehovah at the entrance to the Tent of Proofs. <sup>22</sup> There, the Priest must use the ram he is offering to pay Jehovah for the sin that he committed, and his sin will be forgiven.

<sup>23</sup> 'And when you enter the land that Jehovah your God is giving to you and plant any fruit trees; you must first purge away the filth [of the land. So its fruit must be unclean to you, and it may not be eaten for three years. <sup>24</sup> But in the fourth year, all the fruit will be holy and worthy of praise to Jehovah. <sup>25</sup> And in the fifth year, you must eat the fruit... for that's when it will produce a great abundance. I am Jehovah, your God.

<sup>26</sup> 'Don't hold feasts in the mountains, and you must not allow anyone to search for omens in the flight of birds.

<sup>27</sup> 'You must not have the hair on your head cut short, nor may you shave your

beards. <sup>28</sup> Don't make cuts on your bodies over [the death of a loved one], and you must not tattoo your bodies; for I am Jehovah, your God.

<sup>29</sup> 'You must not allow your daughters to become dirty by making them whores, so the land doesn't become filled with prostitution and sin.

<sup>30</sup> 'You must keep My Sabbaths and fear My Holy Place; for I am Jehovah.

<sup>31</sup> 'You must not associate with or pollute yourselves with those who speak by [the demons], nor may you have anything to do with witches; for I am Jehovah, your God.

<sup>32</sup> 'You must rise before a grey-headed person... [you must] value the faces of elderly men, and you must fear your God. For I am Jehovah, your God.

<sup>33</sup> 'And if a stranger should come to [live among] you in your land, you must not make his life difficult. <sup>34</sup> You must treat strangers as natives, and you must love them as yourselves; for you were once strangers in the land of Egypt. I am Jehovah, your God.

<sup>35</sup> 'You must not be unrighteous in your judgments, in your measurements, or in your weights and scales. <sup>36</sup> You must all have honest weights, scales, and liquid measures; for I am Jehovah, your God who brought you out of the land of Egypt. <sup>37</sup> You must obey and follow all My Laws and rules; for I am Jehovah, your God.'

## Chapter 20

<sup>1</sup> And the Lord spoke to Moses, saying, <sup>2</sup> 'You must also tell the children of IsraEl this: If any of the children of IsraEl or any of IsraEl's converts offer their [children] to Moloch, they must be put to death... the [people] in the land must stone him with rocks. <sup>3</sup> I will set My face against that man and cut him off from his people, because he has given his [child] to Moloch and defiled My Holy Place, dirtying the name of My holy people.

<sup>4</sup> 'And if anyone in the land should in any way choose to overlook what that person did by giving his [child] to Moloch, and fail to put him to death; <sup>5</sup> I will turn My face against that man and his family, and destroy him and everyone who agrees with him, so he doesn't go to the rulers and lead the people into [spiritual] adultery.

<sup>6</sup> 'I will also turn My face against any person who commits [spiritual] adultery by becoming a follower of someone who predicts the future by means of [demons] or through witchcraft... I will destroy [such a person] from among his people. <sup>7</sup> For you must be holy as I Jehovah your God am holy. <sup>8</sup> You must obey My rules and follow them, for I am Jehovah who makes you holy.

<sup>9</sup> 'Any person who is found guilty of saying bad things about his father or mother must absolutely be put to death for the bad things that he says about them.

<sup>10</sup> 'When any man commits adultery with another man's woman, or when anyone commits adultery with his neighbor's woman; both (the adulterer and the adulteress) must absolutely be put to death!

<sup>11</sup> 'And if anyone is found guilty of lying down with his father's woman; he has uncovered his father's nakedness, so both must absolutely die!

<sup>12</sup> 'And if anyone is found guilty of lying down with his daughter-in-law; both must absolutely be put to death for their lack of respect.

<sup>13</sup> 'And when anyone is found guilty of lying with a male as though he were a woman; they have both done something disgusting, so they must absolutely die.

<sup>14</sup> 'It is also a sin when someone takes both a woman and her mother. They must both be burned in a fire for their badness, so there won't be any sin among you.

<sup>15</sup> 'Any man that [has sex with] an animal must absolutely be put to death... along with the animal. <sup>16</sup> And if any woman is found guilty of [having sex with] an animal; you must absolutely kill both the woman and the animal.

<sup>17</sup> 'If anyone undresses his sister (by his father or his mother), so they can look at each other's nakedness; it is disgusting. They must both be destroyed before the other children in their family; for they have sinned by [looking at] each other's naked bodies.

<sup>18</sup> 'And whenever a man lies down with a woman who is sleeping apart during [her menstrual period] and uncovers her naked body, he is uncovering the source of her blood flow and seen her blood; so they must both be destroyed from among their generation.

<sup>19</sup> 'You must not undress your father's sister or your mother's sister and look at the naked body of the close relative; for both will be guilty of sin. <sup>20</sup> Whoever [has sex] with a close relative has also uncovered the naked body of his [other] close relative, and they must [both] die childless. <sup>21</sup> And whoever [has sex] with his brother's woman has done something that is unclean; for he has uncovered his brother's naked body, so they must [both] die childless.

<sup>22</sup> 'If you obey and follow all My rules and decisions, you won't offend the land where I am taking you to live. <sup>23</sup> You must not [adopt] the customs of the nations that I am driving out before you, because I have hated them for the things they are doing. <sup>24</sup> I have told you that you will inherit their land, and I am giving you this land that flows with milk and honey as your own. For I am Jehovah your God, who is separating you from all those nations.

<sup>25</sup> 'You must pay attention to the differences between the clean and unclean cattle, and the clean and unclean birds. You must not dirty yourselves with [unclean] cattle or birds, or with any of the things that slither on the ground; for I have separated you

from such uncleanness. <sup>26</sup> You must be holy to Me, because I (Jehovah, your God) am holy, and I have set you apart from all other nations as Mine.

<sup>27</sup> 'And if a man or woman is found guilty of telling the future by means of a [demon], or is a witch; he or she must absolutely be put to death. You must stone him or her with rocks.'

## Chapter 21

<sup>1</sup> And the Lord spoke to Moses, saying, 'Speak to the Priests among the sons of Aaron and tell them that they must not [show themselves to be mourning] the dead in front of the nation. <sup>2</sup> They may [mourn] for a close relative such as a father, mother, son, daughter, brother, <sup>3</sup> or for a loved virgin sister who isn't married... they may [show that they mourn] these. <sup>4</sup> However, they may not show their mourning in front of the people by appearing unclean. <sup>5</sup> They must not shave their heads bald on top, nor may they shave their beards or cut gashes in their flesh over the dead. <sup>6</sup> They must be holy to their God, and they may not profane the Name of their God. They must [remain] holy, because they offer the sacrifices to Jehovah as gifts to their God.

<sup>7</sup> 'They must not take a woman who is a whore, one who has been violated, or one who has been divorced, because these [men] are holy to their God Jehovah. <sup>8</sup> They must remain holy, because they offer the gifts to their God Jehovah. They must be holy, for I Jehovah (who makes them holy) am holy.

<sup>9</sup> 'Also, if the daughter of a man who is a Priest dirties herself by having immoral sex, she is dirtying the name of her father, and she must be burned in a fire.

<sup>10</sup> 'The Priest who is the chief one among his brothers – the one who has been anointed by having oil poured over his head and who has been made perfect to wear the [Priestly] garments – must not remove the turban from his head, or tear his clothes, <sup>11</sup> or even get close to a dead body... no, he may not profane himself even for his own father or mother. <sup>12</sup> He may not leave the Holy Place and he must not make the Holy Place of his God unclean, because he wears God's holy anointing oil. I am Jehovah.

<sup>13</sup> 'He may only take a woman who is a virgin and from his own tribe... <sup>14</sup> not a widow, a divorcee, someone who has been violated, or a whore. He may only take a virgin from his own people as his woman. <sup>15</sup> He must not profane his seed among his people, for I am Jehovah who makes him holy.'

<sup>16</sup> Then the Lord spoke to Moses and said, <sup>17</sup> 'Tell Aaron this: Through the generations, no man of your tribe who is physically imperfect may be used to offer the gifts to his God. <sup>18</sup> No one may be used who is blind, lame, has a disfigured nose, deformed ears, <sup>19</sup> a crippled hand or foot, <sup>20</sup> is a hunchback, has cataracts, has lost his eyelashes, has open sores, has a birthmark, or has lost a testicle.

<sup>21</sup> 'None of Aaron's (the Priest's) seed who are physically imperfect may be used to

offer sacrifices to your God because of their imperfection... such a one must not go in to offer the gifts of God, <sup>22</sup> for these gifts to God are very holy. He may eat the holy things, <sup>23</sup> but he must not approach the veil or get close to the Altar, because of his handicap. He must not dishonor the Holy Place of his God, for I am Jehovah who makes him holy.'

<sup>24</sup> This is what Moses told Aaron, his sons, and all the children of IsraEl.

## Chapter 22

<sup>1</sup> Then the Lord spoke to Moses and said, <sup>2</sup> 'Speak to Aaron and his sons, and warn them to be careful with the holy things of the children of IsraEl, so they don't profane My Holy Name in anything that they offer to Me in a holy way; for I am Jehovah. <sup>3</sup> Tell them that throughout their generations, any of their seed that comes before Me to offer the holy things (whatever the children of IsraEl may offer to Jehovah) and do so while they are unclean... such a person must be cut off from Me; for I am Jehovah, your God.

<sup>4</sup> 'And if any man who is the seed of Aaron the Priest should have leprosy or a running sexual discharge, he may not eat the holy things until he becomes clean. And any of them that touch something unclean from a dead body, or who has ejaculated sperm, <sup>5</sup> or who has touched an unclean slithering thing that has defiled him, or who touches an unclean person... <sup>6</sup> that soul will be unclean until the evening. So he must not eat any of the holy things until he bathes his body in water <sup>7</sup> after sundown... then he will be clean and he can eat all the holy things; for they are his food.

<sup>8</sup> 'He must not eat anything that dies on its own or has been killed by wild animals, so he isn't polluted by them; for I am Jehovah. <sup>9</sup> He must keep My rules so he doesn't fall into sin over these matters and die because of making himself dirty; for I am Jehovah God who makes them holy.

<sup>10</sup> 'And no stranger may eat the holy things, including those who travel with the Priests or those who are hired by them. <sup>11</sup> But if a Priest purchases a [slave] with money, or if [a person] is born in his house, he/she may eat the [holy] bread.

<sup>12</sup> 'If the daughter of a Priest should marry a stranger, she may not eat the offerings from the Holy Place. <sup>13</sup> But if the Priest's daughter is widowed or divorced and has no children, and she returns to her father's house as when she was young; she may eat her father's bread... but no stranger may do so.

<sup>14</sup> 'If a man [who isn't worthy] should eat holy things in ignorance, he must return as much with a fifth more added, and give the holy things to the Priest.

<sup>15</sup> 'They must not profane the holy things of the children of IsraEl that are offered to Jehovah <sup>16</sup> and thereby bring the sin of error upon themselves when they eat their holy things; for I am Jehovah who makes them holy.'

<sup>17</sup> Then the Lord spoke to Moses and said, <sup>18</sup> 'Speak to Aaron, his sons, and to the entire gathering of IsraEl, and tell them this: Any man among the children of IsraEl or any alien that lives among them in IsraEl who wishes to offer a gift as a confession (as they may choose) – whatever they may bring to Jehovah as a whole-burnt offering – <sup>19</sup> must offer it willingly... and it must be a perfect male from his herd, or of his sheep or goats. <sup>20</sup> They must not bring anything to Jehovah that isn't perfect, for I won't accept it.

<sup>21</sup> 'Whenever a man brings something to Jehovah from his herd or his sheep as a peace offering, or to fulfill a promise, or as a free-will offering; it must be perfect to be accepted... it shouldn't have any flaws. <sup>22</sup> They may not offer anything to Jehovah that is blind, lame, has its tongue cut out, has warts, a running sore, or a scar... they must not offer any of these as burnt offerings on the Altar.

<sup>23</sup> 'If a calf or a sheep is missing an ear or has lost its tail, you can slaughter it for yourself; but it is unacceptable [as an offering] for your vows. <sup>24</sup> This is [also true] of one that has been castrated or has had its testicles crushed... you must not offer it to Jehovah as a sacrifice in your land.

<sup>25</sup> 'And you may not offer any of these gifts to your God at the hand of a stranger, because that would corrupt [the gift] and make it imperfect. So, [such practices] are unacceptable for you.'

<sup>26</sup> Then the Lord spoke to Moses and said, <sup>27</sup> 'Calves, sheep, and goats must suckle their mothers for seven days from the time they are born; and only after the eighth day may they be accepted as burnt-offering sacrifices to Jehovah. <sup>28</sup> And you must not sacrifice a cow or an ewe and its young on the same day.

<sup>29</sup> 'If you vow to offer a sacrifice to Jehovah out of sheer joy, you must offer it willingly! <sup>30</sup> It must then be eaten on that same day and not left over until the next morning; for I am Jehovah.

<sup>31</sup> 'You must keep My Commandments and obey them, <sup>32</sup> and you must not profane the Name of your Holy One, for I must be made holy in the midst of the children of IsraEl. I am Jehovah who makes you holy and <sup>33</sup> who brought you out of the land of Egypt to be your God... I am Jehovah!'

## Chapter 23

<sup>1</sup> Then the Lord spoke to Moses and said, <sup>2</sup> 'Speak to the children of IsraEl and tell them that the feasts of Jehovah that you're going to call *Holy Assemblies*, are My feasts. <sup>3</sup> Therefore, you may work for six days, but the seventh day is the Sabbath, a [day of] rest and a Holy Assembly to Jehovah. You must not work on that day, for it is a Sabbath to [Jehovah... and this covers] everything that you may do!

<sup>4</sup> 'Here are the feasts to Jehovah... the Holy Assemblies that you are to [observe] in each of their seasons:

<sup>5</sup> 'The fourteenth day of the first month, from evening to evening, is Jehovah's Passover. <sup>6</sup> Then the fifteenth day of that month is the Feast of Fermentation-free bread, so you must eat fermentation-free bread for seven days. <sup>7</sup> The first [of these] days must be a Holy Assembly for you, and you must not work for anyone on that day. <sup>8</sup> And you must offer whole-burnt offerings to [Jehovah during those] seven days. Then the seventh day will be [another] Holy Assembly for you, [during which] you must not work for anyone.'

<sup>9</sup> Then the Lord spoke to Moses and said, <sup>10</sup> 'Speak to the children of IsraEl and tell them: When you enter the land that I will give to you and you start reaping its harvests; you must bring a bundle of [cut stalks] from the first fruitage of your harvest to the Priest, <sup>11</sup> and he must hold them up and wave the bundle before [Jehovah, in order for Him to] accept it from you. This must be done on the morning of the first day.

<sup>12</sup> 'And on that same day, you must offer a perfect yearling lamb as a whole-burnt offering to Jehovah. <sup>13</sup> Then, along with this offering of meat, you [must offer] two quarts of fine flour mixed with oil as a sweet-smelling sacrifice, and a quart of wine as a drink offering to Jehovah. <sup>14</sup> You may not eat any new bread or roasted grain until this day when you offer the sacrifices to your God. This is a Law through the ages and throughout your generations for as long as you live.

<sup>15</sup> 'Then you must count the days, starting from the day after the Sabbath when you offered the bundle of grain that was waved before Jehovah; and after seven full weeks, <sup>16</sup> on the morning following the last week (or after fifty days), you must bring a food offering to Jehovah. <sup>17</sup> You must also bring two loaves [of bread] from your homes that are made from two quarts of fine flour baked with fermentation as an offering of your first fruitage to Jehovah.

<sup>18</sup> 'And with the bread, you must bring seven healthy yearling lambs, a calf from your herd, and two perfect male kid goats as whole-burnt offerings to Jehovah. These food and drink offerings are to be sacrificed as a sweet odor to Jehovah.

<sup>19</sup> 'One of the kid goats must be sacrificed as a sin offering, and the two yearling lambs are to be offered with the first-fruit bread as a peace offering. <sup>20</sup> The Priest must set them aside with the first-fruitage loaves as an offering before Jehovah. They will be holy to Jehovah, and they will belong to the Priest who [offers] them.

<sup>21</sup> 'You must designate this as an Assembly Day, and it must be holy to you; so, you may not work for anyone on that day. This is a rule through all your generations, wherever you may live.

<sup>22</sup> 'And when you harvest your land, you must not reap everything in your field, nor may you gather anything that falls during the harvest. You must leave it for the poor and for strangers; for I am Jehovah, your God.'

<sup>23</sup> Then the Lord spoke to Moses and said, <sup>24</sup> 'Also, the tenth day of the seventh month is to be the Day of Atonement ([when you must pay for your sins]). It [is also] to be a [day of] Holy Assembly for you. You must be very humble [on that day] and present a whole-burnt offering to Jehovah. <sup>25</sup> You must not do any work on that day, for it is a day when you must pay for your sins before Jehovah, your God. <sup>26</sup> — <sup>27</sup> — <sup>28</sup> — <sup>29</sup> Any person who doesn't show humility on that day must be cut off from among his people. <sup>30</sup> And any person who works on that day should have his life destroyed from among his people... <sup>31</sup> you must not do any sort of work! This is a law through the ages and throughout all your generations, wherever you may live.

<sup>32</sup> 'The ninth day of that month, from evening to evening, is [also] to be a holy Sabbath for you, and you must humble yourselves and keep your Sabbaths.'

<sup>33</sup> Then the Lord spoke to Moses and said, <sup>34</sup> 'Speak to the children of IsraEl and tell them: The fifteenth day of the seventh month and the next seven days are to be the Feast of Temporary Dwellings to Jehovah. <sup>35</sup> The first day must be a Holy Assembly [during which] you may not work for anyone. <sup>36</sup> You must offer whole-burnt offerings to Jehovah for the next seven days, and then the eighth day will be a Holy Assembly to you, [during which] you must offer whole-burnt offerings to Jehovah. This is [to be] a free day, so you must not work for anyone.

<sup>37</sup> 'These are the feasts to Jehovah, which you are to call Holy Assemblies, [and during which] you are to offer burnt offerings to Jehovah... whole-burnt offerings, food offerings, and drink offerings, each on its day. <sup>38</sup> This is in addition to the Sabbaths to Jehovah, to your gifts, to all your vows, and to all the free offerings that you will bring to Jehovah.

<sup>39</sup> 'On the fifteenth day of the seventh month, after you have completely harvested all the fruit of the ground, you must hold a feast to Jehovah for seven days... and both the first and eighth days will be for resting. <sup>40</sup> On the first day, you must bring a large amount of fruit from your trees, some palm-tree branches, some thick tree branches, willow branches, and branches from water willows, as a rejoicing to Jehovah your God... [do this] for seven days each year.

<sup>41</sup> 'This is to be the law through the ages for all your generations... you must observe this in the seventh month. <sup>42</sup> You must live in temporary structures for seven days... yes, all the native people of IsraEl must live in temporary structures, <sup>43</sup> so your descendants can see that I made the children of IsraEl live in tents when I brought them out of the land of Egypt. For I am Jehovah, your God.'

<sup>44</sup> So, this is how Moses explained Jehovah's feasts to the children of IsraEl.

## Chapter 24

<sup>1</sup> Then the Lord spoke to Moses and said, <sup>2</sup> 'Talk to the children of IsraEl and tell them to bring pure, beaten olive oil [for use in] the lamp, so it may always be kept

burning <sup>3</sup> outside the veil of the Tent of Proofs. Aaron and his sons must keep it burning before Jehovah continuously from evening until morning. This is a law through the ages for all your generations. <sup>4</sup> The lamps on the pure lampstand must be kept burning before Jehovah until morning.

<sup>5</sup> 'Then you must take fine flour and make twelve loaves [of bread] from it. Each loaf should be two quarts. <sup>6</sup> Place them in two rows, six loaves per row, on the pure table before Jehovah; <sup>7</sup> then pour frankincense and salt over each row. Remember to set these things and the loaves before Jehovah on each Sabbath. <sup>8</sup> They must continue to be set before Jehovah by the children of IsraEl as a sacred agreement through the ages. <sup>9</sup> These will all be there for Aaron and his sons, and they must eat it in the Holy Place, for this is their own very holy portion of the offerings that are made to Jehovah, as [part of] the Law of the ages.'

<sup>10</sup> Well, it so happened that there was this son of an IsraElite woman (whose father was an Egyptian) [that lived] among the children of IsraEl, and he got into a fight in the camp [with a man] whose mother and father were both IsraElites. <sup>11</sup> Then [during the fight], the son of the IsraElite woman used God's Name while cursing... so they brought him to Moses (his mother's name was ShalomIth, and she was the daughter of DaBri of the tribe of Dan); <sup>12</sup> and they tied him up and held him for judgment by Jehovah.

<sup>13</sup> Then the Lord spoke to Moses and said, <sup>14</sup> 'Take the man that did the cursing outside the camp, and everyone who heard it must lay their hands on his head; then the whole gathering must stone him. <sup>15</sup> Speak to the sons of IsraEl and tell them: Whoever curses God has sinned, <sup>16</sup> and whoever [curses] using the Name of the Lord must absolutely be put to death, whether he is a native or an alien. The entire gathering of IsraEl must stone him with rocks and he must die for [swearing vengeance in] Jehovah's Name.

<sup>17</sup> 'Also, whenever a man strikes another man and kills him, he must absolutely be put to death. <sup>18</sup> And whenever a man strikes [someone's] animal and it dies; he must give a life for the life. <sup>19</sup> And whoever harms his neighbor must have the same thing done to him... <sup>20</sup> bruise for bruise, eye for eye, tooth for tooth. Whatever damage he does to a man must be done to him. <sup>21</sup> And if a man strikes a man and kills him, he must be put to death. <sup>22</sup> This one judgment must be the same for both the natives and the aliens; for I am Jehovah, your God.'

<sup>23</sup> Well, after Moses said all these things to the children of IsraEl, they took the man who had done the cursing outside the camp and stoned him with rocks... the children of IsraEl did just as Jehovah had commanded Moses.

## Chapter 25

<sup>1</sup> Then the Lord spoke to Moses [while he was] on Mount Sinai and told him, <sup>2</sup> 'Speak to the children of IsraEl and say to them: When you enter the land that I am giving to

you, the ground must [be allowed] to rest during its Sabbaths to Jehovah. <sup>3</sup> You may plant your fields, prune your vines, and gather their fruitage for six years, <sup>4</sup> but the seventh year will be a Sabbath during which the land must rest. During this Sabbath to Jehovah, you may not plant your fields, prune your vines, <sup>5</sup> or gather anything that starts to grow of its own in your fields, nor may you completely gather all the sacred grapes; for that is to be a year of rest for the ground. <sup>6</sup> However, during the Sabbaths on the land, [there will be enough] food for you, your male and female servants, those who work for you, and for any aliens that live among you. <sup>7</sup> But as for your cattle and the wild animals that live on your land... they may eat whatever they wish.

<sup>8</sup> 'Thereafter, you must keep track and [count off] seven Sabbaths of years (seven times seven years) to make seven weeks of years, or forty-nine years. <sup>9</sup> Then in the seventh month, on the tenth day of the month (on the Day of Atonement), you must sound a trumpet and send out a proclamation throughout the entire land with trumpeting. <sup>10</sup> For that year (the fiftieth year) is to be holy, and you must proclaim a release on the land and on all that live on it... it is to be a year of setting free. It's a Signal to you that each person may return to his home and family.

<sup>11</sup> 'The fiftieth year must be a Signal of Release among you. So you may not plant, nor may you harvest any of the produce that grows from the ground on its own, or gather any of its sacred fruit. <sup>12</sup> For it is to be the Signal of Release, and it must be holy to you, during which you must eat the [stored] crops that you have harvested from the fields.

<sup>13</sup> 'In the year of the Release Signal, everyone must [be allowed] to return home. <sup>14</sup> So if you sell [your land] to a neighbor, or if you should buy your neighbor's [land], it must not be [held permanently]. <sup>15</sup> You must count the number of years after each Release Year from the time that you purchase [land] from your neighbor, then [figure out] how many years [you may own it] and how much you will likely harvest from it... <sup>16</sup> the more years, the higher the [land's] value. So when there are few years, there is less value, since there will be fewer crops, and [the price] should be [set lower]. <sup>17</sup> No man should oppress his neighbor, for you must fear your God Jehovah. I am Jehovah, your God.

<sup>18</sup> 'You must keep all My Laws and decisions and obey them. For if you follow and obey them, you will live in the land in safety, <sup>19</sup> the ground will provide abundantly, you will have plenty to eat, and you will live there in security.

<sup>20</sup> 'Now, if you should ask, *What will we eat during the seventh year if we don't plant anything or pick our fruit?* <sup>21</sup> I will send My blessings in the sixth year, and the land will produce abundant crops during [the previous] three years. <sup>22</sup> Then you will start planting again in the eighth year and eat from your stored crops until the ninth year... until its crop comes in, you will eat from the stored crops.

<sup>23</sup> 'No land may be sold permanently, since all the land is Mine and you are just aliens and travelers before Me. <sup>24</sup> So, any land that you [buy] must also be allowed to be repurchased. <sup>25</sup> Therefore, if your brother who lives near you is poor and has to sell [you] some of his land, and his relative should come to assist him; he must be allowed to buy back the land that his brother sold. <sup>26</sup> Or if he has no such relative and he starts to prosper and finds enough money to buy back [the land] himself; <sup>27</sup> he must calculate how many years the land has been sold, and pay the person to whom he sold it a fair amount... and then it should be returned. <sup>28</sup> But if he hasn't prospered enough to buy back the property; the one who bought it will own the land through the sixth year before the year of Release... then it should be returned and its owner can go back to his land. <sup>29</sup> — <sup>30</sup> — <sup>31</sup> — <sup>32</sup> — <sup>33</sup> — <sup>34</sup> —

<sup>35</sup> 'Also, if your brother who lives among you becomes poor and needs to [borrow money] from you; you must help him as you would an alien or a traveler, so your brother may keep living among you. <sup>36</sup> You must not charge him interest or [tell him] to pay you more; for you must fear your God. I am Jehovah... and you must [help] your brother to keep living among you. <sup>37</sup> You must not lend your money to him for interest, and you must not lend him any food and expect him to pay you back with more. <sup>38</sup> For I am Jehovah your God who brought you out of the land of Egypt to give you the land of CanaAn and to be your God.

<sup>39</sup> 'And if your brother should become so bad off that he sells himself to you; he must not serve you and work as your slave. <sup>40</sup> You must treat him like a hired person or as a traveler, and he will only work for you until the Year of Release. <sup>41</sup> Then, during the Release, he and his children will leave as a family, and they will hurry back to their family possession, <sup>42</sup> because they are My servants whom I brought out of the land of Egypt. So they can't be sold as slaves, <sup>43</sup> nor may you force them into hard labor; for you must fear Jehovah your God.

<sup>44</sup> 'If you choose to purchase male and female slaves; buy them from the nations that live around you. <sup>45</sup> You may also buy the sons of the travelers that live among you. You may buy them and their relatives... all that live in your land may become your possession <sup>46</sup> and may be left as an inheritance to your children after you, and be your [family] possession through the ages. However, you must never oppress your brothers of the children of IsraEl by forcing them to do hard labor.

<sup>47</sup> 'And if an alien or a traveler who lives among you should become rich, and your brother who is in need is sold to the alien or traveler that lives among you, or to an [IsraElite] convert; <sup>48</sup> after he has been sold, one of his brothers must buy him back. <sup>49</sup> An uncle, a cousin, or another close relative from his tribe must be allowed to buy him... or if he gets wealthy, he may buy himself back.

<sup>50</sup> 'The person who buys him must calculate how many years there were from the time that he sold himself until the Year of Release, and pay the amount that would be paid to a hired person during that number of years. <sup>51</sup> And if anyone has [enough

money] to pay [the wages] for all those years, he must pay the ransom. <sup>52</sup> If there is just a short time until the Year of Release; he will pay the ransom [for that short period]. <sup>53</sup> [And the person who buys him] must treat him as hired help through the years... you must not force him into hard labor!

<sup>54</sup> 'And if he can't pay his own fair ransom, he and his children must be set free in the Year of Release. <sup>55</sup> For the children of IsraEl are My servants... they are My attendants whom I brought out of the land of Egypt.

## Chapter 26

<sup>1</sup> 'You must not mold [gods] for yourselves or carve them with your hands. Nor may you set up stone pillars in your land to worship; for I am Jehovah, your God. <sup>2</sup> You must keep My Sabbaths and be in fear of My Holy Place; for I am Jehovah.

<sup>3</sup> 'If you follow My rules and keep My Commandments and obey them, <sup>4</sup> I will give you rain in its season, the ground will produce its fruitage, and the trees in your fields will bear fruit. <sup>5</sup> Then your threshing time will run through your fruit-picking time, and your fruit-picking time will run into your [planting] time. You will eat all the bread you want and you will live on your land in safety, for there will be no wars in your land... <sup>6</sup> I will bring peace to your land, so you can go to sleep and not fear anyone. I will also destroy all the bad animals in your land. <sup>7</sup> You will chase your enemies and they will be slaughtered before you. <sup>8</sup> Five of you will chase a hundred, and a hundred of you will chase tens of thousands. Then your enemies will be cut down before you with swords.

<sup>9</sup> 'I will watch over you, make you grow and multiply, and keep My Sacred Agreement with you. <sup>10</sup> Then you may eat that which is old and very old, or throw out the old to make way for the new.

<sup>11</sup> 'I will pitch My Tent among you, and in My heart there will be no hatred of you. <sup>12</sup> So I will walk among you and be your God, and you will be My people. <sup>13</sup> I am Jehovah your God who brought you out of the land of Egypt where you were slaves. I'm the One who broke the shackles of your [slavery] and paraded you away in front of [everyone]!

<sup>14</sup> 'However, if you choose not to listen to Me and obey My rules... <sup>15</sup> if you disobey them and your lives come to hate My decisions... if you don't keep all My Commandments and if you break My Sacred Agreement, <sup>16</sup> these are the things that I must do to you:

'I will bring uprisings among you and make you uncomfortable. You will develop rashes, jaundice, fever, loss of eyesight, and your lives will be shortened. When you plant seeds, it won't do any good, because your enemies will eat the [crops]. <sup>17</sup> For if I set My face against you, you will fall before your enemies. Those who hate you will chase you, and you will run even when there's no one behind you!

<sup>18</sup> 'And if you still refuse to listen to Me, I will have to discipline you seven times more for your sins, <sup>19</sup> because I must break down your haughtiness and pride. I will turn your sky into iron and your ground into brass, <sup>20</sup> and all your hard work will be wasted; for the seeds in your ground won't produce, and the trees in your fields won't bear fruit.

<sup>21</sup> 'And after that, if you continue to walk a crooked path and you aren't willing to obey Me; I will bring seven plagues upon you for your sins. <sup>22</sup> I will send wild animals into the land to eat you and kill your cattle, so you will decrease in numbers and your [land] will become empty.

<sup>23</sup> 'And if that doesn't straighten you out and you continue to walk a crooked path with Me; <sup>24</sup> My Spirit will become crooked and I will walk a crooked path among you, causing Me to strike you seven times for your sins. <sup>25</sup> I will bring swords against you to avenge My Sacred Agreement. Then, when you run to your cities for safety, I will send death to you and you'll be handed over to your enemies. <sup>26</sup> I will also bring a famine of bread among you, so it will take ten women to bake your loaves in just one oven. Then, when they weigh out portions of bread for you to eat, you will still be hungry.

<sup>27</sup> 'And if you still don't obey Me but continue to walk a crooked path with Me; <sup>28</sup> I will walk among you with an angry mind, and I must discipline you seven times as much for your sins, <sup>29</sup> so you will have to eat the flesh of your own sons and daughters. <sup>30</sup> I will also wipe away your stone columns and totally destroy the wooden [images] that you'll make with your hands, then lay your dead bodies on the remains of your idols... for My soul will hate you.

<sup>31</sup> 'I will destroy your cities, empty your holy places, and [never again] smell the odor of your sacrifices. <sup>32</sup> I will empty your land, and your enemies who live there will be amazed. <sup>33</sup> For I will scatter you among the nations... you will be attacked with swords and destroyed, and your land and your cities will be emptied!

<sup>34</sup> 'Meanwhile, the ground will enjoy its Sabbaths during all the time that it's empty... <sup>35</sup> as you're living in the land of your enemies! Yes, that's when the land will enjoy its Sabbaths... during all the time that it's empty! For it will keep the Sabbaths that weren't kept when you lived there.

<sup>36</sup> 'I will put all who remain into bondage [as slaves], there in the land of your enemies, so that in your hearts, even the sounds of shaking leaves will chase you. You will run as though you're running from a war and fall when no one is chasing you. <sup>37</sup> Brothers won't have any regard for their brothers, as in war. And although no one will be chasing you, you won't be able [to be saved from] your enemies. <sup>38</sup> You will die there among the ethnics, and the lands of your enemies will swallow you down. <sup>39</sup> Then those who are left will perish because of their sins and the sins of their fathers... they will just waste away in the lands of their enemies.

<sup>40</sup> 'However, if they confess their sins and the sins of their fathers, and [admit] that they have sinned and neglected Me, and that they have walked a crooked path before Me, <sup>41</sup> and [admit that] this is the reason why I walked among them with a crooked mind and destroyed them, [sending them off] into the lands of their enemies... yes, when their uncircumcised hearts become ashamed and they repent of their sins, <sup>42</sup> I will once again remember the Sacred Agreement that I made with AbraHam, IsaAc, and Jacob. <sup>43</sup> I will also remember their land, and that land will still be waiting for them. For by then, the land will have enjoyed her Sabbaths during the time they were gone.

'Now, they must acknowledge their sins... because they neglected My decisions and they hated My Laws in their [hearts]. <sup>44</sup> Yet, despite this, I didn't fail to [keep an eye] on them while they were in the land of their enemies, nor did I hate them and void the Sacred Agreement that I made with them. For I am Jehovah, their God.

<sup>45</sup> 'Then I will remember the Sacred Agreement [that I made with them] when I brought them out of the land of Egypt and out of the house of slavery before that nation, to be their God. For I am Jehovah.

<sup>46</sup> 'These are My decisions, My rules, and the Law that Jehovah Himself gave to the children of IsraEl from Mount Sinai through the hand of Moses.'

## Chapter 27

<sup>1</sup> Then the Lord spoke to Moses and said, <sup>2</sup> 'Speak to the children of IsraEl and tell them: Whenever someone wishes to make a vow to offer the value of a life to Jehovah; <sup>3</sup> the value of a male between twenty and sixty years old must be fifty double-silver coins by the standards of the Holy Place. <sup>4</sup> The value of a female must be thirty double-silver coins, <sup>5</sup> and the value for a male child between five and twenty years old must be twenty double-silver coins... ten double-silver coins for a female.

<sup>6</sup> 'As for a child between one month and five years old; the value for a male must be five double-silver coins, and for a female, three double-silver coins. <sup>7</sup> And for those who are over sixty, the value must be fifteen double-silver coins for a male and ten double-silver coins for a female. <sup>8</sup> But if a person is too poor to pay these values, he must go before the Priest and the Priest will value him at whatever the man says he can afford in his vow; and this is [the price] that the Priest must set for him.

<sup>9</sup> 'When cattle are offered as gifts to Jehovah by anyone, they become holy. <sup>10</sup> So the [person] may not trade a good one for a bad one, or a bad one for a good one. If someone does decide to make a trade, it must be with an equal... and both will be holy.

<sup>11</sup> 'If [someone should bring] an unclean animal (which must never be offered as a gift to Jehovah); he must lead the animal to the Priest, <sup>12</sup> and the Priest must

determine whether it is valuable or not. Then, whatever value the Priest sets is what must be paid for it. <sup>13</sup> And if he wishes to buy it back, he must pay a fifth more than that amount.

<sup>14</sup> 'If a man chooses to set aside his house as holy to Jehovah; the Priest must determine whether it is valuable or not, and whatever value the Priest sets is what must be paid. <sup>15</sup> Then if he wishes to buy it back, he must pay a fifth more for it than the valuation.

<sup>16</sup> 'If a man should choose to designate a portion of a field that he owns as holy to Jehovah, it must be valued by whatever is planted there. It will be worth fifty double-silver coins per two hundred and fifty quarts of barley... <sup>17</sup> if he [sets aside] his field as holy on the Year of Release; that's how much it should be valued. <sup>18</sup> But if he donates his field sometime after the Release, the Priest must figure its value to the next Year of Release, and deduct the appropriate amount from the full valuation. <sup>19</sup> But if the one who made the field holy wishes to buy it back [before the Year of Release]; he must add a fifth more to its value and it will be his.

<sup>20</sup> 'However, if he doesn't buy back the field, it may be sold to someone else... and he can't buy it back later. <sup>21</sup> Then after the Release, the field will be holy to Jehovah and be subdivided; for the Priest will then own it.

<sup>22</sup> 'And if a man should set aside a field to Jehovah that he has bought and which isn't a family possession; <sup>23</sup> the Priest must calculate its value to the Year of Release, and that's how much he must pay that day, as something holy to Jehovah. <sup>24</sup> Then in the Year of Release; the land must be restored to the man who sold it and [really] owns the land.

<sup>25</sup> 'All the values must be determined by using the holy weights. A double-silver coin is worth twenty copper coins.

<sup>26</sup> 'All the firstborn cattle are already Jehovah's, so no man can [set them aside] as holy... whether it's a calf or a sheep, it is Jehovah's.

<sup>27</sup> 'If [a man] chooses to buy back an unclean animal, he must add a fifth more to its valuation. But if he doesn't buy it back, it may be sold at its stated value.

<sup>28</sup> 'Anything a man has that he chooses to curse before Jehovah, whether it's a man, an animal, or a field that he owns; it may never be sold or taken back. Everything that is cursed for destruction becomes very holy to Jehovah. <sup>29</sup> And whoever is cursed among men must not be ransomed, but must surely be put to death.

<sup>30</sup> 'Anything in the land that is to be offered, whether it's seeds or the fruit of trees, is Jehovah's... it is holy to Jehovah. <sup>31</sup> And if any man should ever wish to buy back his offering, he must add a fifth more to its [value], and it will be his.

<sup>32</sup> 'A tenth of everything, including bulls, sheep, and anything else that is taxable, is

to be holy to Jehovah. <sup>33</sup> So you may not exchange anything good for anything bad, or anything bad for anything good. If you should make an exchange, it must be with an equivalent; and since it is holy, it cannot be repurchased.'

<sup>34</sup> These are the commandments that the Lord gave to Moses for the sons of IsraEl on Mount Sinai.

# Numbers

*From the Greek Septuagint text as was used by First Century Christians.*

*Written by Moses, covering the period from the second year after the IsraElite Exodus until just before they entered the Promised land.*

*We believe that this all happened during the reigns of the Egyptian Kings Amenhotep 1 and Thutmose 1, covering the period between 1554-BCE and 1515-BCE.*

## Chapter 1

<sup>1</sup> On the first day of the second month, two years after their departure from the land of Egypt, the Lord spoke to Moses inside the Tent of Proofs [while they were still] in the desert at Sinai, and He said, <sup>2</sup> 'Take a census of the entire gathering of IsraEl by families and lines of descent. [Record] the names of all the males <sup>3</sup> who are twenty years old and older... all that serve as the army of IsraEl. You and Aaron must count them and calculate their strength. <sup>4</sup> And the rulers of each tribe (the paternal heads of the families) should accompany you.

<sup>5</sup> 'These are the names of the men who should help you:

From the Tribe of ReuBen; EliSur, the son of SediUr.

<sup>6</sup> From the [Tribe of] SymeOn; SalamiEl, the son of SuriSadai.

<sup>7</sup> [From the tribe] of Judah; NaAsson, the son of AmiNadab.

<sup>8</sup> [From the tribe] of IshSachar; NathaniEl, the son of Sogar.

<sup>9</sup> [From the tribe] of ZebuLon; EliAb, the son of ChaElon.

<sup>10</sup> [From the tribes] of JoSeph; EliSama, the son of EmiUd for Ephraim, and GamaliEl, the son of PhadaSur for ManasSeh.

<sup>11</sup> [From the tribe] of BenJamin; AbiDan, the son of GadeOni.

<sup>12</sup> [From the tribe] of Dan; AchiEzer, the son of AmiSadai.

<sup>13</sup> [From the tribe] of Asher; PhagaiEl, the son of Echran.

<sup>14</sup> [From the tribe] of Gad; EliSaph, the son of RaguEl.

<sup>15</sup> [From the tribe] of NaphTali; AchiRe, the son of AiNan.'

<sup>16</sup> These were the most famous men among the gathering. They were the heads of the tribes by their families, and each were leaders of thousands in IsraEl. <sup>17</sup> So Moses and Aaron gathered these men who were called by name. <sup>18</sup> Then they assembled the entire gathering that day and registered the [men] by tribes and family lines, recording the names and numbers of all who were twenty [years old] and older, <sup>19</sup> as the Lord had commanded Moses there in the desert of Sinai.

<sup>20</sup> Among the families, divisions, and households of the sons of ReuBen (the first-born of IsraEl), the number of males twenty years old and up who were counted as the strength of IsraEl <sup>21</sup> was forty-six thousand, four hundred.

<sup>22</sup> Among the families, divisions, and households of the sons of SymeOn, the number of males twenty years old and up who were counted as the strength of IsraEl <sup>23</sup> was fifty-nine thousand, three hundred.

<sup>24</sup> Among the families, divisions, and households of the sons of Judah, the number of

males twenty years old and up who were counted as the strength of IsraEl <sup>25</sup> was seventy-four thousand, six hundred.

<sup>26</sup> Among the families, divisions, and households of the sons of IshSachar, the number of males twenty years old and up who were counted as the strength of IsraEl <sup>27</sup> was fifty-four thousand, four hundred.

<sup>28</sup> Among the families, divisions, and households of the sons of ZebuLon, the number of males twenty years old and up who were counted as the strength of IsraEl <sup>29</sup> was fifty-seven thousand, four hundred.

<sup>30</sup> Among the families, divisions, and households of the sons of JoSeph, the number of males twenty years old and up who were counted as the strength of IsraEl <sup>31</sup> was forty thousand, five hundred from the Tribe of Ephraim, <sup>32</sup> and for ManasSeh, <sup>33</sup> it was thirty-two thousand, two hundred.

<sup>34</sup> Among the families, divisions, and households of the sons of BenJamin, the number of males twenty years old and up who were counted as the strength of IsraEl <sup>35</sup> was thirty-five thousand, four hundred.

<sup>36</sup> Among the families, divisions, and households of the sons of Gad, the number of males twenty years old and up who were counted as the strength of IsraEl <sup>37</sup> was forty-five thousand, six hundred and fifty.

<sup>38</sup> Among the families, divisions, and households of the sons of Dan, the number of males twenty years old and up who were counted as the strength of IsraEl <sup>39</sup> was sixty-two thousand, seven hundred.

<sup>40</sup> Among the families, divisions, and households of the sons of Asher, the number of males twenty years old and up who were counted as the strength of IsraEl <sup>41</sup> was forty-one thousand, five hundred.

<sup>42</sup> Among the families, divisions, and households of the sons of NaphTali, the number of males twenty years old and up who were counted as the strength of IsraEl <sup>43</sup> was fifty-three thousand, four hundred.

<sup>44</sup> This was the census that Moses, Aaron, and the twelve rulers of IsraEl conducted... a man from each tribe. <sup>45</sup> They counted all the males twenty years old and up among the children of IsraEl who could [serve in their army], <sup>46</sup> [and there was a total of] six hundred and three thousand, five hundred and fifty. <sup>47</sup> However, those of the Tribe of Levi weren't counted, <sup>48</sup> for the Lord had told Moses: <sup>49</sup> 'You must not gather the Tribe of Levi and count them among the children of IsraEl. <sup>50</sup> Rather, put the Levites in charge of the Tent, its furnishings, and everything in it. They must serve there and camp around the Tent. <sup>51</sup> And whenever the Tent is moved, the Levites must take it down and [be in charge of] setting it up again. Anyone else who goes near it must die.

<sup>52</sup> 'The [rest of] the children of IsraEl must camp in the order and grouping of their own armies. <sup>53</sup> But the Levites must camp around and in front of the Tent of Proofs, so there may be no sins among the children of IsraEl. For the Levites must protect the Tent of Proofs.'

<sup>54</sup> And the children of IsraEl did everything that Jehovah commanded Moses and Aaron.

## Chapter 2

<sup>1</sup> Then the Lord spoke to Moses and Aaron and said, <sup>2</sup> 'Each man of the sons of IsraEl must pitch his tent according to the signals, in his own order and according to the house of his father, in a circle around the Tent of Proofs.

<sup>3</sup> 'The first in the camp, starting on the east side, shall be the [Tribe] of Judah with their armies. Their leader is NaShon, the son of AmmiNadab. <sup>4</sup> There are seventy-four thousand, six hundred in his army.

<sup>5</sup> 'The Tribe of IshSachar, whose leader is NathanEl, the son of Zuar, should camp next to them. <sup>6</sup> There are fifty-four thousand, four hundred in his army.

<sup>7</sup> 'The Tribe of ZebuLon, whose leader is EliAb, the son of Helon, should camp next to them. <sup>8</sup> There are fifty-seven thousand, four hundred in his army.

<sup>9</sup> 'Altogether, there are one hundred and eighty-six thousand, four hundred under the army of Judah. They and their armies must be the first to move.

<sup>10</sup> 'This is the order for the camp of ReuBen, whose army [will camp] toward the south: The leader of the children of ReuBen is EliZur, the son of ShedeUr. <sup>11</sup> There are forty-six thousand, five hundred in his army.

<sup>12</sup> 'The Tribe of SimeOn, whose leader is ShelumiEl, the son of ZuriShadDai, should camp next to them. <sup>13</sup> There are fifty-nine thousand, three hundred in his army.

<sup>14</sup> 'The Tribe of Gad, whose leader is EliAsaph, the son of DeuEl, will camp next to them. <sup>15</sup> There are forty-five thousand, six hundred and fifty in his army.

<sup>16</sup> 'Altogether, there are a hundred and fifty-one thousand, four hundred and fifty under the army of ReuBen. They and their armies will follow second.

<sup>17</sup> 'Then, following them, should be the Tent of Proofs, surrounded by the Levites who will travel between the armies. In whatever order they camp, that's the order that they should follow in their march, each group following in the order of their divisions.

<sup>18</sup> 'The Tribe of Ephraim and their armies must camp on the west side. Their leader is EliShama, the son of AmmiHud. <sup>19</sup> There are forty thousand, five hundred in his army.

<sup>20</sup> 'The Tribe of ManasSeh should camp next to them. Their leader is GamaliEl, the son of PedahZur. <sup>21</sup> There are thirty-two thousand, two hundred in his army.

<sup>22</sup> 'The Tribe of BenJamin should camp next to them. Their leader is AbiDan, the son of Gideoni. <sup>23</sup> There are thirty-five thousand, four hundred in his army.

<sup>24</sup> 'Altogether, there are one hundred eight thousand, one hundred in the army of Ephraim. They and their armies should follow third.

<sup>25</sup> 'The Tribe of Dan and their armies should camp on the north side. Their leader is AhiEzer, the son of AmmiShadDai. <sup>26</sup> There are sixty-two thousand, seven hundred in his army.

<sup>27</sup> 'The Tribe of Asher should camp next to them. Their leader is PagiEl, the son of OcRan. <sup>28</sup> There are forty-one thousand, five hundred in his army.

<sup>29</sup> 'The Tribe of NaphTali should camp next to them. Their leader is AhiRa, the son of Enan. <sup>30</sup> There are fifty-three thousand, four hundred in his army.

<sup>31</sup> 'Altogether, there are a hundred and fifty-seven thousand, six hundred in the armies of Dan, and they must be last in the marching order.'

<sup>32</sup> This is how the children of IsraEl were counted (by family lines), and there were six hundred and three thousand, five hundred and fifty in their army. <sup>33</sup> However, the Levites weren't counted among them, just as the Lord instructed Moses.

<sup>34</sup> And the children of IsraEl did everything that Jehovah told Moses. They each camped in their [specified] locations, and they marched in order by family lines.

### Chapter 3

<sup>1</sup> These are the generations of Aaron and Moses in the day in that the Lord spoke to Moses on Mount Sinai.

<sup>2</sup> These are the names of the sons of Aaron:

Nadab was the firstborn, and then there was AbiUd, EliEzer, and IthaMar. <sup>3</sup> They were the Anointed Priests who were made perfect for the Priesthood. <sup>4</sup> However, Nadab and AbiUd died before Jehovah when they offered [incense] to Him in an unauthorized way, while they were in the Sinai Desert. And because they had no children, just EliEzer and IthaMar served as Priests with their father Aaron.

<sup>5</sup> Then the Lord spoke to Moses and told him: <sup>6</sup> 'Bring the Tribe of Levi up in front of Aaron the Priest, for they're all going to serve him <sup>7</sup> and they must follow his instructions. You must explain this to the children of IsraEl in front of the Tent of Proofs, and show how [the Levites] will thereafter perform their duties at the Tent.

<sup>8</sup> '[The Levites] are to take care of all the furnishings at the Tent of Proofs and they must teach the children of IsraEl about everything that has to do with the Tent.

<sup>9</sup> 'You are to give the Levites to Aaron and his sons (the Priests); for they've been given to Me as a gift from the children of IsraEl.

<sup>10</sup> 'Appoint Aaron and his sons to be in charge of the Tent of Proofs, and they must give [the Levites] instructions about the Priesthood, everything that belongs to the Altar, and everything inside the veil... anyone else who touches these things must die.'

<sup>11</sup> Then the Lord spoke to Moses and said: <sup>12</sup> 'Look, I have chosen the Levites from among the children of IsraEl [to take the place] of [the rest of] the [firstborn] males that are among the children of IsraEl. [The Levites] are their ransom, and they are Mine. <sup>13</sup> For all their firstborn have been Mine since the day that I struck all the firstborn in the land of Egypt. I chose all the firstborn in IsraEl as holy to Myself – both the men and the animals – and they are Mine! For I am Jehovah.'

<sup>14</sup> Then the Lord spoke to Moses in the Sinai Desert and said: <sup>15</sup> 'Take a census of the sons of Levi by family lines and divisions... count every male a month old and up.'

<sup>16</sup> So thereafter, Moses and Aaron counted them following Jehovah's instructions.

<sup>17</sup> The sons of Levi were Gedson, CaAth, and MeraRi.

<sup>18</sup> Gedson's sons (and family lines) were LoBeni and Semei.

<sup>19</sup> CaAth's sons (and family lines) were AmBram, IsSaAr, Hebron, and OziEl.

<sup>20</sup> MeraRi's sons (and family lines) were MoOli and Musi.

These were the families of the Levites by family lines.

<sup>21</sup> Gedson's family lines were those of LoBeni and Semei, <sup>22</sup> and the number of males among them a month old and older, was seven thousand, five hundred. <sup>23</sup> The sons of Gedson were to camp behind the Tent on its west side. <sup>24</sup> The ruler of the family of Gedson was EliSaph, the son of DaEl. <sup>25</sup> The instructions that were given to the sons of Gedson concerning the Tent of Proofs included taking care of the tent itself, the veil that covers the entrance to the Tent of Proofs, <sup>26</sup> the curtains for the courtyard, the veil to the courtyard (which is around the Tent), etc.

<sup>27</sup> The divisions that were counted [in the family line] of CaAth were those of AmBram, IsSaAr, Hebron, and OziEl, <sup>28</sup> and they included eight thousand, six hundred males a month old and older, who were given these instructions regarding the holy things: <sup>29</sup> The families of the sons of CaAth were to camp next to the Tent, along its south side. <sup>30</sup> The ruler of the family line and divisions of CaAth was EliShaphan, the son of OziEl. <sup>31</sup> They were told that they were to be in charge of the Chest, the Table, the Sacred Lamp, the Altars, and all the furnishings in the Holy Place that were used in holy service inside the veil, and all their parts.

<sup>32</sup> The head over the chiefs of the Levites was EliEzer, the son of Aaron the Priest. He was appointed to give all the instructions regarding the holy things.

<sup>33</sup> The family lines of MeraRi were those of MoOli and Musi. <sup>34</sup> All the males a month

old and older among this line were counted at six thousand and fifty. <sup>35</sup> The head of the family line and divisions of MeraRi was SuriEl, the son of AbiChail. They were to camp next to the Tent, along its north side. <sup>36</sup> The sons of MeraRi were told that they were to be in charge of the Tent's caps, rafters, posts, sockets, all their fittings and pieces, <sup>37</sup> the posts for the courtyard, and their bases, pins, and ropes.

<sup>38</sup> Moses, Aaron, and his sons were to camp in front of the Tent of Proofs on its east side. They were to take care of the Holy Place and give instructions about it to the children of IsraEl. Anyone else who touched it was to die.

<sup>39</sup> All the Levites who Moses and Aaron counted that were a month old and older (by family lines) following Jehovah's instructions, were twenty-two thousand.

<sup>40</sup> Then the Lord spoke to Moses and said, 'Now, count all the firstborn males among the children of IsraEl who are a month old and older, and record their names. <sup>41</sup> Then take the Levites for Me in place of all the firstborn of the sons of IsraEl. Also, take all the Levites' cattle in place of the first-born of the cattle of the children of IsraEl; for I am Jehovah.'

<sup>42</sup> So Moses counted all the firstborn of the children of IsraEl, just as the Lord had commanded him. <sup>43</sup> And all the male firstborn a month old and older that were counted by name were twenty-two thousand, two hundred and seventy-three.

<sup>44</sup> Then the Lord spoke to Moses and said, <sup>45</sup> 'Now, take the Levites in place of all the first-born of the sons of IsraEl, and the Levite's cattle in place of their cattle; for they must be Mine... I am Jehovah. <sup>46</sup> And the ransom [that must be paid] for all the firstborn of the sons of IsraEl that exceed the number of Levites (the two hundred and seventy-three), <sup>47</sup> [must be paid for] with five silver-coins per person. They must be paid for using the holy double-silver coins at twenty copper coins per silver coin.

<sup>48</sup> Then give the money to Aaron and his sons as the ransom for those who exceed their number.'

<sup>49</sup> So Moses took the silver as the ransom for those that exceeded the number who were bought by the Levites. <sup>50</sup> The amount of holy silver coins that he took from the firstborn of the sons of IsraEl was one thousand, three hundred and sixty-five. <sup>51</sup> Then Moses gave the ransom for these extra ones to Aaron and his sons, according to the instructions that the Lord had given to Moses.

## Chapter 4

<sup>1</sup> Then the Lord spoke to Moses and Aaron and said: <sup>2</sup> 'Take a census of the children of CaAth separate from the sons of Levi, by family lines. <sup>3</sup> Count those from twenty-five to fifty years old who work at and serve inside the Tent of Proofs. <sup>4</sup> For these are the very holy things that the sons of CaAth must do at the Tent of Proofs: <sup>5</sup> Whenever the camp is about to move, Aaron and his sons must enter and take down the [inner] veil, then use it to cover the Chest of Proofs. <sup>6</sup> It must be covered with a

blue skin, put a blue [cloth] over that, and then they must put the staves through [the rings on the Chest].

<sup>7</sup> 'They must also put a purple cloth over the table that holds the showbread, along with its dishes, incense holders, cups, pitchers for drink offerings, and the loaves (which must always be left on the table). <sup>8</sup> Then they must cover it with a scarlet cloth and cover that with a blue skin, and mount [the table] on its staves.

<sup>9</sup> 'They must cover the Sacred Lamp that provides the light, along with its lanterns, snuffers, funnels, and all the oil jars, with a blue cloth, <sup>10</sup> and put it and all its utensils inside a blue skin bag, and mount it on its staves. <sup>11</sup> Also, the gold [incense] altar must be wrapped in blue cloth, then covered with blue skins and mounted on its staves.

<sup>12</sup> 'Thereafter, they must take all the rest of the things that are used in the services in the Holy Place, and put them in a blue cloth [bag], cover them with blue skins, and mount them on staves.

<sup>13</sup> 'They must cover the Altar with purple cloth, <sup>14</sup> along with all the utensils that are used with it (the fire pans, flesh-hooks, cups, covers, and all the utensils), wrap it in all a blue covering of skins, and mount it all on the staves.

'They must also cover the basin and its base with blue cloth, wrap it in blue skins, and mount it on staves.

<sup>15</sup> 'Aaron and his sons must finish covering the holy things and all the holy utensils before the camp can move. Thereafter, the sons of CaAth must bear all [the Tent's] furnishings... but they must not [actually] touch the holy things, or they will die. These [are the things] that just the sons of CaAth are to carry from the Tent of Proofs.

<sup>16</sup> 'EliEzer, the son of Aaron (the Priest), is to be their overseer. He is to give instructions concerning the oil for the lamp, the incense, the daily food offerings, and the anointing oil. He is to be in charge of the whole Tent, everything that's in it, and everything that's done there.'

<sup>17</sup> Then the Lord spoke to Moses and Aaron and said: <sup>18</sup> 'You must protect the family of CaAth (the tribe among the Levites) from being destroyed, <sup>19</sup> and this is what you must do for them so they can live and not die: Whenever they approach the Holy of Holies, Aaron and his sons must take the lead. They are the ones who must mount the [sacred items] to be carried on the staves. <sup>20</sup> That way, [the family of CaAth] won't [be tempted to] rush in to look at the holy things and die.

<sup>21</sup> Then the Lord spoke to Moses and said: <sup>22</sup> 'Now, take a census of the children of Gedson by family lines. <sup>23</sup> Count all those between the ages of twenty-five and fifty years old who go in to serve and work in the Tent of Proofs, <sup>24</sup> because the public service of the family of Gedson is that of serving and carrying. <sup>25</sup> They must carry

and attend to the skins for the Tent, the Tent of Proofs itself, its veil, the blue covering that goes over its top, the cover for the entrance to the Tent of Proofs, <sup>26</sup> all the curtains for the courtyard, the mountings, and all the other utensils of service.

<sup>27</sup> The sons of Gedson must take their direction from Aaron and his sons in everything that they do in their assignments and jobs. You must count them by names and [show them] all the things they must carry... <sup>28</sup> this is the job of the sons of Gedson in the Tent of Proofs... and IthaMar, the son of Aaron the Priest, is to give them their instructions.

<sup>29</sup> 'Also, take a census of the sons of MeraRi by family lines. <sup>30</sup> Count all those between the ages of twenty-five and fifty years old who enter to serve and work inside the Tent of Proofs. <sup>31</sup> These are the things you are to tell them about what they must carry as their job at the Tent of Proofs: They must carry the Tent's caps, rafters, poles, and sockets, as well as the sockets and poles for the veil and the curtain at the entrance to the Tent. <sup>32</sup> They must also carry the poles for the surrounding courtyard and for the veil at the entrance to the courtyard, along with their sockets, pins, ropes, furnishings, and things for service.

'Count them by name, and show what each man is to carry. <sup>33</sup> This is the assignment for the family of the sons of MeraRi... it is their job at the Tent of Proofs, under the direction of IthaMar, the son of Aaron the Priest.'

<sup>34</sup> So Moses, Aaron, and the rulers of IsraEl took a census of the sons of CaAth by family lines, <sup>35</sup> [counting] all those between the ages of twenty-five and fifty years old who went in to serve and work in the Tent of Proofs. <sup>36</sup> And their number by family lines came to two thousand, seven hundred and fifty. <sup>37</sup> This is how many there were of the family of CaAth that served in the Tent of Proofs, as Moses and Aaron counted them, following Jehovah's instructions to Moses.

<sup>38</sup> Then they counted the sons of Gedson by family lines who were <sup>39</sup> between twenty-five and fifty years old that enter to serve at the Tent of Proofs. <sup>40</sup> And their number by family lines came to two thousand, six hundred and thirty. <sup>41</sup> This is how many there were of the family of Gedson that served in the Tent of Proofs, as Moses and Aaron counted them, following Jehovah's instructions to Moses.

<sup>42</sup> Then they counted the sons of MeraRi by family lines who were <sup>43</sup> between twenty-five and fifty years old that enter to serve inside the Tent of Proofs. <sup>44</sup> And their numbers by family lines came to three thousand, two hundred. <sup>45</sup> This is how many there were of the family of MeraRi, as Moses and Aaron counted them, following Jehovah's instructions to Moses.

<sup>46</sup> So Moses, Aaron, and the rulers of IsraEl counted all these Levites by family lines

<sup>47</sup> who were between twenty-five and fifty years old, and who serve, work at, and carry the things for the Tent of Proofs. <sup>48</sup> Altogether, there were eight thousand, five hundred and eighty who were counted. <sup>49</sup> Then after they were counted (following the

words of Jehovah through Moses), they appointed each man his job, reviewing his duties and discussing what each man was to carry.

## Chapter 5

<sup>1</sup> Then the Lord spoke to Moses and said, <sup>2</sup> 'Give these instructions to the children of IsraEl: Tell them to drive everyone out of the camp that has leprosy or gonorrhea, and anyone who has made himself unclean [by touching a dead] person, <sup>3</sup> whether they are males or females. Drive them out of the camp so they don't dirty the place where I dwell among them.'

<sup>4</sup> And that's what the children of IsraEl did; they drove them out of the camp, just as the Lord told Moses.

<sup>5</sup> Then the Lord spoke to Moses and said: <sup>6</sup> 'Speak to the children of IsraEl and tell them that any man or woman who has committed any of the sins that are common to mankind, or has in any way overstepped [My] Commandments and erred, <sup>7</sup> must confess the sin he committed and make restitution for his sin. He [must pay] the price to restore [everything] to whomever he has sinned against... and add a fifth more to it.

<sup>8</sup> 'Now, if a man isn't in debt to anyone for his sins against them; a sin-offering must still be paid to Jehovah, and he must offer a ram to the Priest as the payment for his sins.

<sup>9</sup> 'When it comes to the first fruitage of all the holy things among the children of IsraEl; everything that they offer to Jehovah must be [given to] the Priest for himself... <sup>10</sup> all the holy things that men [offer] or choose to donate must be given to the Priest, and it will be his as a gift.'

<sup>11</sup> Then the Lord spoke to Moses and said, <sup>12</sup> 'Speak to the children of IsraEl and tell them: Whenever a wife rebels against [her husband] and tries to dominate and rule over him, <sup>13</sup> and then someone goes to bed with her and has sex with her behind her husband's back; if she hides her filth and there is no proof of it (and [the other man] doesn't take her), <sup>14</sup> and [her husband] thereafter develops a jealous spirit and suspects that she has dirtied herself – or even if he has developed a jealous spirit when she hasn't dirtied herself – <sup>15</sup> he must bring his woman to the Priest, along with the gift of a quart of barley meal. He must not pour any oil or frankincense on the barley meal, for it is a sacrifice of jealousy... it is a sacrifice of memory and of recalling sins to mind.

<sup>16</sup> 'Then the Priest must take [the woman] to stand before Jehovah, <sup>17</sup> and the Priest must pour clean running water into a clay pot, then take some of the dirt that is on the floor of the Tent of Proofs and throw it into the water. <sup>18</sup> Thereafter, the Priest must stand the woman before Jehovah, uncover her head, and place the sacrifice of memory (the sacrifice of jealousy) into her hands.

'Next, the Priest must take the water that brings a curse into his hands, <sup>19</sup> and the Priest must make the woman swear [in reply to the words], *If you aren't guilty and no one has reclined with you, and if you haven't sinned and dirtied yourself, and if you haven't [been respectful] to your husband; [then, swear that you are innocent] before this water that brings the curse.* <sup>20</sup> *But if you have sinned and dirtied your marriage, and [if you have allowed] someone to lie with you other than your husband...* <sup>21</sup> then the Priest must make the woman swear [to accept] the oaths of this curse.

'The Priest must say to her: *May Jehovah bring a curse upon you by the oath [you have sworn] in the midst of your people. May Jehovah cause your [sexual parts] to rot away and your belly to swell.* <sup>22</sup> *May this water that brings the curse enter your womb to cause your belly to swell and your [sexual parts] to rot away.*

'And the woman must say, *May it be so; may it be so.*

<sup>23</sup> 'Thereafter, the Priest must write these curses on a scroll, then rinse them away with the water that brings the curse; <sup>24</sup> and he must make the woman drink the water that brings the curse.

<sup>25</sup> 'Next, the Priest must take the sacrifice of jealousy from the woman's hands and carry it to the Altar to present it before Jehovah. <sup>26</sup> Then the Priest must take a handful of the sacrificial [grain] and offer it on the Altar as a reminder, and he must make the woman drink the water. <sup>27</sup> And this is what will happen: If she has dirtied herself and her husband hasn't been able to [prove] it; the water that brings the curse will enter her and cause her belly to swell and her [sexual parts] to rot away; and thereafter, the woman must be cursed among her people. <sup>28</sup> But if the woman hasn't dirtied herself and has remained chaste; she must be declared free of guilt and thereafter give birth to a [child].

<sup>29</sup> 'This is the law of jealousy [that covers the cases of where] a married woman sins and dirties herself, <sup>30</sup> or where a man develops a jealous spirit and becomes jealous of his woman. He should take his woman before Jehovah, and the Priest must make her follow this law. <sup>31</sup> And whereas the man will be cleared from his sin, the woman must be responsible for hers.

## Chapter 6

<sup>1</sup> Then the Lord spoke to Moses and said: <sup>2</sup> 'Speak to the children of IsraEl and tell them that whenever a man or woman wishes to make a great vow to set him or herself aside as holy to Jehovah, <sup>3</sup> he/she may not eat or drink anything made from grapes, such as wine, brandy, fresh grapes, raisins, or vinegar that is made from wine or other alcoholic products <sup>4</sup> during the period of his/her vow. Nor may he or she eat anything that comes from the vine, not even the seeds or skins, <sup>5</sup> during the whole period that he or she is set aside. Nor may a razor be used to cut the person's hair until the period of the vow to Jehovah is completed. For the person must be holy and

cherish the long hair of their head <sup>6</sup> for as long as this vow to Jehovah lasts, and they must not go near any dead bodies... <sup>7</sup> not even to [the corpse] of their father, mother, brother, or sister. They must not dirty themselves with dead bodies, because the vow of God is on them and on their heads. <sup>8</sup> So they must remain holy to Jehovah during the entire period of their vow.

<sup>9</sup> 'And if anyone should suddenly die near this person, his or her head will immediately be considered unclean and must be cleansed. The person must shave his or her head on the seventh day, <sup>10</sup> then bring two turtledoves or two young pigeons to the Priest at the entrance to the Tent of meeting on the eighth day. <sup>11</sup> The Priest must offer one as a sin offering and the other as a whole-burnt offering, to pay for the sin [of being close to] a dead body. Then the person's head will [once again] become holy on that day, <sup>12</sup> and he or she will [again] be made perfect to Jehovah during the rest of [the period of] the vow. And thereafter, the person must bring a yearling lamb as an offering for the error; and because the vow on his/her head was polluted, the full period of [the vow] must be [restarted].

<sup>13</sup> 'It is also the law for the person who has made such a vow, that on the day the vow is completed, he or she must bring gifts to the entrance of the Tent of Proofs. <sup>14</sup> The gifts that they must bring to Jehovah include one perfect yearling male lamb as a whole-burnt offering; one perfect yearling female lamb as a sin offering; one perfect male sheep as a peace offering; <sup>15</sup> a basket of fermentation-free bread made with fine flour kneaded with oil; fermentation-free cakes that have been anointed with oil; plus a food offering and a drink offering.

<sup>16</sup> 'The Priest must then lead the person before Jehovah and [sacrifice] the sin offering and the whole-burnt offering. <sup>17</sup> Then he must sacrifice the male sheep as a peace offering to Jehovah, along with the basket of fermentation-free bread, followed by the food offering and the drink offering. <sup>18</sup> Then the one who made the vow must shave his/her head that was made holy, there at the entrance to the Tent of Proofs, and put the hair on the fire while it is burning the peace-offering sacrifice.

<sup>19</sup> 'Then after the person has shaved off his/her holy hair, the Priest must take the larger of the ram's shoulders, along with one fermentation-free loaf and one fermentation-free cake from the basket, and lay them in the person's hands. <sup>20</sup> The Priest must then present them as an offering before Jehovah, and this holy portion will belong to the Priest, along with the breast and shoulder of the wave offering. And after that, the person who made the oath must drink some wine.

<sup>21</sup> 'This is the law for any person who makes a vow to Jehovah: [He must give all] his gifts that were promised to Jehovah, along with anything else that he may be able to afford, which is [in addition] to the things that are [required by] the strong vow of setting himself aside as holy.'

<sup>22</sup> Then the Lord spoke to Moses and said, <sup>23</sup> 'Speak to Aaron and to his sons and tell

them to bless the sons of IsraEl who bear My Name with these words: <sup>24</sup> *May Jehovah bless you and watch over you.* <sup>25</sup> *May Jehovah's face shine upon you, and may He have mercy on you.* <sup>26</sup> *May [Jehovah keep His eyes] on you and bring you peace.'*

## Chapter 7

<sup>1</sup> Well, the day came when Moses had finished setting up the Tent. Then he anointed it and made it and all its furnishings, as well as the Altar and all its furnishings, holy... he made them perfect by anointing them.

<sup>2</sup> Then the leaders of IsraEl (the twelve heads of their family lines and leaders of their tribes... those who took the lead in the census) <sup>3</sup> brought gifts before Jehovah. There were six covered wagons pulled by twelve bulls (two per [wagon]) that were contributed by the leaders, which were brought to the Tent.

<sup>4</sup> Then the Lord spoke to Moses and said: <sup>5</sup> 'Take [these things] and use them for the services of the two cherubs that are on top of the Propitiatory that covers the Chest of Proofs. And give the [wagons] to the Levites... [distribute] them among the groups by their assigned jobs.'

<sup>6</sup> So Moses took the wagons and bulls, and gave them to the Levites. <sup>7</sup> He gave two wagons and four bulls to the sons of Gedson for their jobs, <sup>8</sup> and four wagons and eight bulls to the sons of MeraRi for their assignments under IthaMar, the son of Aaron the Priest. <sup>9</sup> However, he didn't give any to the sons of CaAth, because the sacred things that they had to carry were to be borne on their shoulders. <sup>10</sup> [IsraEl's] leaders brought these things to the Altar for the dedication of the Altar on the day that it was to be anointed.

<sup>11</sup> Then the Lord told Moses: 'One leader must also bring a gift on each day for the dedication of the Altar.'

<sup>12</sup> So on the first day, NaAsson (the son of AmiNadab), the leader of the Tribe of Judah, <sup>13</sup> brought his gift. [It included] one silver platter that weighed the same as a hundred and thirty holy silver coins, and a silver bowl that weighed the same as seventy holy silver coins. Both were filled with fine flour that was kneaded with oil for a food offering. <sup>14</sup> [There was also] a gold incense holder filled with ten silver coins worth of incense, <sup>15</sup> as well as one calf from the herd, one ram, and one yearling male lamb (for a whole-burnt offering), <sup>16</sup> one kid goat (for a sin offering), <sup>17</sup> and two heifers, five rams, five billy goats, and five yearling female lambs for a peace-offering sacrifice. These were the gifts of NaAsson, the son of AmiNadab.

<sup>18</sup> On the second day, NathaniEl (the son of Sogar), the leader of the Tribe of IshSachar, brought <sup>19</sup> his gift. [It included] one silver platter that weighed the same as a hundred and thirty holy silver coins, and a silver bowl that weighed the same as seventy holy silver coins. Both were filled with fine flour that was kneaded with oil

for a food offering. <sup>20</sup> [There was also] a gold incense holder filled with ten silver coins worth of incense, <sup>21</sup> as well as one calf from the herd, one ram, and one yearling male lamb (for a whole-burnt offering), <sup>22</sup> one kid goat (for a sin offering), <sup>23</sup> and two heifers, five rams, five billy goats, and five yearling female lambs for a peace-offering sacrifice. These were the gifts of NathaniEl, the son of Sogar.

<sup>24</sup> On the third day, EliAb (the son of ChaElon), the leader of the Tribe of ZebuLon, brought <sup>25</sup> his gift. [It included] one silver platter that weighed the same as a hundred and thirty holy silver coins, and a silver bowl that weighed the same as seventy holy silver coins. Both were filled with fine flour that was kneaded with oil for a food offering. <sup>26</sup> [There was also] a gold incense holder filled with ten silver coins worth of incense, <sup>27</sup> as well as one calf from the herd, one ram, and one yearling male lamb (for a whole-burnt offering), <sup>28</sup> one kid goat (for a sin offering), <sup>29</sup> and two heifers, five rams, five billy goats, and five yearling female lambs for a peace-offering sacrifice. These were the gifts of EliAb, the son of ChaElon.

<sup>30</sup> On the fourth day, EliSur (the son of SediUr), the leader of the Tribe of ReuBen, brought <sup>31</sup> his gift. [It included] one silver platter that weighed the same as a hundred and thirty holy silver coins, and a silver bowl that weighed the same as seventy holy silver coins. Both were filled with fine flour that was kneaded with oil for a food offering. <sup>32</sup> [There was also] a gold incense holder filled with ten silver coins worth of incense, <sup>33</sup> as well as one calf from the herd, one ram, and one yearling male lamb (for a whole-burnt offering), <sup>34</sup> one kid goat (for a sin offering), <sup>35</sup> and two heifers, five rams, five billy goats, and five yearling female lambs for a peace-offering sacrifice. These were the gifts of EliSur, the son of SediUr.

<sup>36</sup> On the fifth day, SalamiEl (the son of SuriSadai) the leader of the Tribe of SymeOn, brought <sup>37</sup> his gift. [It included] one silver platter that weighed the same as a hundred and thirty holy silver coins, and a silver bowl that weighed the same as seventy holy silver coins. Both were filled with fine flour that was kneaded with oil for a food offering. <sup>38</sup> [There was also] a gold incense holder filled with ten silver coins worth of incense, <sup>39</sup> as well as one calf from the herd, one ram, and one yearling male lamb (for a whole-burnt offering), <sup>40</sup> one kid goat (for a sin offering), <sup>41</sup> and two heifers, five rams, five billy goats, and five yearling female lambs for a peace-offering sacrifice. These were the gifts of SalamiEl, the son of SuriSadai.

<sup>42</sup> On the sixth day, EliSaph (the son of RaguEl), the leader of the Tribe of Gad, brought <sup>43</sup> his gift. [It included] one silver platter that weighed the same as a hundred and thirty silver coins, and a silver bowl that weighed the same as seventy holy silver coins. Both were filled with fine flour that was kneaded with oil for a food offering. <sup>44</sup> [There was also] a gold incense holder filled with ten silver coins worth of incense, <sup>45</sup> as well as one calf from the herd, one ram, and one yearling male lamb (for a whole-burnt offering), <sup>46</sup> one kid goat (for a sin offering), <sup>47</sup> and two heifers, five rams, five billy goats, and five yearling female lambs for a peace-offering

sacrifice. These were the gifts of EliSaph, the son of RaguEl.

<sup>48</sup> On the seventh day, EliSama (the son of EmiUd), the leader of the Tribe of Ephraim, <sup>49</sup> brought his gift. [It included] one silver platter that weighed the same as a hundred and thirty silver coins, and a silver bowl that weighed the same as seventy holy silver coins. Both were filled with fine flour that was kneaded with oil for a food offering. <sup>50</sup> [There was also] a gold incense holder filled with ten silver coins worth of incense, <sup>51</sup> as well as one calf from the herd, one ram, and one yearling male lamb (for a whole-burnt offering), <sup>52</sup> one kid goat (for a sin offering), <sup>53</sup> and two heifers, five rams, five billy goats, and five yearling female lambs for a peace-offering sacrifice. These were the gifts of EliSama, the son of EmiUd.

<sup>54</sup> On the eighth day, GamaliEl (the son of PhadasShur), the leader of the Tribe of ManasSeh, <sup>55</sup> brought his gift. [It included] one silver platter that weighed the same as a hundred and thirty silver coins, and a silver bowl that weighed the same as seventy holy silver coins. Both were filled with fine flour that was kneaded with oil for a food offering. <sup>56</sup> [There was also] a gold incense holder filled with ten silver coins worth of incense, <sup>57</sup> as well as one calf from the herd, one ram, and one yearling male lamb (for a whole-burnt offering), <sup>58</sup> one kid goat (for a sin offering), <sup>59</sup> and two heifers, five rams, five billy goats, and five yearling female lambs for a peace-offering sacrifice. These were the gifts of GamaliEl, the son of PhadasShur.

<sup>60</sup> On the ninth day, AbiDan (the son of GadeOni), the leader of the Tribe of BenJamin, <sup>61</sup> brought his gift. [It included] one silver platter that weighed the same as a hundred and thirty silver coins, and a silver bowl that weighed the same as seventy holy silver coins. Both were filled with fine flour that was kneaded with oil for a food offering. <sup>62</sup> [There was also] a gold incense holder filled with ten silver coins worth of incense, <sup>63</sup> as well as one calf from the herd, one ram, and one yearling male lamb (for a whole-burnt offering), <sup>64</sup> one kid goat (for a sin offering), <sup>65</sup> and two heifers, five rams, five billy goats, and five yearling female lambs for a peace-offering sacrifice. These were the gifts of AbiDan, the son of GadeOni.

<sup>66</sup> On the tenth day, AchiEzer (the son of AmiSadai), the leader of the Tribe of Dan, <sup>67</sup> brought his gift. [It included] one silver platter that weighed the same as a hundred and thirty silver coins, and a silver bowl that weighed the same as seventy holy silver coins. Both were filled with fine flour that was kneaded with oil for a food offering. <sup>68</sup> [There was also] a gold incense holder filled with ten silver coins worth of incense, <sup>69</sup> as well as one calf from the herd, one ram, and one yearling male lamb (for a whole-burnt offering), <sup>70</sup> one kid goat (for a sin offering), <sup>71</sup> and two heifers, five rams, five billy goats, and five yearling female lambs for a peace-offering sacrifice. These were the gifts of AchiEzer, the son of AmiSadai.

<sup>72</sup> On the eleventh day, PhageEl (the son of Echrans), the leader of the Tribe of Asher, <sup>73</sup> brought his gift. [It included] one silver platter that weighed the same as a hundred and thirty silver coins, and a silver bowl that weighed the same as seventy holy

silver coins. Both were filled with fine flour that was kneaded with oil for a food offering.<sup>74</sup> [There was also] a gold incense holder filled with ten silver coins worth of incense,<sup>75</sup> as well as one calf from the herd, one ram, and one yearling male lamb (for a whole-burnt offering),<sup>76</sup> one kid goat (for a sin offering),<sup>77</sup> and two heifers, five rams, five billy goats, and five yearling female lambs for a peace-offering sacrifice. These were the gifts of PhageEl, the son of Echran.

<sup>78</sup> On the twelfth day, AchiRe (the son of AiNan), the leader of the Tribe of NaphTali,<sup>79</sup> brought his gift. [It included] one silver platter that weighed the same as a hundred and thirty silver coins, and a silver bowl that weighed the same as seventy holy silver coins. Both were filled with fine flour that was kneaded with oil for a food offering.<sup>80</sup> [There was also] a gold incense holder filled with ten silver coins worth of incense,<sup>81</sup> as well as one calf from the herd, one ram, and one yearling male lamb (for a whole-burnt offering),<sup>82</sup> one kid goat (for a sin offering),<sup>83</sup> and two heifers, five rams, five billy goats, and five yearling female lambs for a peace-offering sacrifice. These were the gifts of AchiRe, the son of AiNan.

<sup>84</sup> These [were the gifts] from the leaders of the tribes of IsraEl during the period when the Altar was being anointed. There were twelve silver platters, twelve silver bowls, and twelve gold incense holders.<sup>85</sup> Each platter weighed the same as a hundred and thirty silver coins, and each bowl weighed the same as seventy holy silver coins. So altogether, their combined weight was two thousand, four hundred holy silver coins.<sup>86</sup> The twelve gold incense holders were each filled with incense, and the gold weighed the same as a hundred and twenty silver coins.

<sup>87</sup> The number of cattle for the whole burnt offerings amounted to twelve calves, twelve rams, and twelve yearling male lambs, plus food offerings and drink offerings, and twelve kid goats for the sin offerings.<sup>88</sup> So the number of cattle that were sacrificed for the peace offering included twenty-four heifers, sixty rams, sixty yearling billy goats, and sixty perfect yearling female lambs, which were all offered for the dedication of the Altar.

Then after that, [Moses] made [Aaron] perfect by anointing him.<sup>89</sup> And from that point on, whenever Moses went into the Tent of Proofs to speak to God, he would hear the voice of the Lord speaking to him from between the two cherubs that were above the Propitiatory, which covers the Chest of Proofs.

## Chapter 8

<sup>1</sup> Then the Lord spoke to Moses and said: 'Speak to Aaron and tell him that when he assembles the [sacred] lamp, the seven lanterns must be arranged to illuminate the area across from the lamp.'<sup>3</sup> And that's what Aaron did. He [assembled and] lit the lamps to illuminate the area directly across from the lamp, just as the Lord had instructed Moses.

<sup>4</sup> The Sacred Lamp's base and stem were of solid gold, as were its lilies. They were

made following the pattern that Jehovah had shown to Moses.

<sup>5</sup> Then the Lord spoke to Moses and said, <sup>6</sup> 'Remove the Levites from among the children of IsraEl and purify them... <sup>7</sup> and this is how you should perform their purification: Have them rinse themselves in clean water, shave all the hair from their bodies, then wash their clothes... make sure that they are clean! <sup>8</sup> Then they must bring two yearling calves from the herd, along with a food offering and some fine flour mixed with oil. <sup>9</sup> And thereafter, assemble the entire gathering of the sons of IsraEl and bring the Levites up before them at the Tent of Proofs. <sup>10</sup> Stand them there in front of Jehovah, and have the sons of IsraEl lay their hands on the Levites.

<sup>11</sup> 'Aaron must set the Levites aside as a gift to Jehovah from the children of IsraEl, and they must be made ready to perform Jehovah's work. <sup>12</sup> Have the Levites lay their hands on the heads of the calves, and you should sacrifice one as a sin offering and the other as a whole-burnt offering to Jehovah, to pay for their sins.

<sup>13</sup> 'Then stand the Levites in front of Jehovah, and before Aaron and his sons, and offer them to Jehovah as a gift... <sup>14</sup> separate the Levites from among the sons of IsraEl as Mine!

<sup>15</sup> 'Thereafter, the Levites must go to the Tent where they are to work, and you must purify them and present them there before Jehovah, <sup>16</sup> for they will have been given to Me as a gift from the children of IsraEl. I have taken them as Mine in place of all the firstborn sons of IsraEl that open a womb. <sup>17</sup> For all the firstborn among the children of IsraEl (both the men and the animals) became Mine on the day that I struck all the firstborn in the land of Egypt... yes, that's when I made them holy to Myself. <sup>18</sup> But now I am taking the Levites instead of the first-born of the children of IsraEl, <sup>19</sup> and I am presenting them as a gift to Aaron and his sons to serve the children of IsraEl at the Tent. There they must make the payments for the sins of the children of IsraEl, so none of the sons of IsraEl will have to approach the holy things.'

<sup>20</sup> Well, Moses, Aaron, and the entire gathering of the children of IsraEl did everything that the Lord had commanded Moses concerning the Levites. <sup>21</sup> The Levites purified themselves and washed their clothes. Then Aaron presented them as a gift before Jehovah, and [sacrificed] the payments for their sins to purify them. <sup>22</sup> Thereafter, the Levites entered the Tent to serve before Aaron and his sons, just as the Lord had instructed Moses.

<sup>23</sup> Then the Lord spoke to Moses and said, <sup>24</sup> 'This is the rule for the Levites: Those who are twenty-five years old and older must enter to serve at the Tent of Proofs. <sup>25</sup> But when they reach fifty years old, they may no longer serve or work there. <sup>26</sup> They may supervise their brothers who serve at the Tent of Proofs, but they may not work there anymore. Give the Levites these instructions.'

## Chapter 9

<sup>1</sup> It was in the first month of the second year after they had left the land of Egypt that the Lord spoke to Moses there in the Sinai Desert and said: <sup>2</sup> 'Tell the children of IsraEl to keep the Passover at the proper time. <sup>3</sup> You must keep it and obey all the laws and instructions concerning it, starting on the evening of the fourteenth day of the first month.'

<sup>4</sup> So Moses ordered the children of IsraEl to sacrifice the Passover <sup>5</sup> on the fourteenth day of the first month, there in the Sinai Desert. And the children of IsraEl did just as the Lord told Moses.

<sup>6</sup> However, there were some men who were unclean due to [touching] a dead body, and they were unable to keep the Passover on that day. So they went before Moses and Aaron <sup>7</sup> and said, 'We are unclean, because we touched the dead body of a man. Therefore, will we not to be allowed to offer our gifts to Jehovah at this time along with the rest of the children of IsraEl?'

<sup>8</sup> Then Moses told them: 'Stay here, and I will listen to whatever instructions Jehovah gives us about this.'

<sup>9</sup> Then the Lord spoke to Moses and said: <sup>10</sup> 'Tell the sons of IsraEl that whenever a man among you or your descendants has become unclean because of touching a dead body, or is far away on a journey, he must still keep the Passover to Jehovah... <sup>11</sup> but he must do it on the evening of the fourteenth day of the second month. [The Passover sacrifice] must be offered then and eaten with fermentation-free bread and bitter herbs. <sup>12</sup> They must not leave any of it over until the next day, nor may they break any of its bones. They must offer the sacrifice just as they would on the Passover. <sup>13</sup> But if anyone is clean and is not away on a trip, he must be sure to [do this on] the Passover. Any person who doesn't offer the gift to Jehovah at the proper time is guilty and must be cut off from his people!

<sup>14</sup> 'And if an alien should come into your land and wish to observe the Passover to Jehovah, he must do so according to the laws and instructions concerning the Passover. For there is just one law [concerning this], and it applies to both the natives and the aliens.'

<sup>15</sup> Well, from the time that the Tent was [first] pitched, a cloud covered the Tent of Proofs all day long, and what looked like fire covered the Tent from evening until morning. <sup>16</sup> And that's how it always was... a cloud cover by day and the appearance of fire by night. <sup>17</sup> Also, whenever the cloud left the Tent, the children of IsraEl were to leave that place; and whenever the cloud just stayed there, the children of IsraEl were to remain encamped. <sup>18</sup> So the children of IsraEl camped by the commands of Jehovah and they moved by the commands of Jehovah... as long as the cloud covered the Tent, the children of IsraEl were to camp. <sup>19</sup> And even if the cloud stayed over the Tent for a long time, the children of IsraEl were to follow God's instructions

and not move. <sup>20</sup> For, whenever the cloud covered the Tent for a number of days, they were to camp, following the words of Jehovah, and they were to stay camped there by the commands of Jehovah. <sup>21</sup> But whenever the cloud moved up from over the Tent, they were to move, whether it was day or night. <sup>22</sup> If the cloud covered the Tent for a full month, the children of IsraEl had to camp and were not to leave; <sup>23</sup> for they were only to move by the commands of Jehovah... and this is what they did. They followed the instructions and commands that Jehovah gave through Moses.

## Chapter 10

<sup>1</sup> Then the Lord spoke to Moses and said: <sup>2</sup> 'Make two silver trumpets for yourselves to call assemblies and to move the camp. Make them of hammered [silver]. <sup>3</sup> There is to be one type of call to assemble the whole gathering at the entrance to the Tent of Proofs, <sup>4</sup> and another type to assemble just the rulers and leaders to assemble there. <sup>5</sup> You must [also use them to] sound the alarm for the camp to move, starting with those in the east. <sup>6</sup> Then when you sound a second alarm, the camps to the south must move. With the sound of the third alarm, those camps pitched in the west must move; and with the fourth alarm, those that are camping in the north must move... and they must also sound an alarm as they are leaving.

<sup>7</sup> 'Blow the horns to sound the assemblies... but not as you would an alarm. <sup>8</sup> The Priests (the sons of Aaron) must blow these trumpets, and this is to be the rule for you through all your generations and through the ages.

<sup>9</sup> 'Also, if you must go to war against your enemies that will oppose to you in your land, you must also blow the trumpets as a reminder to Jehovah... and then you will be saved from your enemies.

<sup>10</sup> 'And on days when you are joyful, or during your feasts, or during your New Moons, and whenever you sacrifice whole burnt offerings and peace offerings, you must blow the trumpets. <sup>11</sup> This must be done as a reminder to you before your God... for I am Jehovah, your God.'

<sup>12</sup> Well thereafter, the children of IsraEl packed their things in the Sinai Desert. For the cloud came to rest in the Pharan Desert. <sup>13</sup> So, following the instructions of Jehovah through Moses, the first group started their march.

<sup>14</sup> The first to leave were the children of Judah with their army, headed by NaAsson, the son of AmiNadab. <sup>15</sup> They [were followed by] the sons of IshSachar under NathaniEl, the son of Sogar. <sup>16</sup> Then came the army of the Tribe of the sons of ZebuLon under EliAb, the son of ChaElon.

<sup>17</sup> Thereafter, the Tent was taken down, and the sons of Gedson started out, followed by the sons of MeraRi, who carried the Tent.

<sup>18</sup> Then came the camp of ReuBen and their army that was led by EliSur, the son of SediUr. <sup>19</sup> They were followed by the army of the Tribe of the sons of SymeOn under

SalamiEl, the son of SuriSadai. <sup>20</sup> Next came the army of the children from the Tribe of Gad under EliShaph, the son of RaguEl.

<sup>21</sup> Then the sons of CaAth came forward bearing the holy things, because the Tent was to be set up before they arrived.

<sup>22</sup> Next, the camp of Ephraim set out with their army under EliSama, the son of SemiUd. <sup>23</sup> They were followed by the armies of the Tribe of the sons of ManasSeh under GamaliEl, the son of PhadasShur. <sup>24</sup> Then came the army of the Tribe of the children of BenJamin under AbiDan, the son of GadeOni. <sup>25</sup> Next in the order of the camp came the sons of Dan and their army under AchiEzer, the son of AmiSadai. <sup>26</sup> Then came the army of the Tribe of the sons of Asher under PhageEl, the son of Echran. <sup>27</sup> They were followed by the army of the Tribe of the sons of NaphTali under AchiRe, the son of AiNan.

<sup>28</sup> These are the armies of the children of IsraEl, and it's the way that they started their march.

<sup>29</sup> And Moses said to Jobab (the son of RaguEl the MidiAnite): 'We are traveling to the place about which Jehovah said, *I'm going to give this to you*. So come with us and we will treat you well, because Jehovah has promised good things for IsraEl.'

<sup>30</sup> But [Jobab] replied: 'No, I won't go. I'm going to return to my family and to my land.'

<sup>31</sup> However, [Moses insisted], saying, 'Don't leave us! Why, you've been with us all through the desert, and you should be considered an elder among us. <sup>32</sup> For if you go with us; when Jehovah does good things for us, we will do good things for you.'

<sup>33</sup> Then they left the Mountain of Jehovah and traveled for three days. And the Chest of Jehovah's Sacred Agreement was carried ahead of them for all three days, as a comfort to them. <sup>34</sup> Also, the cloud hung over them during the day, starting from when they left the camp.

<sup>35</sup> Then when the Chest was brought forward, Moses said, 'Arise, O Jehovah! Let Your enemies be scattered and may all who hate You flee in terror!'

<sup>36</sup> And when they reached its resting place, he said, 'Turn [Your face] again, O Jehovah, to the thousands and tens of thousands in IsraEl!'

## Chapter 11

<sup>1</sup> Well after that, the people started murmuring sinful things against Jehovah, and He heard them. This made Him very angry, and Jehovah sent a fire that started burning among them, which consumed part of the camp. <sup>2</sup> So the people called for Moses; and after he prayed to Jehovah, the fire went out. <sup>3</sup> Well thereafter, they called that place 'The Burning,' because that was where a fire from Jehovah had burned among them.

<sup>4</sup> Then the [ethnics] who were mixed among them started [complaining]. They and some of the children of IsraEl sat down and started crying and saying, 'Who is going to give us meat to eat?' <sup>5</sup> We remember all the fish that we used to eat in Egypt, as well as the cucumbers, melons, leeks, garlic, and onions. <sup>6</sup> But now our lives have become [empty], because all we can see is this manna!

<sup>7</sup> Well, the manna looked like coriander seeds and it appeared [on the ground] like frost. <sup>8</sup> The people would go out to collect it, and then they would grind it in a mill or pound it in a mortar and bake it in a pan or make loaves from it. It tasted like sweet crackers that had been mixed with oil. <sup>9</sup> And during the night, when the dew was settling on the camp, the manna would just come down upon it.

<sup>10</sup> Well, Moses heard them sitting in front of their [tents] in family groups, crying. It made Jehovah very angry, and Moses also viewed these actions as evil. <sup>11</sup> So Moses asked Jehovah: 'Why have You done this to your servant, and why haven't I found favor in Your eyes, so that You should lay the burden of these people upon me?' <sup>12</sup> Am I the one who carried and gave birth to all these people so that You should tell me, *Take them into your arms as a nursing mother would take her new-born baby, then carry them into the land that I promised to give to their fathers?* <sup>13</sup> Where can I find the meat to feed all these people? For, here they are crying before me and saying, *Give us meat to eat.* <sup>14</sup> I can't carry all these people by myself... they're just too heavy for me. <sup>15</sup> If You're going to do this to me and if I've found Your favor, just kill me so I don't have to [endure] this pain!

<sup>16</sup> Then the Lord told Moses: 'Gather seventy men from among the elders of IsraEl to Me. [Make sure that] you know they are the elders and scribes among the people, then bring them to the Tent of Proofs and have them stand there with you. <sup>17</sup> Then I will come down and speak with you there; for I will take [some] of [My] Breath that is on you and put it on them, and they will have to share the burden of the people with you... you won't have to handle it by yourself.

<sup>18</sup> 'And after that, go to the people and tell them: 'Now purify yourselves, because tomorrow you're going to eat meat. Yes, you who have bawled before Jehovah and asked, *Who will give us meat and the other things that [we used to enjoy back in Egypt]?* For Jehovah will provide meat, and then you will have to eat it! <sup>19</sup> You aren't going to eat it for one day, or for two, or five, or ten, or twenty days. <sup>20</sup> You're going to eat it for a full month... until it comes out your noses! You're going to be sick of it, because you disobeyed Jehovah who is here among you. You bawled before Him and asked, *Why did we ever leave Egypt?!*

<sup>21</sup> Then Moses replied: 'Why, there are six-hundred-thousand soldiers among us, and are You telling me to give them enough meat to eat for a whole month? <sup>22</sup> Must we slaughter all the sheep and cattle for them... and will even that be enough? Or must we catch all the fish in the sea for them, and would that be enough?'

<sup>23</sup> Then the Lord said to Moses: 'Isn't the hand of Jehovah large enough? By now you should know whether My words will come true!'

<sup>24</sup> So Moses went out and told the people what the Lord had said. Then he gathered seventy men from among the people's elders and stood them around the Tent... <sup>25</sup> and the Lord came down in a cloud to speak to [Moses], and He took some of the Breath that was in Moses and put it into the seventy elders. And when [God's] Breath came to rest upon them, they started prophesying... and then they stopped.

<sup>26</sup> However, two of the men were still back in the camp at the time; one was ElDad and the other was MoDad. They were part of the group that [Moses] had chosen, but they hadn't made it to the Tent yet. However, [God's] Breath also came to rest upon them, and they started prophesying in the camp. <sup>27</sup> So a young man ran and told Moses. He said, 'ElDad and MoDad are prophesying in the camp!'

<sup>28</sup> Well, JoShua (the son of NaWeh) who was Moses' assistant and chosen successor, said: 'Lord Moses; Make them stop!'

<sup>29</sup> But Moses replied: 'Are you jealous for me? I wish that Jehovah would put His Breath in all the people and make them all Prophets!'

<sup>30</sup> And with that, Moses and the elders of IsraEl returned to the camp.

<sup>31</sup> Then Jehovah blew His Breath, and [flocks of] quail were blown over the sea and into the camp. They covered the ground several feet deep for a day's journey all around the camp. <sup>32</sup> So the people went out all that day, all that night, and all the next day to gather quail. Why, even those who gathered the least gathered hundreds. And all around the camp, they [sat down to feast].

<sup>33</sup> Well, they were still picking the meat that was stuck between their teeth when Jehovah showed them how angry He was with them, for He then struck them with a great plague. <sup>34</sup> And thereafter, that place was called *The Graveyard of the Greedy*, because it's where they buried all the greedy people.

<sup>35</sup> Then the people moved away from the Graveyard of the Greedy [and went to] AsherOth, where they [set up camp].

## Chapter 12

<sup>1</sup> It was then that MiriAm and Aaron started condemning Moses because of the Ethiopian whom he had taken as his woman. <sup>2</sup> They asked, 'Is Moses the only one to whom Jehovah has spoken? Hasn't He also spoken to us?' And Jehovah heard them say this.

<sup>3</sup> Now, Moses was the humblest man on the earth; <sup>4</sup> so the Lord immediately spoke to Moses, Aaron, and MiriAm, and said: 'All three of you, come to the Tent of Proofs!'

<sup>5</sup> So the three of them went to the Tent of Proofs, and the Lord descended in a

column of clouds. He stood there at the entrance to the Tent of Proofs and called Aaron and MiriAm, and they stepped forward. <sup>6</sup> Then He said to them: 'Listen to Me; If either of you are Prophets of Jehovah, I will make things known to you in a vision and speak to you as you sleep. <sup>7</sup> However, this isn't the way [that I speak] to My servant Moses, who has faithfully [served] in My House. <sup>8</sup> I'm not hidden to him... I appear and speak to him mouth to mouth. Why, he has even seen the glory of Jehovah! So, why aren't you afraid to speak against My servant Moses?'

<sup>9</sup> Well, Jehovah was very angry with them. Then as He left, <sup>10</sup> the cloud disappeared from the Tent... and {Look!} MiriAm had leprosy that was [as white] as snow!

Well, when Aaron saw that MiriAm had leprosy, <sup>11</sup> he said to Moses: 'I beg you my lord; don't hold this sin against us, because we did this in ignorance! <sup>12</sup> Don't allow her to be one of the [walking] dead like a miscarriage from her mother's womb... and half of her flesh to be eaten away.'

<sup>13</sup> So Moses called to Jehovah and said: 'Oh God, I beg You; Heal her!'

<sup>14</sup> And the Lord replied to Moses: 'If her father had just spit in her face, wouldn't she have been shamed for seven days? Therefore, she may not enter the camp for seven days... only then may she return.'

<sup>15</sup> So MiriAm was driven away from the camp for seven days, and the people didn't beak camp until MiriAm was cleansed.

## Chapter 13

<sup>1</sup> After that, the people left AsherOth and camped in the Pharan Desert. <sup>2</sup> There the Lord spoke to Moses and said, 'Send some men as spies into the land of the CanaAnites that I will be giving to the sons of IsraEl. Choose men who are leaders from each of the tribes and family lines.'

<sup>3</sup> So, following Jehovah's instructions, Moses chose leaders from among the sons of IsraEl and sent them away from the Pharan Desert. <sup>4</sup> From the Tribe of ReuBen [he sent] SamuEl, the son of ZachUr. <sup>5</sup> From the Tribe of SymeOn [he sent] Saphat, the son of Suri. <sup>6</sup> From the Tribe of Judah [he sent] Caleb, the son of JePhonNe. <sup>7</sup> From the Tribe of IshSachar [he sent] IlaAl, the son of JoSeph. <sup>8</sup> From the Tribe of Ephraim [he sent] Ause, the son of NaWeh. <sup>9</sup> From the Tribe of BenJamin [he sent] Phalti, the son of Raphu. <sup>10</sup> From the Tribe of ZebuLon [he sent] GadDiEl, the son of Sudi. <sup>11</sup> From the Tribe of JoSeph's son ManasSeh [he sent] GadDi, the son of Susi. <sup>12</sup> From the Tribe of Dan [he sent] AmiEl, the son of Gamali. <sup>13</sup> From the Tribe of Asher [he sent] Sathur, the son of MichaEl. <sup>14</sup> From the Tribe of NaphTali [he sent] Nabi, the son of Sabi. <sup>15</sup> And from the Tribe of Gad [he sent] GaudiEl, the son of MacKi. <sup>16</sup> These are the men who Moses sent as spies into the land. However, Moses started calling Ause (the son of NaWeh), JoShua.

<sup>17</sup> As Moses sent them to spy in the land of CanaAn, he told them this: 'Travel

through this desert, then climb the mountain and <sup>18</sup> peer into the land to see what it looks like. Watch the people who live there to [determine] whether they are strong or weak, many or few. <sup>19</sup> Then notice whether the land that they live on is good or bad, what cities are there, and whether or not they have walls. <sup>20</sup> Also, pay attention to the ground... see whether it is rich or poor, and if there are any trees. Then venture in and take some of the fruitage of the land.'

Well, it was springtime, and the grapes were ready to be harvested <sup>21</sup> as they went and surveyed all the land from the Sin Desert to RhoOb (on the road to AiMath). <sup>22</sup> They traveled through the desert and got as far as Hebron, where they found AchiMan, SesSi, and ThelAmi, the descendants of Enach. (Hebron had been built seven years before Tanis in Egypt).

<sup>23</sup> Well, when they got to the valley where the grapes were grown; after surveying it, they cut down a cluster of grapes and carried it on staves. They also picked some pomegranates and figs. <sup>24</sup> Then they called that place, *The Valley of the Cluster*, because of the cluster of [grapes] that the children of IsraEl cut down there.

<sup>25</sup> Then after forty days, they returned from their survey of the land <sup>26</sup> and they went before Moses, Aaron, and the entire gathering of the children of IsraEl ([who were] in the desert at Pharan KaDesh at the time). Then they spoke to the whole gathering and showed them the fruit from the land, <sup>27</sup> giving this report: 'We went into the land where you sent us and found a land that is indeed flowing with milk and honey. Here is some of the fruit from that place. <sup>28</sup> However, the nation that lives there is aggressive, and they have large, strong, walled cities.

'We also saw the children of Enach there. <sup>29</sup> The Amalechites live in the land toward the south, while the Hittites, Evites, Jebusites, and Amorites live in the hill country, and the CanaAnites live between the Sea and the Jordan River.'

<sup>30</sup> Then Caleb stopped them from speaking before Moses, and said: 'We must surely go there and inherit [that land], because we can conquer them!'

<sup>31</sup> But [the other] men disagreed and said, 'We must not go there! There's no way we can beat a nation like that, for they're much stronger than we are!' <sup>32</sup> And they really terrified the children of IsraEl when they said, 'The land that we walked through and surveyed swallows up the people who live there. Why, all the people that we saw there were huge! <sup>33</sup> We saw giants who [were so large] that we looked like grasshoppers in comparison!'

## Chapter 14

<sup>1</sup> Well at that, the whole gathering started wailing and crying, and this went on throughout the night. <sup>2</sup> Then all the children of IsraEl started grumbling against Moses and Aaron, for they came to them and said: <sup>3</sup> 'We would rather have died in the land of Egypt than in this desert! Why is Jehovah bringing us to this land... just

to be killed in war and our women and children to serve as prey? It would be better for us to return to Egypt!

<sup>4</sup> Then they started saying to each other: 'Let's appoint [someone else] as our ruler who will take us back to Egypt!'

<sup>5</sup> Well at this, Moses and Aaron just fell to their faces before the entire gathering of the children of IsraEl. <sup>6</sup> But JoShua (the son of NaWeh) and Caleb (the son of JePhonNe), who were among those that had spied in the land, started ripping their clothes. <sup>7</sup> Then they addressed the gathering of the children of IsraEl and said: 'The land that we surveyed is really very good! <sup>8</sup> And if Jehovah has chosen us, won't He take us into this land and give it to us... a land that flows with milk and honey? <sup>9</sup> Don't leave Jehovah, and don't be afraid of the people in that land, because they're just meat for us! Why, because Jehovah is with us, so their time has ended! Don't be afraid!'

<sup>10</sup> Well at that, all the people started throwing rocks at them. [And suddenly], the glory of Jehovah appeared in the cloud over the Tent of Proofs before all the children of IsraEl. <sup>11</sup> And the Lord said to Moses: 'How much longer will these people continue to anger Me, and how much longer will they refuse to believe Me after all the signs that I've sent to them? <sup>12</sup> Now I'm going to strike them and kill them all! Yes, I'll destroy them and then I'll make a great nation of you and of your father's house... one that will be much greater than this!'

<sup>13</sup> But Moses replied: 'But then Egypt would hear about this... for You used Your power to bring these people out from among them, <sup>14</sup> and the people who live in this land have heard that You are our Lord, that You are with these people, and that You, O Jehovah, have been seen face to face! Why, Your cloud rests upon them, and You lead them each day in a column of clouds and by a column of fire all night long. <sup>15</sup> So if You destroy this whole nation, then all the nations that have heard of Your Name will say, <sup>16</sup> *Because Jehovah couldn't bring His people into the land that He swore to give them, He [killed] them all in the desert!*

<sup>17</sup> 'So, O Lord, show Your power; and may this thing that You've said prove to be true: <sup>18</sup> *Jehovah is patient, merciful, and true. He removes mistakes, errors, and sins. He will never acquit the guilty, but He will bring the sins of the fathers upon their children for three or four generations.* <sup>19</sup> Therefore, in Your great mercy, forgive these people for their sins and show them the same favor [that You've shown] them [since You led them out of] Egypt!'

<sup>20</sup> Then the Lord replied to Moses: 'I will be [patient] with them as you've requested. <sup>21</sup> For as I live and as My Name is living; the glory of Jehovah must fill the whole earth, <sup>22</sup> since everyone has seen My glory through all the signs that I gave in Egypt and in the desert. But this is the tenth time that [IsraEl] has tested Me and refused to listen to My voice. <sup>23</sup> Therefore, they will not see the land that I promised to their

fathers. Rather, I will give it to their children who are with Me here... those who are inexperienced and don't yet know good from bad. I'm going to give the land to them... but those who angered Me will never see it! <sup>24</sup> My servant Caleb [will see it], because he had a different spirit and he followed Me. I will bring him into the land that he traveled through, and his seed will inherit it. <sup>25</sup> Until then, the Amalechites and Canaanites will [continue to] live in this valley. So, tomorrow [you must] turn around and return to the desert by way of the Red Sea.'

<sup>26</sup> Then the Lord spoke to both Moses and Aaron and said: <sup>27</sup> 'How much longer will this gathering remain wicked? I've heard the grumbling against Me coming from the children of Israel as well as all their complaints about you. <sup>28</sup> So tell them that Jehovah said this: *As I live; Whatever I've heard you say is exactly what I'm going to do to you.* <sup>29</sup> *Your bodies will fall in this desert, and all those who were reviewed and counted from twenty years old and up – all who grumbled against Me – <sup>30</sup> will never enter the land that I stretched out My hand to give to you, except for Caleb (the son of JePhonNe), and JoShua (the son of NaWeh).*

<sup>31</sup> *'Then I will bring your little ones (whom you've said would serve as prey) into the land, and they will inherit that which you've rejected, <sup>32</sup> while your bodies will fall in this desert. <sup>33</sup> So your sons must be fed in this desert for forty years, and they must carry the weight of your infidelity, while your bodies rot in the desert. <sup>34</sup> For each day that was spent spying in that land – forty days – you must bear your sins a day for a year – for forty years – and you will get to know My rage. <sup>35</sup> Now, I Jehovah have spoken, and that's what I will do to this evil gathering that has raised itself against Me... you will be totally destroyed and die here in this desert!'*

<sup>36</sup> Then all the men who Moses sent to spy in the land and who then returned and grumbled before the group and said evil things about the land <sup>37</sup> were struck with a plague from Jehovah and died. <sup>38</sup> So, among the men who served as spies in the land, only JoShua (the son of NaWeh) and Caleb (the son of JePhonNe) survived.

<sup>39</sup> Thereafter, Moses explained all these things to the children of Israel, and the people became very depressed.

<sup>40</sup> Then early the next morning, [the people] climbed to the top of a hill and said: '{Look!} We have sinned! So, those of us who are left must travel to the place where Jehovah told us to go!'

<sup>41</sup> And Moses asked: 'Why didn't you obey the words of Jehovah and prosper? <sup>42</sup> However, you can't [enter the land] now, because Jehovah isn't with you, and you will [be cut down] before your enemies. <sup>43</sup> The Amalechites and the Canaanites who are standing there before you will cut you down with their swords, because you disobeyed Jehovah and turned aside. So the Lord will not be there among you!'

<sup>44</sup> Well, they went up to the top of the mountain and tried to force their way [into the land] anyhow... but the Chest of Jehovah's Sacred Agreement and Moses never left

the camp. <sup>45</sup> So the Amalechites and the Canaanites that lived on the mountain attacked them, drove them away, and destroyed them all the way to [Mount] Herman; and they [had to] run back to their camp.

## Chapter 15

<sup>1</sup> Then the Lord spoke to Moses and said, <sup>2</sup> 'Speak to the children of Israel and tell them this: When you enter the land that I will give to you (this place where you will live), <sup>3</sup> and you offer whole burnt offerings to Jehovah, or offerings to fulfill a vow, or free-will offerings, or feast sacrifices from the herd or flock as a sweet odor to Jehovah; <sup>4</sup> the person who offers the gift must also bring a food offering of a quart of flour mixed with oil, <sup>5</sup> and a quart [of wine] as a drink offering with each lamb that you sacrifice as a sweet odor to Jehovah.

<sup>6</sup> 'And when you offer a ram as a whole-burnt offering or sacrifice, you must also prepare a food offering of two quarts of fine flour mixed with oil, <sup>7</sup> and two quarts of wine as a drink offering, as a sweet odor to Jehovah.

<sup>8</sup> 'And if you offer a sacrifice from the herd as a whole-burnt offering, or a sacrifice to fulfill a vow, or as a peace offering to Jehovah; <sup>9</sup> along with the calf, you must add a food offering of three quarts of fine flour mixed with oil, <sup>10</sup> and provide three quarts of wine as a drink offering, as a sweet odor to Jehovah. <sup>11</sup> You must do this for each calf, ram, lamb, sheep, or kid goat that you offer. <sup>12</sup> You must do the same thing for each one, no matter how many you may offer. <sup>13</sup> All the natives in the country must do this whenever they offer sacrifices as a sweet odor to Jehovah. . . <sup>14</sup> whether the person is an alien in your land or someone who was born among you, they must offer [the same] sacrifices as a sweet odor to [Jehovah. Yes, everyone among the gathering must offer sacrifices to Jehovah! <sup>15</sup> There must be just one law for you and for the aliens who live among you. It is a law through the ages and throughout your generations, that the aliens must act as you do before Jehovah. <sup>16</sup> Both you and the aliens who live among you must follow the same laws and regulations!'

<sup>17</sup> Then the Lord spoke to Moses and said, <sup>18</sup> 'Speak to the sons of Israel and tell them this: When you enter the land where I am taking you <sup>19</sup> and you start eating bread from the land, you must set aside a special wave-offering to Jehovah from the first fruitage of your dough. <sup>20</sup> You must set aside and offer your bread as a wave offering in the same way that you offer grain <sup>21</sup> as the first fruitage of your dough, and give it to Jehovah as a wave offering throughout your generations.

<sup>22</sup> 'Now, if you should fail to follow all these commandments that Jehovah gave to Moses, <sup>23</sup> and which Moses has been telling you since the day that Jehovah selected you (and on through your generations), <sup>24</sup> and if you commit an error by mistake without the knowledge of the gathering; then the whole gathering must offer a perfect calf from the herd as a whole-burnt offering and as a sweet odor to Jehovah, along with food and drink offerings (according to the rules), and one kid goat as a

sin offering. <sup>25</sup> Then the Priest must make payment for the sins of the entire gathering of the children of IsraEl, and they will be forgiven, because it was a mistake... and because they brought their gift as a burnt-offering to Jehovah for their error and involuntary sin. <sup>26</sup> If it is a mistake, all must be forgiven, whether they are from the children of IsraEl or from the aliens that are living among you.

<sup>27</sup> 'And if a person sins by mistake, he must bring a yearling nanny goat as a sin offering. <sup>28</sup> Then the Priest must [sacrifice it] to pay for the sin that was committed in error. <sup>29</sup> This same law applies to the natives of the children of IsraEl and to the aliens who live among them... whoever commits an error unwittingly.

<sup>30</sup> 'And whenever any person – a native or an alien – does anything so presumptuous as to anger God, he must be cut off from among his people. <sup>31</sup> For when he disregards the Word of Jehovah and breaks His Laws, that person must be found guilty of sin and destroyed.'

<sup>32</sup> Well, it was while the children of IsraEl were in the desert that they found a man gathering sticks on the Sabbath. <sup>33</sup> And those who found him doing this brought him before Moses, Aaron, and the entire gathering of the children of IsraEl. <sup>34</sup> Then he was placed in custody, because they didn't know what to do with him. <sup>35</sup> But thereafter, the Lord spoke to Moses and said: 'The man must absolutely be put to death by the entire gathering. Stone him with rocks!'

<sup>36</sup> So the entire gathering dragged him outside the camp and stoned him with rocks, just as Jehovah had commanded Moses.

<sup>37</sup> Then the Lord spoke to Moses and said: <sup>38</sup> 'Speak to the children of IsraEl and tell them that they must wear fringes on the bottoms of their clothing throughout all their generations. These fringes are to be made of blue lace. <sup>39</sup> Then, whenever they look at these fringes, they must think of all the Commandments of Jehovah and remember to obey them, instead of turning back and following the immoral things of their imaginations. <sup>40</sup> They must remember to obey all My Commandments, and be holy before Me; <sup>41</sup> for I am Jehovah, the God who brought them out of the land of Egypt to be their God... I am Jehovah, your God!'

## Chapter 16

<sup>1</sup> But then KorAh (the son of IsaAr, of CaAth, of Levi), Dathan and AbiRam (the sons of EliAb), and Aun (the son of Phaleth of ReuBen) started speaking <sup>2</sup> rebelliously against Moses, along with two hundred and fifty men from the sons of IsraEl who were chiefs of the assembly, chosen advisors, and men of fame. <sup>3</sup> They came up to Moses and Aaron, and said: 'That's enough of you! Why, the whole gathering of IsraEl is holy, and Jehovah is among them. So, why have you raised yourselves over the gathering of the Lord?'

<sup>4</sup> Well, when Moses heard this, he fell to his face. <sup>5</sup> Then he spoke to KorAh and his

group and said: 'God has visited us, and He knows who are His, who are holy, who are set aside to Him, who He has chosen, and who He has purchased for Himself. <sup>6</sup> So, we will let the Lord choose [the ones whom He finds] holy. Therefore, KorAh and his entire group should take their incense holders <sup>7</sup> and put fire and incense in them, then stand before Jehovah tomorrow. May this settle the matter, you sons of Levi!'

<sup>8</sup> Then Moses addressed KorAh, saying: 'Listen to me, you sons of Levi. <sup>9</sup> Is it so unimportant to you that the God of IsraEl has separated you from the rest of the gathering of IsraEl and brought you close to Him to serve His people in His Tent <sup>10</sup> that you and all your brothers (the sons of Levi) also want to become the Priests? <sup>11</sup> Why, you and your group have gathered against God! And just who is Aaron that you should be complaining against him?'

<sup>12</sup> Then later, Moses sent for Dathan and AbiRam (the sons of EliAb), and they said, 'We aren't coming! <sup>13</sup> Doesn't it matter to you that after you brought us to a land flowing with milk and honey, you chose to just kill us here in the desert? And now you also want to rule over us! <sup>14</sup> If you're our leader; why don't you just go ahead and carry us into that land which flows with milk and honey and give us our inheritance of land and our vineyards... can't you just blind the eyes of the men [in that land]? No! We aren't coming!'

<sup>15</sup> Well, this upset Moses, and he said to Jehovah: 'Please don't accept their sacrifices, because I haven't taken anything they desire from them, nor have I harmed any of them.'

<sup>16</sup> Then Moses told KorAh: 'Be sure that your whole group is holy, and then get them ready to stand before Jehovah with Aaron tomorrow. <sup>17</sup> Each man must bring his incense holder and put incense in it, then carry it up before Jehovah... all two hundred and fifty of you. Of course, you and Aaron must also bring your incense holders.'

<sup>18</sup> So, each man brought his incense holder and they put fire and incense in them; then they stood themselves next to Moses and Aaron at the entrance to the Tent of Proofs, <sup>19</sup> and KorAh and his group just stood there defiantly, as the glory of the Lord appeared before the whole gathering.

<sup>20</sup> Then the Lord spoke to Moses and Aaron and said: <sup>21</sup> 'Move away from the whole gathering [of IsraEl], for I'm about to consume them all!'

<sup>22</sup> But [Moses and Aaron] fell to their faces, and begged: 'Oh God... the God of all spirit and flesh; If just one man has sinned, must You bring Your rage against the whole gathering?'

<sup>23</sup> And the Lord spoke to Moses and said: <sup>24</sup> 'Then tell the gathering that they must move away from KorAh and his group!'

<sup>25</sup> So Moses got up and walked over to Dathan and AbiRam (and all the elders of IsraEl went with him). <sup>26</sup> Then he spoke to the gathering and said: 'Now, get away from the tents of these stubborn men and don't touch anything that belongs to them, or you'll be consumed along with them for their sins!'

<sup>27</sup> So everyone got away from their tents, as KorAh, Dathan, and AbiRam went over and stood at the entrances to their tents, along with their women, their children, and all their belongings. <sup>28</sup> Then Moses said: 'Now you will know that when Jehovah sent me to do these things, I wasn't doing it on my own. <sup>29</sup> For if these men just die a natural death, and if what happens to them is the same as what happens to all men, then Jehovah hasn't sent me. <sup>30</sup> But if the Lord brings a miracle and the ground opens its mouth and swallows them, their households, their tents, and everything that belongs to them, and they go down into their graves alive; you must know that these men have angered Jehovah!'

<sup>31</sup> And just as he finished saying those words, the ground rumbled beneath them. <sup>32</sup> Then the ground opened and swallowed them, their households, all the men that were with KorAh, and all their cattle... <sup>33</sup> they and all that they had went down into their graves alive, as the ground covered them. So they perished there in the midst of the gathering.

<sup>34</sup> Well at that, all the IsraElites who were standing nearby fled from the noise, shouting: '[Run], so the earth doesn't swallow us also!'

<sup>35</sup> And after that, fire came from Jehovah, which consumed the two hundred and fifty men who were offering the incense.

<sup>36</sup> Then the Lord said to Moses: <sup>37</sup> 'Now, tell EliEzer (the son of Aaron the Priest) to pick up the bronze incense holders from where those men were burned and then melt them all down, for they are holy, <sup>38</sup> [and they must now serve as a sign against] those sinners and against their lives. Beat [the metal] into plates to cover the Altar; for since these [censors] were brought before Jehovah as holy, they must be used as a sign to the children of IsraEl!'

<sup>39</sup> So EliEzer (the son of Aaron, the Priest) took the bronze incense holders that the men who had been burned had carried, and he had them shaped into a covering for the Altar <sup>40</sup> as a reminder to the children of IsraEl that no one other than the seed of Aaron might approach to offer incense before Jehovah, so that what happened to KorAh and those who conspired with him didn't happen to them. [And he did just] as Jehovah told him through Moses.

<sup>41</sup> But the next day, the people again started grumbling against Moses and Aaron, and they shouted: 'You've killed the people of Jehovah!' <sup>42</sup> So a mob gathered against Moses and Aaron, and they foolishly ran into the Tent of Proofs. And at that, the cloud immediately covered it and the glory of Jehovah appeared!

<sup>43</sup> Then Moses and Aaron entered through the front of the Tent of Proofs, <sup>44</sup> and the Lord spoke to Moses and Aaron and said: <sup>45</sup> 'Get away from the whole gathering, because I'm going to consume them!'

Well, [Moses and Aaron] dropped to their faces, <sup>46</sup> and Moses said to Aaron: 'Take an incense holder, put some incense into it, and light it with some of the fire from the Altar. Then quickly carry it into the camp to atone for their sins; for Jehovah's rage has come upon us and He has already started destroying the people!'

<sup>47</sup> So Aaron took it (just as Moses told him) and he ran around throughout the whole gathering, since a plague had already started among them; and he used the incense to atone for the sins of the people. <sup>48</sup> Then he stood himself between the living and the dead, and the plague stopped.

<sup>49</sup> Altogether, some fourteen thousand, seven hundred died from the plague... in addition to those who died because of KorAh. <sup>50</sup> And when Aaron returned to Moses (who was at the entrance to the Tent of Proofs), the plague ended.

## Chapter 17

<sup>1</sup> Then the Lord spoke to Moses and said: <sup>2</sup> 'Tell the children of IsraEl to have their [tribe] leaders each bring a walking stick with them, one for each of the family lines – twelve walking sticks – and have them write their [own] names on their walking sticks. <sup>3</sup> Also write Aaron's name on his walking stick [on behalf of the Tribe of] Levi. Each tribe should provide these sticks for [the heads] of their family lines. <sup>4</sup> Then you must carry them all inside the Tent of Proofs and set them before the Chest of Proofs, where I [always meet with] you. <sup>5</sup> And whoever owns the walking stick that blossoms is the man that I have chosen. This will bring an end to all the children of IsraEl's grumbling to Me about you.'

<sup>6</sup> So Moses spoke to the children of IsraEl, and each of their leaders gave him a walking stick, one for each of the heads of their family lines – twelve walking sticks – and Aaron's walking stick was placed among them. <sup>7</sup> Then Moses laid the walking sticks before Jehovah inside the Tent of Proofs.

<sup>8</sup> Well, the next morning, when Moses and Aaron entered the Tent of Proofs, they saw that the walking stick of Aaron (from the Tribe of Levi) had blossomed, putting out buds, blooms, and almonds! <sup>9</sup> Then Moses carried all the walking sticks that had been set in front of Jehovah out before the sons of IsraEl for them to see; and each [of the leaders] took his walking stick.

<sup>10</sup> So the Lord told Moses: 'Now, place Aaron's walking stick among the Proofs... keep it there as a sign for these disobedient children. Then tell them to stop grumbling to Me, so they don't die!'

<sup>11</sup> And that's what Moses and Aaron did... they did just as Jehovah had commanded Moses.

<sup>12</sup> Then [the leaders] of the children of IsraEl spoke to Moses and asked: 'Are we now going to be cut off, destroyed, and consumed?' <sup>13</sup> Since everyone who touches the Tent of Jehovah is to die; are we now going to be totally destroyed?'

## Chapter 18

<sup>1</sup> Then the Lord spoke to Aaron and told him: 'You, your sons, and your [tribe] will be guilty of any sins against the holy things, and you and your sons [are responsible for] your Priesthood. <sup>2</sup> So now, take the rest of your brothers from the Tribe of Levi (the family line of your forefather) and accept them as yours. Have them serve you and your sons there in front of the Tent of Proofs. <sup>3</sup> They must obey you and follow your instructions regarding everything that has to do with the Tent. However, they must not go near the holy furnishings or the Altar, so that they – and you – don't die!

<sup>4</sup> 'They must be joined to you and follow your instructions regarding the Tent of Proofs and serve as guards in watches at the Tent... but no outsiders may even approach you. <sup>5</sup> You alone are to give instructions when it comes to the holy things and the Altar... and there must be no more anger [about this] among the children of IsraEl. <sup>6</sup> I have also chosen your brothers the Levites from among the children of IsraEl as a gift to Jehovah, to officiate at the Tent of Proofs.

<sup>7</sup> 'Now, you and your descendants must maintain your assigned positions as Priests, serving at the Altar and inside the veil, doing the things that are required. You must serve in the position of your Priesthood, and any [non-authorized] person who comes close to it must die!'

<sup>8</sup> Then the Lord told Aaron: 'Look, I have given you all the instructions regarding the first fruitage of everything that is to be made perfect for Me by the children of IsraEl. This is an honor for you and for your descendants, and it is a law through the ages <sup>9</sup> that all the perfected holy things from among the burnt offerings, gifts, sacrifices, and all the error and sin offerings – whatever holy things that they bring to Me – will belong to you and to your sons. <sup>10</sup> These things must be considered holy to you; so, all the males (you and your sons) must eat them inside this very holy place.

<sup>11</sup> 'And I am giving all the first fruitage among the gifts – the wave-offerings of the children of IsraEl – to you and to your sons and daughters. It is a law through the ages that all those in your homes who are clean, may eat them. <sup>12</sup> All the first offerings of oil, wine, grain, and whatever else they may offer to Jehovah, is yours. <sup>13</sup> All the first fruitage of the land – whatever is offered to Jehovah – must belong to you, and everyone in your home who is clean, may eat them.

<sup>14</sup> 'Anything that the children of IsraEl choose to dedicate must also be yours. <sup>15</sup> Whatever they bring to Jehovah, whether man or animal – everything that opens a womb – must be yours. However, the first-born of men and the first-born of unclean animals must be ransomed. <sup>16</sup> The value of anything a month old and upwards is five

silver coins (twenty copper coins per holy silver coin).<sup>17</sup> However, they cannot ransom back the first-born calves, sheep, and goats, because they are holy. You must pour their blood on the Altar, and offer the fat as a burnt offering and a sweet odor to Jehovah.<sup>18</sup> Then their flesh – the breast and the right shoulder of the wave-offerings – is to be yours.<sup>19</sup> Also, all the special offerings of holy things – whatever the children of IsraEl offer as special to Jehovah – I have given to you and to your sons and daughters who live with you. This is a rule through the ages. It is a Sacred Agreement of Salt through the ages between Me and you, and with your seed that descends from you.'

<sup>20</sup> Then the Lord told Aaron: 'You aren't going to receive an inheritance in that land, nor may you own any part of it, for I am your portion and your inheritance in the midst of the children of IsraEl.<sup>21</sup> Look! I have also given the sons of Levi a tenth part of everything in IsraEl as their inheritance, for the services that they are to perform at the Tent of Proofs.'

<sup>22</sup> 'Now, the children of IsraEl must not go close to the Tent of Proofs or they will [be found] guilty and die.<sup>23</sup> Just the Levites may work and serve at the Tent of Proofs, and they must be responsible for any errors. This is to be a law through the ages and throughout all your generations. They are not to receive an inheritance among the children of IsraEl,<sup>24</sup> because I have given the Levites the tenth part that the children of IsraEl must bring to Jehovah as theirs... and that's why I'm telling them that they are to receive no inheritance among the children of IsraEl.'

<sup>25</sup> Then the Lord spoke to Moses and said: <sup>26</sup> 'Speak to the Levites and tell them that when they receive the tenth part from the children of IsraEl that I am giving to them as their inheritance, they must then set aside a tenth of that tenth as a wave offering to Jehovah.<sup>27</sup> These wave offerings must be treated as their own grain offerings from the [threshing] floor and wine press.<sup>28</sup> They must set this portion aside from all tenth-part offerings to Jehovah – along with everything else that they receive from the children of IsraEl – and give My offerings to Aaron, the Priest.<sup>29</sup> This includes a [tenth part] of all gifts that are given as offerings to Jehovah and all the first fruitage.

<sup>30</sup> 'Tell them that whenever they offer the first fruitage, the Levites must think of it as though it were their produce from a threshing floor or wine press.<sup>31</sup> They and their families may eat it anywhere, because this is their reward for serving at the Tent of Proofs.<sup>32</sup> They won't sin by doing this, as long as they [set aside] a portion of the first-fruitage [for Aaron], and they don't dirty the holy things of the children of IsraEl. Otherwise, they must be put to death.'

## Chapter 19

<sup>1</sup> Then the Lord spoke to Moses and Aaron and said, <sup>2</sup> 'This is a commandment of the Law that Jehovah has given to you: Speak to the sons of IsraEl and tell them to bring you a red heifer that has no blemishes or defects and which has never worn a yoke, <sup>3</sup>

then give her to EliEzer, the Priest. He must have them take her to a clean place outside of the camp and slaughter it there before him. <sup>4</sup> Then EliEzer must take some of her blood and sprinkle it in front of the Tent of Proofs seven times. <sup>5</sup> And thereafter, they must burn it to ashes before him, making sure that her skin, flesh, blood, and dung are totally consumed. <sup>6</sup> And the Priest must take some cedar wood, some hyssop, and some scarlet-colored wool, and throw it into the [fire] that is burning the heifer. <sup>7</sup> Then the Priest must wash his clothes, bathe in water, and go into the camp; but he must remain unclean until that evening. <sup>8</sup> Also, whoever burns [the heifer] must wash his clothes, take a bath, and be unclean until that evening.

<sup>9</sup> 'Then a clean man must gather up the heifer's ashes and lay them aside in a clean place outside the camp for the gathering of the children of IsraEl, so as to make a water to sprinkle for purification. <sup>10</sup> Also, the man who gathers up the heifer's ashes must wash his clothes and be unclean until evening.

'This is a law for the children of IsraEl and for the aliens that join with them throughout the ages: <sup>11</sup> Whoever touches a human corpse must be unclean for seven days. <sup>12</sup> He must then be purified both on the third day and on the seventh day, and he will be clean. But if he isn't purged on the third and seventh days, he won't be clean. <sup>13</sup> For anyone who touches the carcass of a man that has died and doesn't get purified will defile the Tent of Jehovah. So, that person must be cut off from IsraEl... if the cleansing water isn't sprinkled on him, he will be unclean and will remain unclean!

<sup>14</sup> 'This is also the law: Whenever a man dies inside a house, anyone who enters that house and everything in the house must be unclean for seven days. <sup>15</sup> All jars that are open and don't have lids that are tightly sealed, must be unclean. <sup>16</sup> Also, anyone who touches a man that was murdered, or a cadaver, or a human bone, or even a tomb, must be unclean for seven days.

<sup>17</sup> 'Therefore, they must take the burnt ashes of purification and pour them into a jar with running water to make the [water of] purification. <sup>18</sup> Then a clean man must take some hyssop and dip it into the water, and sprinkle the house, the furniture, and all the people who are there that may have touched the human bone, or the murdered man, or the cadaver, or the tomb. <sup>19</sup> The clean man must sprinkle it upon the unclean people on the third and seventh days. Then on the seventh day, he must purify himself, wash his clothes, take a bath, and be unclean until evening.

<sup>20</sup> 'Any man who has become unclean and chooses not to purify himself must be cut off from among the gathering, because he has dirtied the holy things of Jehovah... if the cleansing water hasn't been sprinkled on him, he remains unclean.

<sup>21</sup> 'And it is the law through the ages that whoever sprinkles the water of purification must wash his clothes; and whoever even touches the water must be unclean until evening. <sup>22</sup> Also, everything that an unclean man touches must be unclean, and anyone who touches [that thing] must be unclean until the evening.'

## Chapter 20

<sup>1</sup> It was during the first month that the people (the whole gathering of the children of IsraEl) traveled to the Sin Desert and stayed in KaDesh; and it was there that MiriAm died and was buried.

<sup>2</sup> Well, there was no water in that place, so all the people came to Moses and Aaron, <sup>3</sup> and they started shouting at Moses, saying, 'We would rather have died when our brothers were destroyed before Jehovah! <sup>4</sup> Why have you brought the gathering of Jehovah into this desert... to kill us along with our cattle? <sup>5</sup> Just what kind of a place is this? You brought us out of Egypt and took us into this evil place where we can't plant grain, or figs, or vines, or pomegranates... and there's no water for us to drink here!'

<sup>6</sup> Then Moses and Aaron went to the entrance of the Tent of Proofs and stood before the people, and [they both] fell to their faces. Then the glory of Jehovah appeared to them, <sup>7</sup> and [God] spoke to Moses, saying: <sup>8</sup> 'Call an assembly; then take your walking stick, and you and your brother Aaron must call out to the rock that stands before them, and it will give you its water! You must bring the water out of the rock for them and give it to the gathering and to their cattle to drink.'

<sup>9</sup> So Moses took his walking stick that was there before Jehovah, just as the Lord had commanded him. <sup>10</sup> Then Moses and Aaron assembled the gathering in front of the rock, and he said to them: 'Listen to me, you rebels; Must we bring water for you out of this rock?' <sup>11</sup> And at that, Moses raised his hand and hit the rock twice with his rod, and water came gushing out of it for the gathering and their cattle to drink.

<sup>12</sup> But after that, the Lord spoke to Moses and Aaron and said: 'Because you didn't put enough trust in Me to mention Me before the children of IsraEl, you won't be allowed to lead this gathering into the land that I have given to them. <sup>13</sup> This is [to be called] The Water of Rebellion; because, this is where the children of IsraEl spoke rebelliously before Jehovah, as I remained holy among them.'

<sup>14</sup> Then Moses sent messengers from KaDesh to the king of Edom to tell him, 'This is what your brother IsraEl is saying: *You know of all the hard times we've seen, <sup>15</sup> of how our fathers went down to Egypt and of the many [years] that we spent there, and of how the Egyptians oppressed us and our fathers. <sup>16</sup> But when we called out to Jehovah, He heard our voices and sent His messenger who brought us out of Egypt. Well, now we are in the city of KaDesh, at the edge of your land, <sup>17</sup> and we wish to pass through it. We won't walk through your fields or through your vineyards, nor will we drink water from your cisterns. We will just travel along the King's Highway (Via Nova Traiana), and we won't turn to the right or left until we have past your borders.'*

<sup>18</sup> But the Edomites replied: 'You may not pass through [our land]! And if you try to do so, we will go to war against you!'

<sup>19</sup> So the children of IsraEl said: 'Then we'll go around the mountain. And if we and our cattle drink any of your water, we will pay you for it. Why, it shouldn't bother you if we travel around the mountain.'

<sup>20</sup> But [the Edomites] replied: 'You may not pass through [our land]!'

Well thereafter, the Edomites came out to meet them with a huge, well-prepared army, <sup>21</sup> and they refused to allow IsraEl to cross their borders; so IsraEl turned and went another way... <sup>22</sup> the whole gathering left KaDesh and traveled on to Mount Hor.

<sup>23</sup> It was while they were at Mount Hor (on the border of the land of Edom) that the Lord spoke to Moses and Aaron, and said: <sup>24</sup> 'Aaron is now going to be laid [to rest] with his people... and you may not enter the land that I have given to the children of IsraEl, because you angered Me at The Water of Rebellion! <sup>25</sup> So, take Aaron and his son EliEzer up Mount Hor before the whole gathering, <sup>26</sup> then remove Aaron's [official] garments and put them on EliEzer. And thereafter, Aaron will die and be added to [his people].'

<sup>27</sup> So Moses did just as Jehovah commanded him. He took them up Mont Hor before the whole gathering, <sup>28</sup> then he removed Aaron's clothes and put them on his son EliEzer... and Aaron died on top of the mountain.

Well, when Moses and EliEzer walked down the mountain, <sup>29</sup> the gathering realized that Aaron had died. Then the whole house of IsraEl wept for Aaron for thirty days.

## Chapter 21

<sup>1</sup> After that, the CanaAnite king of Arad (who lived near the desert) heard that IsraEl had traveled through Atharin, so he went to war against IsraEl and carried some of them off as captives. <sup>2</sup> So IsraEl swore a vow to Jehovah, saying, 'If You will hand them over to us, we will dedicate them and their cities to You.'

<sup>3</sup> Well, Jehovah heard what [the people of] IsraEl said and gave the CanaAnites into their hands. They [destroyed] them and their cities, and they started calling that place *the Cursed*.

<sup>4</sup> Thereafter, they left Mount Hor and traveled toward the Red Sea, circling the land of Edom. And somewhere along the way, the people lost their courage <sup>5</sup> and started speaking against God and Moses, saying, 'Why have you brought us out of Egypt... just to kill us here in the desert? [We have] no bread or water, and we've come to hate the worthless bread.' <sup>6</sup> So Jehovah sent poisonous snakes among them that bit [many] people, and quite a few of the children of IsraEl died. <sup>7</sup> As the result, the people went to Moses and said, 'We have sinned, for we've spoken against Jehovah and against you. Please pray to Jehovah and [ask] Him to take these snakes away from us!'

<sup>8</sup> Well, Moses prayed to Jehovah for the people, and the Lord told Moses: 'Make a snake and raise it as a sign. Then, whenever a snake bites someone, they can look at [this sign] and they will live.'<sup>9</sup> So Moses made a brass snake and raised it as a sign; then, whenever a snake bit a person, he could look at the bronze snake and survive.

<sup>10</sup> Thereafter, children of IsraEl left that place and started camping in ObOth. <sup>11</sup> And from ObOth, they moved to AchalGai, which is on the eastern edge of the desert across from Moab. <sup>12</sup> From there they traveled on and camped in the Valley of Zared. <sup>13</sup> Then they left [Zared] and camped on the other side of the Arnon, in the desert that runs along the border of the Amorites. The Arnon is the border between Moab and the Amorites, <sup>14</sup> for this is what was written about ZoOb in the book of the Wars of Jehovah: 'The dry river beds of Arnon were set on fire, <sup>15</sup> and Moab's [Capital] Er [was built] along the river beds at their border.'

<sup>16</sup> It was there that they came to a well, and Jehovah said: 'I have given this well to Moses; so gather the people and I will give them water to drink.'

<sup>17</sup> Then IsraEl started singing this song at the well:

<sup>18</sup> 'It was there that their leaders dug it;  
The kings of their nation and kingdom;  
They in their kingship, sank it in rock;  
This well of ManthaNain.

<sup>19</sup> 'From ManthaNain to NaAliEl,  
And from NaAliEl to BamOth,  
Then, on from BamOth to Janen;  
And from the plains of Moab,  
And the quarry that faces the desert.'

<sup>20</sup> Well after that, Moses sent ambassadors to Seon (the king of the Amorites) with words of peace. They [said to him]: <sup>21</sup> 'We [wish to] pass through your land. We will just travel along the road. We won't step into your fields or vineyards, <sup>22</sup> and we won't drink any water from your wells. We will just travel along the King's Highway until we pass through your borders.'

<sup>23</sup> But Seon wouldn't allow IsraEl to cross his borders. Rather, he gathered all his people and set up battle lines against IsraEl from the desert [all the way] to JasSa. <sup>24</sup> However, IsraEl beat them and slaughtered [many of their people with] swords. So thereafter, they owned all the land from the Arnon to the JaBoc, as far as the children of AmMon (for, JaZer borders the [land of] the children of AmMon).

<sup>25</sup> IsraEl also captured all the Amorite cities in the [district of] Hesh-Eboneh, and they started living in them. <sup>26</sup> For, Hesh-Eboneh was the city of Seon (the king of the Amorites), and he had previously fought against the king of Moab and captured all the land from AroEr to the Arnon. <sup>27</sup> That's why there was a saying among those who

Speak of such dark things:

'Come to Hesh-Eboneh, in order to build,  
And prepare the city for Seon.

<sup>28</sup> 'Then a fire came out of Hesh-Eboneh...  
Flames from the City of Seon.  
For there they burned and consumed,  
To the banks of the Arnon in Moab.

<sup>29</sup> 'So, woe to you, O Moab;  
For you've lost, O you people of Chemosh.  
Your sons that survived have now all been sold;  
And your daughters are the captives of Seon,  
Who is the Amorite king.

<sup>30</sup> 'From Hesh-Eboneh to DaEbon  
All your seed is now gone,  
And their women lit fires that are burning in Moab.'

<sup>31</sup> It was while IsraEl was living in the cities of the Amorites <sup>32</sup> that Moses sent spies to JaZer. Then he captured it and its [surrounding] villages, and drove out the Amorites who lived there. <sup>33</sup> And after their return, they [marched] up the road that leads to Bashan. And Bashan's king Og sent his army from EdraIn to meet them.

<sup>34</sup> Then the Lord told Moses: 'Don't be afraid of him, for I'm putting him, his people, and his land into your hands. Now, do to him as you did to Seon the king of the Amorites who lived in Hesh-Eboneh.'

<sup>35</sup> So they attacked and destroyed [Og], his sons, and all his people. There were no survivors, and [IsraEl] inherited their land.

## Chapter 22

<sup>1</sup> Then the children of IsraEl left that place and camped on the west side of Moab, by the Jordan River near JeriCho. <sup>2</sup> And when Balak (SepPhor's son) saw what the IsraElites had done to the Amorites, <sup>3</sup> [he] and the people of Moab became very concerned and upset, because there were many IsraElites. <sup>4</sup> So the Moabites said to the elders of MidiAn: 'This gathering is going to lick up everything around us like a calf swallows down grass in a field!'

Well, Balak (the son of SepPhor) was the king of Moab at the time. <sup>5</sup> And he sent ambassadors to call BalaAm the son of Beor, who was at Phathura (which is beside a river in the land of his people). [And he told them] to say, 'Look! These people who have come from Egypt are covering the entire land... and now they're camping close to me! <sup>6</sup> So, come and curse them for me, because they are stronger than we are. Then we'll be able to attack them and drive them out of the land. Because, I know

that whomever you bless will be blest, and whomever you curse will be cursed.'

<sup>7</sup> So the elders of Moab and MidiAn went out, carrying their charms in their hands, as they went to see BalaAm. Then they told him everything that Balak had said, <sup>8</sup> and he replied to them: 'Spend the night here, and I'll tell you whatever the Lord says to me.'

So the leaders of Moab spent the night there with BalaAm. <sup>9</sup> And [during the night], God came to BalaAm and asked him: 'Who are these men that are with you?' <sup>10</sup> And BalaAm replied, 'Balak, the son of SepPhor and the king of Moab sent them to Me. For he said, <sup>11</sup> *Look! These people have come from Egypt, and they [literally] cover the land. And now they are camping close to me. So, come and curse them for me, then I can cut them down and drive them out of the land!*

<sup>12</sup> But God told BalaAm: 'You must not go with them, nor should you curse these people; for they are blest.'

<sup>13</sup> So when BalaAm got up the next morning, he told Balak's [ambassadors]: 'Hurry and return to your lord, because God won't allow me to go with you.'

<sup>14</sup> Then the Moabites got up and returned to Balak, and said, 'BalaAm won't come with us.'

<sup>15</sup> Well, Balak then sent some [of his] rulers who were even more respected than the first ones. <sup>16</sup> They went to BalaAm and said, 'This is what Balak the son of SepPhor says: *I beg you; please hurry and come to me, <sup>17</sup> for I will honor you with great [gifts], and do anything you ask. Come and curse these people for me!*

<sup>18</sup> But BalaAm answered Balak's leaders in these words: 'If Balak were to give me his whole house filled with silver and gold, I wouldn't be able to violate the words of God Jehovah and do anything good or anything bad, for I know [that this is wrong].

<sup>19</sup> However, spend [another] night here, and I will see what the Lord says.'

<sup>20</sup> Then God came to BalaAm during the night and told him: 'When these men who came to call you [awaken], get up and go with them. But do just the things that I tell you to do.'

<sup>21</sup> Well, when BalaAm arose the next morning, he saddled his burro and went with the leaders of Moab. <sup>22</sup> But then God became very angry and sent His messenger to stop him. So, as he was riding along on his burro (accompanied by two of his servants); <sup>23</sup> when the burro saw the messenger of God standing in her way with a sword in his hand, she turned aside and ran into a field. Well, BalaAm started hitting the [animal] with a stick to make her [behave].

<sup>24</sup> After that, Jehovah's messenger went and stood in the Avenue of Vines, which had walls on both sides. <sup>25</sup> And when the burro saw God's messenger, she pushed up against the wall, squeezing BalaAm's foot, and he started beating her again.

<sup>26</sup> Then Jehovah's messenger went ahead and stood in a narrow place where it was impossible to turn either to the right or to the left. <sup>27</sup> And when the burro saw the messenger of God, she just sat down under BalaAm.

Well, BalaAm was furious, and he again started beating the burro with his stick. <sup>28</sup> But God opened the burro's mouth, and she asked BalaAm: 'Just what have I done to you that you've started beating me a third time?'

<sup>29</sup> And BalaAm told the burro: 'You're making a fool of me. Why, if I had had a sword in my hand I would kill you!'

<sup>30</sup> Then the burro said to BalaAm: 'I'm the burro that you've ridden since you were young, and have I ever disobeyed you?'

And [BalaAm] replied, 'No.'

<sup>31</sup> Then God opened BalaAm's eyes so he could see the messenger of Jehovah standing in the way with his sword in his hand. So he fell down and bowed with his face to the ground.

<sup>32</sup> And God's messenger asked him: 'Why did you beat your burro this third time? Look; I came and stood in front of you three times, because the way that you're heading is wrong! And when this burro saw me, she turned away from me all three times. <sup>33</sup> Why, if she hadn't turned away, I would have killed you and left her alive!'

<sup>34</sup> Then BalaAm said to Jehovah's messenger: 'I have sinned! I didn't realize that it was you standing in our way. So if it's displeasing to you for me to go on, I'll turn back.'

<sup>35</sup> But Jehovah's messenger told BalaAm: 'Go on with these men. However, make sure that whatever I tell you is what you'll tell them!'

So BalaAm traveled on with Balak's governors.

<sup>36</sup> Well, when Balak heard that BalaAm had arrived [in his land], he traveled to a city at the border of the Arnon (which is on the edge of Moab) to meet him. <sup>37</sup> Then Balak asked BalaAm: 'I sent for you, so why didn't you come to me? May I not be allowed to honor you?'

<sup>38</sup> And BalaAm replied: 'Look, I'm here now. But let me [warn] you; whatever God tells me is what I must say.'

<sup>39</sup> So BalaAm traveled with Balak until they reached the City of Streets. <sup>40</sup> There, Balak offered sheep and calves [to God], then he called for BalaAm and the governors who came with him. <sup>41</sup> And since it was morning, Balak took BalaAm to the sacred column of Baal and introduced him to some of the people there.

## Chapter 23

<sup>1</sup> Then BalaAm said to Balak: 'Build seven altars for me here, and prepare seven calves and seven rams for me.'

<sup>2</sup> So Balak did just as BalaAm told him... he offered up a calf and a ram on each altar. <sup>3</sup> Then he said to Balak: 'Stand here by your sacrifices, and I will go to see if God will appear and meet with me. Then I will tell you whatever He says.'

So Balak stood by his sacrifices <sup>4</sup> while BalaAm went to enquire of God... he went straight ahead, and God appeared to him. Then BalaAm said: 'I have prepared seven altars, and I've offered a calf and a ram on each of the altars.'

<sup>5</sup> And God said: 'Return to Balak and tell him this ...' then He put the words into BalaAm's mouth.

<sup>6</sup> So BalaAm returned to [Balak], who was standing next to his whole-burnt offerings with all the leaders of Moab. Then the Breath of God came over BalaAm <sup>7</sup> and he spoke this prophecy:

'I was summoned by Moab's King Balak...  
To MesoPotamia and the mountains in the east.  
He said, *Come and curse Jacob for me...*  
*Call a curse on IsraEl for me.*

<sup>8</sup> 'But, how can I curse what the Lord will not curse,  
Or dedicate those whom God won't destroy?

<sup>9</sup> For, on the tops of the Mountains, I see them...  
In the hills, I see and observe them.

{'Look!} These people must live all alone;  
They must not be counted as one of the nations.

<sup>10</sup> For, who's numbered the seed of Jacob exactly;  
Who can count all of IsraEl's families?

'May my soul die among the souls of the righteous,  
And may my seed become as their seed.'

<sup>11</sup> Then Balak said to BalaAm: 'What have you done to me? Why, I called you to curse my enemies; but look... you have greatly blessed them!'

<sup>12</sup> And BalaAm replied to Balak: 'Shouldn't I say whatever the Lord puts into my mouth?'

<sup>13</sup> And Balak said: 'Then, come with me to another place where you won't see these people... you'll only see part of them. Curse them for me there!'

<sup>14</sup> So he took him to a high place in a field, to the top of some quarried blocks, where he built seven altars and offered a calf and a ram on each of the altars. <sup>15</sup> Then

BalaAm said to Balak: 'Now, stand next to your sacrifices, while I will go [and speak to] God.'

<sup>16</sup> And God met with BalaAm and said: 'Return to Balak and tell him this...' Then He put the words into his mouth.

<sup>17</sup> So he returned to Balak, who was standing next to his whole-burnt offerings along with all the leaders of Moab. And Balak asked, 'What did the Lord say?'

<sup>18</sup> Then [BalaAm] spoke this prophecy:

'Arise and listen, O Balak,  
Listen to the proofs, O son of SepPhor.

<sup>19</sup> 'God doesn't waver like men,  
Nor may He be threatened as sons of men.  
Must He talk and not make it be;  
Must He speak and not keep His Word?

<sup>20</sup> '{Look!}' I've been instructed to bless them,  
So I'll bless and I'll not turn back.

<sup>21</sup> For, there must be no trouble in Jacob,  
Nor may sorrow be seen among IsraEl.

'For their God, Jehovah, is with them,  
And the glory of kings is among them.

<sup>22</sup> It was God who brought them from Egypt,  
And like the rhinoceros is His glory.

<sup>23</sup> 'There are no sooth-sayers in Jacob,  
And in IsraEl, there are no enchanters.  
So, Jacob and IsraEl will soon be told,  
All the things God will do.

<sup>24</sup> '{Look!}' These people will become like the cubs of a lion,  
And they will then grow into lions.  
They won't lie down 'til they've eaten their prey,  
And drunk the blood of those they've destroyed.'

<sup>25</sup> Then Balak said to BalaAm: 'If you can't curse the people for me, don't bless them!'

<sup>26</sup> And BalaAm replied: 'Didn't I tell you that I must say whatever God tells me?'

<sup>27</sup> And Balak said: 'Then come and I'll take you to another place that is more pleasing to God, and you can curse them for me there.'

<sup>28</sup> So Balak took BalaAm to the top of Mount Phogor (the part that runs into the desert). <sup>29</sup> And BalaAm said to Balak: 'Build seven altars for me here, and prepare seven calves and seven rams for me.'

<sup>30</sup> And Balak did just as BalaAm told him, offering a calf and a ram on each altar.

## Chapter 24

<sup>1</sup> It was then that BalaAm finally realized that it pleased God to bless IsraEl; so he didn't follow his usual custom of looking for omens. Rather, he just turned his face toward the desert. <sup>2</sup> Then as BalaAm gazed, he saw IsraEl camped by their tribes, and God's Breath came over him, <sup>3</sup> causing him to speak this prophecy:

'BalaAm, son of Beor; this man who truly does see...

<sup>4</sup> Who hears the prophecies of the [great] Mighty One...

He whose eyes opened, and who saw a vision of God...

Yes, while he slept, his eyes opened wide.

<sup>5</sup> 'Good are the places where you live, O Jacob,  
And [good] are your tents, O IsraEl.

<sup>6</sup> Like shady groves and gardens by rivers;  
Like tents pitched by God and as cedars by water.

<sup>7</sup> 'For a man will come from your seed,  
Who will rule many nations.  
His kingdom will be raised high and grow mighty.

<sup>8</sup> For, out of Egypt, God brought him.

'The glory of the rhinoceros is his,  
And he'll consume the nations that hate him...  
Yes, he will drink all their marrow,  
And shoot through those who hate him with his arrows.

<sup>9</sup> 'He'll lie down and rest like a lion,  
And as a young lion, who'll wake him?  
So, those who bless him are blest,  
And those who curse him are cursed.'

<sup>10</sup> Well, this made Balak very angry with BalaAm, so he clapped his hands and said to him: 'I called you to curse my enemy, but look; You've blessed him for the third time! <sup>11</sup> Now, hurry and go back to your home. For although I said that I would honor you; now the Lord has deprived you of your glory!'

<sup>12</sup> And BalaAm replied to Balak: 'Didn't I tell the messengers whom you sent to Me <sup>13</sup> that even if Balak were to give me his house full of silver and gold, I wouldn't oppose the Lord and do either good or bad by myself? Rather, [I told them that] I would say whatever The God told me to say. <sup>14</sup> So now, {Look!} I'll go back to my home. But [first], come here and I'll tell you what these people will do to your people in the last days.' <sup>15</sup> Then he spoke this prophecy:

'BalaAm, the son of Beor, says this...

The man who truly sees, tells you this:

<sup>16</sup> *I heard the prophecies of God,  
Knowledge from the Most High, I have received.*

*I saw a vision from God in my sleep,  
And it opened my eyes.*

<sup>17</sup> *I'll point to him, but not now;  
I'll bless him, though he's not nearby.*

*'A star must arise out of Jacob,  
And from IsraEl, a man must then spring.  
He will crush the leaders of Moab,  
And all sons of Seth, he will plunder.*

<sup>18</sup> *'For his courage, he'll receive Edom,  
And inherit his enemy, Esau.*

<sup>19</sup> *[This man] will come out of Jacob,  
And destroy all who run from your towns.'*

<sup>20</sup> Then he noticed the Amalechites and spoke this prophecy:

*'Amalech is the first among nations,  
But their seed will [also soon] die.'*

<sup>21</sup> Then he noticed the Kainites, and he spoke this prophecy:

*'Though the place where you live is very strong,  
You should build your nest on a rock.*

<sup>22</sup> *Even if Beor shows you places to hide;  
The Assyrians will take you as captives.'*

<sup>23</sup> Then he noticed Og, and he spoke this prophecy:

*'Oh, oh; Who will survive when God does such things?*

<sup>24</sup> *For, ships will come from Cypriot shores,  
Who'll defeat Assyria and Eber...  
They'll be destroyed all together.'*

<sup>25</sup> Then BalaAm got up and left for his [land], and Balak went back home.

## **Chapter 25**

<sup>1</sup> Well, it was while IsraEl was camped at SatTin that [many of] the people made themselves dirty by engaging in immoral sex with the daughters of Moab. <sup>2</sup> Then they started worshipping their idols, offering sacrifices to them and eating their sacrifices. <sup>3</sup> So IsraEl had become totally devoted to BeEl Phegor, which made Jehovah very angry with them.

<sup>4</sup> And as the result, the Lord told Moses: 'Take all their leaders, then lay them out in

the sunlight before Jehovah to make examples of them, so His anger will turn away from IsraEl!

<sup>5</sup> Then Moses told the tribes of IsraEl: 'You must each kill any of your friends who have devoted themselves to BeEl Phegor.'

<sup>6</sup> And just then, an IsraElite man came and led his brothers over to [have sex with] a MidiAnite woman... doing this right in front of Moses and the whole gathering of the children of IsraEl who had been weeping at the entrance to the Tent of Proofs! <sup>7</sup> And when PhineAs (the son of EliEzer and grandson of Aaron the Priest) saw it, he stood up in the midst of the gathering, took a spear in his hand, <sup>8</sup> and followed the IsraElite man right into his bedroom. Then he ran the spear through the IsraElite man and through the woman's womb. And with that, the plague [that had come] on the children of IsraEl stopped. <sup>9</sup> But by then, twenty-four thousand had died.

<sup>10</sup> Then the Lord spoke to Moses and said: <sup>11</sup> 'PhineAs (the son of EliEzer and grandson of Aaron the Priest) has brought an end to My rage against the children of IsraEl. And although I was very zealous, I didn't consume them all in My zeal. <sup>12</sup> So, tell him that I am making a sacred agreement of peace <sup>13</sup> with him and with the seed that descends from him. They will be Priests through the ages due to his zeal for his God, and because he paid for the sins of the children of IsraEl.'

<sup>14</sup> Now, the name of the IsraElite man who was killed with the MidiAnite woman was ZamBri. He was the son of SalMon and a leader of one of the lines of the Tribe of SymeOn. <sup>15</sup> The name of the MidiAnite woman who was killed was ChasBi. She was the daughter of Sur, who was a leader of the nation of OmMoth and a chief among the people of MidiAn.

<sup>16</sup> Then the Lord spoke to Moses and said: 'Tell the children of IsraEl <sup>17</sup> that the MidiAnites are to be considered their enemies, so they must be treated as a plague and destroyed! <sup>18</sup> For, the treachery that they used to trap you (as in the case of PhoGor and ChasBi, a daughter of a leader of MidiAn, who was killed on the day of the plague) has proven that they are your enemies!'

## Chapter 26

<sup>1</sup> Well, after the plague had ended, the Lord spoke to Moses and EliEzer (the Priest) and said: <sup>2</sup> 'Take a census of the gathering of the children of IsraEl. Count all those who are twenty years old and upwards that serve as soldiers for IsraEl, by family lines.'

<sup>3</sup> So it was there in the Plains of Moab, near the Jordan and JeriCho, that Moses and EliEzer the Priest [took the census] <sup>4</sup> and counted all [the soldiers] who were twenty years old and older, just as the Lord had commanded Moses.

**And these are the [family lines] of IsraEl that came out of Egypt:**

<sup>5</sup> **ReuBen** was the firstborn of IsraEl. His descendants were Enoch and his family, PhalLu and his family of PhalLuites, <sup>6</sup> Asron and his family of Asronites, and Charmi and his family. <sup>7</sup> So the [army of] the descendants of ReuBen was numbered at forty-three thousand, seven hundred and thirty.

<sup>8</sup> The descendants of PhalLu were EliAb <sup>9</sup> and his sons NamuEl, Dathan, and AbiRam. [Dathan and AbiRam] were the famous men among the gathering who joined KorAh in opposing Moses and Aaron and in rebelling against Jehovah. <sup>10</sup> Then the ground opened its mouth and swallowed them along with KorAh, and their followers perished when fire destroyed all two hundred and fifty as a sign [from God]. <sup>11</sup> However, KorAh's sons weren't killed.

<sup>12</sup> **The descendants of SymeOn** were NamuEl and his family of NamuElites, JaMin and his family of JaMinites, JaChin and his family of JaChinites, <sup>13</sup> Zara and his family of Zaraites, and Saul and his family of Saulites. <sup>14</sup> So the [army of] the descendants of SymeOn was numbered at twenty-two thousand, two hundred.

<sup>15</sup> **The descendants of Judah** were Er and AuNan (who both died in the land of CanaAn), <sup>16</sup> Selom and his family of Selomites, Phares and his family of Pharesites, and Zara and his family of Zaraites. <sup>17</sup> Phares' sons were Asron and his family of Asronites, and JaMun and his family of JaMunites. <sup>18</sup> So the [army of] the descendants of Judah was numbered at seventy-six thousand, five hundred.

<sup>19</sup> **The descendants of IshSachar** and their family lines were Thola and his family of Tholaites, Phua and his family of Phuaites, <sup>20</sup> JaShub and his family of JaShubites, and AmBram and his family of AmBramites. <sup>21</sup> So the [army of] the descendants of IshSachar was numbered at sixty-four thousand, four hundred.

<sup>22</sup> **The descendants of ZebuLon** and their family lines were Sared and his family of Saredites, Allon and his family of Allonites, and AllEl and his family of AllElites. <sup>23</sup> So the [army of] the descendants of ZebuLon was numbered at sixty thousand, five hundred.

<sup>24</sup> **The descendants of Gad** and their family lines were Saphon and his family of Saphonites, Angi and his family of Angites, Suni and his family of Sunites, <sup>25</sup> Azeni and his families of Azenites and Addites, <sup>26</sup> AroAdi and his family of AroAdites, and AriEl and his family of AriElites. <sup>27</sup> So the [army of] the descendants of Gad was numbered at forty-four thousand, five hundred.

<sup>28</sup> **The descendants of Asher** and their family lines were JaMin and his family of JaMinites, JoShua and his family of JoShuites, BarJa and his family of BarJaites, <sup>29</sup> Chober and his family of Choberites, and MelchiEl and his family of MelchiElites. <sup>30</sup> (Asher's daughter's name was Sara). <sup>31</sup> So the [army of] the descendants of Asher was numbered at forty-three thousand, four hundred.

<sup>32</sup> **JoSePh had two sons**, ManasSeh and Ephraim, and each had his own family line.

<sup>33</sup> **The descendants of ManasSeh** and their family lines were MachIr and his family of MachIrites. MachIr's son was GalaAd, and he was the father of the GalaAdites. <sup>34</sup> The descendants of GalaAd were AchiEzer and his family of AchiEzerites, Cheleg and his family of Chelegites, <sup>35</sup> EsriEl and his family of EsriElites, Sychem and his family of Sychemites, <sup>36</sup> SymaEr and his family of SymaErites, Opher and his family of Opherites. <sup>37</sup> Opher's son SalpaAd had no sons, just daughters. His daughter's names were SalpaAd, Mala, Nua, Egla, Melcha, and Thersa. <sup>38</sup> So the [army of] the descendants of ManasSeh was numbered at fifty-two thousand, seven hundred.

<sup>39</sup> **The descendants of Ephraim** were SuthaLan and his family of SuthaLanites and Tanach and his family of Tanachites. <sup>40</sup> SuthaLan was the father of Eden and his family of Edenites. <sup>41</sup> So the [army of] the descendants of Ephraim was numbered at thirty-two thousand, five hundred.

These were the families of the children of JoSepph and their family lines.

<sup>42</sup> **The descendants of BenJamin** and their family lines were Bale and his family of Balites, Asuber and his family of Asuberites, JaChiran and his family of JaChiranites, <sup>43</sup> and Sophan and his family of Sophanites. <sup>44</sup> Bale's sons were Adar and NoEman. Adar started his family of Adarites and NoEman started his family of NoEmanites. <sup>45</sup> So the [army of] the descendants of BenJamin and their family lines was numbered at thirty-five thousand, five hundred.

<sup>46</sup> **The descendants of Dan** were SaMei and his family of SaMeites. So the [army of] the descendants of Dan <sup>47</sup> through SaMei and his family line was numbered at sixty-four thousand, four hundred.

<sup>48</sup> **The descendants of NaphTali** and their family lines were AsiEl and his family of AsiElites, GaUn and his family of GaUnites, <sup>49</sup> Jeser and his family of Jeserites, and SelLem and his family of SelLemites. <sup>50</sup> So the [army of] the descendants of NaphTali was numbered at forty thousand, three hundred.

<sup>51</sup> Altogether, there were six hundred-and-one thousand, seven hundred and thirty who were counted among [the army] of the children of IsraEl,

<sup>52</sup> Then the Lord spoke to Moses and said, <sup>53</sup> 'This is how the land must be divided: The inheritances should be allotted by [family] names, <sup>54</sup> and the larger groups should be given larger inheritances, while the smaller groups should be given smaller inheritances. So, use this census to divide the inheritances. <sup>55</sup> The land must be divided by these names and assigned by lottery, and each of the family lines and tribes must be given an assignment [of land]. <sup>56</sup> So, subdivide [the land] into smaller and larger portions.

<sup>57</sup> **Now, the descendants of Levi and their family lines were,** Gedson and his family of Gedsonites, CaAth and his family of CaAthites, MeraRi and his family of MeraRites, <sup>58</sup> and Lobi and his families of LoBenites, Hebronites, Coreites, and

Musites.

**CaAth's son was AmBram.** <sup>59</sup> His woman's name was JoChabed, and she was a descendant of Levi. She was born of Levi in Egypt, and she gave birth to these through AmBram: Aaron, Moses, and their sister MiriAm.

<sup>60</sup> **Aaron's sons were Nadab, AbiUd, EliEzer, and IthaMar,** <sup>61</sup> but Nadab and AbiUd died when they offered unauthorized fire to Jehovah while they were in the Sinai Desert. <sup>62</sup> There were twenty-three thousand males among [Aaron's family line] who were a month old and older. However, they weren't counted among the children of IsraEl, because they were to receive no inheritance among them.

<sup>63</sup> This was the census that was conducted by Moses and EliEzer (the Priest) in the Plains of Moab, near the Jordan River and JeriCho. <sup>64</sup> However, none among them had been counted in the [earlier] census of the children of IsraEl that was taken by Moses and Aaron in the Sinai Desert, <sup>65</sup> for Jehovah told them that they were going to die in the desert. So [the only ones left of that generation that entered the Promised Land ] were Caleb (the son of JePhonNe) and JoShua (the son of NaWeh).

## Chapter 27

<sup>1</sup> Well, the daughters of SalpaAd (he was the son of Opher, grandson of GalaAd, and great-grandson of MachIr, of the Tribe of ManasSeh, one of the sons of JoSeph), MaAla, Nua, Eglu, Melcha, and Thersa, <sup>2</sup> came before Moses, EliEzer the Priest, all the leaders, and the whole gathering at the entrance to the Tent of Proofs, and they said: <sup>3</sup> 'Our father died in the desert, but he wasn't among those in the gathering who rebelled against Jehovah by joining with KorAh. Rather, he died for his own sin... and he had no sons. [So, please] don't allow the name of our father to be blotted out from among his people just because he had no sons. Give us an inheritance among our father's brothers!'

<sup>4</sup> So Moses brought their case before Jehovah.

<sup>5</sup> Then the Lord spoke to Moses and said: <sup>6</sup> 'The daughters of SalpaAd are right. You should assign them an inheritance among their father's brothers as their father's inheritance. <sup>7</sup> So, speak to the children of IsraEl and tell them this: <sup>8</sup> *If a man dies without any sons, you must give his inheritance to his daughters.* <sup>9</sup> *If he has no daughters, you must give his inheritance to his brother.* <sup>10</sup> *However, if he has no brothers, you must give his inheritance to his father's brother.* <sup>11</sup> *And if his father has no brothers, you must give the inheritance to the nearest relative in his tribe.'*

These were the laws concerning the inheritance of possessions among the children of IsraEl that Jehovah gave to Moses.

<sup>12</sup> Then the Lord said to Moses: 'Go to the Mountain in the country beyond the Jordan, Mount Nabau, and gaze upon the land CanaAn, which I am giving to the sons of IsraEl. <sup>13</sup> Then you will be added to your people, just as your brother Aaron

was added to them on Mount Hor. <sup>14</sup> For you failed in My commandments while [you were] in the desert of Sin, when the whole gathering opposed Me and refused to consider Me holy by failing to [speak of] Me as holy when you brought the water out [of the rock] before them... the Water of Rebellion at KaDesh in the Sin Desert.'

<sup>15</sup> Then Moses said to the Lord: <sup>16</sup> 'May Jehovah, the God of all that is spirit and all that is flesh, provide a man who will watch over this gathering... <sup>17</sup> don't leave the gathering of Jehovah as sheep without a shepherd! [Assign someone] to travel before them as their leader, who will lead them in and lead them out.'

<sup>18</sup> And the Lord said to Moses: 'Choose and lay your hands upon JoShua, the son of NaWeh, for he's a man who will have [God's] Breath upon him. <sup>19</sup> Take him before EliEzer the Priest and give him all his instructions before the entire gathering... <sup>20</sup> put all of your glory upon him, so that the children of IsraEl will listen to him. <sup>21</sup> Then he must stand alongside EliEzer the Priest; and whenever they come before Jehovah to ask for the judgments of the Revelation, they must do whatever he says... they must follow his instructions and the entire gathering of the children of IsraEl must unite behind him!'

<sup>22</sup> So Moses did just as Jehovah commanded him... he took JoShua and stood him before EliEzer the Priest and the entire gathering. <sup>23</sup> Then he laid his hands upon him and elevated him, just as the Lord had instructed Moses.

## Chapter 28

<sup>1</sup> Then the Lord spoke to Moses and said: <sup>2</sup> 'Speak to the children of IsraEl and tell them to be sure to offer their gifts and presents to Me... the burnt offerings that provide a sweet-smelling odor during My feasts. <sup>3</sup> Tell them that, through the ages, they are to bring two perfect yearling lambs each day, as whole-burnt offerings. <sup>4</sup> They must offer one lamb in the morning and the second in the evening. <sup>5</sup> They must also offer three quarts of fine flour mixed with a quart of oil as a food offering. <sup>6</sup> This whole-burnt offering is to be sacrificed through the ages as a sweet-smelling odor to Jehovah, just as it was offered on Mount Sinai. <sup>7</sup> [They must also bring] a drink offering – a quart for each lamb – and pour it out in the holy place as an offering to Jehovah.

<sup>8</sup> 'As for the second lamb, the one that is to be [sacrificed] in the evening; it should also be presented along with a food offering and a drink offering, as a sweet-smelling odor to Jehovah.

<sup>9</sup> 'And on each Sabbath day, they must offer two perfect yearling lambs with two quarts of fine flour mixed with oil as a food offering, plus a drink offering. <sup>10</sup> So, a whole-burnt offering [must be sacrificed] on each Sabbath day, in addition to the regular whole-burnt offerings and drink offerings.

<sup>11</sup> 'And on each New Moon, they must bring a whole-burnt offering to Jehovah,

consisting of two calves from the herd, one ram and seven perfect yearling lambs, <sup>12</sup> plus three quarts of fine flour mixed with oil per calf, two quarts of fine flour mixed with oil per ram, <sup>13</sup> and a quart of fine flour mixed with oil for each lamb, as food offerings and as a sweet-smelling odor to Jehovah. <sup>14</sup> Their drink offerings must consist of a half gallon for each calf, a third of a gallon for each ram, and a quart of wine for each lamb. These whole-burnt offerings must be brought in on each month of the year. <sup>15</sup> Also, one kid goat must be brought to Jehovah as a sin offering, in addition to the regular whole-burnt offerings and drink offerings.

<sup>16</sup> 'Then on the fourteenth day of the first month [they must start celebrating] the Passover to Jehovah. <sup>17</sup> And on the fifteenth day of the month, there is to be a feast. So they must eat fermentation-free bread for seven days. <sup>18</sup> That first day will be a holy day of rest when they must not do any physical labor. <sup>19</sup> Thereafter, these whole-burnt offerings must be sacrificed to Jehovah: two calves from the herd, one ram, and seven yearling lambs, which must all be perfect, <sup>20</sup> as well as a food offering of fine flour mixed with oil (three quarts per calf, two quarts per ram, <sup>21</sup> and a pint for each of the seven lambs), <sup>22</sup> plus a kid goat as a sin offering (to pay for their sins). <sup>23</sup> This is in addition to the whole-burnt offering that must be brought each morning as a continuous whole-burnt sacrifice <sup>24</sup> seven days a week, as a gift and a sweet-smelling odor to Jehovah, along with a drink offering. <sup>25</sup> Then the following seventh day must be a holy day of rest, during which they must do no hard labor.

<sup>26</sup> 'Also, the day when the new grain is offered to Jehovah must be a holy day of rest, during which they may do no hard labor. <sup>27</sup> And these whole-burnt offerings must be brought as a sweet-smelling odor to Jehovah: two calves from the herd, one ram, and seven perfect lambs, <sup>28</sup> along with food offerings of fine flour mixed with oil, three quarts per calf, two quarts per ram, <sup>29</sup> and a pint for each lamb (which is to be offered separately for each of the seven lambs). A kid goat must also be brought <sup>30</sup> as a sin offering to pay for your sins, in addition to the regular whole-burnt offerings and <sup>31</sup> the food offerings that you bring to Me. They must all be perfect and each must have its drink offering.'

## Chapter 29

<sup>1</sup> 'And the first day of the seventh month must be a holy day of rest for you, during which you may do no manual labor, for that's when the trumpets are to be blown. <sup>2</sup> Then you must offer these whole burnt offerings as a sweet odor to Jehovah: one calf from the herd, one ram, and seven perfect yearling lambs. <sup>3</sup> As food offerings, you must bring fine flour mixed with oil, three quarts per calf, two quarts per ram, <sup>4</sup> and a quart for each of the seven lambs. <sup>5</sup> You must also bring a kid goat as a sin offering, to pay for your sins. <sup>6</sup> This is in addition to the whole-burnt offerings for the New Moon Festival and their food and drink offerings, and the regular whole-burnt offerings, with their food and drink offerings (according to their laws), which must be offered as a sweet-smelling odor to Jehovah.

<sup>7</sup> 'And the tenth day of that month must also be a holy day of rest for you... you may do no work, for you must examine your lives. <sup>8</sup> Then you must bring these whole-burnt offerings as a sweet-smelling odor to Jehovah: one calf from the herd, one ram, and seven yearling lambs, each of which must be perfect. <sup>9</sup> Their food offerings must be fine flour mixed with oil, three quarts for the calf, two quarts per ram, <sup>10</sup> and a quart for each of the seven lambs. <sup>11</sup> You must also bring a kid goat as a sin offering, to pay for your sins. All of this is in addition to the other sin offerings and the regular whole-burnt offerings, along with their food and drink offerings (according to their laws), which must be offered as a sweet odor and as a burnt sacrifice to Jehovah.

<sup>12</sup> 'And the fifteenth day of the seventh month must also be a holy day of rest during which you must do no hard labor; for you are to hold a feast to Jehovah for the next seven days. <sup>13</sup> And you must bring these whole-burnt offerings as a sacrifice and as a sweet odor to Jehovah: On the first day, you must bring thirteen calves from the herd, two rams, and fourteen yearling lambs, which must all be perfect. <sup>14</sup> The food offerings must be fine flour mixed with oil, three quarts for each of the thirteen calves, two quarts for each of the two rams, <sup>15</sup> and a quart for each of the fourteen lambs. <sup>16</sup> Also, one kid goat must be offered as a sin offering, in addition to the regular whole-burnt offerings, food offerings, and drink offerings.

<sup>17</sup> 'Then on the second day, bring twelve calves, two rams, and fourteen perfect yearling lambs. <sup>18</sup> The amount of food and drink offerings for the calves, rams, and lambs must be according to the Law. <sup>19</sup> And one kid goat must be brought as a sin offering, in addition to the regular whole-burnt offerings, food offerings, and drink offerings.

<sup>20</sup> 'On the third day, bring eleven calves, two rams, and fourteen perfect yearling lambs. <sup>21</sup> The amount of food and drink offerings for the calves, rams, and lambs must be according to the Law. <sup>22</sup> And one kid goat must be brought as a sin offering, in addition to the regular whole-burnt offerings, food offerings, and drink offerings.

<sup>23</sup> 'On the fourth day, bring ten calves, two rams, and fourteen perfect yearling lambs. <sup>24</sup> The amount of food and drink offerings for the calves, rams, and lambs must be according to the Law. <sup>25</sup> And one kid goat must be brought as a sin offering, in addition to the regular whole-burnt offerings, food offerings, and drink offerings.

<sup>26</sup> 'On the fifth day, bring nine calves, two rams, and fourteen perfect yearling lambs. <sup>27</sup> The amount of food and drink offerings for the calves, rams, and lambs must be according to the Law. <sup>28</sup> And one kid goat must be brought as a sin offering, in addition to the regular whole-burnt offerings, food offerings, and drink offerings.

<sup>29</sup> 'On the sixth day, bring eight calves, two rams, and fourteen perfect yearling lambs. <sup>30</sup> The amount of food and drink offerings for the calves, rams, and lambs must be according to the Law. <sup>31</sup> And one kid goat must be brought as a sin offering,

in addition to the regular whole-burnt offerings, food offerings, and drink offerings.

<sup>32</sup> 'On the seventh day, bring seven calves, two rams, and fourteen perfect, yearling lambs. <sup>33</sup> The amount of food and drink offerings for the calves, rams, and lambs must be according to the Law. <sup>34</sup> And one kid goat must be brought as a sin offering, in addition to the regular whole-burnt offerings, food offerings, and drink offerings.

<sup>35</sup> 'Then the eighth day is when [IsraElite slaves] are to be set free, so no manual labor may be done then. <sup>36</sup> You must also bring one calf, one ram, and seven perfect yearling lambs as whole-burnt-offering sacrifices to Jehovah. <sup>37</sup> The amount of food and drink offerings for the calves, rams, and lambs must be according to the Law. <sup>38</sup> And one kid goat must be brought as a sin offering, in addition to the regular whole-burnt offerings, food offerings, and drink offerings.

<sup>39</sup> 'These are the things that you must offer to Jehovah during your feasts, in addition to those things that you offer in your vows as free-will offerings and as your whole burnt offerings, food offerings, drink offerings, and peace offerings.'

## Chapter 30

<sup>1</sup> So Moses spoke to the children of IsraEl and told them everything that Jehovah had commanded.

<sup>2</sup> Then Moses spoke to the heads of the tribes of the children of IsraEl and said, 'This is what Jehovah has commanded: <sup>3</sup> Whenever a man makes a vow to Jehovah, or swears an oath, or accepts a responsibility, he must not break his word... he must do whatever he says!

<sup>4</sup> 'And the same is true of a woman. She must do whatever she vows to Jehovah. If she says that she will do something while she is young and still living in her father's house, and her father hears her say it – as long as he doesn't disagree with her making [such a vow] – all her vows must be fulfilled <sup>5</sup> and she is bound to any obligations that she has taken upon her life. <sup>6</sup> However, if her father forbids [her vow] (or any other obligation that she agrees to) on the same day that he hears it, she isn't bound to it, and Jehovah won't hold her accountable, because it was forbidden by her father.

<sup>7</sup> 'And if she is married and speaks a vow to accept an obligation upon her life, <sup>8</sup> and her husband hears it – as long as he doesn't disagree with her making it – all her vows must be fulfilled and she is bound to any obligations that she has taken upon her life. <sup>9</sup> However, if her husband forbids [her vow] (or any other obligation that she agrees to) on the same day that he hears it, then she isn't bound to it and Jehovah won't hold her accountable, because it was forbidden by her husband.

<sup>10</sup> 'Also, whatever a widow or divorced woman vows to do with her life must be done. <sup>11</sup> And if she made the vow when she was still [living] with her husband, <sup>12</sup> and her husband heard it and didn't object; then, all her vows must be fulfilled and she is

bound to any obligations that she has taken upon her life. <sup>13</sup> However, if her man cancels [her vow] (or any other obligation that she agrees to) on the same day that he hears it, she isn't bound to it and Jehovah won't hold her accountable, because her man forbade it.

<sup>14</sup> 'So, any vow [that a woman] makes which will affect her life must be heard by her man, and he must either agree to it or disallow it. <sup>15</sup> And if he chooses to say nothing, then she is bound to it, and he must agree to any obligations that she has accepted, because he didn't disagree on the day that he heard it. <sup>16</sup> But if her man should – for any reason – choose to cancel a vow after that, he is guilty of a sin.'

<sup>17</sup> These were the laws that Jehovah gave to Moses regarding a man and his woman, and regarding a father and his young daughter who is still living in his home.

## Chapter 31

<sup>1</sup> Then the Lord spoke to Moses and said, <sup>2</sup> 'I want you to avenge the wrongs that the MidiAnites have committed against the children of IsraEl. And after that, you will be added to your people.'

<sup>3</sup> So Moses spoke to the people and said, 'Arm yourselves, then stand before Jehovah in battle lines and [prepare yourselves] to bring the Lord's vengeance upon MidiAn... <sup>4</sup> select a thousand from each of the tribes of the children of IsraEl to go to war.'

<sup>5</sup> So they counted off the thousand from each Tribe of IsraEl – twelve thousand men – and armed them for war. <sup>6</sup> Then Moses sent them off, along with PhineAs (the son of EliEzer the Priest and the grandson of Aaron), carrying the holy instruments and the signal trumpets. <sup>7</sup> Then they arranged themselves in battle lines against MidiAn, just as Jehovah had commanded Moses, and they destroyed them.

<sup>8</sup> Thereafter, they killed the five kings of MidiAn (Evi, Rocon, Sur, Ur, and Roboc)... and they even killed BalaAm (the son of Beor) with a sword, along with all the rest. <sup>9</sup> Then they took the women of MidiAn as captives, along with their food, cattle, and all their possessions, and they destroyed their army. <sup>10</sup> Next, they burned all their cities, villages, and homes with fire... <sup>11</sup> they plundered everything, including the people and their animals. <sup>12</sup> Then they carried back all the captives, spoils, and plunder (for Moses, EliEzer the Priest, and the children of IsraEl) to their camp in the plains of Moab, which was near the Jordan River and [across from] JeriCho.

<sup>13</sup> Then Moses, EliEzer (the Priest), and all the leaders of the gathering went to the camp to meet them. <sup>14</sup> But Moses was furious with the captains of the army (the leaders of thousands and of hundreds) who had returned from the battle, <sup>15</sup> for he asked them: 'Why have you kept these women alive?' <sup>16</sup> They were the ones [who listened to] BalaAm and misled the children of IsraEl by inciting their revolt and by

teaching them to despise the word of Jehovah at Phogor... and that's why Jehovah sent a plague on the gathering!

<sup>17</sup> 'Now, kill all the men, destroy all their food, and kill all the women whom you know aren't virgins... <sup>18</sup> you may spare any women whom you suspect are virgins. <sup>19</sup> Then all who have killed or touched dead bodies must stay outside of our camp for seven days; and thereafter, you and those whom you have captured must be purified on the third day and on the seventh day. <sup>20</sup> And you must purify all your clothes, all your leather utensils, all your goatskin items, and all your wooden bowls.'

<sup>21</sup> Then EliEzer (the Priest) said to the men from the army who had just returned from battle, 'This is what the Law that Jehovah gave to Moses says: <sup>22</sup> *The items of gold, silver, brass, iron, lead, and tin* <sup>23</sup> *must be passed through fire to be cleansed. And whatever can't be passed through a fire must be sprinkled with the purifying water to be made clean.* <sup>24</sup> *And on the seventh day, you must be cleansed and wash your clothes. Only then may you enter our camp.'*

<sup>25</sup> Thereafter, the Lord spoke to Moses and said: <sup>26</sup> 'I want you and EliEzer the Priest to take an inventory of the captured people and animals, <sup>27</sup> then divide them among the soldiers who went out to battle and with the rest of gathering. <sup>28</sup> And as a tribute to Jehovah from the warriors that went out to battle; take one out of every five hundred of the people, oxen, sheep, and burros, <sup>29</sup> and give them to EliEzer the Priest as the first fruits of Jehovah. <sup>30</sup> Then from among those things that are given to the children of IsraEl, you should take one out of fifty of the people, oxen, sheep, and burros, and give them to the Levites who teach at the Tent of Jehovah.'

<sup>31</sup> So, Moses and EliEzer (the Priest) did just as the Lord had commanded Moses. <sup>32</sup> And the plunder that the soldiers took included six hundred and seventy-five thousand sheep, <sup>33</sup> seventy-two thousand oxen, <sup>34</sup> and sixty-one thousand burros. <sup>35</sup> There were also thirty-two thousand women who were virgins. <sup>36</sup> Half of all this was given to the soldiers who went to war. And of the three hundred and thirty-seven thousand, five hundred sheep, <sup>37</sup> they gave six hundred and seventy-five sheep as a tribute to Jehovah. <sup>38</sup> Of their thirty-six thousand oxen, they gave seventy-two as a tribute to Jehovah. <sup>39</sup> Of their thirty thousand, five hundred burros, they gave sixty-one as a tribute to Jehovah. <sup>40</sup> And of the sixteen thousand people, they gave thirty-two of them as a tribute to Jehovah.

<sup>41</sup> Then Moses presented all the tributes as a wave offering to Jehovah God. [They were given] to EliEzer the Priest, just as the Lord had commanded Moses, <sup>42</sup> from the half that belonged to the children of IsraEl whom Moses had separated as the men of war. <sup>43</sup> So, three hundred and thirty-seven thousand, five hundred sheep were given to the gathering as their half, <sup>44</sup> plus thirty-six thousand oxen, <sup>45</sup> thirty thousand, five hundred burros, <sup>46</sup> and sixteen thousand people. <sup>47</sup> Then from their half, Moses took a fiftieth of the people and cattle, and gave them to the Levites who teach at the Tent of Jehovah, as the Lord had commanded Moses.

<sup>48</sup> Thereafter, all those who had been appointed as officers over the army (the captains of thousands and of hundreds) approached Moses and said, <sup>49</sup> 'Your servants have counted the men of war among us, and none have been lost. <sup>50</sup> And those of us who found things that were made of gold, such as armlets, chains, rings, bracelets, and hair clasps, have brought them as our gift to Jehovah, to pay for our sins.'

<sup>51</sup> So Moses and EliEzer (the Priest) took all the gold items from them, <sup>52</sup> and [they found that] the gold which the captains of thousands and of hundreds offered to Jehovah was worth sixteen thousand, seven hundred and fifty silver coins. <sup>53</sup> However, the soldiers kept their plunder for themselves. <sup>54</sup> Then Moses and EliEzer (the Priest) took all the gold items that the captains of thousands and hundreds contributed, and placed them in the Tent of Proofs, as a reminder to the children of IsraEl, there in front of Jehovah.

## Chapter 32

<sup>1</sup> Now, the [tribes] of ReuBen and Gad both had huge herds of cattle, and when they saw that the area of JaZer and GalaAd had good grazing land, <sup>2</sup> they went to Moses, EliEzer the Priest, and the leaders of the gathering, and said to them: <sup>3</sup> 'The area of AtarOth, DaEbon, JaZer, NamRa, Hesh-Eboneh, ElAle, Sebama, Nabau, and BaeAn, <sup>4</sup> which Jehovah has delivered into the hands of the children of IsraEl, is pasture land, and we (your servants) have many cattle. <sup>5</sup> So if it pleases you, may your servants be given this land as our inheritance. Don't make us cross the Jordan River.'

<sup>6</sup> But Moses asked: 'Then when your brothers go to war, are you just going to sit here? <sup>7</sup> Why are you twisting the minds of the children of IsraEl by encouraging them not to cross into the land that Jehovah is giving to them? <sup>8</sup> Isn't this the same thing that your fathers did when I sent them from KaDesh Barne to spy in the land? <sup>9</sup> For after they went into the Valley of Grape Clusters as spies, they twisted the hearts of the children of IsraEl so that they didn't want to enter the land that Jehovah gave to them, <sup>10</sup> and this made Jehovah very angry. So He swore and said, <sup>11</sup> *All these men who were twenty years old and older when they left Egypt and who knew the difference between good and evil will not see the land that I swore to give to AbraHam, IsaAc, and Jacob, because they have chosen not to follow Me. <sup>12</sup> The only exceptions are Caleb (the son of JePhonNe) and JoShua (the son of NaWeh)... they were the only ones who followed Me closely. <sup>13</sup> And because Jehovah was so angry with IsraEl, He made them wander in the desert for forty years, until the whole generation that did this evil thing before Him was gone. <sup>14</sup> Now {Look!} you're following in the footsteps of your fathers and you have allied yourselves as sinful people to make Jehovah even angrier against IsraEl, <sup>15</sup> because you want to turn away from Him and stay in the desert again. In doing this, you are sinning against this whole gathering!'*

<sup>16</sup> But they came to him and said: 'If we can build pens for our cattle here and have these cities as our possessions, <sup>17</sup> we will arm ourselves and march ahead of the children of IsraEl to lead them into their land. We will leave our possessions inside the walled cities (because of the people who live in this land), <sup>18</sup> and we won't return to our homes until the children of IsraEl have each been given their own inheritance and are settled there. <sup>19</sup> We won't take any of the land on the other side of the Jordan as our inheritance, because we will have taken our full inheritance on its east side.'

<sup>20</sup> So Moses said to them: 'If you do everything that you're saying... if you arm yourselves and march in battle before Jehovah <sup>21</sup> and you cross the Jordan and stay there until our enemies are destroyed <sup>22</sup> and the land is settled before you return home, you will be free of guilt before Jehovah and this land can be yours. <sup>23</sup> But if you don't do that, you will sin against Jehovah and you will see the results of your sin when bad things happen to you. <sup>24</sup> Now, build the cities to store your things, as well as the pens for your cattle, and do as you've proposed.'

<sup>25</sup> Then the [tribes] of ReuBen and Gad replied: 'Your servants will do as our lord commands. <sup>26</sup> We will leave all our possessions, our women, and our cattle in the cities of GalaAd. <sup>27</sup> And after that, we will march ahead [of IsraEl] all armed and ready for battle before Jehovah, as you said.'

<sup>28</sup> Then Moses gave these instructions to EliEzer the Priest, JoShua (the son of NaWeh), and all the heads of the families and tribes of IsraEl. <sup>29</sup> He said, 'If the sons of ReuBen and Gad cross the Jordan armed and ready for war before Jehovah and help conquer the land before you, you must give them the land of GalaAd as theirs. <sup>30</sup> But if they don't cross [the Jordan] all armed and ready for war, you must make them bring their possessions, women, and cattle into the land of CanaAn, where they will receive their inheritance among you.'

<sup>31</sup> And the sons of ReuBen and Gad answered: 'We will do whatever Jehovah tells his servants. <sup>32</sup> We will arm ourselves and march into the land of CanaAn before Jehovah, and you must give us our inheritance on this side of the Jordan.'

<sup>33</sup> So Moses gave the sons of Gad, the sons of ReuBen, and half of the Tribe of ManasSeh (one of the sons of JoSeph) the land of the Amorite king Seon, the land of Og the king of Bashan, and all its cities and borders, as well as the cities and lands around them.

<sup>34</sup> Then the sons of Gad built and fortified DaEbon, AtarOth, AroEr, <sup>35</sup> Sophar, and JaZer; <sup>36</sup> and they built and fortified NamBran and BaethAran, where they made pens for their sheep.

<sup>37</sup> The sons of ReuBen built Hesh-Eboneh, ElAle, KariathAm, <sup>38</sup> and BeElMeon (which they surrounded with walls), and [the town of] Sebama. Then they named each of the cities after themselves.

<sup>39</sup> Also, the family of MachIr (of the Tribe of ManasSeh) went to GalaAd and captured it, destroying all the Amorites who lived there. <sup>40</sup> So Moses gave GalaAd to MachIr, and they started living there.

<sup>41</sup> And JaIr (of the Tribe of ManasSeh) captured many villages, which he called the Villages of JaIr.

<sup>42</sup> Then NabOth went and captured the villages of CaAth, and renamed them after himself (NabOth).

## Chapter 33

**<sup>1</sup> These are the places where the children of IsraEl and their army stayed (under the direction of Moses and Aaron) after they left the land of Egypt.** <sup>2</sup> For, following the instructions of Jehovah, Moses wrote down the places where they moved and where they stayed. So here are the stages of their journey:

<sup>3</sup> They left RamesSe on the fifteenth day of the first month. Then after the Passover, the children of IsraEl proudly walked away from the Egyptians, <sup>4</sup> since the Egyptians were burying all the dead that Jehovah had struck down – all the firstborn in the land of Egypt – and He also brought vengeance on their gods.

<sup>5</sup> The children of IsraEl left RamesSe and camped in SocChoth; <sup>6</sup> then they left SocChoth and camped in BuThan, near the desert. <sup>7</sup> After that, they left BuThan and camped at the mouth of the IrOth, which is across from BeEl SepPhon and opposite MagDol. <sup>8</sup> It was when they left IrOth that they crossed through the middle of the sea and into the desert. Thereafter, they traveled through the desert for three days and camped in PicriAe. <sup>9</sup> When they left PicriAe, they went to AiLim, where there were twelve springs of water and seventy palm trees, and they camped next to the water. <sup>10</sup> When they left AiLim, they camped next to the Red Sea. <sup>11</sup> And when they left the Red Sea, they camped in the Sin Desert.

<sup>12</sup> After they left the Sin Desert, they camped in RaPhaca. <sup>13</sup> And when they left RaPhaca, they camped in AiLus. <sup>14</sup> When they left AiLus, they camped in RaphiDin (where there was no water for the people to drink). <sup>15</sup> Then they left RaphiDin and camped in the Sinai Desert.

<sup>16</sup> When they left the Sinai Desert, they camped at the Graveyard of the Greedy. <sup>17</sup> Then they left the Graveyard of the Greedy and camped in AsherOth; <sup>18</sup> and after AsherOth, they camped in RathAma.

<sup>19</sup> When they left RathAma, they camped in RemMon Phares. <sup>20</sup> And when they left RemMon Phares, they camped in Lebona. <sup>21</sup> After leaving Lebona, they camped in ResSan. <sup>22</sup> Then they left ResSan and camped in MakelLath. <sup>23</sup> After MakelLath, they camped in Saphar. <sup>24</sup> When they left Saphar, they camped in CharaDath. <sup>25</sup> Then they left CharaDath and camped in MakelOth. <sup>26</sup> And they left MakelOth, and camped in KataAth. <sup>27</sup> Then they left KataAth and camped in TarAth. <sup>28</sup> After leaving TarAth,

they camped in MathecKa. <sup>29</sup> Then they left MathecKa and camped in Selmona. <sup>30</sup> After Selmona, they camped in MasurUth. <sup>31</sup> And from MasurUth they went to BanaYa. <sup>32</sup> And after leaving BanaYa, they camped at Mount GadGad. <sup>33</sup> After leaving Mount GadGad, they camped in EteBatha. <sup>34</sup> When they left EteBatha, they camped in Ebrona. <sup>35</sup> After Ebrona, they camped in Gesion Gaber. <sup>36</sup> Then they left Gesion Gaber and camped in the Sin Desert. Thereafter, they left the Sin Desert and camped in the Pharan Desert at KaDesh. <sup>37</sup> And when they left KaDesh, they camped at Mount Hor, near the land of Edom.

<sup>38</sup> It was at Mount Hor that Aaron the Priest climbed the mountain (following Jehovah's instructions) and died on the first day of the fifth month, forty years after they had left the land of Egypt. <sup>39</sup> Aaron was a hundred and twenty-three years old when he died on Mount Hor.

<sup>40</sup> And after Arad (who was the Canaanite king) heard that the children of Israel were in the land, <sup>41</sup> they left Mount Hor and camped in Selmona. <sup>42</sup> From Selmona, they went to Phino; <sup>43</sup> and after leaving Phino, they camped in ObOth.

<sup>44</sup> When they left ObOth, they camped in Gai at the border of Moab. <sup>45</sup> Then they left Gai and camped in DaEbon Gad. <sup>46</sup> When they left DaEbon Gad, they camped in Gelmon Deblathaim. <sup>47</sup> After leaving Gelmon Deblathaim, they camped on the Mountains of Abarim, which border Nabau. <sup>48</sup> Then, when they left the Mountains of Abarim, they camped on the west side [of the land] of Moab, by the Jordan River near Jericho. <sup>49</sup> So they stayed camped there by the Jordan from AiSimOth to Belsa, west of Moab. <sup>50</sup> And it was there that the Lord spoke to Moses (west of Moab by the Jordan River, close to Jericho) and said: <sup>51</sup> 'Now, tell the children of Israel that they are to cross the Jordan into the land of Canaan, <sup>52</sup> where they must destroy everyone who lives in that land. They must tear down their altars, destroy all their molded images, and demolish all their [sacred] columns. <sup>53</sup> All the inhabitants of the land must be destroyed so they can live there, for I have given them this land as their inheritance.

<sup>54</sup> 'The land that each tribe inherits must be divided in a lottery. The more people there are in each tribe, the larger their inheritance must be; and the smaller the tribe, the smaller its inheritance... the inheritance must be divided by [the sizes of] their tribes and families.

<sup>55</sup> 'Now, if you don't destroy the people who live in that land; those who are left will eventually become thorns in your eyes and darts in your sides. They will always be your enemies in this land, <sup>56</sup> and the things that I had planned to do to them, I'll do to you.'

## Chapter 34

<sup>1</sup> Then the Lord spoke to Moses and said: <sup>2</sup> 'Tell the children of Israel that when they enter the land of Canaan, which they are going to inherit, <sup>3</sup> their southern border will

run southward from the Sin Desert along the borders of Edom, then east to the [Dead] Sea. <sup>4</sup> The border will then run from the south to the base of AcraBin and on to EnNac, and south to KaDesh Barne. It will run to the village of Arad and on past AseMona. <sup>5</sup> Then it will run from AseMona to the [Nile] River, and end at the sea.

<sup>6</sup> 'The western border will run along the [Mediterranean] Sea.

<sup>7</sup> 'They will have to measure their northern border themselves, but it will run from the [Mediterranean] Sea along the edge of the mountains. <sup>8</sup> They will have to measure from the mountains at the entrance to Emath to where they end along the border of SaraDac. <sup>9</sup> Then, the border must go on to DephRona and end at ArseNain. So that is their border to the north.

<sup>10</sup> 'The eastern border will run from ArseNain to SepPhamar, <sup>11</sup> then over to the springs east of Bela, and down along the east side of the Sea [of Galilee]. <sup>12</sup> From there it will run down the Jordan River and end at the [Dead] Sea. This will be their land and their borders.'

<sup>13</sup> Then Moses gave the children of IsraEl these instructions. He said, 'This is the land that you're going to inherit by lottery, as Jehovah commanded it to be given to the nine tribes and the half Tribe of ManasSeh, <sup>14</sup> because the tribes of ReuBen, Gad, and the half Tribe of ManasSeh have received their inheritances. <sup>15</sup> The inheritance that these two-and-a-half tribes have received is on the other side of the Jordan, southeast of JeriCho.'

<sup>16</sup> And the Lord told Moses, <sup>17</sup> 'These are the men who will divide the inheritances of land: EliEzer the Priest, JoShua (the son of NaWeh), <sup>18</sup> and one ruler from each of the tribes. <sup>19</sup> From the Tribe of Judah, Caleb (the son of JePhonNe). <sup>20</sup> From the Tribe of SymeOn, SalamiEl (the son of SemiUd). <sup>21</sup> From the Tribe of BenJamin, ElDad (the son of Chaslon). <sup>22</sup> From the Tribe of Dan, BacChir (the son of Egli). <sup>23</sup> From the sons of JoSeph, the leader of the Tribe of ManasSeh should be AniEl (the son of Suphi). <sup>24</sup> And from the Tribe of Ephraim, the leader must be CamuEl (the son of SabaThan). <sup>25</sup> From the Tribe of ZebuLon, EliShaphan (the son of Pharnac). <sup>26</sup> From the Tribe of IshSachar, PhaltiEl (the son of Oza). <sup>27</sup> From the tribe of Asher, AchiOr (the son of Selemi). <sup>28</sup> And from the Tribe of NaphTali, PhadaEl (the son of JamiUd).'

<sup>29</sup> These were the ones that Jehovah command to do the distributing to the children of IsraEl in the land of CanaAn.

## Chapter 35

<sup>1</sup> Then the Lord spoke to Moses by the Jordan River near JeriCho (west of Moab) and said, <sup>2</sup> 'Now, give orders to the children of IsraEl and tell them that they must allot cities for the Levites to live in and own. They must provide them suburbs around their cities to live in, <sup>3</sup> which have pens for their cattle and all their animals. <sup>4</sup> These suburbs that they are to give to the Levites must run out and around their city

walls for three thousand feet. <sup>5</sup> So they must measure out three thousand feet on the east side, three thousand feet on the south side, three thousand feet on the west side, and three thousand feet on the north side, and their cities must be in the center.

<sup>6</sup> 'They must also give the Levites six refuge cities, which will become havens for those who kill someone [accidentally]. In addition, they must provide them forty-two more cities. <sup>7</sup> So altogether, they must give the Levites forty-eight cities, in addition to the suburbs. <sup>8</sup> [As to the size and location] of these cities that the children of IsraEl are to give them; those who have much must give much, and those who have less may give less. But all must give some of the cities that they are going to inherit to the Levites.'

<sup>9</sup> Then the Lord spoke to Moses and said, <sup>10</sup> 'Speak to the children of IsraEl and tell them that when they cross the Jordan into the land of CanaAn, <sup>11</sup> they must assign refuge cities to which those who kill someone accidentally may run. <sup>12</sup> These cities must be havens of refuge from those who would avenge the blood [of the one who was killed]. And the killer may not be executed before he stands trial in a court.

<sup>13</sup> 'There must be six of these cities that you set aside as places of refuge; <sup>14</sup> three on the east side of the Jordan, and three in the land of CanaAn. <sup>15</sup> They must serve as places of refuge for the children of IsraEl, for aliens, and for those who are just visiting in your land. These cities must be places of refuge where anyone may run who has killed a man unintentionally.

<sup>16</sup> 'However, if [a man] strikes [and kills a person] with something that is made of iron, the man should die... for he is a murderer, and all murderers must be put to death. <sup>17</sup> And if he throws a rock in an attempt to kill him and the person dies, he's a murderer, and the murderer must be put to death. <sup>18</sup> And if he hits him with a wooden instrument that he's holding in his hands and kills him, he's a murderer... all murderers must be put to death. <sup>19</sup> Those who would avenge the blood [of the one who was killed] must execute the murderer... when they catch him, they must kill him!

<sup>20</sup> 'If someone is angry and stabs another, or throws something at him from ambush, <sup>21</sup> or if he beats him in anger and the man dies; the one who struck him must be put to death, for he is a murderer. The blood avenger must absolutely kill the murderer when he finds him.

<sup>22</sup> 'However, if someone is accidentally stabbed (where no anger is involved), or something hits him (other than from ambush), <sup>23</sup> or he is accidentally hit with a rock and he dies when no enemy was looking to harm him; <sup>24</sup> then the court must use these rules to judge between the one who did the striking and the blood avenger. <sup>25</sup> And [if he is found innocent], the gathering must save the slayer from the blood avenger and allow him to stay in the refuge city that he ran to; and he must live there until the High Priest (he who was anointed with the holy oil) dies.

<sup>26</sup> 'But if the person who did the killing should ever leave the city that he ran to for refuge, <sup>27</sup> and the blood avenger should find him outside the refuge-city limits, and the blood-avenger kills him, he has done no wrong. <sup>28</sup> Because the man should have stayed in the refuge city until the High Priest died. For only after the death of the High Priest may the slayer return to his homeland.

<sup>29</sup> 'These are the rules of judgment that are to be used throughout all your generations and wherever you live. <sup>30</sup> You must execute [a man] as a murderer whenever there is enough evidence. But one piece of evidence against a person isn't enough to have him put to death.

<sup>31</sup> 'Also, you may not accept a ransom for the life of a murderer who has been condemned to death... he absolutely must die. <sup>32</sup> And you may not accept a ransom to keep a man from having to stay in a refuge city and live there until the death of the High Priest.

<sup>33</sup> 'So, you must not pollute the land you live in with murder; because, blood pollutes the land. And the only way that the land may be purged of shed blood is with the blood of the one who shed it. <sup>34</sup> You must not dirty the land where you are living and where I am living among you, for I am Jehovah who dwells in the midst of the children of IsraEl.'

## Chapter 36

<sup>1</sup> Then the heads of the Tribe of the sons of GalaAd (the son of MachIr and the grandson of ManasSeh of the Tribe of the sons of JoSeph) spoke before Moses, EliEzer the Priest, and the heads of the houses and families of the children of IsraEl.

<sup>2</sup> They said: 'Jehovah commanded our lord to assign the land that the children of IsraEl will inherit by lottery. Then Jehovah told our lord to give our brother SalpaAd's inheritance to his daughters. <sup>3</sup> But if they marry into one of the other tribes of IsraEl, their inheritance must then be taken away from them so that which belongs to our fathers won't be inherited by the tribe they marry into and we won't lose any part of our inheritance. <sup>4</sup> For, during [the year of] Releasing of the children of IsraEl, their inheritance would be considered as being among the tribe into which the women marry, and it would not be returned to our family's tribe.'

<sup>5</sup> So, following Jehovah's instructions, Moses told the children of IsraEl: 'In accordance with [the request of] the Tribe of the children of JoSeph, <sup>6</sup> this is what Jehovah has said concerning the daughters of SalpaAd: They may marry whomever they wish, but they may only marry among their father's tribe, <sup>7</sup> so the inherited [lands] of the children of IsraEl aren't moved from one tribe to another tribe. For the inherited lands of the children of IsraEl must remain in the same family's tribe. <sup>8</sup> And whenever a daughter is heir to a property among the tribes of the children IsraEl, she must marry someone in her father's tribe so that the sons of IsraEl may each inherit property in their father's tribe, <sup>9</sup> for the inheritance must not be passed from one tribe

to another. Rather, the children of IsraEl must each hold onto their own inheritances.'

<sup>10</sup> So the daughters of SalpaAd did just as Jehovah commanded Moses. <sup>11</sup> Thersa, Eglā, Melcha, Nua, and MalaA (SalpaAd's daughters) married their cousins, <sup>12</sup> who were from the Tribe of ManasSeh (of the sons of JoSeph), and their inheritance remained part their father's family tribe.

<sup>13</sup> These are the commandments, laws, and decisions that Jehovah gave to Moses west of Moab, by the Jordan River, near JeriCho.

# Deuteronomy

*From the Greek Septuagint text as was used by First Century Christians.  
Written by Moses immediately prior to the IsraElites entering the Promised Land  
(according to our calculations about 1515-BCE).*

## Chapter 1

<sup>1</sup> These are the things that Moses said to all the IsraElites while they were in the desert, on the east side of the Jordan near the Red Sea (between Pharan-Tophol, Lobon, Aulon, and the gold works), <sup>2</sup> eleven day's journey from the Dry Place (Horeb) on the road between Mount Seir and Kadesh Barne.

<sup>3</sup> It was the first day of the eleventh month of the fortieth year that Moses spoke to the children of IsraEl, and [he recounted] all the instructions that Jehovah had given to Him concerning them. <sup>4</sup> This was after he had cut down Seon, the king of the Amorites (who lived in Hesh-Eboneh), as well as Og, the king of BaShan (who lived in AstarOth and Edrain) <sup>5</sup> in the land of Moab. Moses said this about [God's] Law:

<sup>6</sup> 'It was while we were in the Dry Place (Horeb) that Jehovah our God spoke to us and said, *You have stayed at this mountain long enough. <sup>7</sup> Now, turn around and go! Enter the mountains of the Amorites and of those who live near next to the desert... from their mountains and valleys in the south, to the coast of the land of the CanaAnites, to [the borders] of Lebanon, and on to the great EuPhrates River. <sup>8</sup> Look! God has given you all the land that is before you! So, go there and inherit the land that I swore I would give to your ancestors AbraHam, IsaAc, and Jacob, and to their seed.*

<sup>9</sup> 'As I told you before; I was unable to lead you all by myself, <sup>10</sup> for Jehovah your God has made you grow. And now, look at how many you've become... like the stars in the skies in number! <sup>11</sup> For Jehovah, the God of your ancestors, has made you grow a thousand-times more, and He has spoken to you and blest you! <sup>12</sup> So, how could I handle all the work, burdens, and complaints by myself? <sup>13</sup> Therefore, [I told you to] select some wise, understanding, and sensible men from your tribes whom I would appoint as your leaders. <sup>14</sup> Then you answered me and said, *What you've told us to do is good.*

<sup>15</sup> 'So I took your wise, understanding, and sensible men and assigned them to be the rulers of thousands, of hundreds, of fifties, and of tens, to serve as your officers and judges. <sup>16</sup> And at the time, I told your judges to listen to the cases between your brothers and to judge honestly, whether it is [a dispute] between a man and his brother, or with him and the converts who are living among you... <sup>17</sup> and they were not to favor one over the other when it comes to their judgments. Rather, they were to judge both the rich and the poor in the same way. Nor were they to fear anyone, because the judgment is God's. <sup>18</sup> And whenever a case was too hard for them, they

were to bring it to me and I would hear it.

<sup>19</sup> 'So, just as Jehovah our God had instructed us, we left that Dry Place (Horeb) and traveled through the desert (which you saw was vast and terrible), and on through the mountains of the Amorites to Kadesh Barne. <sup>20</sup> Then, as we were approaching the mountains of the Amorites, I told you: <sup>21</sup> *{Look!} Jehovah your God has given you all the land that lies before you. So, go there and inherit it... and just as Jehovah the God of your ancestors said to you: Don't be afraid!*

<sup>22</sup> 'But then you all came to me and said, *Let's send men ahead of us into the land and have them bring back a report about which way we should travel and which of the cities we should enter.*

<sup>23</sup> 'Well, that sounded good to me, so I chose twelve men, one from each tribe. <sup>24</sup> Then they turned and ascended the mountains and traveled as far as the Valley of the [grape] Clusters to survey it. <sup>25</sup> There they gathered some of the fruit of the land and brought it back to you, and they said: *The land that Jehovah our God is giving to us is good!*

<sup>26</sup> 'However, you refused to enter it and you rebelled against the words of our God Jehovah. <sup>27</sup> Then you went back to your tents and started complaining, saying, *Jehovah hates us, because he has brought us out of the land of Egypt just to put us into the hands of the Amorites who will destroy us!* <sup>28</sup> *Why would we want to go there?*

*'Then your brothers grabbed at your heart strings when they said, It's a big country and they have many more people who are stronger than us... their cities are huge, with walls that are as high as the sky! And we saw the sons of the giants there!*

<sup>29</sup> 'But I told you: *Don't be afraid and don't fear them,* <sup>30</sup> *because Jehovah your God is traveling before you and He will fight them for you and win, just as He did for you in the land of Egypt!* <sup>31</sup> *Why, you saw this happen [many times] while you were in this desert on the way to the mountains of the Amorites; for Jehovah your God carried you as dearly as any man could nurse his own children throughout all your travels on the way to this place.*

<sup>32</sup> 'But you didn't believe Jehovah your God <sup>33</sup> who travels before you and chooses where you will stay... who guides you with a fire each night and shows you the way to go with a cloud each day.

<sup>34</sup> 'And when the Lord heard the things you were saying, He became very angry. So He swore and said, <sup>35</sup> *None of these men will see the good land that I swore to give to their ancestors,* <sup>36</sup> *except Caleb (the son of JephonNe)... he will see it and I'll give this land to which he's traveling to him and to his sons, because he did what Jehovah said.*

<sup>37</sup> 'Then Jehovah became angry with me because of you. For he told me: *You won't*

enter the land either. <sup>38</sup> Rather, JoShua (the son of NaWeh) who stands at your side will enter [the land]. So you must give him [your] strength, because he will help IsraEl to inherit it. <sup>39</sup> However, only the young children who haven't yet come to know good from evil will enter [the land with him] ... I'm going to give it to them and they will inherit it!

<sup>40</sup> 'Then you turned around and marched back into the desert, along the banks of the Red Sea.

<sup>41</sup> 'But later, you said: *We have sinned against Jehovah our God. And now we will go there and fight, just as Jehovah our God commanded us.* So, everyone grabbed his weapons of war and assembled to go back to the mountain.

<sup>42</sup> 'However, Jehovah said to me: *Tell them not to go and fight, because I'm not with them, so their enemies will destroy them!*

<sup>43</sup> 'And that's what I told you... but you wouldn't listen to me! You disobeyed Jehovah's Commandments and you forced your way up the mountain. <sup>44</sup> Then the Amorites who lived there came out to meet you and chased you like bees all the way from [Mount] Seir to [Mount] Herman. <sup>45</sup> Then you sat down and bawled before our God Jehovah, but He wouldn't listen to you or pay any attention to you. <sup>46</sup> And following that, you spent a long time living in Kadesh.'

## Chapter 2

<sup>1</sup> 'Then we turned left and [traveled] through the desert, following the Red Sea, just as Jehovah told me, and we circled Mount Seir for many days. <sup>2</sup> And finally, the Lord said to me: <sup>3</sup> *You have circled these Mountains long enough; now turn and head north. <sup>4</sup> Tell the people that you're going to cross the borders of your brothers, the children of Esau who live in Seir, and that will really make them fear you. <sup>5</sup> But don't fight against [the children of Esau], because I won't give you enough of their land to even stand on. For I have given Mount Seir to the children of Esau as their inheritance. <sup>6</sup> You may buy food from them with money and eat it, and you will have to pay for any water that you drink.*

<sup>7</sup> 'Yet, Jehovah our God has blest you in everything that you've done. Just think of how you went through that great and terrible desert. {Look!} During those forty years under Jehovah your God, you haven't lacked for anything!

<sup>8</sup> 'Then we passed by our brothers, the children of Esau who lived in Seir, walking through the desert between AiLon and Gesion Gaber. And after that, we turned and walked through the deserts of Moab. <sup>9</sup> It was then that Jehovah said to me, *Don't argue with the Moabites and don't war against them, for I won't give you their land as an inheritance, since I have given AroEr to the children of Lot as their inheritance.* <sup>10</sup> The OmMin, a nation that was as large and powerful as the Anakim, used to live there. <sup>11</sup> They are also called the Raphain, as were the Anakim, but the

Moabites call them the OmMin. <sup>12</sup> The ChorRhites also lived in Seir before the sons of Esau destroyed them and wiped them out; and then they took possession of the land, as IsraEl will take possession of the land that Jehovah is giving to them as an inheritance.

<sup>13</sup> 'Then I was told to leave and cross the Zaret Valley, <sup>14</sup> and we spent the next thirty-eight years traveling between Kadesh Barne and the Zaret Valley, until the whole generation of the men of war had died (as Jehovah God had sworn to them). <sup>15</sup> For it was the hand of Jehovah that destroyed them from among the camp, until they were all gone.

<sup>16</sup> 'Then after all the men of war had died, <sup>17</sup> the Lord spoke to me and said, <sup>18</sup> *Now, cross the borders of Moab and go on to AroEr today.* <sup>19</sup> *But don't go near the children of AmMon... don't argue with them or war with them, for I won't give you the children of AmMon's land as an inheritance, since I've already given it to the children of Lot as their inheritance.* <sup>20</sup> It is also called the land of the Raphain, because the Raphain (whom the AmMonites call the ZochomMin) also used to live there. <sup>21</sup> They were once a great nation with many more people mightier than you are (as were the Anakim). But Jehovah destroyed them and [the AmMonites] inherited their land, where they live to this day, <sup>22</sup> [in the same way that] the children of Esau who live in Seir destroyed the ChorRhites and inherited their land, where they live to this day, <sup>23</sup> and the Evites (who lived between AsedOth and Gaza) were conquered by the Cappadocians... they came from Cappadocia to destroy them and now they live in their land.

<sup>24</sup> 'So [then the Lord told us]: *Get up and cross the Arnon Valley; for {Look!} I have given Seon (the Amorite king of Hesh-Eboneh) and his land into your hands. War with him and inherit his land today.* <sup>25</sup> *Start putting fear and terror into the faces of all the nations under the sky; for they will be disturbed whenever they hear your name, and they will become very sad when they hear that you're heading toward them.*

<sup>26</sup> 'Then (from the KedamOth Desert) I sent ambassadors to Seon the king of Hesh-Eboneh with words of peace, saying, <sup>27</sup> *I wish to pass through your land. I will just travel along the road and I won't turn to the right or to the left.* <sup>28</sup> *We will pay for any food that we eat with money, and we will pay for any water that we drink. We will pass through on foot,* <sup>29</sup> *as we did with the sons of Esau who live in Seir, and with the Moabites who live in AroEr, until we reach the Jordan and the land that Jehovah our God is giving to us.*

<sup>30</sup> 'But Seon (the king of Hesh-Eboneh) wouldn't allow us to pass through his land, because Jehovah our God hardened his spirit and gave him a stubborn heart, so he would be delivered into our hands that day. <sup>31</sup> For the Lord said to me: *Look! I'm putting Seon (the Amorite king of Hesh-Eboneh) and his land into your hands. Now, inherit his land!*

<sup>32</sup> 'Well, Seon (the king of Hesh-Eboneh) came out with all his people to fight against us at JasSa. <sup>33</sup> But our God Jehovah handed him over to us and we cut them all down (him, his sons, and all of his people). <sup>34</sup> Then we took over all of his cities and we destroyed each city in succession, along with their women and children... we left no one alive. <sup>35</sup> However, we took their cattle and looted the cities. <sup>36</sup> And all the way from AroEr (which lies at the edge of the brook of Arnon) and its city in the valley to Mount Gilead, there wasn't a town that escaped us. Jehovah our God gave them all into our hands. <sup>37</sup> However, following Jehovah's instructions, we didn't go near the children of AmMon or even get close to their border along the Jaboc Wadi and their cities in the mountains.'

### Chapter 3

<sup>1</sup> 'Then we turned and traveled toward BaShan, and Og the king of BaShan came out to fight us with all his people at Edraim. <sup>2</sup> So the Lord said to me: *Don't be afraid of him, because I'm giving him, all of his people, and all of his land into your hands. Therefore, do to him as you did to Seon, the king of the Amorites who lived in Hesh-Eboneh.*

<sup>3</sup> 'So Jehovah our God did give him into our hands, as well as all of his people. We cut them down until none of their seed was left; <sup>4</sup> and then we captured all of their cities. For at that time, there were sixty cities all around the country of Argob that belonged to King Og. <sup>5</sup> They were all strong cities with high walls, high gates, and strong locks. [We also captured] many Pherezite cities <sup>6</sup> and we destroyed everything, as we had done to Seon the king of Hesh-Eboneh. We destroyed each city in its order, as well as all the women and children. <sup>7</sup> However, we took all their cattle and we looted the cities.

<sup>8</sup> 'At that time, we also captured land that belonged to two Amorite kings who [lived on] the other side of the Jordan. Their land ran from the brook of Arnon to Hermon. <sup>9</sup> (The Phoenicians call Hermon SaniOr, but the Amorites called it SanIr.) <sup>10</sup> We captured all the cities of Misor, all of Gilead, and all of BaShan as far as ElCha and Edraim, which were cities of the kingdom of Og in BaShan.

<sup>11</sup> 'Og, the king of BaShan was the last of the Raphain. {Look!} His bed (which was found in the capital city of the children of AmMon) was made of iron. {Look!} It was thirteen feet long and six feet wide!

<sup>12</sup> 'So at that time, we inherited all the land from AroEr (along the border of the Arnon), plus half of Mount Gilead, which cities I gave to ReuBen and Gad. <sup>13</sup> Then I gave the rest of Gilead and all of Og's kingdom of BaShan to the half-tribe of ManasSeh, which includes all the country around Argob (which [used to be] the land of the Raphain).

<sup>14</sup> 'Then JaIr (the son of ManasSeh) took all the country around Argob, as far as the borders of GarGasi and MachAthi, and he named them after himself – BaShan,

ThavOth, and JaIr – which is what they are still called today. <sup>15</sup> Then I gave Gilead to MachIr, <sup>16</sup> and I gave the land below Gilead – from the middle of the Arnon Wadi, which borders the children of AmMon, all the way to Jaboc – to ReuBen and Gad. <sup>17</sup> So the Araba and the Jordan are the boundaries of MachanAareth, running east from the Sea of [Galilee] to the [Dead] Sea below AsedOth Phasga.

<sup>18</sup> 'At that time, I told [the men of the tribes of ReuBen, Gad, and the half-tribe of ManasSeh] that Jehovah their God had given them this land [to be assigned] by lottery, and that all the mighty [men] should then arm themselves and march ahead of their brothers, the children of IsraEl. <sup>19</sup> However, they were to leave their women, children, and cattle (I know that they have many cattle) in the cities that I had given to them, <sup>20</sup> until Jehovah our God provides their brothers a haven (the same as He has given to them) and they inherit the land that Jehovah is giving to them on the other side of Jordan... yes, when each one has his own inheritance.

<sup>21</sup> 'That's when I told JoShua: *You have seen everything that Jehovah our God did to these two kings, and that's what He's going to do to all the kingdoms that you are crossing over to there. <sup>22</sup> So you must not be afraid of them, because Jehovah our God will fight for you!*

<sup>23</sup> 'Then I went before Jehovah and asked: <sup>24</sup> *Lord God; You have just begun to show Your strength, Your power, Your mighty hand and mighty arm to Your servants. For, what God is there in heaven or on earth that can do as You have done by Your might? <sup>25</sup> So, [please] allow me to cross into this good land and see what's beyond the Jordan... its wonderful mountains and the borders of Lebanon.*

<sup>26</sup> 'But Jehovah replied: *Because you didn't show respect or listen to Me, don't ask Me about this anymore. <sup>27</sup> Now, climb to the top of the rocks and look west, north, south, and east... look with your eyes. However, you may not cross the Jordan! <sup>28</sup> Then speak to JoShua... give him strength and encourage him, because he's going to lead these people, and it is he who will give them their inheritance in the land that you've seen.*

<sup>29</sup> 'Well thereafter, we camped in the valley near the house of Phogor.'

## Chapter 4

<sup>1</sup> 'And now, O IsraEl; Listen to the rules and decisions – everything that I'm going to teach you today – so that you can live, grow, and inherit the land that Jehovah the God of your ancestors is giving to you. <sup>2</sup> Don't add anything to or take anything away from these Commandments that I'm giving you today... just obey the Commandments of Jehovah our God and do everything that I'm commanding you!

<sup>3</sup> 'Why, you've seen everything that Jehovah our God did to the men [who started worshiping] Beel Phogor... Jehovah destroyed them all from among you! <sup>4</sup> And it's only because you stayed close to your God that you're all still alive today!

<sup>5</sup> '{Look} I've shown you all the rules and decisions, just as Jehovah gave them to me; so you must follow them in the land that you're traveling to and which you will inherit. <sup>6</sup> Obey them and do them, because this is what will brand you as a wise and understanding people to the nations. For when they hear all these rules they will say, *Look; They're a great nation of wise and understanding people!*

<sup>7</sup> 'Why, what other nation is so great that they have a God as close to them as our God Jehovah is [to us], so that we may call to Him about everything? <sup>8</sup> And what other nation has rules and decisions that are as righteous as all these laws that I'm setting before you today?

<sup>9</sup> 'Keep an eye on yourselves and carefully guard your hearts. Don't forget any of the things that you've seen, and keep them in your hearts throughout your lives! You must teach your sons and your grandsons <sup>10</sup> the things that happened when you gathered before Jehovah our God at Horeb... when the Lord said to me, *Gather the people to Me and have them listen to My words, so they can learn to fear Me for as long as they live in the land, and then teach this to their sons.*

<sup>11</sup> 'Why, you went and stood at the base of the mountain as it burned with fire all the way into the heavens... and there was darkness, blackness, and wind. <sup>12</sup> Then Jehovah spoke to you from the midst of the fire with a voice and words that you heard... although you saw no shape, you heard the voice! <sup>13</sup> Then He proclaimed His Sacred Agreement with you, and He ordered you to keep the Ten Commandments that He wrote on the two tablets of stone.

<sup>14</sup> 'And then Jehovah commanded me to teach you His rules and decisions, so you should obey them in the land that you're going to inherit. <sup>15</sup> Now, keep them in your hearts; for you've never seen another day like the one when Jehovah spoke to you on Mount Horeb from the midst of the fire!

<sup>16</sup> 'So, don't sin by carving images of any kind... no, not in the shape of males or females, <sup>17</sup> of any animals on the ground, of any winged creatures that fly in the sky, <sup>18</sup> of any slithering animals that crawl on the ground, or of any creatures that live in the waters under the ground. <sup>19</sup> Nor should you look up in the sky and see the sun, moon, stars, or any of the other heavenly bodies that Jehovah your God provided to all the nations under heaven, and then go off and worship and serve them. <sup>20</sup> For God took you and led you out of the land of Egypt – out of its iron furnace – to be His people and His inheritance today.

<sup>21</sup> 'Then Jehovah God became angry with me over things that you said, and He swore that I wouldn't cross the Jordan and enter the land that He's giving to you as an inheritance. <sup>22</sup> So, I will die in this land and I won't [be allowed to] cross the Jordan... but you will cross it and inherit that good land.

<sup>23</sup> 'Now, pay attention to yourselves and don't forget the Sacred Agreement that Jehovah our God made with you. Don't sin and carve images of any of the things

that Jehovah your God told you not to do. <sup>24</sup> For, Jehovah your God is zealous, and He can be a consuming fire!

<sup>25</sup> 'Then, after you've fathered sons and they've grown old and had grandchildren... if they sin and carve images of things and start acting wickedly toward Jehovah your God and anger Him; <sup>26</sup> I swear before heaven and earth that they will be destroyed from the land that you're going to inherit across the Jordan... they won't live to get any older and they'll be cut off! <sup>27</sup> Then Jehovah will scatter them among all the nations and they'll become the minority among all the [people] wherever Jehovah sends them. <sup>28</sup> There they will serve other gods... things that men make with their hands from wood and stone... gods that can't see, hear, eat, or smell.

<sup>29</sup> 'But if they will search for Jehovah their God in that place, they will find Him. For, whenever you are oppressed and you search for Him with your whole hearts and souls, [you will find Him]... <sup>30</sup> and that's what will happen to [your people] in the last days. They must turn to Jehovah their God and listen to His voice; <sup>31</sup> because, Jehovah your God is also a God of pity, so He won't forget the Sacred Agreement that He made with your ancestors, and He won't leave you or destroy you.

<sup>32</sup> 'Ask from one end of the sky to the other... since the time that God created man on the earth, has anyone ever heard of such a great thing happening... <sup>33</sup> has any nation ever heard the voice of the living God speaking out of the midst of fire, as you've heard it and experienced it? <sup>34</sup> What [other] nation has God elevated and taken as His own with trials, signs, wonders, and war (with His mighty hand and mighty arm)... yes, with all these great things that we saw Jehovah our God do in Egypt? <sup>35</sup> So, you should know that Jehovah your God is The God, and that there is none other than just Him! <sup>36</sup> For it was His voice that you heard coming from the sky and teaching you when He showed you His great fire and when you heard His words from the midst of that fire!

<sup>37</sup> 'It was only because He loved your ancestors that He chose you (because you're their seed) and drew you to Him; and then with His great strength, He brought you out of Egypt. <sup>38</sup> Thereafter, He destroyed nations that were much greater and stronger than you are – right in front of you – to bring you here today and give you their land as your inheritance.

<sup>39</sup> 'So, recognize all of this and consider it in your hearts. For Jehovah your God is the God of the skies above and the lands down below... and there is no other! <sup>40</sup> So if you keep His Commandments and rules – all that I'm giving you today – it will go well for you and your descendants, and you may live on the land that Jehovah your God is giving to you for a long time... through the ages!'

<sup>41</sup> Then Moses set aside these three towns on the east side of the Jordan <sup>42</sup> as refuge cities where men who have unintentionally killed a neighbor (someone whom they've never hated) can run to and live: <sup>43</sup> Bosor in the plains of ReuBen, RamOth in

Gilead (Gad's land), and GauLon in BaShan (ManasSeh's land).

<sup>44</sup> These were the laws that Moses laid out before the children of IsraEl... <sup>45</sup> they are the testimonies, rules, and decisions that Moses told the sons of IsraEl after they left Egypt, <sup>46</sup> while they were on the other side of the Jordan in the valley near the house of Phogor in the land of Seon (the king of the Amorites who lived in Hesh-Eboneh), and who Moses and the sons of IsraEl destroyed.

<sup>47</sup> So they inherited this land... the land of Og (the king of BaShan) and of the two Amorite kings, east of the Jordan <sup>48</sup> from AroEr (which borders the Arnon Wadi) to Mount Seon (or Hermon)... <sup>49</sup> all the plains from the Jordan east and down to [Mount Pisgah].

## Chapter 5

<sup>1</sup> Then Moses called all of IsraEl and said to them: 'Listen to the rules and decisions... all that I'm going to tell you today! Learn them and obey them, O IsraEl.

<sup>2</sup> For, Jehovah your God made a Sacred Agreement with you at the Dry Place (Horeb)... <sup>3</sup> He didn't make it with your ancestors, but with you... yes you who are all here and living today! <sup>4</sup> Jehovah spoke to you face to face at the mountain from the midst of the fire, <sup>5</sup> as I stood between Jehovah and you and reported the words of Jehovah to you, because you were afraid of the fire and you didn't want to get close to the mountain. [There He] said:

<sup>6</sup> *'I am Jehovah your God who brought you out of the land of Egypt and out of the house of slavery. <sup>7</sup> So, you must have no gods other than Me, <sup>8</sup> and you must not make images for yourselves of anything in the skies above, on the ground below, or of things that live in the water under the ground. <sup>9</sup> You must not bow before them or serve them, for I (Jehovah your God) am a zealous God, and I bring the sins of the ancestors upon the children, grandchildren, and great-grandchildren of those who hate Me, <sup>10</sup> while I am merciful to the thousands who love Me and keep My Commandments.*

<sup>11</sup> *'You must not misuse the Name of your God, Jehovah; for your God Jehovah will not forgive those who misuse His Name.*

<sup>12</sup> *'Keep the Sabbath and make it holy, as Jehovah your God commanded you. <sup>13</sup> You may work and get everything done in six days, <sup>14</sup> but the seventh day is the Sabbath of your God Jehovah, when you must do no work... not you, your sons or daughters, your male or female servants, your oxen, your burros, any of your cattle, or any converts that are visiting among you. Both you and your servants must rest. <sup>15</sup> Remember that you were once slaves in the land of Egypt, then Jehovah your God brought you out of there with His strong hand and mighty arm. So, Jehovah has instructed you to keep the Sabbath and to make it holy!*

<sup>16</sup> *'Honor your father and mother, as Jehovah your God commanded you, so that*

*things may go well for you and that you may live a long time in the land that Jehovah your God is giving to you.*

<sup>17</sup> *'You must not commit murder.*

<sup>18</sup> *'You must not commit adultery.*

<sup>19</sup> *'You must not steal.*

<sup>20</sup> *'You must not testify falsely against your neighbor.*

<sup>21</sup> *'You must not desire your neighbor's woman, his house, his field, his male servant, his female servant, his ox, his burro, any other animal, or anything else that belongs to your neighbor.*

<sup>22</sup> *'Yes, these are the words that Jehovah spoke to the gathering with a loud voice at the mountain from the midst of the fire, darkness, blackness, and storms... and He didn't add any more. He then wrote them on two tablets of stone, and He gave them to me.*

<sup>23</sup> *'When you heard his voice from the midst of the fire (for the mountain was burning with fire when all of you went there with the heads of your tribes and your elders), <sup>24</sup> you said, {Look!} Jehovah our God showed us His glory and we heard His voice from the midst of the fire. Yes, we have seen that when God speaks to men, we can still live! <sup>25</sup> Yet, we were [afraid] that we would all die... that this great fire would burn us up and kill us if we listened to the voice of Jehovah our God any longer. <sup>26</sup> For, what flesh has ever heard the voice of the living God speaking from a fire as we have and still lived? <sup>27</sup> So [you told me]: We want you to go up to Him and listen to whatever Jehovah our God wishes to say, then come back and tell us what Jehovah our God says to you... and we will do [whatever He says]!*

<sup>28</sup> *'Well, when the Lord heard what you said to me, He told me: I have heard all the things that these people have said to you... and everything that they've said is good. <sup>29</sup> But I wish that they had the type of hearts in them that would cause them to fear Me and keep My commands, so things would continue to go well for them and their descendants through the ages!*

<sup>30</sup> *'Now, go tell them to return to their homes. <sup>31</sup> Then you can stand here with Me and I will give you all the Commandments, rules, and decisions, which you must then teach to them, and they must obey all of them when they enter the land that I'm giving to them as their inheritance. <sup>32</sup> They must pay close attention and do all that Jehovah their God commands them... they must not turn to the right or to the left, <sup>33</sup> but they must follow the path that Jehovah their God will tell them to walk, so He may provide them with rest, things may go well for them, and that they may live even longer upon the land that they're going to inherit.'*

## Chapter 6

<sup>1</sup> 'These are all the Commandments, rules, and decisions that Jehovah our God gave us and taught you to obey in the land that you will inherit. <sup>2</sup> So, fear Jehovah your God and follow all the rules and Commandments that I'm giving to you, your sons, and your grandsons for as long as you all may live!

<sup>3</sup> 'Now, listen to them, O IsraEl, and obey them, so that things may go well for you and your [families] will grow, just as Jehovah the God of your ancestors promised that He would do for you when He gives you a land flowing with milk and honey. Yes, these are the rules and decisions that the Lord gave as Commandments to the children of IsraEl while they were in the desert, after they left the land of Egypt. <sup>4</sup> [He said]: *Listen, O IsraEl; Jehovah your God is [the only] Lord,* <sup>5</sup> *and you must love Him with your whole mind, your whole life, and with all your strength.* <sup>6</sup> *These words that I am commanding you today must stay in your hearts and in your lives.* <sup>7</sup> *Then you must teach them to your children... speak of them while you're sitting [with them] at home, while you're walking along, before you go to bed, and when you get up.* <sup>8</sup> *You must tie them to your hands as a sign and keep them before your eyes...* <sup>9</sup> *write them on the doorposts of your houses and on your gates!*

<sup>10</sup> 'And when Jehovah your God brings you into that land which He promised your ancestors AbraHam, IsaAc, and Jacob that He would give to you, along with great and beautiful cities that you didn't build, <sup>11</sup> houses that are full of all sorts of good things that you didn't put there, wells dug in rock that you didn't dig, vineyards and olive groves that you didn't plant, and where you will eat and be filled; <sup>12</sup> you must be careful not to forget Jehovah your God who brought you out of the land of Egypt and out of the house of slavery. <sup>13</sup> So, you must fear Jehovah your God and serve only Him! You must stick to Him and swear by His Name.

<sup>14</sup> 'Don't follow other gods, such as the gods of the nations around you, <sup>15</sup> for Jehovah your God (who is among you) is a zealous God. Otherwise, Jehovah your God will be very angry with you and [He will] destroy you from the face of the ground.

<sup>16</sup> 'You must not test Jehovah your God as you tested Him in the [desert]. <sup>17</sup> You must absolutely keep all the Commandments, decisions, and rules that He gave you, <sup>18</sup> and you must do everything that is pleasing and good before Jehovah, so that things may go well for you and you may enter and inherit the good land that Jehovah promised to your ancestors, <sup>19</sup> and from which He promised to chase all your enemies before you.

<sup>20</sup> 'Then if your son should ever ask you, *What are the words, rules, and decisions that Jehovah our God has given to us?* <sup>21</sup> You must tell him: *We were once slaves to PharaOh in the land of Egypt; then Jehovah brought us out of there with His strong hand and mighty arm.* <sup>22</sup> *For Jehovah performed signs and great miracles for us there in Egypt... before PharaOh and His house.* <sup>23</sup> *Then He brought us out of there*

*to give us this land, which He promised our ancestors that He would give to us. <sup>24</sup> Then the Lord taught us to obey all His rules and to fear our God, so things will go well for us through the ages that we have lived here down to today. <sup>25</sup> For Jehovah our God will be merciful to us if we pay attention and obey all these Commandments that He gave us.'*

## **Chapter 7**

<sup>1</sup> 'And when Jehovah your God brings you in and gives you the land where you are going; [He] will remove great nations before you – the Hittites, Gergesites, Amorites, Canaanites, Pherezites, Evites, and Jebusites – seven nations that are larger and stronger than you are. <sup>2</sup> Jehovah your God will give them into your hands and you must cut them down... destroy them! You must not make any treaties with them or feel pity for them, <sup>3</sup> nor may you marry among them. You may not give your daughters to their sons or take their daughters for your sons. <sup>4</sup> Otherwise, they will draw your sons away to serve other gods, and Jehovah will be very angry with you and quickly destroy you.

<sup>5</sup> 'This is what you should do to them: Destroy their altars and break down their [sacred] columns, then cut down their sacred poles and burn the carved images of their gods with fire... <sup>6</sup> for you are a holy people to Jehovah your God, and He chose you to be His people over all the other nations on the face of the earth!

<sup>7</sup> 'But Jehovah didn't prefer and choose you because there are more of you than there are in other nations... for you are smaller than the rest. <sup>8</sup> Rather, He chose you because He loves you and because He wants to keep the promise that He made to your ancestors. So He brought you out of the house of slavery – out of the hand of Pharaoh, the king of Egypt – with His strong hand. <sup>9</sup> Therefore, you should know that Jehovah your God is a faithful God who keeps His Sacred Agreements, and that He is merciful to those who love Him and keep His Commandments through thousands of generations. <sup>10</sup> Yet, He pays back those who hate Him to their faces by destroying them... He doesn't cut any slack for those who hate Him.

<sup>11</sup> 'So, you must keep His Commandments, rules, and these decisions that I am giving to you today. <sup>12</sup> And after you hear them (and if you decide to do them), Jehovah your God will keep His Sacred Agreement with you and show the mercy to you that He promised to your ancestors. <sup>13</sup> He will love you, bless you, and make you grow. He will also bless the children who come from you, as well as the fruitage of your [fields] – your grain, wine, oil, herds of oxen, and flocks of sheep – in the land that Jehovah swore to your ancestors that He would give to you. <sup>14</sup> You will be blest beyond all other nations, and neither you nor your cattle will be impotent or sterile. <sup>15</sup> Jehovah your God will also take away all illnesses... He won't bring any of the terrible diseases that you saw in Egypt upon you, but He will send them to all those who hate you.

<sup>16</sup> 'You may eat whatever you loot from the nations that Jehovah your God is giving to you. But you must not spare them, nor may you serve their gods, because that would be a sin!

<sup>17</sup> Now, if you start thinking that some nation is stronger than you are and you wonder if it's even possible for you to destroy them; <sup>18</sup> just remember all that Jehovah your God did to Pharaoh and to the Egyptians. <sup>19</sup> For you've seen all the great signs, wonders, and the strong hand and mighty arm that Jehovah your God used to bring you out of there; and that's the same thing that He will do to those nations... they will [shake in] fear when they see you! <sup>20</sup> Jehovah your God will send hornets against them until all who are left and hiding from you are destroyed. <sup>21</sup> Yet, none of you will even be wounded, because Jehovah your God who is among you is a great and powerful God.

<sup>22</sup> 'However, Jehovah your God will only destroy these nations a little at a time... you won't be able to destroy them quickly; otherwise, the land would become desert again and there would be too many wild animals in your fields. <sup>23</sup> Yet, Jehovah your God will give them all into your hands... so you must [keep on] destroying them until they are all gone. <sup>24</sup> He will deliver their kings into your hands and you will wipe away their names... no one will be able to stand before you until you've destroyed them all!

<sup>25</sup> 'Then you must burn all the carved images of their gods in fires... you must not loot their [images] of silver or gold, for that would offend Jehovah your God, since these things are disgusting to Him! <sup>26</sup> So, don't bring their disgusting things into your homes... hate them and consider them as cursed, because they really are cursed!'

## Chapter 8

<sup>1</sup> 'You must be careful to obey all the Commandments that I'm giving you today, so you can live and grow, then enter and inherit the land that Jehovah your God promised to your ancestors. <sup>2</sup> Don't forget how Jehovah your God led you through the desert where He tested and tried you in order to show what's in your hearts... whether you would keep His Commandments or not. <sup>3</sup> For He tested you and corrected you with hunger, and then He fed you with manna (which was something that your ancestors had never heard of) to show you that men don't just need bread to live, but all the words that come from the mouth of The God. <sup>4</sup> Why, your clothes didn't wear out, nor did your shoes... and your feet never grew hard during these past forty years!

<sup>5</sup> 'In your hearts, you must know that Jehovah your God is disciplining you in the same way that any man should discipline his son. <sup>6</sup> So you must keep His Commandments, follow His paths, and fear Him. <sup>7</sup> For Jehovah your God will bring you into a large and good land where there are flowing rivers and deep springs that run through the plains and through the mountains. <sup>8</sup> It's a land where there is wheat,

barley, vines, figs, and pomegranates... a land of olive oil and honey, <sup>9</sup> where no one will go hungry and nobody will be [poor]... a land where stones are made of iron and copper is mined in the mountains!

<sup>10</sup> 'Then after you have eaten and are filled, you must praise Jehovah your God in the good land that He's giving to you. <sup>11</sup> Pay attention to yourselves and don't forget Jehovah your God or overlook His Commandments, decisions, and rules, which I'm giving to you today. <sup>12</sup> So after you've eaten and are full, and have built good houses and are living in them, <sup>13</sup> and your herds of oxen and sheep have increased, and you've become wealthy and have many possessions; <sup>14</sup> don't become too proud in your hearts and then forget Jehovah your God who brought you out of the land of Egypt and out of the house of slavery, <sup>15</sup> and who thereafter led you through that great and terrible desert where there were scorpions, biting snakes, and drought. For when there was no water, He brought you a fountain of water out of flinty rock. <sup>16</sup> Then He fed you with manna in the desert, which was something of which you and your ancestors have never heard. He did all of this to [discipline] you, so He could do good things for you in the future.

<sup>17</sup> 'Therefore, you must never say in your hearts, *I've gained all this wealth with my own hands and by my own power.* <sup>18</sup> You must remember that it was Jehovah your God who has given you the power to gain your wealth... and this is because of the Sacred Agreement that He swore to your ancestors.

<sup>19</sup> 'And if you should ever forget Jehovah your God and choose to follow, bow before, and serve other gods; then I call heaven and earth as witnesses against you today, that you will be destroyed! <sup>20</sup> For, just as Jehovah is destroying the nations before you; that's how you will be destroyed if you fail to listen to the voice of your God!"

## Chapter 9

<sup>1</sup> 'Listen [to me], O IsraEl; Today you're going to cross the Jordan and you will inherit nations that are greater and stronger than you are, and large cities with walls that reach into the skies. <sup>2</sup> The people are great, numerous, and tall... such as the sons of Enac, whom you are familiar with and of whom you've heard it said, *Who can stand before the children of Enac?* <sup>3</sup> But I want you to know today, that your God Jehovah will go ahead of you. For He is a consuming fire and He will destroy them... He will move them back before you and destroy them all quickly, just as He promised.

<sup>4</sup> 'Now, after Jehovah your God has destroyed all these nations before you, don't say in your hearts, *Jehovah brought me here to inherit this good land because I'm so righteous.* <sup>5</sup> For it isn't because of your righteousness or due to the holiness in your hearts that you're inheriting their land. Rather, it's because these nation are so wicked that Jehovah will destroy them... and [He's doing it] so that He may fulfill the

Sacred Agreement which He swore to our ancestors, AbraHam, IsaAc, and Jacob.

<sup>6</sup> 'No, it isn't because of your righteousness that Jehovah your God is giving you this good land as an inheritance; for you are a [rebellious] people! <sup>7</sup> Don't forget how much you angered Jehovah your God in the desert, starting from the day that you left Egypt until you arrived here, because you have continued to disobey Him!

<sup>8</sup> '[Remember how] you made Jehovah so angry in the dry place (Horeb) that He wanted to destroy you? <sup>9</sup> Why, when I went up the mountain to receive the stone tablets of the Sacred Agreement that Jehovah made with you (the mountain that I was on for forty days and forty nights, and during which I had nothing to eat or drink), <sup>10</sup> and the Lord gave me the two stone tablets that had been written on by the finger of God (yes, all those words that Jehovah said to you on the day that you gathered at the mountain)... <sup>11</sup> at the end of those forty days and nights when Jehovah gave me the two stone tablets containing the Sacred Agreement, <sup>12</sup> He said to me: *Now, get up and hurry down the mountain, because the people you brought out of the land of Egypt have sinned! They've already left the Commandments that I gave to them and they've made an image for themselves against Me!*

<sup>13</sup> 'Then the Lord said to me: *As I told you before, I have seen these people and {Look!} they are rebellious. <sup>14</sup> So now I'm going to destroy them – blot their names out from under the sky – and make a great and mighty nation of you... one that is greater than them!*

<sup>15</sup> 'So, as the mountain was burning with fire that reached into the heavens, I turned and went down the mountain carrying the two tablets of Proofs, one in each hand. <sup>16</sup> And when I saw that you had sinned against Jehovah your God and made yourselves an idol – something that Jehovah had commanded you not to do – <sup>17</sup> I took the two tablets and threw them out of my hands and broke them there before you. <sup>18</sup> Then I prayed, begging the Lord (during another forty days and nights when I didn't eat or drink anything) over all your sins and the evil things that you did before Jehovah your God to anger Him. <sup>19</sup> And [this time] I was really frightened, because He was so angry with you that He wanted to destroy you! However, Jehovah listened to me one more time.

<sup>20</sup> 'He was also so angry with Aaron that He wanted to destroy him... and I prayed for Aaron. <sup>21</sup> Then, because of your sin, I took that [gold] calf and burned it in a fire... I beat it down and ground it into dust, then I threw the dust into the brook that runs down the mountain!

<sup>22</sup> 'You also angered Jehovah at the Burning, at the Temptation, and at the Graveyard of the Greedy. <sup>23</sup> And when Jehovah sent you from Kadesh Barne and said, *Go and inherit the land that I am giving to you;* you disobeyed Jehovah your God... you didn't believe Him and you wouldn't do what He said. <sup>24</sup> Why, you've disobeyed everything that Jehovah has said since the day that you first came to know Him!

<sup>25</sup> 'So I prayed to Jehovah for forty days and forty nights... that's how long I prayed to Jehovah, begging Him not to destroy you! <sup>26</sup> I prayed this to God: *O Lord, King of gods; Don't destroy Your people... Your inheritance whom You purchased and brought out of the land of Egypt with Your great power, strong hand, and mighty arm.* <sup>27</sup> *Remember Your servants AbraHam, IsaAc, and Jacob, to whom You swore by Your [Name]. Don't look at the hard hearts of these people and at their lack of respect and their sins.* <sup>28</sup> *Otherwise, those who live in the land that You carried us away from will say, It's just because Jehovah couldn't bring them into the land He promised to them that He didn't care for them and carried them away from here to kill them in the desert.* <sup>29</sup> *Why, these are Your people... they belong to You! For You brought them out of the land of Egypt with Your great strength, Your mighty hand, and Your mighty arm!*'

## Chapter 10

<sup>1</sup> 'Then the Lord said to me: *Cut two stone tablets for yourself, like the first ones; then come up to Me on the mountain. Also, make a wooden chest for yourself.* <sup>2</sup> *Then you must write the same words as were on the first tablets upon these tablets, and put them into the chest.*

<sup>3</sup> 'So I made a chest from boards of durable wood, and I cut stone tablets that were like the first ones; then I climbed the mountain with the two tablets in my hands. <sup>4</sup> And there He wrote the Ten Commandments on the tablets, the same as He did on the first ones (which Jehovah spoke to you about from the midst of the fire on the mountain), and He gave them to me. <sup>5</sup> Then I turned and came down the mountain, and I put the tablets into the chest that I had made, just as Jehovah commanded me.

<sup>6</sup> 'Well, the children of IsraEl left BeerOth (of the sons of Jakim) and traveled to MisadAi, where Aaron died and was buried. Then his son EliEzer replaced him as the Priest.

<sup>7</sup> 'From there, we left for GadGad, and from GadGad [we went] to EteBatha, which is a land where there is a lot of running water. <sup>8</sup> It was there that Jehovah assigned the tribe of Levi to carry the Chest of Jehovah's Sacred Agreement and to stand before Jehovah to serve and praise His Name to this day. <sup>9</sup> And from that point on, the Levites were to have no part in the inheritance of their brothers; for as He told them: *Jehovah is your inheritance.*

<sup>10</sup> 'Well, I stayed on the mountain for forty days and forty nights. And Jehovah listened to me and decided not to destroy you. <sup>11</sup> Then He told me: *Now, lead these people... let them enter and inherit the land that I promised their ancestors that I would give to them.*

<sup>12</sup> 'And now, O IsraEl; What does Jehovah your God require of you other than that you fear Him, walk in His paths, love Him, and serve Him with your whole hearts and souls? <sup>13</sup> Therefore, you should obey the Commandments of your God Jehovah

and follow all His rules that I'm telling you today, so things may go well for you. <sup>14</sup> Look into the sky and into the heavens of heavens; for they, the lands, and everything that's in them belongs to Jehovah your God.

<sup>15</sup> 'It is Jehovah who chose your ancestors and their seed (which includes you) over all the other nations, to be loved by Him. <sup>16</sup> So, circumcise the hardness from your hearts and don't be [rebellious]; <sup>17</sup> for Jehovah your God is the God of gods and Lord of lords. He's the great, strong, and terrifying God who doesn't [show special] favor to anyone or accept bribes. <sup>18</sup> He brings justice to converts, orphans, and widows. Why, He loves the converts and He provides them with food and clothing; <sup>19</sup> so you must love the converts also, since you were once [aliens] in the land of Egypt.

<sup>20</sup> 'You must fear Jehovah your God... serve Him, stick to Him, and swear your oaths by His Name! <sup>21</sup> He's the One that you have to brag about, because He's your God who did all these great and glorious things that you've seen while He's been among you. <sup>22</sup> Why, there were only seventy people among your ancestors who went down to Egypt; but now Jehovah your God has made you like the stars in the sky in numbers!'

## Chapter 11

<sup>1</sup> 'So, you must love your God Jehovah and follow His decrees, laws, commandments, and decisions throughout your lives.

<sup>2</sup> 'Now, recognize that I'm not [addressing] your children here today... those who don't know and haven't seen the discipline of your God Jehovah, or His wonderful works, strong hand, mighty arm, <sup>3</sup> miracles, and the wonders that He performed before PharaOh (the king of Egypt) and upon his whole land, <sup>4</sup> or what He did to the Egyptian army and their chariots and cavalry when He made the waters of the Red Sea cover them and destroy them as they were chasing us, <sup>5</sup> or all the things that He did for us in the desert as we were coming here, <sup>6</sup> or the things that he did to Dathan and AbiRam (the sons of EliAb and grandsons of ReuBen) when the ground opened her mouth and swallowed them, their families, their tents, and all their belongings there in the midst of all IsraEl. <sup>7</sup> Rather, [I'm addressing you]! For it was your eyes that saw all these mighty deeds that Jehovah performed among us.

<sup>8</sup> 'As I've told you before; you must keep all His Commandments so you can live, grow, and inherit the land across the Jordan <sup>9</sup> that's flowing with milk and honey, and then live a long time on the land that Jehovah promised your ancestors that He would give to them and to their seed. <sup>10</sup> For the land that you're going to inherit isn't like the land of Egypt that you left, where you planted the seeds and then watered them under your feet as in an herb garden. <sup>11</sup> Rather, the land that you're going to inherit is a land of mountains and plains; so it will drink its water from the skies. <sup>12</sup> It's a land that Jehovah your God will keep an eye on and watch over throughout the year.

<sup>13</sup> 'Now, if you will listen to all the Commandments that I'm telling you today and love and serve Jehovah your God with your whole heart and soul, <sup>14</sup> He will bring the rains to your land (early rains and late rains in their seasons); you will have a full harvest of grain, wine, and oil; <sup>15</sup> and He will put food into the fields for your cattle.

'But after you're full and satisfied, <sup>16</sup> be careful not to allow your hearts to become proud and cause you to sin by worshiping and serving other gods. <sup>17</sup> For if Jehovah becomes angry with you, He will bind up the skies and there won't be any rain, the earth won't produce its fruit, and you will soon be destroyed from the good land that Jehovah is giving to you.

<sup>18</sup> 'Keep these words in your hearts and souls... tie them on your hands as a sign, and keep them in front of your eyes, <sup>19</sup> then teach them to your children... talk to your children about them while you're sitting at home, while you're walking along, before you go to sleep, and when you get up. <sup>20</sup> Write them on the doorposts of your houses and on your gates, <sup>21</sup> so that your days and the days of your children will last a long time in the land that Jehovah swore to your ancestors that He would give to them for as long as the skies cover the earth.

<sup>22</sup> 'Now, if you listen to all these Commandments that I'm telling you today, and you love Jehovah your God, walk in all His ways, and stick close to Him; <sup>23</sup> He will drive out all these nations that are before you and you will inherit nations that are greater and stronger than you are. <sup>24</sup> And everywhere that the soles of your feet touch the ground will become yours, from the desert to the borders of Lebanon, and from the great River EuPhrates to the [Mediterranean] Sea... these will all be your borders. <sup>25</sup> Then no one will be able to stand against you, and your God Jehovah will put the fear and dread of you over all the ground that you walk on, just as He promised.

<sup>26</sup> 'Look, I'm putting a blessing and a curse on you today. <sup>27</sup> The blessing will come if you listen to all the Commandments of your God Jehovah that I'm giving to you today, <sup>28</sup> and the curse will come if you don't listen to the Commandments of your God Jehovah that I'm giving to you today, so that you stray from the path that I'm setting out, and then start serving other gods whom you don't know.

<sup>29</sup> 'Now, after our God Jehovah has brought you into the land that you're going to inherit, you must put the blessings on Mount GiriZim and the curses on Mount Ebal. <sup>30</sup> {Look!} These [mountains] are on the other side of the Jordan, to the west in the land of CanaAn, near GolGol and the big oak tree.

<sup>31</sup> 'So, as you cross the Jordan to enter the land that Jehovah our God is giving you to live in and inherit throughout your lives; <sup>32</sup> pay attention and obey all His rules and decisions... all that I'm setting before you today.'

## Chapter 12

<sup>1</sup> 'Now, these are the rules and decisions that you must be sure to follow in the land

that Jehovah the God of your ancestors is giving to you as your inheritance, and during the entire time that you will live in the land: <sup>2</sup> You must destroy all the places where they serve their gods, whether on high mountains, on hills, or under the trees. <sup>3</sup> You must destroy their altars, break their [sacred] columns into pieces, then cut down their sacred poles and burn the carved images of their gods with fire... you must wipe their names from the land!

<sup>4</sup> 'However, you must never do that to [the Name of] your God; <sup>5</sup> for your God Jehovah will choose one of your cities where He will put His Name... and that's where He'll call for you and where you must go to search for Him. <sup>6</sup> That's where you'll carry your whole burnt offerings, your sacrifices, your first fruitage, your vow offerings, your freewill offerings, your thanksgiving offerings, and the firstborn of your herds and flocks. <sup>7</sup> Then you must eat [the sacrifices] there before Jehovah your God, as you rejoice over all the things that Jehovah your God has touched and with which He has blessed you and your families.

<sup>8</sup> 'At that time, you won't be doing the same things as we are doing here today... where every man does as he wishes. <sup>9</sup> For until now, you haven't arrived at the resting place and the inheritance that Jehovah our God is giving to you. <sup>10</sup> But you will soon cross the Jordan to live in the land that Jehovah our God is taking as an inheritance for you. And soon He will provide you rest from all your enemies round about you, and you will live in security.

<sup>11</sup> 'So, there is going to be a place where Jehovah your God will choose to be called by His Name. And it's there that you must bring all the things that I'm telling you to bring today... your whole burnt offerings, your sacrifices, your tithes, the first fruitage of your hands, and any gifts that you choose to offer as a freewill vow to Jehovah your God. <sup>12</sup> And it's there that you, your sons and daughters, your male and female servants, and the Levites who live outside your [city] gates (since they won't have their own inheritance among you) must rejoice before Jehovah your God. <sup>13</sup> So, pay attention to yourselves and make sure that you don't offer your whole burnt offerings in just any place that you may see fit to choose... <sup>14</sup> just in the place that Jehovah your God will choose from among one of your tribes. That's [the only place] where you may offer your whole burnt offerings, and there is where you must do all the things that I'm telling you today.

<sup>15</sup> 'Now, you may kill and eat all the flesh you desire that has the blessings of your God Jehovah (such as male and female antelope) in any city that you wish. Then both the clean and the unclean may eat it there. <sup>16</sup> But you may not eat its blood... you must pour it out on the ground like water.

<sup>17</sup> However, you may not eat any tithes of grain, wine, oil, or the firstborn of your herd or flock that you've offered for a vow, or as offerings of thanks, or as the first fruitage of your hands, in your own cities. <sup>18</sup> You, your sons and daughters, your male and female servants, and the strangers who are staying inside your [city] gates may

only eat such things before Jehovah your God in the place that He will choose for Himself; and it's there that you must rejoice before Jehovah your God with whatever you're bringing to Him. <sup>19</sup> Also, be sure that you never abandon the Levites for as long as you live on the ground!

<sup>20</sup> 'Now, when Jehovah your God enlarges your borders, as He told you He would do, and you desire to eat flesh; you may eat all the flesh that your soul desires. <sup>21</sup> And if the place that Jehovah your God chooses for Himself (where His Name will be called) is far away from you; you may slaughter any [animals] from your herd or flock that God has given to you (just as I've told you), and you may eat as much of it as you want in your own cities. <sup>22</sup> Also, anyone among you may eat male and female antelope, whether you are clean or unclean. <sup>23</sup> Just make sure that you don't eat any of their blood, because their blood is their life, and the life can't be eaten with the flesh. <sup>24</sup> You must not eat it... you must pour it out on the ground like water. <sup>25</sup> No, you must not eat it if you want things to go well for you and your descendants. Always do what is good and pleasing before Jehovah your God!

<sup>26</sup> 'But whenever you have holy things, you must take them and your vow offerings to the place where Jehovah your God will choose to put His Name. <sup>27</sup> It is there that you must sacrifice the flesh of your whole burnt offerings... on the Altar of your God, Jehovah. The blood of your sacrifices must be poured out at the foot of the Altar of your God Jehovah, and then you may eat the flesh.

<sup>28</sup> 'Be careful! Listen to and obey all the Commandments that I'm telling you, and then things will go well for you and your descendants through the ages... that is, as long as you do whatever is pleasing and good before Jehovah, your God.

<sup>29</sup> 'Now, after Jehovah your God destroys the nations where you are going and you inherit their land and start living there; <sup>30</sup> be careful not to become like them (after they've been destroyed) and start saying, *How did those nations worship their gods? I think I'll start doing the same thing!* <sup>31</sup> No, don't do this to your God; for the things that they sacrifice to their gods are disgusting to Jehovah, and He hates those who offer their sons and daughters to their gods in fires.

<sup>32</sup> 'So, obey every word that I'm commanding you today, and don't add anything to it or take anything away from it!

## Chapter 13

<sup>1</sup> 'And if a prophet or someone who [has visions] in dreams should arise among you and foretell a sign or miracle, <sup>2</sup> and the sign or miracle that he foretells comes true... and then he comes to you and says, *Let's go and serve other gods...* <sup>3</sup> don't listen to the words of that prophet or dreamer, because Jehovah your God may be testing you to find out whether you love your God with your whole heart and soul.

<sup>4</sup> 'You must follow Jehovah your God and fear Him! You must listen to His voice

and trust in Him alone! <sup>5</sup> Then that prophet or dreamer of dreams must be put to death for what he said in trying to make you turn from your God Jehovah (He who brought you out of the land of Egypt and who purchased you from slavery), and for trying to lead you away from the direction that Jehovah your God has commanded you to walk. So, you must remove any evil that is among you!

<sup>6</sup> 'Why, even if your own brother (by your father or mother), your son or daughter, your loved woman, or a friend whom you love as your own life should come to you and say, *Let's go and serve gods that our ancestors didn't know... <sup>7</sup> or, the gods of the nations that live around us... or even, those at the ends of the earth;* <sup>8</sup> you must not agree with them or listen to them.

'Then your eyes shouldn't spare them and you mustn't feel sorry for them or try to protect them in any way. <sup>9</sup> You must report them and you must be among the first to kill them... before all the rest of the people become involved in it. <sup>10</sup> Then they must stone him/her with rocks until the person dies, because he/she has tried to draw you away from Jehovah your God who brought you out of the land of Egypt and out of the house of slavery. <sup>11</sup> Then all IsraEl will hear of it and become afraid to do such evil things among you.

<sup>12</sup> 'And if you should hear people in one of the cities (which Jehovah God is giving you to live in) <sup>13</sup> say that evil men have caused all the inhabitants of a land to fall away by saying, *Let's go and worship other gods;* <sup>14</sup> you must ask about it and see if this is true. And {Look!} if it is true and this disgusting thing has really happened among you; <sup>15</sup> you must destroy all those who live in that land with swords. Then you must pronounce the land and everything in it as cursed. <sup>16</sup> You must take all its valuable things into the streets and burn the city and its loot with fire before Jehovah your God, and it must remain uninhabited through the ages, never to be rebuilt. <sup>17</sup> Don't allow any of their cursed things to stick to your hands, so that Jehovah's rage may turn away from you and He may show you mercy upon you.

'He will care for you and cause you to grow, just as He swore to your ancestors that He would do, <sup>18</sup> if you will listen to the voice of your God Jehovah, keep His Commandments that I'm telling you today, and do everything that's good and pleasing before Jehovah your God.'

## Chapter 14

<sup>1</sup> 'Because you are the sons of your God Jehovah; you must not shave your heads when someone dies, <sup>2</sup> since you are a holy people to Jehovah your God and He has chosen you as His alone from among all the nations on the face of the earth. <sup>3</sup> Also, you must not eat anything that is disgusting. <sup>4</sup> **These are the animals that you may eat:**

- From the herd, calves;
- From the flocks, lambs;

- From the goats, kids;
  - <sup>5</sup> Male and female deer;
  - Antelope;
  - Wild goats;
  - Wild sheep.
- <sup>6</sup> You may eat all animals that have split hooves and chew the cud.

<sup>7</sup> **You may not eat these animals:**

Those that chew the cud but don't have split hoofs, such as camels, hares, and rabbits; they are unclean, because they chew the cud but they don't have split hooves.

<sup>8</sup> And the same is true of pigs. They have split hooves, but they don't chew the cud, so you must consider them unclean, and you may not eat their flesh or touch their dead bodies.

<sup>9</sup> 'You may eat anything that lives in the water and has fins and scales. <sup>10</sup> But anything that doesn't have fins and scales must be considered unclean and may not be eaten.

<sup>11</sup> 'You may eat all clean flying creatures. <sup>12</sup> **However, these are the ones that you may not eat:**

- Eagles
- Vultures
- Ospreys
- <sup>13</sup> Falcons
- Kites and the like,
- <sup>14</sup> \_\_\_\_\_
- <sup>15</sup> Terns
- Owls
- Seagulls
- <sup>16</sup> Herons
- Swans
- Storks
- <sup>17</sup> Cormorants
- Hawks and the like
- Hoopoes
- Ravens
- <sup>18</sup> Pelicans
- Diving birds
- Red bills
- Bats.

<sup>19</sup> Also, you may not eat winged creatures that slither (insects), for they are unclean.

<sup>20</sup> 'You may eat any sort of clean winged creatures, <sup>21</sup> but you may not eat anything that dies on its own. You may give them to people who are visiting in your cities and

they can eat it, or you may sell it to strangers; but not you, for you are a holy people to Jehovah your God.

'You must not boil a lamb in its mother's milk.

<sup>22</sup> 'You must bring a tenth of all the grain and fruit of your fields as a tithe each year, <sup>23</sup> and you must eat it in that place where Jehovah your God will choose to have His Name called. That's where you must bring your tithes of grain, wine, oil, and the firstborn of your herds and flocks.

'So, learn to always fear Jehovah your God!

<sup>24</sup> 'Now, if the journey to that place where Jehovah your God will choose to have His Name called is too far for you, and you are unable to take [your offerings] there because of the distance; <sup>25</sup> Jehovah will bless you if you sell them for money and take the money to the place that Jehovah will choose. <sup>26</sup> And there you may use the money to buy whatever your soul desires, such as oxen, sheep, wine, liquor... anything that your soul desires. Then you must eat it there before Jehovah your God, and you and your family must rejoice <sup>27</sup> along with the Levites who live in your cities. For they will not have shared in your inheritance and will have nothing to bring.

<sup>28</sup> 'You may store the tithes in your cities; but every three years, you must bring them all. <sup>29</sup> Then you must invite all the Levites and all the strangers, orphans, and widows in your cities (those who don't have anything to bring) to come with you, and they may eat until they are full. Then Jehovah your God will bless you in everything that you do.'

## Chapter 15

<sup>1</sup> 'Every seven years you must cancel debts... <sup>2</sup> and these are the rules: You must cancel any debts that your neighbor owes you personally, and you must not ask to have them paid back, because this is a cancellation [of debts] to Jehovah your God. <sup>3</sup> You may ask strangers to pay whatever they owe you, but not your brothers... you must cancel their debts. <sup>4</sup> That way, there won't be any poor people among you and Jehovah your God will surely bless you in the land that He's giving to you as your inheritance.

<sup>5</sup> 'Now, if you listen to the voice of your God Jehovah and obey all these Commandments that I'm giving you today; <sup>6</sup> Jehovah your God will bless you (as He told you), and then you will lend to many nations. However, you must never borrow from them, nor may you rule over them... but they won't rule over you either.

<sup>7</sup> 'If you find a poor man among your brothers in your city in that land which Jehovah your God is giving to you, you must not be hard-hearted or tight-fisted with your brother who is in need... <sup>8</sup> you must reach out to him and lend him as much as he needs!

<sup>9</sup> 'Now, be careful not to secretly say in your hearts, *The seventh year (the Year of Release) is getting close*, then allow your eyes to look wickedly at your brother who is in need and not lend him anything. For then he will call out to Jehovah about you, and you will be guilty of a serious sin. <sup>10</sup> So, you must be sure to lend Him as much as he needs, with no grudge in your hearts. For, because of your good deeds, Jehovah your God will bless everything you do and everything that you touch.

<sup>11</sup> 'There will always be poor people in your land, and that's why I'm telling you to do this. You must reach out to your poor brothers and to anyone who is having a hard time in your land.

<sup>12</sup> 'And if your brother (a Hebrew man or woman) should be sold to you, he may serve you for six years; but in the seventh year, you must set him free. <sup>13</sup> And when you set him free, don't send him away empty-handed! <sup>14</sup> You must give him provisions from your flock, your grain, and your wine... as Jehovah your God has blessed you, that's how you must treat him.

<sup>15</sup> 'Don't forget that you were once slaves in the land of Egypt, and Jehovah your God bought you out of there... that's why I'm telling you to do this!

<sup>16</sup> 'However, if [the slave] should tell you that he doesn't want to leave you, because he loves you and your family, and if you approve of this, <sup>17</sup> you must take an awl and punch a hole through his ear against the door. Then he will be your servant through the age... and female servants should be dealt with in the same way.

<sup>18</sup> '[None of] this will create a hardship on you. For, though the people will only serve you for six years as hired hands; Jehovah your God will bless you in everything that you do.

<sup>19</sup> 'Now, when it comes to the firstborn among your oxen and sheep; you must offer the males as holy to Jehovah your God. You may not work a firstborn calf, and you may not shear a firstborn sheep. <sup>20</sup> You and your household must eat them before Jehovah each year in the place that Jehovah your God will choose. <sup>21</sup> However; if it's lame, blind, or deformed, you must not sacrifice it to Jehovah your God. <sup>22</sup> Both the clean and unclean among you may eat it in your cities, the same as you would a male or female deer. <sup>23</sup> But you must not eat its blood... you must pour it out on the ground like water!

## Chapter 16

<sup>1</sup> 'You must celebrate the month of New Grain and sacrifice the Passover to Jehovah your God, because that's the month when you left Egypt during the night. <sup>2</sup> You must sacrifice your Passover sheep and oxen in that place where Jehovah your God will select to have His Name called, <sup>3</sup> and you may not eat bread made with fermentation for seven days. You may only eat fermentation-free bread, which is the bread of hard times, because you left Egypt in a hurry. You must remember the day when you left

the land of Egypt for as long as you live.

<sup>4</sup> 'Fermentation must not be seen anywhere inside your borders for seven days, and none of the flesh that you sacrifice in the evening may be left over until the next morning. <sup>5</sup> Nor are you allowed to sacrifice the Passover in just any of the cities that Jehovah your God is giving to you. <sup>6</sup> The Passover may not be sacrificed anywhere other than in the place that Jehovah your God will choose to have His Name called, in the evening, at sunset... which is the time that you left Egypt. <sup>7</sup> You must boil or roast it and then eat it in the place that Jehovah your God will choose; and you may not return to your homes until the next morning! <sup>8</sup> You must eat fermentation-free bread for six days, and then the seventh day is to be a holiday and a feast to Jehovah your God, during which you may not do any work other than that which is common to everyone.

<sup>9</sup> 'Then start counting off seven weeks from the time that you first cut the grain with a sickle, <sup>10</sup> and you must celebrate the Festival of Weeks (Pentecost) to Jehovah your God with as much strength and with as many things as Jehovah your God has given to you. <sup>11</sup> You must rejoice before Jehovah your God with your sons and daughters, male and female servants, the Levites, strangers, orphans, and the widows who live among you in that place where Jehovah your God will choose to have His Name called. <sup>12</sup> For you must show that you remember the [time] when you were slaves in the land of Egypt by doing all these things and obeying these Commandments.

<sup>13</sup> 'You must also celebrate the Festival of Temporary Dwellings for seven days, after you've stored away your grain and made your wine. <sup>14</sup> Then you, your sons and daughters, your male and female servants, the Levites, the strangers, the orphans, and the widows in your cities should rejoice. <sup>15</sup> You must hold a feast to Jehovah your God for seven days in the place that Jehovah your God will choose for Himself. And you must rejoice over all the harvest with which Jehovah your God has blest you and for all the things that you've accomplished.

<sup>16</sup> 'All your males must appear before Jehovah your God three times each year in the place that Jehovah will choose, for these festivals:

- The Festival of Fermentation-free Bread
- The Festival of Weeks
- The Festival of Temporary Dwellings.

And don't appear before Jehovah your God empty handed! <sup>17</sup> Each one must bring whatever he can, as Jehovah your God has blest him.

<sup>18</sup> 'You must appoint judges and officials in the cities that Jehovah your God is giving to each of your tribes, and they must judge the people righteously. <sup>19</sup> They must not be unfair, show anyone special favor, or accept gifts... because gifts blind the eyes of the wise and twist the words of the righteous. <sup>20</sup> You must always work at being just, so you may live and inherit the land that Jehovah your God is giving to you.

<sup>21</sup> 'You must never erect poles or plant any trees for yourselves near the Altar of your God, <sup>22</sup> nor may you erect sacred columns for yourselves, because Jehovah your God hates such things!'

## Chapter 17

<sup>1</sup> 'You must not sacrifice a calf or a sheep to Jehovah your God that is scarred or deformed in any way, for that would be disgusting to Jehovah your God.

<sup>2</sup> 'And if a man or a woman should ever be found among you (in any of the cities that Jehovah your God is giving to you) who chooses to do what is evil before Jehovah and sins against His Sacred Agreement <sup>3</sup> by going and serving other gods, or by worshiping the sun, moon, or any of the stars in the skies (something that He has commanded you not to do), <sup>4</sup> and someone tells you about it; you must inquire about it and investigate to see if this disgusting thing has really happened in IsraEl. <sup>5</sup> [And if so], you must bring that man or woman outside [the city] and stone him/her to death with rocks.

<sup>6</sup> 'The person must be put to death if there are two or three witnesses to testify against him. But, no one should be put to death on the testimony of just one witness. <sup>7</sup> And then those who testify against him must be the first to put him/her to death... they must [throw their rocks] in front of the rest, and you must remove the evil person from among yourselves.

<sup>8</sup> 'Now, whenever a matter is too difficult for you to judge in your cities (as between blood and blood, cause and cause, stroke and stroke, and contradiction and contradiction); <sup>9</sup> you must take the matter before the Levite priests who will then be at the place which Jehovah your God will choose, and have them judge the case. They must perform their own investigation and report their findings to you, <sup>10</sup> and you must do whatever they have decided in the place that Jehovah your God will choose. You must be sure to do whatever the Law tells you to do.

<sup>11</sup> 'You must always follow the Law and abide by any judgments that are handed down! Don't deviate to the right or the left from any decisions that are reached. <sup>12</sup> For, any man who acts so haughtily that he won't listen to the priests who stand and serve in the Name of your God Jehovah, or to a presiding judge, must be put to death. You must remove that evil person from IsraEl; <sup>13</sup> then everyone will hear about it and be afraid to show so little respect in the future!

<sup>14</sup> 'And when you enter the land that Jehovah your God is giving to you (after you've inherited it and lived there), and you decide that you want a king to rule over you like the other nations around you; <sup>15</sup> he must be chosen by Jehovah, your God. Kings may only be selected from among your brothers; so, don't empower yourselves to select a king who isn't a brother.

<sup>16</sup> '[And no king should] accumulate horses for himself, nor may he send [My] people

back to Egypt. He may [decide to] do this if he starts collecting horses for himself... but Jehovah has told you not to go back there again! <sup>17</sup> Nor may he start accumulating many women for himself, for they will change his heart... and he shouldn't collect a lot of silver and gold for himself.

<sup>18</sup> 'And when [these kingships] are established and start to rule, the [kings] must each write their own copy of these Laws in a scroll, with the help of the Levite priests. <sup>19</sup> Then they must keep it and read from it all the days of their lives, so they will learn to fear Jehovah their God and keep and observe all these Commandments and rules. <sup>20</sup> Then they won't consider themselves more important than their brothers in their hearts, nor will they swerve to the right or to the left of the Commandments, so they and their sons will reign a long time in their land among the children of IsraEl.'

## Chapter 18

<sup>1</sup> 'None of the Priests, including the whole tribe of Levi, will have any inheritance in IsraEl, because the burnt offerings of Jehovah are their inheritance and what they will eat. <sup>2</sup> They will have no inheritance among their brothers, because Jehovah is their portion, just as He told them.

<sup>3</sup> 'The Priests will get the things that the people offer as sacrifices, such as [a portion of] the calves and sheep (the shoulder, cheeks, and bellies), <sup>4</sup> and the first-fruitage of your grain, your wine, your oil, and the fleece from your sheep, <sup>5</sup> because Jehovah has chosen them from among all your tribes to stand before Jehovah your God to serve and praise His Name on behalf of His sons, the children of IsraEl.

<sup>6</sup> 'Now, if a Levite is living in one of the cities of the children of IsraEl (and he can live wherever he chooses), <sup>7</sup> he must serve the Name of His God Jehovah. And all His brothers (the Levites who stand before Jehovah your God) <sup>8</sup> must be given their share... even if they've inherited any proceeds from property left to them by their fathers, which they've chosen to sell.

<sup>9</sup> 'And once you've entered the land that Jehovah your God is giving you, you must not learn [any of] the disgusting things that those nations are doing, such as:

- <sup>10</sup> Offering your sons or daughters in fire
- Using occult powers to tell the future
- Looking for omens
- <sup>11</sup> Serving as witches
- Speaking incantations
- Consulting spirits to tell the future
- Looking for signs
- Asking [questions of] the dead.

<sup>12</sup> For, through the ages, those who have done such things have been disgusting to Jehovah your God. And if you do such disgusting things, Jehovah will destroy you from before His face... <sup>13</sup> you must be perfect before Jehovah your God!

<sup>14</sup> 'Now, although all those nations whose land you will inherit have paid attention to omens and [followed] occult practices; Jehovah your God doesn't allow you to do that.

<sup>15</sup> 'Then Jehovah your God will raise a Prophet like me from among your brothers, and you must listen to him. <sup>16</sup> Remember that, after you'd received all that you desired from Jehovah your God in that dry place (Horeb), the whole gathering said: *We don't want to listen to the voice of your God Jehovah again or to see His great fire, so we won't die!* <sup>17</sup> And then the Lord said to me: *What they are saying is good;* <sup>18</sup> *so I will raise a Prophet like you from among their brothers, and I will put My words in his mouth and he will tell them whatever I command him.* <sup>19</sup> *Then I will bring vengeance upon anyone who doesn't listen to what that Prophet says in My name.* <sup>20</sup> *But any prophet who uses My Name in an irreverent way by saying things that I didn't tell him to say, or who speaks in the name of other gods, must die!*

<sup>21</sup> 'Now, if you ever wonder in your hearts which words Jehovah didn't say; <sup>22</sup> [remember that] anything a prophet says in the Name of the Lord that doesn't come true, is something that Jehovah didn't say. So that prophet has spoken wickedly and he must die!'

## Chapter 19

<sup>1</sup> 'And when Jehovah your God has destroyed the nations that He's giving to you, along with their lands, cities, and houses that you will inherit and live in; <sup>2</sup> you must set aside three cities in the midst of the land that Jehovah your God is giving to you. <sup>3</sup> Perform a survey and divide the borders of your land into three parts, [then assign central cities as] refuges for those who have [unintentionally] killed someone.

<sup>4</sup> 'And this is the rule: Those who are guilty of manslaughter (anyone who has accidentally struck his neighbor... someone whom he has never disliked) may run to [one of these cities] and stay. <sup>5</sup> For example; Say, someone goes into the forest with his neighbor to cut wood, and his ax head flies off its handle and hits his neighbor, killing him. He must then flee to one of these cities and live there, <sup>6</sup> so that the angry blood avenger doesn't chase him down and kill him (because he isn't worthy of death, since he hasn't hated his [neighbor] in the past). And that's what will happen if [the refuge cities] are too far away... <sup>7</sup> and that's why I'm telling you to set aside these three cities.

<sup>8</sup> 'And if Jehovah enlarges your borders (as He promised your ancestors that He would do), and if He gives you all the land that He said He would give to you, <sup>9</sup> you must obey all these Commandments that I'm giving you today. [You must] love Jehovah your God and always walk in His ways. And you must choose three cities within these borders, <sup>10</sup> so that the blood of those who are innocent won't be spilled in the land that Jehovah your God is giving to you as your inheritance, and so that none of you will be guilty over blood.

<sup>11</sup> 'However, if someone truly hates his neighbor and lies in wait for him, then sneaks up and kills him, and he thereafter flees to one of these cities; <sup>12</sup> the local elders must hand him over to the blood avenger, who must kill him. <sup>13</sup> Don't feel sorry for him, because you must purge the innocent blood from IsraEl, so that things may go well for you.

<sup>14</sup> 'Don't move your neighbor's property markers that were set by your ancestors as their inheritance... those which will be assigned to you in the land that Jehovah your God is giving to you as your inheritance.

<sup>15</sup> 'The testimony of a single witness may not be used to blame a man for any sins that he may commit. It requires two or three witnesses to prove anything.

<sup>16</sup> 'Now, if someone brings a charge against a person [that can't be proven]; <sup>17</sup> both people in the controversy must stand before Jehovah and before the priests or judges in those days. <sup>18</sup> Then the judges must seriously investigate the matter to see if he has brought a false charge against his brother. <sup>19</sup> And if he has, you must do the same wicked thing that he wanted to do to his brother, to him. You must remove the evil from among yourselves, <sup>20</sup> so the rest will hear about it and be afraid to do such bad things among you. <sup>21</sup> Don't forgive him; It must be life for life, eye for eye, tooth for tooth, hand for hand, and foot for foot!

## Chapter 20

<sup>1</sup> 'And when you go to war against your enemies and find that they have a larger army and more horsemen than you; don't be afraid of them, for Jehovah your God who brought you out of the land of Egypt will be with you! <sup>2</sup> And before you go to fight; the Priests must come and speak to the people, and tell them this: <sup>3</sup> *Listen, O IsraEl! Today you're going to fight against your enemies. So, be courageous! Don't be afraid, don't get confused, and don't retreat, <sup>4</sup> because Jehovah your God is with you and He will fight against your enemies and save you!*

<sup>5</sup> 'Then the scribes must speak to the people and say, *If any man has built a new house and hasn't consecrated it yet, let him return to his home; otherwise he might die in the war and someone else would then consecrate it. <sup>6</sup> And any man who has planted a vineyard and not yet [enjoyed its wine] may go home; otherwise, he might die in the battle and then someone else would get to enjoy it. <sup>7</sup> And if any man is engaged [to marry] and has not yet taken his woman, he should go home; otherwise he might die in the battle and then someone else would have her.*

<sup>8</sup> 'And the scribes should also speak to the people and tell them: *If there is any man who isn't [brave] and is afraid; he should go home, so his fear doesn't discourage his brothers.*

<sup>9</sup> 'And after the scribes have finished speaking to the people, they must appoint generals over the army to lead them.

<sup>10</sup> 'Now, whenever you approach a city; before you go to battle against them, you must call out to them peacefully. <sup>11</sup> And if they answer you peacefully and open [their gates] to you, all the people who are found there must become your subjects and serve you. <sup>12</sup> But if they don't listen to you and they choose to fight a war against you; then you must [lay siege against the city] <sup>13</sup> until Jehovah your God gives it into your hands, and you must kill all the men there with swords. <sup>14</sup> You may spare the women, their possessions, all the cattle, and anything else that is in that city... you may loot it and take whatever you wish, and you may also eat whatever your enemies have, because Jehovah your God has given it to you.

<sup>15</sup> 'Now, that's what you must do to the distant cities, but not to the cities of these nations that Jehovah your God is giving to you and whose land you will inherit. <sup>16</sup> You must not leave anything alive there! <sup>17</sup> You must curse the Hittites, Amorites, Canaanites, Pherezites, Evites, Jebusites, and Gergesites, just as Jehovah your God commanded you, <sup>18</sup> so they don't teach you to do all the disgusting things that they are doing before their gods and cause you to sin before Jehovah your God.

<sup>19</sup> 'And whenever you lay siege to a city and you don't succeed in capturing it right away; don't cut down and destroy its [fruit] trees. Rather, [pick the fruit] and eat it... for the trees in the fields aren't men that must be cut down to capture [the city]. <sup>20</sup> However, you must cut down and destroy any trees that you know aren't fruit bearing. Then you must build a mound against the [walls] of the city that has chosen to war with you, until it is captured.'

## Chapter 21

<sup>1</sup> 'If anyone is found murdered with a knife and [his body is] left in a field in the land that Jehovah your God is giving to you as an inheritance and no one knows who did it; <sup>2</sup> your elders and judges must go there and measure the distances from the slain man to the cities round about. <sup>3</sup> Then, from whichever city is nearest to him, the elders of that city must choose a heifer from the herd that has never worn a yoke or been worked, <sup>4</sup> then lead it into a valley that has never been tilled or planted, and slaughter the heifer there. <sup>5</sup> Thereafter, the Levite priests must go there (because they're the ones who Jehovah has chosen to represent Him and to praise His Name), and whatever they decide must stand.

<sup>6</sup> 'Thereafter, all the elders of that city who went out to the murdered man must wash their hands over the head of the heifer that was slaughtered in the valley and say, <sup>7</sup> *Our hands didn't shed this blood and our eyes didn't witness it.* <sup>8</sup> *Be merciful to Your people IsraEl whom You have redeemed, O Lord, so that Your people IsraEl aren't held responsible for this innocent blood.* And by doing this, the blood will have been paid for by them. <sup>9</sup> For, you must remove all innocent blood from among yourselves if you wish to do what is good and pleasing before Jehovah your God.

<sup>10</sup> 'And when you're going to war against your enemies and Jehovah your God allows

you to conquer them and carry away loot, <sup>11</sup> and if you then notice a woman with a pretty face among the captives whom you want to take as your woman; <sup>12</sup> when you bring her home, you must shave her head, cut her nails, <sup>13</sup> and remove the clothes she was wearing when she was captured. Thereafter, she must be allowed to mourn for her father and mother in your home for a month. Only after that may you have sex with her, live with her, and take her as your woman. <sup>14</sup> Then if you aren't happy with her, you must send her away free. She can't be sold, nor may you mistreat her, because you've dishonored her.

<sup>15</sup> Also, if a man has two women and he loves one and doesn't care as much for the other, and both women have given birth, and the son of the one he cares for less is the firstborn; <sup>16</sup> when he divides his property among his sons as their inheritance, he may not give the rights of the firstborn to the son of the woman whom he loves more. <sup>17</sup> He must recognize the rights of the firstborn and give him twice as much of the things he owns, because he's the first of his children, and he owns that birthright.

<sup>18</sup> 'Now, if any man has a son who is disobedient, likes to argue, and refuses to obey his father and mother or listen when they correct him; <sup>19</sup> they must take him before the elders at their city gate <sup>20</sup> and tell them: *This is our disobedient son. He won't listen to us and he has become a drunk and a partier.* <sup>21</sup> Then the men of the city must stone him to death with rocks; for you must remove those who are evil from among yourselves, so that the rest will hear about it and fear.

<sup>22</sup> And if someone sins and is sentenced to death, and you choose to execute him by hanging him on a tree; <sup>23</sup> don't allow his body to remain on the tree overnight. You must bury it on that same day; because, through the ages, anyone who is hanged on a tree is cursed before God, and you must not [allow his body to] dirty the land that Jehovah your God is giving you as your inheritance.'

## Chapter 22

<sup>1</sup> 'Whenever you see your brother's calf or sheep wandering loose in the road, don't ignore it; you must lead it back to your brother and give it to him. <sup>2</sup> However, if your brother doesn't live near you and you don't know [who owns the animal]; you must take it home with you and keep it until your brother comes searching for it, then give it back to him. <sup>3</sup> That's what you must do for his burro, his clothing, or anything else that your brother has lost... don't overlook anything! <sup>4</sup> And if you see your brother's burro or ox fallen on the road, don't pass it by; be sure to help him get it back on its feet.

<sup>5</sup> 'A woman should never wear men's clothing, nor should a man wear women's clothing. For through the ages, such a thing has been considered disgusting by Jehovah your God.

<sup>6</sup> 'And if you should find a bird's nest where the bird is brooding eggs or chicks in the road, or in a tree, or on the ground; you must not take the nest with its young. <sup>7</sup> You

may take the [eggs], but you must let the mother go, so things will go well for you and so that you may live a long time.

<sup>8</sup> 'When you build a new house, you must erect a parapet around [the roof] to keep anyone from falling from it, so you don't bring the guilt of someone's blood upon your house.

<sup>9</sup> 'You must not plant different types of seeds in your vineyard; for the [plants] could [cross-pollinate] and make your vineyard unholy.

<sup>10</sup> 'You must not hitch an ox and a burro together to [pull] the same plow.

<sup>11</sup> 'You must not wear clothing made of both linen and wool.

<sup>12</sup> 'You must put fringes on all four sides of your clothing, no matter how you may be dressed.

<sup>13</sup> 'If any man should take a woman that he comes to dislike after he has lived with her, <sup>14</sup> and then he starts saying bad things about her and calling her bad names, saying, *When I took this woman and had sex with her, she didn't prove to be a virgin*; <sup>15</sup> her father and mother must bring the girl's proof of virginity to the elders at the city gate, <sup>16</sup> and the girl's father should tell the elders: *I gave my daughter to be this man's woman*, <sup>17</sup> and now he no longer cares for her and he's saying that he found no indication of my daughter's virginity. *But here's the proof...* and he must unfold the sheet with her [blood] before the city's elders. <sup>18</sup> And [if that happens], the elders of that city must take the man and discipline him, <sup>19</sup> then fine him a hundred small silver coins and give it to the girl's father for slandering the name of a virgin of IsraEl. Then she must continue to be his woman and he may never divorce her.

<sup>20</sup> 'However, if what he says proves to be true and no proof of the girl's virginity can be found; <sup>21</sup> they must take her in front of her father's house and stone her to death with rocks, because she dishonored the children of IsraEl and the house of her father by her immorality. You must remove the evil person from among yourselves!

<sup>22</sup> 'Also, if [you find] a man having sex with another man's woman, you must kill both the man and the woman... you must remove those who are wicked from IsraEl!

<sup>23</sup> 'And if a young woman is already engaged to a man, and another man in the city has sex with her, <sup>24</sup> you must bring them both outside the city gate and stone them to death with rocks... her, because she didn't scream; and him, because he dishonored the woman of his neighbor. You must remove the evil ones from among yourselves!

<sup>25</sup> 'However, if a man catches an engaged woman out in a field and rapes her, you must put just the man who did this to death, <sup>26</sup> since the woman hasn't committed a sin for which she should be killed. Something like this is just as serious as when one man murders another, <sup>27</sup> because he found and [raped] an engaged woman who screamed, when no one was around to help her.

<sup>28</sup> 'And if any man should assault a young virgin who isn't engaged, and this can be proven; <sup>29</sup> the man who assaulted her must pay her father fifty silver coins, then he must marry her and never be allowed to divorce her, because he dishonored her.

<sup>30</sup> 'And no man may lay his father bare by having sex with his father's woman.'

## Chapter 23

<sup>1</sup> 'No man who has been castrated, or whose sexual parts have been damaged, <sup>2</sup> or any son of a whore may enter the gathering of Jehovah.

<sup>3</sup> 'AmMonites and Moabites may not enter the gathering of Jehovah... not through the tenth generation or through the ages, <sup>4</sup> because they didn't meet you and bring you bread and water as you were coming from Egypt, and because they hired BalaAm the son of Beor of MesoPotamia to curse you. <sup>5</sup> Jehovah your God didn't listen to BalaAm and He changed the curses into blessings, because He loved you. <sup>6</sup> So you must not speak to them in peace or for profit for as long as you live, and through the ages.

<sup>7</sup> 'You must not hate Edomites, because they're your brothers; and you must not hate Egyptians, because you were once strangers in their land. <sup>8</sup> So their third-generation sons may enter the gathering of Jehovah.

<sup>9</sup> 'Now, when you go out to fight with your enemies, you must refrain from doing anything that is wicked.

<sup>10</sup> 'And if any man is unclean because of a release [of semen] during the night, he must leave the camp, or not return to it. <sup>11</sup> Then in the evening, he must wash his body in water and return to the camp after sundown. <sup>12</sup> Therefore, you must set aside a place outside the camp where he may go.

<sup>13</sup> 'And [each of] you must carry a spade in your belts, so that when you need to relieve yourselves somewhere [outside the camp], you may use it to dig [a hole] in the ground and then cover your excrement. <sup>14</sup> [You must do this] because Jehovah your God walks in your camp to save you and to give your enemies [into your hands]; therefore, your camp must be holy and nothing disgusting may be seen that will make Him turn away from you.

<sup>15</sup> 'You must not return a slave to his master after he has run away and come to serve you. <sup>16</sup> He must live with you and among you, and you must not mistreat him for as long as he pleases you.

<sup>17</sup> 'There may be no whores among the daughters of IsraEl, nor may there be any [men] among the sons of IsraEl who are whoremongers.

'There may be no idol worshipers among the daughters of IsraEl, nor may there be any who [worship idols] among the sons of IsraEl.

<sup>18</sup> 'You may not bring the wages of a prostitute or the price of a dog into the House of your God Jehovah to pay any vow, because both of them are disgusting to Jehovah.

<sup>19</sup> 'You must not charge your brother interest for borrowing silver, meat, or anything else that you may lend to him. <sup>20</sup> You may charge interest on loans to strangers, but not to your brothers, so Jehovah your God will bless whatever you do in the entire land that you are entering and will inherit.

<sup>21</sup> 'Whenever you swear an oath to Jehovah your God, you must be quick about paying it, for Jehovah your God requires that you do so. Otherwise, this would be a sin against you. <sup>22</sup> Now, if you are unwilling to offer anything, that isn't a sin. <sup>23</sup> But whatever you vow to offer as a gift to Jehovah God must be [paid] as promised.'

## Chapter 24

<sup>1</sup> 'If you take a woman and live with her, and then find that you don't care for her because of some indecent thing that she has done, you may write out a divorce certificate and put it into her hands, then send her away from your home. <sup>2</sup> And after leaving, if she becomes another man's woman <sup>3</sup> and he should also find that he dislikes her and he writes a certificate of divorce and puts it into her hands and sends her out of his home, or if this last man who took her as his woman should die; <sup>4</sup> the former husband may not take her back after she has been defiled, for that is a disgusting thing before Jehovah your God. You must not dirty the land that Jehovah your God is giving you to inherit.

<sup>5</sup> 'And whenever a man has recently married, he must not go to war, nor may anyone require him to do so. He must live free in his house for one year as a joy to the woman whom he has taken.

<sup>6</sup> 'You may not take anyone's millstone as collateral for a loan, because those who do that are requiring a life as part of the agreement.

<sup>7</sup> 'Any man who is caught kidnapping and selling one of his brothers of the children of IsraEl must die. You must remove that evil one from among yourselves.

<sup>8</sup> 'Pay special attention when it comes to the plague of leprosy... you must be very careful to obey all the laws that the Levite priests give you and to do as I have instructed you. <sup>9</sup> For, remember all that Jehovah your God did to MiriAm while you were traveling from Egypt.

<sup>10</sup> 'If your neighbor owes you a debt (no matter what kind), you may not enter his house to collect it. <sup>11</sup> You must stand outside, and the man who owes you the debt should bring it out to you. <sup>12</sup> However, if the man is too poor [to pay it]; you may not go to sleep while you're holding the thing that he pledged [as collateral]. <sup>13</sup> You must return it before sunset, so he can sleep in his clothes... then he will praise you, and Jehovah your God will be merciful to you.

<sup>14</sup> 'You must not be unfair and withhold the wages of those who are poor and needy among your brothers, or [the wages] of strangers who are living in your cities. <sup>15</sup> You must pay them their wages on the same day. Don't allow the sun to set before [paying them], because they are poor and they need it. For if you do, they will call out to Jehovah about you, and it will be a sin for you.

<sup>16</sup> 'Fathers shouldn't be put to death for their children, nor may sons be put to death for their fathers. Each person must be put to death for his own sins.

<sup>17</sup> 'You must not be unjust to strangers, orphans, or widows; and you must never take a widow's clothing as collateral. <sup>18</sup> For remember that you were once slaves in the land of Egypt, and Jehovah your God bought you out of there. So, do what I'm telling you!

<sup>19</sup> 'And when you're harvesting the grain in your field and you realize that you've missed some, you must not return to get it. Such things must be left for the strangers, orphans, and widows, so Jehovah your God will bless you in everything that you do.

<sup>20</sup> 'And when you pick your olives, you must not go back and pick them all; some must be left for the strangers, orphans, and widows. Don't forget that you were once a slave in the land of Egypt. So, I'm commanding you to do this!

<sup>21</sup> And whenever you pick the grapes in your vineyard, you must not glean everything; you must leave some for the strangers, orphans, and widows. <sup>22</sup> Don't forget that you were once slaves in the land of Egypt. So, I'm commanding you to do this!

## Chapter 25

<sup>1</sup> 'Whenever there's a dispute between two men, they should carry it to the judges and allow them to decide who's right and who's guilty. <sup>2</sup> And if the guilty one is sentenced to be beaten with a whip, he must be held down in front of the judges and they must have him whipped there before them for his sin. <sup>3</sup> They must have him lashed forty times and no more; for if you whip your brother more than that, he will be disgraced.

<sup>4</sup> 'You must not muzzle the ox that [is used to] thresh the grain.

<sup>5</sup> 'If brothers should live together and one of them dies without producing a seed; his woman may not marry someone who isn't related to her husband. Her husband's brother must go and take her as his woman and live with her. <sup>6</sup> Then any children that she gives birth to will carry her deceased husband's name, so his name won't be blotted out of IsraEl.

<sup>7</sup> 'Now, if the man isn't willing to take his brother's woman, she should go to the elders at the [city] gate and say, *My husband's brother has refused to keep my husband's name alive in IsraEl.* <sup>8</sup> Then the city elders should call him and make him

stand before them and tell them why he refuses to take her. <sup>9</sup> Then his brother's woman must come up before the elders and remove one shoe from his foot, then spit in his face and say, *This is how they treat the man who won't build his brother's house in IsraEl.* <sup>10</sup> And from then on, everyone in IsraEl must speak of his house as being, *The house of the man who had his shoe removed.*

<sup>11</sup> And if a man gets into a fight with a brother and then one of his women should come and try to stop the other man from beating her husband by grabbing him by the testicles; <sup>12</sup> you must cut her hand off. Don't allow your eyes [to feel sorry for] her!

<sup>13</sup> 'You must not carry oversized and undersized weights in your bag, <sup>14</sup> nor may you keep oversized and undersized units of measure in your house. <sup>15</sup> You must have accurate weights and units of measure, so you may live a long time in the land that Jehovah your God is giving to you as your inheritance. <sup>16</sup> For, through the ages, everyone who has done such unrighteous things has been disgusting to Jehovah your God.

<sup>17</sup> 'Don't forget what the Amalechites did to you as you were traveling from the land of Egypt. <sup>18</sup> For they got in your way and harassed those who were worn out at your rear, leaving you hungry and tired, and they didn't fear God. <sup>19</sup> So when Jehovah your God finally provides you rest from your enemies in the land that He's giving you to inherit, you must wipe the name of the Amalechites out from under the skies... don't forget!

## Chapter 26

<sup>1</sup> 'Once you've entered the land that Jehovah your God is giving to you as your inheritance and you have each received your individual inheritance and started living there, <sup>2</sup> you must collect the first fruitage [from the harvest] in the land that He's giving to you and put it into a basket, then carry it to the place where Jehovah your God will choose to have His Name called. <sup>3</sup> And when you bring it to the Priest (whomever it may be then), you must say to him, *I'm testifying before My God Jehovah today, that I've come to this land which the Lord swore to our ancestors that He would give to us.* <sup>4</sup> Then the Priest must take the basket from your hands and set it before the Altar of your God Jehovah, <sup>5</sup> and you must then say this before Jehovah: *A small group of my ancestors (who came from Syria) went down to Egypt and stayed there, where they grew into a large number and a mighty nation. <sup>6</sup> But the Egyptians made life difficult for us, humiliated us, and put us to work at hard labor. <sup>7</sup> Then we called out to Jehovah our God and He heard us. And when He saw our humiliation, our hardships, and how hard we were working, <sup>8</sup> He brought us out of Egypt with His great strength, strong hand, and mighty arm through great miracles, signs, and wonders. <sup>9</sup> Then He brought us into this place and gave us this land... a land flowing with milk and honey! <sup>10</sup> And now {Look!} I'm bringing the first fruits of the land that You gave to us, O Lord... from this land that flows with milk and*

*honey.*

'Then leave [the basket there] before Jehovah your God and bow low before Him, <sup>11</sup> as you rejoice over all the good things that Jehovah your God has given to you, to your family, and to the Levites and strangers that are living among you.

<sup>12</sup> 'And in the third year, after you've brought in all the tithes of your harvest, you must bring a second tithe for the Levites, strangers, orphans, and widows, so that they may eat it and enjoy themselves in your cities.

<sup>13</sup> 'Then you must come before Jehovah your God and say, *I've collected a full measure of the holy things from my home and given them to the Levites, strangers, orphans, and widows, just as You have commanded. I didn't sin against Your Commandments and I didn't forget them, <sup>14</sup> nor did I eat any of it during difficult times, or use it for any unclean purpose, or offer it to the dead. I've listened to the voice of our God Jehovah, and I've done just as You commanded me. <sup>15</sup> So now, look down from your Holy House in the heavens and bless Your people IsraEl, as well as this land that flows with milk and honey, which You swore to our ancestors that You would give to us.*

<sup>16</sup> 'On this day, Jehovah your God is instructing you to keep all of His rules and decisions... and you must obey them and follow them with your whole heart and soul! <sup>17</sup> For today you've chosen Him to be your God and [you've agreed] to walk in all His ways, follow His rules and decisions, and listen to His voice. <sup>18</sup> And today, Jehovah has chosen you to be His people exclusively – as He promised in His Commandments – <sup>19</sup> and to be above all the other nations. He has made you famous, glorious, and something to brag about... a holy people to Jehovah your God, just as He promised.'

## **Chapter 27**

<sup>1</sup> Then Moses addressed the elders of IsraEl and said: 'You must keep all these Commandments that I'm giving you today. <sup>2</sup> And after you've crossed the Jordan and entered the land that Jehovah your God is giving to you, you must erect [two] huge stone [monuments] and cover them with plaster. <sup>3</sup> Then, write all the words of this Law on them as soon as you've crossed the Jordan into the land that Jehovah the God of your ancestors is giving to you... the land that's flowing with milk and honey, which Jehovah the God of your ancestors promised to you.

<sup>4</sup> 'And after you've crossed the Jordan, you must erect these stones with the Commandments that I'm giving you today upon Mount Ebal, then coat them with plaster. <sup>5</sup> Also, build an altar there to Jehovah your God from rocks that haven't been cut with an iron tool. <sup>6</sup> Use whole stones and build an altar to Jehovah your God, then place whole burnt offerings to Jehovah your God upon it... <sup>7</sup> you must sacrifice them as peace offerings, which you must eat until you're full, and rejoice before Jehovah your God... <sup>8</sup> make sure that the Law is clearly inscribed on those [monuments]!'

<sup>9</sup> Then Moses addressed the Levite priests of IsraEl and said: 'Be quiet and listen, O IsraEl! For today you're becoming the people of your God, Jehovah. <sup>10</sup> Listen to His voice and obey all His Commandments and rules... all those that I will be [giving] you today.'

<sup>11</sup> And on that same day, Moses addressed the people and said, <sup>12</sup> 'After you've crossed the Jordan, these [tribes] must assemble on Mount GiriZim [to pronounce the blessings]: Levi, Judah, IsSachar, and those of JoSeph and BenJamin. <sup>13</sup> And these [tribes] must assemble on Mount Ebal to pronounce the curses: ReuBen, Gad, Asher, ZebuLon, Dan, and NaphTali. <sup>14</sup> And from there, the Levites must shout to all IsraEl: <sup>15</sup> *Any man who carves an idol or any other disgusting thing or has one that has been manufactured and puts it in a secret place, is cursed!* And all the people must answer and say, *May it be so!*

<sup>16</sup> *Any man who shows disrespect to his father or mother is cursed!* And all the people must answer and say, *May it be so!*

<sup>17</sup> *Any man who moves his neighbor's property markers is cursed!* And all the people must answer and say, *May it be so!*

<sup>18</sup> *Any man who misleads a blind person is cursed!* And all the people must answer and say, *May it be so!*

<sup>19</sup> *Any man who is unfair to a stranger, orphan, or widow is cursed!* And all the people must answer and say, *May it be so!*

<sup>20</sup> *Any man who uncovers his father's [naked body] by having sex with his father's woman is cursed!* And all the people must answer and say, *May it be so!*

<sup>21</sup> *Any man who has sex with an animal is cursed!* And all the people must answer and say, *May it be so!*

<sup>22</sup> *Any man who has sex with [his sister] is cursed!* And all the people must answer and say, *May it be so!*

<sup>23</sup> *Any man who has sex with his daughter-in-law is cursed!* And all the people must answer and say, *May it be so!*

*Any man who has sex with his woman's sister is cursed!* And all the people must answer and say, *May it be so!*

<sup>24</sup> *Any man who secretly [murders] his neighbor is cursed!* And all the people must answer and say, *May it be so!*

<sup>25</sup> *Any man who is paid to kill an innocent man is cursed!* And all the people must answer and say, *May it be so!*

<sup>26</sup> *Any man who doesn't observe and obey all the words of this Law is cursed!* And all the people must answer and say, *May it be so!"*

## Chapter 28

<sup>1</sup> 'Now, if you listen to the voice of your God Jehovah and follow and obey all these Commandments that I'm giving you today, you will be raised higher than all the other nations on the earth by Jehovah your God, <sup>2</sup> and then these blessings will search for

you and find you. For if you listen to the voice of your God Jehovah:

- <sup>3</sup> Your fields and your cities will be blest.
- <sup>4</sup> The offspring that comes from your bodies, the fruit of your land, your herds of oxen, and your flocks of sheep will be blest.
- <sup>5</sup> Your barns and your storage bins will be blest.
- <sup>6</sup> You will be blest when you leave and blest when you return.
- <sup>7</sup> Jehovah will give your enemies [into your hands], and those who oppose you will fall before you. If they come against you from one direction, they'll run from you in seven directions.
- <sup>8</sup> Jehovah will put His blessings on your barns and on everything that you do in the land that He's giving to you.
- <sup>9</sup> Jehovah will raise you as a holy people to Himself, just as He promised your ancestors that He would do if you would listen to His voice and walk in all of His ways. <sup>10</sup> Then all the nations on the earth will see that you are called by the Name Jehovah, and they will stand in awe of you.
- <sup>11</sup> Jehovah your God will bring [many children] from your bodies, many young from your cattle, and much fruit from your land... the land that Jehovah swore to your ancestors that He would give to you.
- <sup>12</sup> Jehovah will open His treasures in the skies and bring rain to your land in [the proper] seasons, and He'll bless everything that you do.
- You will lend to many nations and not borrow, and you'll rule over many nations and not be ruled. <sup>13</sup> For Jehovah your God will make you the head not the tail, putting you on the top... you'll never be on the bottom if you'll listen to the voice of your God Jehovah and obey all the things that I'm telling you today.
- <sup>14</sup> You must not swerve to the right or to the left from any of the Commandments that I'm giving to you today, or follow and serve other gods.
- <sup>15</sup> 'However, if you don't listen to the voice of your God Jehovah and obey all His Commandments that I'm giving to you today, these curses will come and catch up with you:
  - <sup>16</sup> You will be cursed in your cities and in your fields.
  - <sup>17</sup> Your barns and your storage sheds will be cursed.
  - <sup>18</sup> [The children] who come from your bodies, the fruit from your land, your herds of oxen, and your flocks of sheep will be cursed.
  - <sup>19</sup> You will be cursed when you leave and when you return.
  - <sup>20</sup> Jehovah will send shortages and famines [among you], and everything you do will be consumed until He has totally destroyed you. Yes, if you leave Him and start doing evil things, you will be quickly exterminated.
  - <sup>21</sup> Jehovah will bring plagues among you until you've all been wiped from this land that you're going to inherit.
  - <sup>22</sup> Jehovah will strike you with dysentery, fever, chills, inflammations, sores, and paleness... they will chase you down and destroy you.

- <sup>23</sup> He will turn the sky above you into brass and the ground beneath you into iron.
- <sup>24</sup> Jehovah your God will turn the rain that falls from the skies into dust, until it destroys you and quickly consumes you.
- <sup>25</sup> Jehovah will hand you over to your enemies and they will slaughter you. You will attack them from one direction, but you'll run from them in seven directions, and then you'll be scattered throughout all the kingdoms of the earth.
- <sup>26</sup> Your dead will become food for the flying creatures in the skies and the animals on the ground... and nothing will scare them away.
- <sup>27</sup> Jehovah will strike your bottoms with the sores of Egypt... and the scabs will itch and never heal.
- <sup>28</sup> Jehovah will strike you with mental illnesses, blindness, and anxiety, <sup>29</sup> so you'll grope around in the daytime like the blind grope around in their darkness.
- Nothing you do will prosper; you'll be treated unfairly; you'll be looted continuously, and no one will come to your aid.
- <sup>30</sup> You'll take women for yourselves, but other men will have them.
- You'll build houses and not live in them.
- You'll plant vineyards and not gather their grapes.
- <sup>31</sup> Your calves will be butchered before you, but you won't eat any of the [meat].
- Your burros will be taken from you and never be returned.
- Your sheep will be given to your enemies, and no one will get them back for you.
- <sup>32</sup> Your sons and daughters will be given to other nations, then you'll search for them as your eyes are wasting away and your hands are growing feeble.
- <sup>33</sup> A nation that you're unfamiliar with will eat the produce of your land, and all your hard work will be crushed and done away with... <sup>34</sup> you'll be amazed by the things that you'll see!
- <sup>35</sup> Jehovah will strike you with bad sores on you knees and legs that won't heal... from the soles of your feet to the tops of your heads.
- <sup>36</sup> Jehovah will drive you and the leaders whom you'll set over yourselves away, and you'll be sent to a nation that neither you nor your ancestors have ever known. And there you'll serve gods made of wood and stone; <sup>37</sup> and there, [the things that happened to you] will be used as amazing examples and illustrations among all the nations where Jehovah your God will send you.
- <sup>38</sup> You'll plant many seeds in your fields but harvest little, because the locusts will eat what you plant.
- <sup>39</sup> You'll plant vineyards and cultivate them, but you won't drink the wine or enjoy any of it for yourselves, because worms will eat them.
- <sup>40</sup> You'll plant olive trees all around your land, but you won't receive any oil to anoint yourselves, because your trees will drop their fruit.
- <sup>41</sup> Sons and daughters will be born to you, but they'll never be yours, because they'll be carried away as captives.
- <sup>42</sup> All the trees and produce of your land will be consumed by blight.
- <sup>43</sup> The strangers who live among you will be lifted high, while you will be dragged

down; <sup>44</sup> then they will lend to you and you won't be able to lend to them, for they'll be the heads and you'll be the tails.

<sup>45</sup> 'All of these curses will come upon you and chase you down until they've consumed and destroyed you, if you don't listen to the voice of your God Jehovah and keep the Commandments and rules that He has given to you. <sup>46</sup> They will serve as signs and wonders among you and among your seed through the ages, <sup>47</sup> if you fail to serve Jehovah your God happily and with a [cheerful] heart, because of all the many [good] things that you will have received.

<sup>48</sup> 'Then you must serve the enemies that Jehovah will send against you. You'll be hungry, thirsty, naked, in need of everything, and you'll have to wear iron yokes on your necks until they've destroyed you.

<sup>49</sup> 'Jehovah will bring a nation against you from the ends of the earth who will come like fast-flying eagles, and you won't understand their language. <sup>50</sup> They'll be a fearsome people who won't respect your old people or pity your young. <sup>51</sup> They'll eat the young of your cattle and the fruit of your land, and they won't leave any grain, wine, oil, herds of oxen, or flocks of sheep for you, until they've destroyed you <sup>52</sup> and totally crushed your cities. For even your highest and strongest walls will be destroyed, and all your land and all the cities that He has given to you [will be theirs].

<sup>53</sup> 'Then you will eat the fruit of your bodies... the flesh of all the sons and daughters that He has given to you. For your enemy will bring a great time of stress and difficulty upon you. <sup>54</sup> And even those who are kind and gentle among you will look at their brothers, their loved women, and any children that may be left, in an evil way, <sup>55</sup> and they won't offer them any of the flesh of their children to eat, because they would have nothing left for themselves. That's how your enemies will pressure you and make life difficult for you in all of your cities.

<sup>56</sup> 'Then, even the tender, gentle women among you – those who have never searched the ground for delicacies – will look at their loved husbands, sons, and daughters in an evil way. <sup>57</sup> For they will eat the newborn that come from between their legs secretly in their [hunger]. Yes, that's how your enemies will make life difficult for you in your cities.

<sup>58</sup> 'So, if you won't listen to and obey all the words of the Law that have been written in this scroll and fear the glorious and wonderful Name of your God Jehovah, <sup>59</sup> He will bring these horrible plagues and unending illnesses upon you and your seed. <sup>60</sup> He will bring all the pain of Egypt that you were so afraid of, and make it stick to you. <sup>61</sup> And Jehovah will even bring sicknesses and plagues that haven't been written about in the scroll of this Law, until He has destroyed you. <sup>62</sup> Then, although you were once as many as the stars of the sky, there won't be many left, due to the fact that you didn't listen to the voice of your God, Jehovah.

<sup>63</sup> 'And as Jehovah once rejoiced over you, did good things for you, and made you grow; He will rejoice over destroying you and in quickly removing you from the land that you're going to inherit. <sup>64</sup> Then Jehovah your God will scatter you among all the nations – from one end of the earth to the other – and you must serve other gods there, which are made of wood and stone, and of whom you and your ancestors have never heard.

<sup>65</sup> 'In addition; [in the places where you will be living] among those nations, He won't provide any quiet, nor will the soles of your feet find any rest. For there, Jehovah will give you weak hearts, failing eyes, and wasted lives. <sup>66</sup> You won't know [what each day will bring], and you'll be afraid both night and day; for nothing in your lives will be sure. <sup>67</sup> In the morning you'll say, *I wish it were evening!* And in the evening you'll say, *I wish it were morning!* You'll have fear in your hearts and you'll be afraid of everything you see. <sup>68</sup> Then Jehovah will take you back to Egypt in ships – back to the place that He said you should never see again – where you'll be offered for sale to your enemies as slaves... and nobody will [wish to] buy you!

## Chapter 29

<sup>1</sup> These are the words of the Sacred Agreement that Jehovah commanded Moses to make with the children of IsraEl in the land of Moab, which were added to the Sacred Agreement that He'd made with them at the dry place (Horeb).

<sup>2</sup> Moses then called all the sons of IsraEl and said to them: 'You have seen all the things that Jehovah did to PharaOh, his servants, and to his entire land of Egypt. <sup>3</sup> Yes, you've seen the great signs and wonders with your eyes. <sup>4</sup> Yet, down to this day, Jehovah God hasn't given you the heart to understand, the eyes to see, or the ears to hear. <sup>5</sup> However, as He led you through the desert for forty years, your clothes didn't wear out, your sandals didn't wear off your feet, <sup>6</sup> and you didn't eat bread or drink wine or liquor. [He did this] so you would know that He is Jehovah, your God.

<sup>7</sup> 'Then, when we got to this place and Seon (the king of Hesh-Eboneh) and Og (the king of BaShan) came to meet us in war, <sup>8</sup> we cut them down and took their lands, which I gave to ReuBen, Gad, and half of the tribe of ManasSeh, as their inheritance. <sup>9</sup> So now, pay attention to all the words of this Sacred Agreement and understand all the things that you must do.

<sup>10</sup> 'Here you stand before Jehovah your God today... the heads of your tribes, your elders, your judges, your officers – every man of IsraEl – <sup>11</sup> as well as your women, children, and the converts who live in your camps (from the wood cutters to those who draw the water). <sup>12</sup> And now you're going to enter the Sacred Agreement of your God Jehovah and swear as many oaths as Jehovah your God will be asking of you today, <sup>13</sup> so He may appoint you to be His people and for Him to be your God, as He told you and as He swore to your ancestors, AbraHam, IsaAc, and Jacob.

<sup>14</sup> 'Now, this Sacred Agreement and these oaths aren't just for you... <sup>15</sup> they apply to

everyone who is here before Jehovah your God today, as well as to anyone who isn't here with you today. <sup>16</sup> For you know how we lived in the land of Egypt and how we came through the midst of [several] nations, <sup>17</sup> where you saw their disgusting things and their idols of wood, stone, silver, and gold. <sup>18</sup> So, if the heart of any man, woman, family, or tribe isn't with Jehovah your God; leave and serve the gods of those nations, so there may be no root that is filled with gall and bitterness among you!

<sup>19</sup> 'And if there's anyone who listens to these words and their curses, and who then chooses to flatter himself by saying in his heart, *Good things will happen to me even if I keep on walking in the errors of my heart*, [he should also leave]! Otherwise, the innocent may be destroyed along with the sinners... <sup>20</sup> for God won't pardon him. Rather, Jehovah's rage and zeal will blaze against that man, and all the curses of this Sacred Agreement that are written in this scroll will come upon him... Jehovah will blot his name out from under the sky.

<sup>21</sup> 'Jehovah will also hold the children of IsraEl responsible for all their evil [and bring] all the curses of the Sacred Agreement that are written in this book of Law upon them. <sup>22</sup> Then, future generations – your descendants who come after you and strangers who come from far away lands – will see the plagues on your land and the diseases that Jehovah has sent here. <sup>23</sup> For then there will be sulfur rocks and burning salt, and the entire land won't be able to be cultivated, nor will anything green grow there. It will become like [the cities of] Sodom, GomorRah, Adama, and Seboim, which Jehovah destroyed in His anger and rage.

<sup>24</sup> 'Then all the nations will ask, *Why has Jehovah done this to His land... what made Him so fierce and so angry?* <sup>25</sup> And others will answer, *It's because they broke the Sacred Agreement of Jehovah, the God of their ancestors. For this is what He warned their ancestors He would do to them when He brought them out of the land of Egypt.* <sup>26</sup> *But they still went and served other gods... and He didn't approve!* <sup>27</sup> *So Jehovah became very angry at that land and brought all the curses that are written in the scroll of this Law upon it.* <sup>28</sup> *Then in His rage, anger, and indignation, He removed them from their land and threw them into other lands... as has now happened.*

<sup>29</sup> 'Remember that even the things that are done in secret [are known by Jehovah] our God, and He reveals them. So the responsibility of our children and us, is to obey all the words of this Law through the ages.'

## Chapter 30

<sup>1</sup> 'And when all these things happen to you; you must recall to mind the blessings and the curses that I've set before you today, wherever [you may be] among all the nations where Jehovah will have scattered you. <sup>2</sup> Then you must return to Jehovah your God, listen to His voice, and [obey] everything that I'm telling you today with your whole hearts and souls, <sup>3</sup> so Jehovah may heal you from your sins, have pity on

you, and gather you back from all the nations where He scattered you.

<sup>4</sup> 'It won't matter whether you've been dispersed from one end of the skies to the other; Jehovah will gather you from there and take you <sup>5</sup> back to the land that your ancestors inherited, and you will inherit it again. Then He will do good things for you and cause you to grow greater than your ancestors. <sup>6</sup> For Jehovah will purge your hearts and the hearts of your seed, and then you must love Jehovah your God with your whole hearts and souls, so you may live.

<sup>7</sup> 'And after that, Jehovah your God will put all these curses on your enemies (on those who have hated and persecuted you), <sup>8</sup> if you'll come back and listen to the voice of your God Jehovah and keep all His Commandments that I'm telling you today. <sup>9</sup> Jehovah your God will bless everything you do, as well as the offspring of your bodies, of your cattle, and the crops in your fields. Then Jehovah your God will be happy over you once again... but [this time] in even a better way than He was happy with your ancestors. <sup>10</sup> [This will all happen] if you'll just listen to the voice of your God Jehovah and keep His Commandments, rules, and decisions that are written in the scroll of this Law, and if you'll return to Jehovah your God with your whole hearts and souls.

<sup>11</sup> 'For these Commandments that I'm giving you today really aren't a burden, nor are they far away from you. <sup>12</sup> They aren't in the skies above, so you'd have to say, *Who will go up into the sky and take them for us so we can hear them and obey them?* <sup>13</sup> Nor are they beyond the sea, so you'd have to say, *Who will cross the sea and take them for us so we can hear them and obey them?* <sup>14</sup> These words are near to you... in your mouths, in your hearts, and in your hands!

<sup>15</sup> 'Look, I'm setting life and death, good and evil, before you today. <sup>16</sup> If you'll listen to the Commandments of your God Jehovah that I'm giving to you today... if you'll love Jehovah your God, walk in His ways, and follow all His rules and decisions; you'll live, grow in numbers, and Jehovah your God will bless you throughout the land where you're going and which you'll inherit. <sup>17</sup> But if you have a change of heart and choose not to listen to Him, and then go to worship and serve other gods; <sup>18</sup> I'm warning you today that you'll be destroyed and you won't live long on the land that you're crossing the Jordan to inherit!

<sup>19</sup> 'I call the land and the sky as witnesses against you today, that I've set life and death, the blessings and the curses, before you. Choose life so that you and your seed may live! <sup>20</sup> Love Jehovah your God! Listen to His voice and stick to Him, for He is your life, and [He's] the length of the number of days that you will live in the land which Jehovah promised your ancestors (AbraHam, IsaAc, and Jacob) that He would give to you.'

## Chapter 31

<sup>1</sup> Well, after Moses had finished telling the children of IsraEl all these things, he said:

<sup>2</sup> 'I'm a hundred and twenty years old today, and I won't be able to [lead] you anymore. For, Jehovah told me that I may not cross the Jordan. <sup>3</sup> But Jehovah your God will continue to walk before you... He will destroy the nations before you and you will inherit them. And He told me that JoShua will now lead you.

<sup>4</sup> 'Jehovah your God will do the same things to [those nations] that He did to the two Amorite kings, Seon and Og, and to their land on [this side] of the Jordan, when He destroyed them. <sup>5</sup> Jehovah has given them to you, and you must do all that I've told you must do to them. <sup>6</sup> So, be courageous and strong! Don't be afraid or act like cowards, and don't let them scare you; for Jehovah your God is marching with you and among you, and He won't forsake you or leave you.'

<sup>7</sup> Then Moses called JoShua and said to him before all IsraEl: 'Be courageous and strong! Now you must lead these people into the land that Jehovah swore to your ancestors that He would give to them as their inheritance. <sup>8</sup> Jehovah will be going with you, and He won't forsake you or abandon you; so, don't be timid or afraid.'

<sup>9</sup> Then Moses wrote the words of this Law in a scroll and gave it to the priests (those sons of Levi who bear the Chest of Jehovah's Sacred Agreement) and to the elders of the sons of IsraEl. <sup>10</sup> And after that, Moses told them this: 'After seven years, during the Year of Release and on the Feast of Temporary Structures <sup>11</sup> when all IsraEl assembles before Jehovah your God in the place that Jehovah will choose; you must read this Law so that all IsraEl can hear it. <sup>12</sup> The whole assembly – the men, the women, the children, and any converts who are living in your cities – must all hear it, so that they may learn to fear Jehovah your God and to obey all the words of this Law. <sup>13</sup> Also, the sons who haven't [been born yet] must hear it and learn to fear Jehovah your God for as long as they live in the land that you're crossing the Jordan to inherit.'

<sup>14</sup> Then the Lord said to Moses: 'Look; The day of your death has arrived! So, call JoShua and go stand at the entrance to the Tent of Proofs, where I can [explain things] to him.'

So Moses and JoShua went to the Tent of Proofs and stood at the entrance. <sup>15</sup> Then the Lord descended in a cloud and stood next to the entrance in a column of clouds. <sup>16</sup> And He said to Moses: '{Look!} [It's time] for you to go to sleep with your ancestors. However, from among these people [some] will arise who will commit adultery with the strange gods of the land they're entering. They will leave Me and break the Sacred Agreement that I made with them. <sup>17</sup> And when that happens, I will be very angry with them and I'll leave them... I'll turn My face away from them and they will be devoured. But after many bad things and plagues have come upon them, they will [finally] say, *These bad things have happened to us because Jehovah our God isn't with us!* <sup>18</sup> But I'll still just look away, because of all the wicked and evil things they will do, and because they will have turned to other gods.

<sup>19</sup> 'Now, write the words of this song and teach it to the children of IsraEl... have them learn to sing it, so this song may testify about Me to the faces of the children of IsraEl. <sup>20</sup> For I'm bringing them into the good land that I swore to their ancestors that I'd give to them... a land flowing with milk and honey. But after they've eaten and are full and satisfied, they will turn and follow other gods and serve them... they will break My Sacred Agreement and anger Me. <sup>21</sup> And it's this song that will stand as a witness against them, because they won't forget it, nor will their seed ever forget it. For I've known how wicked they are and of the wicked things that they will do long before I brought them to this good land that I promised to their ancestors.'

<sup>22</sup> So Moses wrote the song that day to teach it to the children of IsraEl. <sup>23</sup> Then he spoke to JoShua and said: 'Be courageous and strong, because you're now going to lead the sons of IsraEl into the land that Jehovah promised to them... and He will be with you!'

<sup>24</sup> It was then that Moses finished writing the words of this Law... all the way to the end. <sup>25</sup> And thereafter, he gave these instructions to the Levites who bear the Chest of the Sacred Agreement of Jehovah, saying, <sup>26</sup> 'Take this scroll of the Law and put it inside the Chest of the Sacred Agreement of your God Jehovah, so it will [always] be there among you as a testimony.

<sup>27</sup> 'Oh, I know how irritating and rebellious [these people] can be; for throughout my life with them – down to this day – they've been provoking God by the ways that they act. So, how can I expect them to be any different after my death?

<sup>28</sup> 'Now, gather all the heads of your tribes, as well as your elders, judges, and officers, so that I can speak all these words into their ears, as I call the land and the sky as witnesses against them. <sup>29</sup> For I know that after my death they'll become very sinful and turn from the ways that I've commanded them [to follow]... then bad things will eventually happen to them because they will make their God Jehovah angry with all the evil things they will do.'

And thereafter, Moses spoke the words of this song, teaching it to the whole gathering:

## Chapter 32

<sup>1</sup> 'Listen, O heavens, and I'll speak...  
May even the ground hear the words from my mouth.

<sup>2</sup> May the things that I say be looked for like rain;  
And may my words fall like the dew...  
Like a shower on the plants and snow on the grass.

<sup>3</sup> 'For I've called on the Name of the Lord,  
And of the greatness of our God, I have spoken.

<sup>4</sup> His works are true and His ways are all just.

Yes, God is not unrighteous, but faithful...  
The Lord is holy and just.

<sup>5</sup> 'Against Him, they have all sinned,  
For, they are children who are spotted...  
A generation of the pushy and perverted.

<sup>6</sup> Is this how they should repay the Lord?

'Are these people all foolish and stupid?  
Didn't He become their own Father,  
Didn't He purchase them back?  
Didn't He form them and make them?

<sup>7</sup> 'Remember the days of long ago;  
Think of the years of past ages;  
Ask your fathers and they will remind you;  
Ask your elders and they'll tell you.

<sup>8</sup> 'When the Most High divided the nations;  
When the sons of Adam, He moved apart;  
He set the borders of all the nations,  
By the numbers of the messengers from God.

<sup>9</sup> 'Jacob (His people), became the Lord's portion;  
IsraEl was what He'd inherit.

<sup>10</sup> So He kept them alive on dry land;  
And in the desert, [He sated] their thirst.

'He led them around and He taught them,  
And kept them as the apple of His eye.

<sup>11</sup> 'As an eagle who watches over his brood...  
And as one who yearns for his young;  
They were chosen by Him.  
So [for them], He spread out His wings  
And lifted them onto His back.

<sup>12</sup> 'It was only Jehovah who led them,  
When no other gods did they know.

<sup>13</sup> He raised them on the strength of the land,  
And fed them with the fruit of the fields.  
So, out of rocks, they sucked honey,  
And out of boulders, they sucked oil.

<sup>14</sup> 'With the butter of cows and the milk of their sheep;  
With the fat of their lambs and their rams, calves, and kids...  
With the fat of kidneys and wheat.

And they drank their wine...the blood of the grape.

<sup>15</sup> So, Jacob ate and was filled.

'Then this loved one kicked and grew fat...

He soon became thick and broad.

And from the God who made him, he turned,  
From the God who had saved him, he strayed.

<sup>16</sup> 'With strange gods, they enraged Me,  
And with loathsome things, made Me angry.

<sup>17</sup> For to unknown demons, they offered sacrifices,  
And not to the God [of all] gods.

'They turned to things that were new...  
[Things] of which their fathers knew not.

<sup>18</sup> They've left the God who gave birth to them,  
And forgotten the God who provided their food.

<sup>19</sup> 'When Jehovah saw this, He was jealous...  
By His sons and daughters He was enraged.

<sup>20</sup> So He said: *From them, I'll now turn My face;  
And I'll show what the last days will bring.  
For, they're a perverted generation,  
And they are unfaithful sons.*

<sup>21</sup> *'They've made Me angry and jealous,  
With gods that are nothing at all,  
And disturbed Me with all their idols.  
So, I'll make them angry and jealous,  
Over those who are not [of your] nation...  
I'll enrage them with a nation that doesn't understand.*

<sup>22</sup> *'For a fire has been started by My rage,  
Which will burn to the place of the dead down below.  
It'll devour all the land and its fruitage...  
And burn it to the bottoms of their hills.*

<sup>23</sup> *'Evil things, I'll bring upon them...  
I'll fight them with all of My weapons.*

<sup>24</sup> *With hunger, they will be consumed,  
And their [bodies] will be eaten by birds...  
Their destruction will not be repaired.*

*I'll send against them the teeth of wild beasts...  
And the rage of things that crawl on the ground.*

<sup>25</sup> *'Their children will be taken from them without swords,*

*And in their beds, there'll be terror.  
Young men will be killed along with the virgins,  
As well as the newborn and those who've grown old.*

<sup>26</sup> *For I told them that they would be scattered,  
And their memory would be erased among men.*

<sup>27</sup> *'Were it not for their enemys' rage,  
They would have lived a long time.  
But their enemies will have gathered to attack them.*

*'Yet, may their enemies never have reason to say:  
It was all done by my own mighty arm.  
For, it's Jehovah who will do all these things.*

<sup>28</sup> *'They're a nation that has lost its direction,  
And there's no understanding among them...*

<sup>29</sup> *They have no sense, so they won't understand.  
Yet, when they [have chosen] these things,  
That's the time when all this will happen to them.*

<sup>30</sup> *'How can one man chase a thousand,  
Or two men route tens of thousands,  
If not because God had sold them...  
If Jehovah hadn't handed them over?*

<sup>31</sup> *'Yet, their gods are not like our God,  
So our enemies will not understand.*

<sup>32</sup> *For, their vine is like that of Sodom,  
And the branch of their vine is GomorRah.*

*'All their grapes are like gall,  
And all their clusters are bitter.*

<sup>33</sup> *Their wine is the anger of serpents,  
And the deadly rage of the asps.*

<sup>34</sup> *{'Look!} Aren't these the things that I stored away?  
Weren't they sealed up with My treasures?*

<sup>35</sup> *'I'll repay in the time of My vengeance,  
When their feet are tripped in that day...  
When their destruction has drawn very near,  
And all My decisions have fallen on them.*

<sup>36</sup> *'For, Jehovah will judge all His people,  
And take comfort [in the fall of] His servants,  
Because He saw they were failing and weak.  
So, in a hostile invasion, they'll [fall].*

<sup>37</sup> 'Then Jehovah asked:

*So, where are those gods in whom they've put trust?*

<sup>38</sup> *Where's the sacrificial fat that they ate,*

*And the wine of their offerings that they drank?*

*Let them arise and come to their aid...*

*Let them become their protectors!*

<sup>39</sup> 'Look! I AM...

*Beside Me, there is no other god!*

*Only I can kill or make it alive;*

*Only I can strike down and then heal.*

*None can take this power from My hands!*

<sup>40</sup> 'I'll lift My hand to the heavens and swear;

*Yes, by My right hand, I'll say:*

*I am alive through the ages!*

<sup>41</sup> 'Then, I will grab hold of My sword,

*And make it like lightning, there in My hand.*

*I'll grab My enemies and righteously judge them,*

*And pay back all those who hate Me.*

<sup>42</sup> 'My weapons will be drunk on their blood,

*And My sword will devour much flesh...*

*With the blood of the wounded and captured,*

*And the heads of My enemies that ruled them.*

<sup>43</sup> 'Rejoice with Him, O you heavens,

*And may all of God's messengers bow low before Him.*

*Rejoice with His people, you nations,*

*And may all of God's sons gain strength from Him.*

'For, He will avenge the blood of His sons,

*And on His enemies, bring vengeance and justice.*

*He'll bring what's due to all those who hate Him,*

*When He purges them from His people's land.'*

<sup>44</sup> This was the song which Moses wrote on that day and taught to the children of IsraEl.

And thereafter, Moses and JoShua (the son of NaWeh) [stood up] and [read] all the words of this Law where the people could hear it. <sup>45</sup> And when they had finished, <sup>46</sup> [Moses] added: 'Pay whole-hearted attention to these words that I [read] to you today, and command your sons to follow and obey all the words of this Law. <sup>47</sup> These must not be just words to you... they're your life! For these words will allow you to live a long time in the land that you're crossing the Jordan to inherit.'

<sup>48</sup> Then the Lord spoke to Moses and said: <sup>49</sup> 'Now, go to the mountains of your forefathers and climb Mount Nebo, which is in the land of Moab near Jericho, and look at the land of Canaan that I'm giving to the sons of Israel. <sup>50</sup> Then you will die in those mountains and be added to your people, just as Aaron your brother died on Mount Or and was added to his people. <sup>51</sup> For you disobeyed [Me before] the children of Israel at the Waters of Rebellion, there at Kadesh in the Sin desert, when you failed to [speak of] Me in a holy way among the sons of Israel. <sup>52</sup> However, [I want you to] see the land before you, which you won't be able to enter.'

## Chapter 33

<sup>1</sup> Then Moses, the man of God, gave this blessing to the children of Israel before he died. <sup>2</sup> He said:

'Jehovah came from Mount Sinai;  
He appeared to us at Mount Seir;  
He quickly moved to Mount Pharan,  
With ten thousand Holy Ones at His right,  
And [all] His messengers with him.

<sup>3</sup> 'To His people, He brought salvation;  
His holy ones, [He kept] in His hands.  
Below Him, they [heard] His words...

<sup>4</sup> The Law, which Moses gave as their own,  
To the assembly of Jacob.

<sup>5</sup> 'He will be with the leader He loves,  
And the rulers of the peoples, among Israel's tribes.

<sup>6</sup> 'May Reuben live and never die out,  
And may he grow into a crowd.'

<sup>7</sup> And this is the blessing of Judah:  
'O Jehovah; listen to what Judah asks,  
And pay attention to his people.  
Although he will fight with his hands,  
With his enemies, You'll give him aid.'

<sup>8</sup> And for Levi he said:  
'Give Levi the signs and the truth,  
Of a man who is very holy.  
For they tested him at the Temptation,  
And spoke against him at the Waters of Rebellion.

<sup>9</sup> 'It is he who must tell his father and mother,  
*[Sorry], but I can't [come to] visit.*  
He knows not his brothers, and won't know his sons,

But he's kept Your words and Your Sacred Agreement.

<sup>10</sup> '[Levi] will proclaim Your rules among Jacob,  
And Your Laws among IsraEl.  
They'll always burn incense on Your Altar,  
Even in times of Your rage.

<sup>11</sup> 'O Jehovah;  
Please keep on blessing his strength,  
And accept the things that he offers.  
Break all the enemies that may come against him,  
And don't allow those who hate him to stand.'

<sup>12</sup> And to BenJamin he said:  
'Jehovah's beloved, in safety will live.  
For God's shadow will always be with him,  
And between [God's] shoulders, he'll rest.'

<sup>13</sup> And to JoSeph he said:  
'His land is the blest of Jehovah...  
[A land of] seasons, sky, dew, and deep wells...

<sup>14</sup> Of the fruitage of the changes in the seasons and sun,  
And the produce of [each of] the months.

<sup>15</sup> '[Water runs down] from the tops of old mountains...  
From the tops of the hills of the ages,

<sup>16</sup> To produce full crops in their seasons.

'May the things that please him be poured on his head;  
On the crown of he who has been glorified,  
Above all of His brothers.

<sup>17</sup> Like a first-born bull, is his beauty,  
And as a rhinoceros, are his horns.

'He'll use them to thrust out at nations,  
To the ends of the earth.  
For his are the ten thousands of Ephraim,  
And the thousands of ManasSeh.'

<sup>18</sup> And to ZebuLon he said:  
'Rejoice O ZebuLon, as well as all those,  
Those in the tents of IsSachar.  
For you'll go <sup>19</sup> and destroy many nations.

'Many men, you will call and then gather, And righteous sacrifices, you will then offer.  
For you'll be provided by the wealth of the Sea,

And the stores of those living by water.'

<sup>20</sup> And to Gad he said:

'Praise He who's provided much more to Gad.  
For, he will rest like a lion,  
That has crushed many arms as well as their kings.

<sup>21</sup> 'He'll see that his land bears the first fruits,  
And leaders will gather with his people's chiefs.  
For [he does what the Lord says is] righteous,  
And to IsraEl, he will bring justice.'

<sup>22</sup> And to Dan he said:

'Dan is the cub of a lion,  
And he will leap out of BaShan.'

<sup>23</sup> And to NaphTali he said:

'NaphTali is filled with good things,  
And he will receive the blessings from God.  
For, he will inherit the west and the south.'

<sup>24</sup> And to Asher he said:

'With many children, Asher is blest,  
And he'll be approved by his brothers.  
With oil, his feet are anointed,

<sup>25</sup> And his sandals are like both iron and brass.

'He'll be strong for as long as he lives,

<sup>26</sup> Since his helper is the God whom he loves;  
Yes, He who rides through the heavens...  
The Magnificent One of the cosmos.

<sup>27</sup> '[And as long as he stays under] God's rule,  
He'll [be there to] protect you.

Your enemies, He'll drive away,  
With the great might of His arm.  
He'll drive them away through the ages,  
Saying to them, *Be destroyed!*

<sup>28</sup> 'So, IsraEl will live by themselves,

In safety, within Jacob's land;  
With grain, and wine, and the clouds in the sky,  
And with plenty of dew.

<sup>29</sup> 'You're blest, O IsraEl, for who else is like you...  
You who've been saved by your helper, God.

'He'll hold His shield over you,  
And of His sword, you will boast.  
Then, you will trod on the necks,  
Of the enemies who dared to lie before you.'

## Chapter 34

<sup>1</sup> Finally, Moses went from ArabOth in Moab to the Nabau Mountains, and climbed to the top of Mount Pisgah (near JeriCho). And there, Jehovah showed him all of GileAd to the land of Dan, the land of NaphTali, <sup>2</sup> the lands of Ephraim and ManasSeh, and the land of Judah, all the way to the Sea; <sup>3</sup> as well as the desert, the country around JeriCho, and the land between the City of Palm Trees and Segor. <sup>4</sup> Then Jehovah said to Moses: 'This is the land that I swore that I would give to the seed of AbraHam, IsaAc, and Jacob. And now that you've seen it, you may not go there.'

<sup>5</sup> So Moses, the servant of Jehovah, died there in the land of Moab, as Jehovah said, <sup>6</sup> and he was buried in Gai, near the house of Phogor... but no one has seen his tomb to this day.

<sup>7</sup> When he died, Moses was a hundred and twenty years old. Yet, his eyes were still sharp and he still had all his natural functions.

<sup>8</sup> Thereafter, the children of IsraEl cried for Moses (in ArabOth of Moab at the Jordan near JeriCho) for thirty days, which was the [maximum traditional] period of mourning.

<sup>9</sup> Then JoShua (the son of NaWeh) became filled with the spirit of knowledge; for Moses had laid his hands upon him. So the children of IsraEl listened to him as they did when Jehovah was commanding Moses. <sup>10</sup> But there was never again a Prophet in IsraEl like Moses, whom the Lord knew face to face, <sup>11</sup> whom Jehovah sent to perform all the signs and wonders to Egypt (to PharaOh, his servants, and his entire land), <sup>12</sup> and who displayed before all IsraEl the other great wonders and the powers that He had.

# Joshua

*From the Greek Septuagint text as was used by First Century Christians.*

*Possibly originally written by JoShua, but thereafter added to by someone, likely SamuEl, since many references are to the beginning of the time of David. It covers the period from the entry of the IsraElites into the Promised Land and ends with JoShua's death and the start of the first great apostasy of IsraEl (according to our calculations, covering a period somewhere around 1510-BCE and 1480-BCE).*

## Chapter 1

<sup>1</sup> After the death of Moses, the Lord spoke to Moses' servant JoShua (the son of NaWeh) and said, <sup>2</sup> 'My servant Moses is now dead; so I want you and all of these people to get up and cross the Jordan [River] into the land that I'm giving to them. <sup>3</sup> I'm giving you every place that you step as yours, just as I told Moses, <sup>4</sup> from the desert and the borders of Lebanon, to the great River EuPhrates and to the Sea... your borders will run to the sunset.

<sup>5</sup> 'No man will be able to stand against you during all the days of your life; for as I was with Moses is how I'll be with you... I won't fail you or leave you. <sup>6</sup> Therefore, be strong and act like a man, because now you must divide up the land that I swore to give to your ancestors, among these people. <sup>7</sup> So be strong, behave like a man, and pay attention and obey, just as My servant Moses told you... don't swerve to the right or to the left, so you may prove wise in everything that you do.

<sup>8</sup> 'And don't allow the Law that is written on the scroll to leave your mouth... you must think about it day and night, so you'll know how to do everything that's written in it. Then you'll be blessed, you'll succeed, and you'll be wise. <sup>9</sup> Look; I'm commanding you to be strong and courageous! Don't be a coward or fearful, for Jehovah your God will be with you no matter where you may go.'

<sup>10</sup> Then JoShua gave this commandment to the people's scribes: <sup>11</sup> 'Go throughout the camp and tell the people to get ready, for in three days we will cross the Jordan to enter and take possession of the land that Jehovah the God of your ancestors is giving to you.'

<sup>12</sup> And thereafter, JoShua said this to [the tribes of] ReuBen, Gad, and the half tribe of ManasSeh: <sup>13</sup> 'Remember what Moses the servant of Jehovah, told you. He said, *Jehovah your God has allowed you to rest by giving you this land.* <sup>14</sup> *So now, settle your wives, children, and cattle here in the land that He has given to you; then all who are strong and willing to fight must arm themselves to cross [the Jordan] before their brothers.* <sup>15</sup> *[You must be willing to do this] until Jehovah your God has allowed your brothers to rest just as He has [allowed] you [to rest], after they have inherited the land that Jehovah your God is giving to them. Only then may you each return to the inheritance that Moses allotted to you east of the Jordan.*

<sup>16</sup> So they answered JoShua and said: 'We will do everything that you've commanded

and we'll go wherever you may send us. <sup>17</sup> For, just as we listened to Moses, we will listen to you... and may Jehovah our God be with you as He was with Moses. <sup>18</sup> If someone chooses to disobey you, or doesn't listen to you and obey whatever you tell him to do, he must die... but you must be strong and courageous!"

## Chapter 2

<sup>1</sup> Then JoShua (the son of NaWeh) sent two young men from SatTin as spies into the land, saying, 'Go there and look at the land... and [specifically] at JeriCho.'

So the two young men went and entered JeriCho and stayed at the house of a prostitute named RaHab. <sup>2</sup> However, [someone] reported this to the king of JeriCho, saying, 'Men of the sons of IsraEl have come here as spies!'

<sup>3</sup> Then the king of JeriCho sent [men to the house of] RaHab, who said, 'Bring out the men who entered your house this evening, for they have come to spy in our land!'

<sup>4</sup> But the woman had hidden the two men, and she told [the king's] messengers: 'The men came here, <sup>5</sup> but before the [city] gate was closed this evening, they left... and I don't know where they went. You'd better chase after them to see if you can catch them.' <sup>6</sup> However, she had taken them up on the [roof] and hidden them under some hay that she'd spread there.

<sup>7</sup> So the [king's] men left and traveled toward the fords in the Jordan, and the [city] gate was closed once again.

<sup>8</sup> Then, after the men who were chasing them had left (and before the spies had fallen asleep), she went up to them on the roof of her house and said, <sup>9</sup> 'I know that Jehovah has given you this land, so we're all afraid [of you]. <sup>10</sup> We've heard how your God Jehovah dried up the Red Sea before you when you left the land of Egypt, and of the things that He did to the two Amorite kings across the Jordan... to Seon and Og whom you destroyed. <sup>11</sup> And when we heard this, our hearts were stunned and we were barely able to breathe because of you; for Jehovah your God is truly the God of the skies above and the lands below. <sup>12</sup> So now, swear to me by Jehovah God that, since I've been merciful with you, you'll be merciful to the house of my father, <sup>13</sup> and that you'll allow the house of my father – my mother, my brothers, everyone in my home, everything that we own, and me – to be saved from death.'

<sup>14</sup> And the men replied, '[We will offer] our lives for yours, even to death.'

And she said, 'When Jehovah gives this city to you, you must be merciful and true to me!' <sup>15</sup> Then she lowered them down through her window <sup>16</sup> and told them to head toward the hill country and hide there for three days before returning, for fear that they would run into the men who were chasing them.

<sup>17</sup> And the [spies] said, 'We promise to do what you've asked. <sup>18</sup> Look; we're going to

[destroy] the city, so you must give us a sign. Tie this scarlet cord in the window that you let us down from, then bring everyone – your father, mother, brothers, and your father's entire family – into your house. <sup>19</sup> However, if anyone leaves the door of your house, they will be guilty and no part of our promise. We will just be responsible for those who are found inside your home. <sup>20</sup> And if anyone harms us or betrays us, the promise is broken.'

<sup>21</sup> And she said, 'May it be as you said.'

Then she sent them away <sup>22</sup> and they headed toward the hill country, where they remained for three days; so although the people who were chasing them searched all the roads, they couldn't find them.

<sup>23</sup> Thereafter, the two young men left the mountains and returned to JoShua (the son of NaWeh) and told him everything that had happened to them. <sup>24</sup> And they said, 'Jehovah has put the entire land under our power, because everyone who lives there is shaking in fear because of us.'

### Chapter 3

<sup>1</sup> Well, JoShua got up early the next morning and then they all left SatTin. And when they reached the Jordan, they stayed there [until it was time to] cross.

<sup>2</sup> Well, [for the next] three days, the scribes went throughout the entire camp <sup>3</sup> telling the people that when they saw the Levite Priests bearing Jehovah God's Chest of the Sacred Agreement, they should follow behind it, <sup>4</sup> but at a distance of as much as three thousand feet... they weren't to get near it. So they started to understand that things weren't to be the same as they had been in the past.

<sup>5</sup> Then JoShua told the people: 'Now, make yourselves holy, because tomorrow Jehovah will perform a miracle among you.'

<sup>6</sup> And JoShua said to the Priests: 'Now, pick up Jehovah's Chest of the Sacred Agreement and lead the people!'

So the Priests picked it up and walked ahead of the people.

<sup>7</sup> Then Jehovah said to JoShua: 'Today I'm going to start [raising your prestige] before all the children of IsraEl, so they will know that I'm with you, just as I was with Moses. <sup>8</sup> So now, tell the Priests who are carrying the Chest of the Sacred Agreement that as soon as they get to the edge of the water, it will part; and then they are to go and stand still in the middle of the Jordan.'

<sup>9</sup> And thereafter, JoShua said to the children of IsraEl: 'Come here and listen to the words of our God, Jehovah. <sup>10</sup> For this is how you will know that the living God is among you and that He will destroy the CanaAnites, Hittites, Pherezites, Evites, Amorites, Gergesites, and the Jebusites ahead of you: <sup>11</sup> Watch the Chest of the Sacred Agreement of the Lord of the whole earth as it crosses into the Jordan. <sup>12</sup> Then

choose twelve men, one from each of your tribes, <sup>13</sup> and they will [be witnesses] to the fact that when the feet of the Priests who are carrying the Chest of the Sacred Agreement stop in the waters of the Jordan, the water will [flow away], and that which is pouring down from above will stop.' <sup>14</sup> So the people packed up their tents to cross over the Jordan, and the Priests carried the Chest of Jehovah's Sacred Agreement ahead of them.

<sup>15</sup> Well, when the feet of the Priests who were carrying the Chest entered the Jordan, the water parted (although it was harvest time and the river was at flood stage). <sup>16</sup> And the waters that flowed down from above stopped in a solid wall all the way to the region of KiriAth JaiRim, while the water that flowed down to the Salt Sea dried up... and there the people were standing opposite JeriCho. <sup>17</sup> Then the Priests who were carrying the Chest went and stood on the dry ground that was in the middle of the Jordan until all the children of IsraEl had passed through the Jordan on dry land.

## Chapter 4

<sup>1</sup> Well, after everyone had crossed the Jordan, the Lord spoke to JoShua and said: <sup>2</sup> 'Now, select one man from each tribe <sup>3</sup> and tell them each to go to the middle of the Jordan and choose twelve appropriate rocks, then carry them back to the place where we will be camping tonight.'

<sup>4</sup> So JoShua selected twelve important men from among the children of IsraEl, one from each tribe, <sup>5</sup> and told them: 'Now, walk in front of me to the middle of the Jordan. Then, there in the presence of Jehovah, each of you must pick up a rock and carry it on your shoulders... one [rock] for each of the twelve tribes of IsraEl; <sup>6</sup> for these will serve as signs to future [generations]. So when your sons ask you, *What do these rocks mean to us?* <sup>7</sup> you can explain to them: *The Jordan River dried up in front of the Chest of the Sacred Agreement of the Lord of the whole earth as it passed through.* And these rocks will serve as reminders of that to the children of IsraEl through the ages.'

<sup>8</sup> And that's what the children of IsraEl did... they did just as Jehovah had commanded JoShua. They picked up twelve rocks from the midst of the Jordan (after the children of IsraEl had finished the crossing), then they carried them into their camp and laid them there. <sup>9</sup> And thereafter, JoShua placed twelve [more] rocks [on the bottom] of the Jordan itself, at the place where the feet of the Priests who carried the Chest of the Sacred Agreement of Jehovah stood... and they are still there to this day!

<sup>10</sup> Well, the Priests who were carrying the Chest of the Sacred Agreement kept standing there in the Jordan until JoShua finished all that Jehovah had commanded him to do, and until everyone had crossed. <sup>11</sup> Then after all the people had crossed, they carried Jehovah's Chest of the Sacred Agreement and the rocks [to the other side].

<sup>12</sup> Also, the sons of ReuBen, Gad, and the half tribe of ManasSeh led the way for the children of IsraEl, just as Moses had commanded them... <sup>13</sup> forty thousand of their armed men crossed [the river] before Jehovah, to war with the city of JeriCho.

<sup>14</sup> So on that day, Jehovah raised JoShua's prestige [in the eyes of] all the people of IsraEl, and they started fearing him as they did Moses.

<sup>15</sup> Then the Lord spoke to JoShua and said: <sup>16</sup> 'Now, tell the Priests who are carrying the Chest of the Sacred Agreement to come up out of the Jordan!'

<sup>17</sup> So JoShua told the Priests to come up out of the Jordan; <sup>18</sup> and as soon as the Priests who were carrying the Chest stepped out of the Jordan and set their feet on dry land, the water quickly returned to its place and overflowed its banks as before.

<sup>19</sup> It was on the tenth day of the first month that the children of IsraEl crossed the Jordan, and they camped at GilGal, east of JeriCho. <sup>20</sup> It was there at GilGal that JoShua set up those twelve rocks that they had taken from the Jordan. <sup>21</sup> And he said: 'When your sons ask you what these rocks are, <sup>22</sup> tell them that IsraEl walked on them as they crossed the Jordan on dry land, <sup>23</sup> back when our God Jehovah dried up the Jordan's waters before them until they had all crossed, the same as He did at the Red Sea when He dried up its water until we had all crossed. <sup>24</sup> [They are here] so that all the nations of the earth might know that Jehovah is powerful and mighty, and so that you will fear Jehovah our God throughout all time.'

## Chapter 5

<sup>1</sup> Well, when the kings of the Amorites (on the [west] side of the Jordan) and the kings of Phoenicia heard that Jehovah God had dried up the Jordan River in front of the children of IsraEl as they crossed it, their hearts dropped, they were terrified, and they were beside themselves because of the children of IsraEl.

<sup>2</sup> It was about this time that the Lord said to JoShua: 'Make some knives of sharp stones, then sit down and circumcise the children of IsraEl once more.'

<sup>3</sup> So JoShua made some sharp knives of stone and circumcised the children of IsraEl at the place [which came to] be known as 'The Hill of Foreskins.' <sup>4</sup> And by doing this, JoShua cleansed all the children of IsraEl that had been born along the way, and all those who came out of Egypt that were uncircumcised... <sup>5</sup> he circumcised all of those who had wandered in the desert of MabDaris for forty years. <sup>6</sup> [However, this didn't include] most of the fighting men that left the land of Egypt who were uncircumcised. For, because they had disobeyed the commandments of God, He decided that they shouldn't see the land He had sworn to their ancestors that He would give to them... a land flowing with milk and honey. <sup>7</sup> So in their place, He had elevated their sons, whom JoShua circumcised, since those who had been born along the way hadn't been circumcised. <sup>8</sup> And after they were circumcised, they stayed there in the camp and rested until they were healed.

<sup>9</sup> It was then that the Lord said to JoShua (the son of NaWeh): 'On this day, I have removed the shame of Egypt from you.' So He named that place GilGal (Circle of Stones).

<sup>10</sup> It was on the fourteenth day of the month, in the evening, in a field to the west of JeriCho on the [west] side of the Jordan, that the children of IsraEl then celebrated the Passover. <sup>11</sup> There they ate yeast-free new grain from the land; <sup>12</sup> and after they had eaten the grain, the manna stopped coming. So the children of IsraEl no longer had manna, and they ate the fruitage of the land of the Phoenicians all the rest of that year.

<sup>13</sup> Well, when JoShua approached JeriCho, he looked up and saw a man standing before him with a drawn sword in his hand. So he went up to him and asked: 'Are you for us, or are you on the side of our enemies?'

<sup>14</sup> And he replied: 'I have come as the general of the army of Jehovah!'

Then JoShua fell with his face to the ground and said, 'Lord, what would you command your servant to do?'

<sup>15</sup> And the captain of Jehovah's army said to JoShua: 'Untie the sandals from your feet, for the place where you are standing is holy!'

## Chapter 6

<sup>1</sup> Now, JeriCho was all closed up and ready for a siege, so nobody could enter or leave. <sup>2</sup> And the Lord said to JoShua: '{Look!} I'm giving JeriCho to you, along with its king and all its mighty men. <sup>3</sup> So, station your army around the city, <sup>4</sup> and whenever they hear the trumpets blowing, all the people must shout. <sup>5</sup> For it is this shouting that will bring down the walls of the city; and then everyone must rush straight into it.'

<sup>6</sup> So JoShua (the son of NaWeh) went to the Priests and said: <sup>7</sup> 'Give sacred trumpets to seven of the Priests, and have them blow [the trumpets] loudly as they walk before Jehovah... and they must be followed by the Lord's Chest of the Sacred Agreement.

<sup>8</sup> 'Tell the people to walk in a circle around the city with the men all armed and ready for war before Jehovah. <sup>9</sup> The army is to walk ahead of the Priests, who must keep blowing the trumpets, and they are to be followed by the Lord's Chest of the Sacred Agreement.'

<sup>10</sup> Then JoShua told the people: 'Don't shout or say a word until [God] Himself tells you it's time... and that's when you must shout. <sup>11</sup> Now, the Chest of the Sacred Agreement of God must make a [few] circles, and then it must be immediately returned to the camp and left there.'

<sup>12</sup> So on the next day, JoShua got up in the morning and the Priests picked up the

Chest of the Sacred Agreement of Jehovah. <sup>13</sup> Then the seven Priests who had the seven trumpets walked ahead of [the Chest of] the Lord, followed by the men of war, the rest of the group, and then the Chest of the Sacred Agreement of Jehovah, as the Priests blew the trumpets. <sup>14</sup> The group circled the city closely six times, then they returned to the camp... and they did this for six days.

<sup>15</sup> Well on the seventh day, they all arose early and circled the city seven times... <sup>16</sup> and on the seventh round, the Priests blew their trumpets. Then JoShua told the children of IsraEl: 'Now shout, for Jehovah has given you the city! <sup>17</sup> You must dedicate it and everything that is in it to Jehovah of Armies, except for the prostitute RaHab and the things in her house. <sup>18</sup> You must stay free from the cursed things that are there, for fear that you might be tempted to take some and bring a curse upon the camp of the children of IsraEl, which would cause us [all] to be destroyed! <sup>19</sup> Also, all the gold, silver, brass, and iron that is there is to be considered as holy to Jehovah, so it must be taken to the Lord's treasury!'

<sup>20</sup> Thereafter, Priests blew their trumpets; and when the people heard it, they started shouting together as loudly as they could, and all the walls around the city collapsed. Then the people rushed in.

<sup>21</sup> Well, JoShua dedicated it and everything in it (the men and women, both young and old, as well as the cattle and burros) to destruction by the edge of the sword. <sup>22</sup> However, JoShua told the two young men who had served as spies: 'Now, go to the house of the woman and bring her and all that she has out of it.'

<sup>23</sup> So the two young men went to her house and brought out the prostitute RaHab, along with her father, mother, brothers, all her relatives, and everything she had, and set her up outside the camp of IsraEl. <sup>24</sup> And thereafter, they burned the city along with everything in it, except for the gold, silver, brass, and iron, which they carried into the treasury of Jehovah.

<sup>25</sup> However, JoShua allowed RaHab the prostitute and all the house of her father to live. And she still lives in IsraEl today, because she hid the spies that JoShua sent to JeriCho.

<sup>26</sup> Also on that day, JoShua made everyone swear before Jehovah that any man who rebuilt the city would be cursed... the one who laid its foundation would lose his firstborn, and the one who rebuilt its gates would lose his youngest son. And that's what Hozan of BethEl did; he laid the foundation [with the body of] AbiRom his firstborn, and he set up its gates [with the body of] his youngest surviving son.

<sup>27</sup> But Jehovah was with JoShua, so his name became [famous] throughout the land.

## Chapter 7

<sup>1</sup> However, the children of IsraEl committed a serious sin by taking some of the things that were cursed. It was Achar (the son of CharMi, the son of ZamBri and

grandson of Zara) of the tribe of Judah who took the cursed things, which made Jehovah very angry with the children of IsraEl. <sup>2</sup> Well thereafter, JoShua sent men as spies to Gai (which was close to BethEl). <sup>3</sup> And when they returned, they told him, 'We won't need the whole army. All we will need is two or three thousand men to take the city, because not many of our enemies are there.' <sup>4</sup> So they sent about three thousand men... but then they had to retreat from the men of Gai, <sup>5</sup> because the [people there] killed thirty-six men as they chased them from their [city] gate... they were destroyed as they were running down the steep hill.

Of course, this upset the [IsraElites], and it caused their hearts to become like water. <sup>6</sup> So JoShua started ripping his clothes, and then he and the elders of IsraEl threw dust on their heads and fell with their faces to the ground before Jehovah, [lying there] until the evening. <sup>7</sup> And JoShua prayed: 'O Lord; Why have You caused Your servant to bring these people across the Jordan, just to allow the Amorites to destroy us? We would have been better off if we had stayed on the other side of the Jordan and settled there. <sup>8</sup> What should I tell them now that IsraEl has [been forced to] flee from our enemies? <sup>9</sup> Why, when the CanaAnites and all the other inhabitants of the land hear about this, they will surround us and wipe us out of their land... then what will You do for Your great Name?'

<sup>10</sup> And the Lord said to JoShua: 'Why have you fallen to your face? Get up! <sup>11</sup> For the people have sinned and broken the agreement that I made with them by stealing things that are cursed, and they're hiding them among their possessions. <sup>12</sup> For this, the children of IsraEl won't be able to stand before their enemies and they'll have to run from them, because they've brought a curse on themselves. Therefore, I won't be with you again until you remove those cursed things from among you!

<sup>13</sup> 'Now, get up and make the people holy... yes, tell them to make themselves holy! Then explain to them that Jehovah the God of IsraEl says that there are cursed things among them and that they won't be able to stand before their enemies until they've removed these cursed things. <sup>14</sup> Then gather all the tribes in the morning, and Jehovah will indicate which tribe, which family line, which household, and which man [is guilty] of doing this. <sup>15</sup> Then, those whom He points to must be burned with fire for breaking the agreement with Jehovah and bringing wickedness upon all IsraEl.'

<sup>16</sup> So JoShua got up early [the next morning] and assembled the people by their tribes; and the tribe of Judah was indicated. <sup>17</sup> Then all their families [were set aside], and the family of the Zaraites was indicated. <sup>18</sup> So all their men were set aside, and then Achar (the son of ZamBri and grandson of Zara) was indicated. <sup>19</sup> So JoShua said to Achar: 'Give glory to Jehovah the God of IsraEl today and confess. Tell me what you've done... and don't [try to] hide it from me!'

<sup>20</sup> Then Achar answered JoShua and said, 'Yes, I've sinned against Jehovah the God of IsraEl; for this is what I did: <sup>21</sup> I noticed an embroidered shawl, two hundred silver coins, and a piece of gold among the loot. And because I wanted them, I took them

and hid them inside my tent [under the shawl].'

<sup>22</sup> So JoShua sent messengers who ran to his tent in the camp, and they found those things hidden under the shawl. <sup>23</sup> Then they brought them to JoShua and the elders of IsraEl and laid them before Jehovah.

<sup>24</sup> So JoShua took Achar (the son of Zara), his sons, daughters, calves, burros, sheep, tent, all his belongings, and all the people who lived with him, and brought them to the Valley of Achar at Emec. <sup>25</sup> And JoShua said to Achar: 'You've destroyed us, so today Jehovah is going to destroy you!'

Then all IsraEl stoned him with rocks, and they stoned all the rest and burned [their bodies] in a fire, <sup>26</sup> covering them with a huge pile of rocks, which is still there today. This brought an end to Jehovah's rage, and it's why that place is still called The Valley of Achar (the Troublemaker) to this day.

## Chapter 8

<sup>1</sup> Then Jehovah said to JoShua: 'Don't be afraid or tremble anymore; for now you must take all the men of war and return to Gai. Look; I've given the king of Gai and his land into your hands! <sup>2</sup> So you must do to Gai as you did to JeriCho and its king; however, [this time] you may take their cattle. Now, go and set up an ambush behind the city.'

<sup>3</sup> Therefore, JoShua got the men of war ready to go to Gai. He chose thirty-thousand mighty men and sent them during the night, <sup>4</sup> giving them these orders: 'Wait in ambush behind the city. Don't go too far from the city, and everyone must be ready. <sup>5</sup> Then I will take [a group] up to the city [gate]; and when the people of Gai come out to meet us, we will turn and run from them, <sup>6</sup> so they will chase after us and leave the city, since they'll think that we are running from them as we did before. <sup>7</sup> Then those who are lying in ambush must get up and enter the city... <sup>8</sup> you must do exactly as I've commanded you!'

<sup>9</sup> So JoShua sent them on, and they waited in ambush to the west of Gai, between BethEl and Gai.

<sup>10</sup> Well, early the next morning, JoShua got up and counted off the people. Then he and the elders went up to face the people of Gai, <sup>11</sup> approaching it from the east, <sup>12</sup> as the rest hid in ambush west of the city. <sup>13</sup> — <sup>14</sup> And when the king of Gai saw them, he and all his people rushed out to meet them head on, not realizing that an ambush had formed behind the city. <sup>15</sup> Then JoShua and IsraEl turned and retreated from them, <sup>16</sup> and they chased the children of IsraEl for some distance, <sup>17</sup> which left hardly anyone in Gai... they had left the city wide open as everyone was out chasing after IsraEl.

<sup>18</sup> Then Jehovah said to JoShua: 'Now, raise the spear that's in your hand toward the city, for I've given it into your hands. Those who are hiding must quickly get up and enter it.'

<sup>19</sup> So then JoShua raised his spear toward the city. And when those who were hiding in ambush saw him raise his spear, they quickly arose and entered the city, capturing it and setting it on fire.

<sup>20</sup> Well, when the inhabitants of Gai turned around and looked back, they saw the smoke from their city rising high into the sky, and they [realized] that they had nowhere to run. <sup>21</sup> And when JoShua and all IsraEl saw that the city had been taken and its smoke was rising into the sky, they turned around and started cutting down the men of Gai. <sup>22</sup> Then the men [who had burned] the city came and attacked them from their rear, cutting them all down until no one was left... not a survivor or an escapee. <sup>23</sup> They also captured the king of Gai and brought him before JoShua.

<sup>24</sup> Well, after the children of IsraEl had finished killing everyone in Gai in the fields and on the descent from its mountain where they had started chasing them, JoShua returned to Gai and cut down anyone who was left with his sword. <sup>25</sup> So, twelve thousand inhabitants of Gai fell and were destroyed that day (both men and women).

<sup>26</sup> — <sup>27</sup> Then the children of IsraEl took all the cattle and they looted the city for themselves, following the command that Jehovah had given to JoShua.

<sup>28</sup> JoShua completely burned the city and turned it into an uninhabitable pile of rubble, which is what it has remained through the ages down to this day. <sup>29</sup> Then he hung the king of Gai [from a tree] and left [his body] there until the evening. But after the sun had set, JoShua gave the instructions to take his body down, and they threw it into a pit and piled a heap of rocks over it, [which can still be seen] to this day.

<sup>30</sup> Then JoShua built an altar to Jehovah (the God of IsraEl) on Mount Ebal, <sup>31</sup> just as Moses (Jehovah's servant) had commanded the children of IsraEl, and as it is written in the Law of Moses. It was an altar made of stones that hadn't been cut or touched by iron. And there he sacrificed whole burnt offerings and a peace offering to Jehovah. <sup>32</sup> Then JoShua inscribed the Law of Moses on those stones before the children of IsraEl.

<sup>33</sup> Thereafter, all IsraEl (including their elders, judges, and scribes) filed past the [Sacred] Chest on either side. And the Levite Priests carried the Chest of the Sacred Agreement of Jehovah, as all the native [IsraElites] and the aliens were divided into two groups. Half was stationed near Mount GiriZim, and the other half near Mount Ebal, just as Moses (Jehovah's servant) had commanded, to receive the first blessing of the people. <sup>34</sup> Then afterwards, JoShua read all the words of the Law... all the blessings and curses that were written in the Law of Moses. <sup>35</sup> There wasn't a word which Moses told JoShua that wasn't read within the hearing of the entire assembly of the children of IsraEl... the men, women, children, and all the aliens who had joined themselves to IsraEl.

## Chapter 9

<sup>1</sup> Well, when the kings of the Amorites on the [west] side of the Jordan (all those in the mountain country, in the plains, by the [MediTerranean] Sea, and near the borders of Lebanon), as well as the Hittites, CanaAnites, Pherezites, Evites, Amorites, Gergesites, and the Jebusites heard what had happened there, <sup>2</sup> they all banded together to fight against JoShua and IsraEl.

<sup>3</sup> However, when the inhabitants of GibeOn heard what Jehovah had done to JeriCho and Gai, <sup>4</sup> they craftily made [a plan to save themselves]. They put old sacks over their shoulders, carried old torn and patched wine skins, <sup>5</sup> and they tore off the upper parts of old shoes and sandals and put them on their feet, dressing themselves in old clothes, and carrying along bread that was dry, moldy, and rotting. <sup>6</sup> Then they went to JoShua at the camp of IsraEl at GilGal, and said, 'We've come from a faraway land, [and we want you to] make a treaty with us.'

<sup>7</sup> But [JoShua] asked the GibeOnites: 'How can I sign a treaty with you if you live near to us?'

<sup>8</sup> And they told JoShua: 'We've [come to be] your servants!'

Then JoShua asked: 'So, who are you and where have you come from?'

<sup>9</sup> And they replied: 'Your servants have come from a far away country in the Name of your God Jehovah. For we've heard of His Name and of all that He did in Egypt, <sup>10</sup> as well as of what He did to the kings of the Amorites across the Jordan, and of what He did to Seon, the king of the Amorites, and to Og (the king of BaShan) who lived in AstarOth and in EdraIn. <sup>11</sup> And when our elders and the people who live in our land heard of this, they spoke to us and said, *Take along enough provisions for the trip and travel to meet with them; then tell them that we'll be their servants and that [we want to] make a treaty with them.* <sup>12</sup> Why, look at our bread! On the day that we started our journey to come here, it was hot. But now it's all dry and moldy. <sup>13</sup> And look at these wine skins! When we filled them they were new, but now they're torn... and our clothes and shoes are worn out because of the long journey!'

<sup>14</sup> So the leaders [of IsraEl] shared their provisions with them. And because they had failed to ask Jehovah's direction, <sup>15</sup> JoShua concluded a peace treaty with them and agreed to allow them to live... and the leaders of the gathering also swore to this.

<sup>16</sup> Well, it was three days after they had made the treaty [with the GibeOnites] that [the IsraElites] found out they were [actually] close neighbors and that they lived there in their midst. <sup>17</sup> So the children of IsraEl traveled to the cities of GibeOn, KePhira, Berot, and the cities of JaRim; <sup>18</sup> but they didn't fight against them, because all the leaders had sworn an oath before Jehovah the God of IsraEl. And this caused the whole gathering to start grumbling against their leaders. <sup>19</sup> So the leaders spoke to the gathering and said, 'We have sworn [an oath] to them by Jehovah the God of

IsraEl, therefore, we can't touch them! <sup>20</sup> However, we will do this: We'll let them live and we'll protect them, so [God] won't be angry with us for [breaking] the oath that we swore to them. <sup>21</sup> But they will have to serve as woodcutters and water bearers for the entire gathering, just as our leaders told them.'

<sup>22</sup> Well thereafter, JoShua assembled the [GibeOnites] and asked them: 'Why did you deceive me? Why did you say that you live far away from us, when you are actually the fellow countrymen of the rest of the people who live here?' <sup>23</sup> For this you are cursed and you will always serve as slaves, woodcutters, and water drawers for me and for my God!'

<sup>24</sup> And they replied to JoShua: 'We were told that Jehovah your God ordered his servant Moses to [take] this land and to destroy us, along with everyone else who lives here. So, it was because we feared for our lives that we did this thing! <sup>25</sup> And now look... we've surrendered to you, and you may do to us whatever pleases and seems good to you.'

<sup>26</sup> And that's what they did. JoShua saved them from the hands of the children of IsraEl, so they were not allowed to kill them. <sup>27</sup> Then JoShua made them woodcutters and water bearers to the whole gathering, as well as for the Altar of God. [And he said]: 'The inhabitants of GibeOn will serve as our woodcutters and water bearers for the Altar of God, even in that [future] place, which will be chosen by Jehovah.'

## Chapter 10

<sup>1</sup> Well, when Lord Bezek (the king of Salem) heard that JoShua had taken Gai and destroyed it as he had done to JeriCho and its king, and that the inhabitants of GibeOn had gone over to JoShua and IsraEl, <sup>2</sup> this frightened him, for he knew that GibeOn was a large city. In fact, it was one of [the land's] primary cities, and [it was known] for its mighty men. <sup>3</sup> So Lord Bezek sent [messages] to Elam (the king of HebRon), PhiDon (the king of JeriMuth), JephTha (the king of LachIsh), and Dabin (the king of OdoLam), saying, <sup>4</sup> 'Come and help us to conquer GibeOn, because the GibeOnites have gone over to JoShua and the children of IsraEl!'

<sup>5</sup> So the five kings of the Jebusites joined with the king of Salem, which included the kings of HebRon, JeriMuth, LachIsh, and OdoLam; then they and all their people camped around GibeOn and besieged it. <sup>6</sup> So the GibeOnites sent [a message] to JoShua at his camp at GilGal, which said: 'Hurry and send your servants to help us! Save us from the Amorite kings of the hill country, for they have all united against us!'

<sup>7</sup> Well at that, JoShua collected the best of his army [and marched them] from GilGal. <sup>8</sup> And Jehovah said to JoShua: 'Don't be afraid, for I'm giving them into your hands... there won't be anyone left to oppose you!'

<sup>9</sup> And because JoShua had marched all night from GilGal, he caught them by

surprise. <sup>10</sup> Then Jehovah struck [the opposing armies] with terror before the children of IsraEl, who destroyed them with a great slaughter there at GibeOn, chasing them all the way to the road to OroNin and to Azeca and MakeDa. <sup>11</sup> And as they were fleeing the children of IsraEl at the descent from OroNin, Jehovah threw hailstones from the sky at them all the way to Azeca, and more died from the hailstones than were killed in battle by the children of IsraEl.

<sup>12</sup> Well, JoShua spoke to Jehovah that day, as He was delivering the Amorites into the [hands] of IsraEl. For, while they were destroying [their enemies] at GibeOn, JoShua said, 'May the sun stand still over GibeOn and may the moon [stand still] over the valley of AiLon!' <sup>13</sup> Then the sun and the moon actually stood still as God brought vengeance on their enemies... the sun stood still in the midst of the sky and it didn't move for a whole day! <sup>14</sup> There hasn't been a day like it before or since; for God listened to a man and He fought on the side of IsraEl. <sup>15</sup> —

<sup>16</sup> Well, the five kings had all run away and hid themselves in a cave at MakeDa. <sup>17</sup> And when JoShua was told that the five kings had been found hiding in the cave at MakeDa, <sup>18</sup> he said: 'Roll stones to cover the mouth of the cave, and then appoint men to guard them. <sup>19</sup> But don't just stop there; keep on chasing your enemies and attacking them from the rear. Don't allow them to enter their cities, for Jehovah our God has given them into our hands!'

<sup>20</sup> However, although JoShua and IsraEl wiped most of them out, those who escaped did take refuge in their fortified cities.

<sup>21</sup> Well thereafter, all the people returned safely to JoShua at MakeDa, and none of the children of IsraEl grumbled against him after that.

<sup>22</sup> Then JoShua said: 'Now, open the cave and bring out those five kings!'

<sup>23</sup> So they brought the five kings out of the cave... the king of Salem, the king of HebRon, the king of JeriMuth, the king of LachIsh, and the king of OdolLam. <sup>24</sup> And when they brought them to JoShua, he assembled all IsraEl and said to the chiefs of the army that went with him, 'Come here and put your feet on their necks.'

So they came and put their feet on the necks [of the kings], <sup>25</sup> and JoShua said: 'Now, don't be afraid or act cowardly... be courageous and strong! For this is what Jehovah will do to all the enemies against whom you will fight.'

<sup>26</sup> Then JoShua killed them and hung their bodies on five trees, where they stayed until the evening.

<sup>27</sup> It was about sunset when JoShua commanded them to be taken down from the trees, and their [bodies] were thrown into the cave where they had run for refuge. Then stones were rolled back over the cave, and [their bodies] are still there today.

<sup>28</sup> Also on that same day, they captured MakeDa and killed its inhabitants with

swords... they destroyed every living thing that was there, for no one left or escaped. Then they did same thing to the king of MakeDa as they had done to the king of JeriCho.

<sup>29</sup> Well after MakeDa, JoShua and all IsraEl left and besieged LebNa, <sup>30</sup> and Jehovah gave it into their hands. They captured it and its king, then they killed the inhabitants with swords... they killed everything that breathed there, for no one survived or escaped. Then they also did to its king as they had done to the king of JeriCho.

<sup>31</sup> Thereafter, JoShua and IsraEl left LebNa and went on to LachIsh, where they camped around the city and besieged it. <sup>32</sup> Then Jehovah handed LachIsh over to IsraEl, and they captured it on the second day, putting all the inhabitants to death with swords and destroying [the city], as they had done to LebNa.

<sup>33</sup> Well, Elam (the king of GaZer) had gone to help LachIsh; so JoShua also cut him and his people down with swords until there were none left and none had escaped.

<sup>34</sup> And from LachIsh, JoShua and all IsraEl went to OdolLam, besieged it, and took it.

<sup>35</sup> Jehovah gave it into the hands of IsraEl on that same day, and they killed the inhabitants as well as every breathing thing there with swords, as they had done at LachIsh.

<sup>36</sup> Thereafter, JoShua and all IsraEl went on to HebRon and camped around it. <sup>37</sup> Then they cut it down along with all the living creatures in it with swords... nothing was left alive there. They destroyed the [city] and everything in it, as they had done to OdolLam.

<sup>38</sup> After that, JoShua and IsraEl returned to DabIr and camped around it. <sup>39</sup> Then they took it, its king, and its villages, cutting them down with swords... they destroyed everything that breathed there. None were left alive; and what they had done to HebRon and her king is what they did to DabIr and its king.

<sup>40</sup> Then JoShua attacked all the hill country, the Negev, the plain country, AsedOth and all their kings... they didn't spare anything. They destroyed everything that had the breath of life, just as Jehovah the God of IsraEl had commanded, <sup>41</sup> from Kadesh BarNea to the Gaza, and all of Goshen as far as GibeOn. <sup>42</sup> JoShua struck down all of their kings and [captured] their lands, because Jehovah the God of IsraEl was fighting on their side.

## Chapter 11

<sup>1</sup> And when Jabish (the king of Asor) heard about this, he sent for Jobab (the king of Maron), the kings of SymoOn and Aziph, <sup>2</sup> the kings around Sidon, those in the hill country, those in the Araba across from KenerOth, those in the plains, those in PhenaEdDor, <sup>3</sup> the CanaAnites along the eastern border, the Amorites along the borders, the Hittites, the Pherezites, the mountain Jebusites, the Evites, and all those living near Mount HerMon in the land of MasSyma. <sup>4</sup> And when all those kings and

their armies came together, they were like the sands on the seashore in numbers, with multitudes of horses and chariots. <sup>5</sup> All the kings were there in person, and they camped at the waters of Maron to prepare for war with IsraEl.

<sup>6</sup> Then Jehovah said to JoShua: 'Don't be afraid of them, for tomorrow at this same time I will make them flee before IsraEl. Then you must hamstring their horses and burn their chariots.'

<sup>7</sup> So JoShua and all the men of war made a surprise attack on them at the waters of Maron and in the hill country, <sup>8</sup> and Jehovah gave them into IsraEl's hands. They struck them down and chased them all the way to Sidon, MasEron, and eastward to the plains of MasSoch... they kept destroying them until there was no one left. <sup>9</sup> Then JoShua did as Jehovah commanded; he hamstrung the horses and burned their chariots in a fire.

<sup>10</sup> Next, JoShua went back and took Asor and her king (back then, Asor was the capital city of those kingdoms), <sup>11</sup> and they killed everything that breathed with swords... they destroyed them all and nothing was left alive there. Then they burned Asor with fire.

<sup>12</sup> Thereafter, JoShua conquered all the cities that belonged to those kings, and he had everyone put to death by the sword. He left no survivors, just as Moses (the servant of Jehovah) had commanded. <sup>13</sup> However, they didn't burn down all the walled cities, just Asor. <sup>14</sup> This time, the children of IsraEl looted the cities and killed all the men with swords, leaving no breathing survivors; <sup>15</sup> for this is what Jehovah had commanded His servant Moses to do, and it's what Moses commanded JoShua to do. So JoShua did everything that Moses had commanded.

<sup>16</sup> Next, JoShua took all the hill country, all the Negev, all the land of Goshen, the plain country, all the [country] to the west, the mountains of IsraEl, the low country near the mountains <sup>17</sup> from Mount ChelCha to Seir (all the way to BalaGad), and the plains to the borders of Lebanon near Mount HerMon. He captured all their kings and destroyed everyone. <sup>18</sup> This war that JoShua waged with those kings went on for quite some time, <sup>19</sup> and there was no city that IsraEl warred against that they failed to conquer. <sup>20</sup> For Jehovah had hardened all the hearts [of the people in those cities] when they went to war against IsraEl, so that they might be destroyed without mercy, just as Jehovah had told Moses.

<sup>21</sup> Then JoShua went and destroyed the Enakim out of the hill country, from HebRon, to DabIr, to AnabOth, and all the other races in the land of IsraEl, including those in the mountains of Judea and their cities... JoShua destroyed them all, <sup>22</sup> for the children of IsraEl left no one. And among the Enakim, the only survivors were found in Gaza, Gath, and AselDo.

<sup>23</sup> Thereafter, JoShua took all their land, just as Jehovah had commanded Moses, and [divided] it among IsraEl by their tribes as their inheritance. And that's when the war

ended.

## Chapter 12

<sup>1</sup> These are the kings in that land whom the children of IsraEl killed and whose land they inherited [on the east side] of the Jordan, which ran from the Arnon Valley to Mount HerMon, and all the land of the Araba in the east:

· <sup>2</sup> Seon, the king of the Amorites. He lived in Hesh-EbonEh and ruled [over the area] from the Arnon (which is on the side of the valley) and half of GileAd as far as the Jaboc, to the borders of the children of AmMon <sup>3</sup> and the Araba, up to the Sea of [Galilee], then down to the [Dead] Sea and along the road to AsimOth, from ThaEman to AsedOth Phasga.

· <sup>4</sup> Og, the king of BaShan. He lived in AstarOth near EdraIn, which was [inhabited by] giants. <sup>5</sup> He ruled over all the land of BaShan from Mount HerMon and SecChai to the borders of GerGesì, Machi, and half of GileAd, up to the borders of Seon, the king of Hesh-EbonEh. <sup>6</sup> They were the ones whom Moses (the servant of Jehovah) and the children of IsraEl had struck down, and whose [land] Moses gave as an inheritance to ReuBen, Gad, and the half tribe of ManasSeh.

<sup>7</sup> These are the kings of the Amorites who JoShua and the children of IsraEl killed [on the west side of] the Jordan along the [MediTerranean] Sea, from the plains of Lebanon to Mount ChelCha and along the road to Seir (which JoShua gave to the tribes of IsraEl as their inheritance), <sup>8</sup> to the mountains and plains, and in the Araba and AsedOth, and to the desert and the Negev... the [land] of the Hittites, Amorites, CanaAnites, Pherezites, Evites, and Jebusites:

- <sup>9</sup> The king of JeriCho
- The king of Gai (near BethEl)
- <sup>10</sup> The king of JeruSalem
- The king of HebRon
- <sup>11</sup> The king of JeriMuth
- The king of LachIsh
- <sup>12</sup> The king of Elam
- The king of GaZer
- <sup>13</sup> The king of DabIr
- The king of Gader
- <sup>14</sup> The king of HerMath
- The king of Ader
- <sup>15</sup> The king of LebNa
- The king of OdolLam
- <sup>16</sup> The king of EIAtH
- <sup>17</sup> The king of Taphu
- The king of Opher
- <sup>18</sup> The king of Ophec and Aroc

- <sup>19</sup> The king of Asom
- <sup>20</sup> The king of SymoOn
- The king of MamBroth
- The king of Aziph
- <sup>21</sup> The king of Kadesh
- The king of ZachAc
- <sup>22</sup> The king of MaredOth
- The king of Jecom and CarMel
- <sup>23</sup> The king of OdolLam (under PhenNeAldor, the king of Gei of Galilee)
- <sup>24</sup> The king of Thersa (twenty-nine kings all together).

## Chapter 13

<sup>1</sup> Well by then, JoShua had grown very old; so the Lord said to him: 'You're getting very old and there's still a lot of land to [divide as] inheritances; <sup>2</sup> for all of this is still left:

- The borders of the Philistines, Gesirites, and CanaAnites <sup>3</sup> from the desert across from Egypt to the borders of AcCaron (the CanaAnites are thought to have had five principalities among the Philistines). They are the inhabitants of Gaza, including Azotus, AshCalon, Geth, and AcCaron.

- The Evites <sup>4</sup> from ThaEman through the land of CanaAn to the Gaza.

- The Sidonians from Aphec to the borders of the Amorites.

- <sup>5</sup> The Philistine land of GoliAth from the border of Lebanon east of GilGal at Mount HerMon and the road to Emath.

- <sup>6</sup> All those who inhabit the hill country from Lebanon to MaserEth-MemphoMaim, and all the Sidonians.

I'm going to destroy them all before IsraEl; so, divide them up as inheritances among IsraEl, as I told you. <sup>7</sup> Divide this land by lottery among the nine tribes and the half tribe of ManasSeh. <sup>8</sup> Its boundaries will run from the Jordan westward to the [MediTerranean] Sea.'

Now, Moses (the servant of Jehovah) had already given the tribes of ReuBen, Gad, and the half tribe of ManasSeh their inheritance in the east across the Jordan, <sup>9</sup> from AroEr (at the brook of Arnon) to the city in the middle of the valley, as well as all of Misor to MaEdAban <sup>10</sup> and all the cities of Seon (the king of the Amorites) who reigned from Hesh-EbonEh to the borders of the children of AmMon, <sup>11</sup> the region of GileAd, the borders of the Gesirites and Machatites all around Mount HerMon, the land of BaShan to Acha, <sup>12</sup> and the entire kingdom of Og in the region of BaShan (he reigned in AstarOth and in EdraIn near the giants before Moses struck him down and destroyed him). <sup>13</sup> But the children of IsraEl didn't destroy the Gesirites, Machatites, and CanaAnites; so the king of the Gesiri and the Machatites are still living among the children of IsraEl to this day.

<sup>14</sup> However, no inheritance was given to the tribe of Levi, for Jehovah, the God of

IsraEl is their inheritance, as He told them.

Here is how Moses divided the land among the children of IsraEl at ArabOth in MoAb, on the other side of the Jordan near JeriCho.

<sup>15</sup> To the tribe of ReuBen and their families he gave all of this:

<sup>16</sup> Their borders ran from AroEr across from the Brook of Arnon (which includes the cities in the valley of Arnon and all of Misor) <sup>17</sup> to Hesh-EbonEh. So theirs included all the cities in Misor, DaEbon, BaEmonBaAl, BethMeElBoth, <sup>18</sup> BaShan, BakedMoth, MaEphaAd, <sup>19</sup> KiriAth JaiRim, Sebama, Serada, Sion (on Mount Enab), <sup>20</sup> BaethPhogor, AsedOth, Phasga, BaethThasinOth, <sup>21</sup> all the cities of Misor, and all the kingdom of Seon (the king of the Amorites whom Moses struck down, along with the leaders of Midian – Evi, Roboc, Sur, Ur, and Robe, who was the leader of the looters in Sion), all the inhabitants of Sion, <sup>22</sup> and BalaAm the son of Beor (they also killed this prophet in the battle). <sup>23</sup> The [western] border of ReuBen starts at the Jordan. So, those are the boundaries and inheritance of the children of ReuBen, which were divided among their families, as well as their cities and villages.

<sup>24</sup> He gave this inheritance to the sons of Gad and their families:

<sup>25</sup> Their borders run from Jazer (they include all the cities of GileAd and half the land of the children of AmMon) to the Araba near Arad. <sup>26</sup> Then from Hesh-EbonEh to ArabOth through MasSepha, Botanim, and MaAn, to the borders of DaEbon, <sup>27</sup> EnAdom, OtharGai, BaenThanabra, SocCotha, and Saphan, and the rest of the kingdom of SeAn (the king of Hesh-EbonEh) to the Jordan, then up to the Sea of Galilee on the east side of the Jordan. <sup>28</sup> This is the inheritance of the children of Gad and their cities, which was divided among their families. They had to [stick together when facing] their enemies, because those cities and villages were to be distributed among their families.

<sup>29</sup> He gave this inheritance to half the tribe of ManasSeh and their families:

<sup>30</sup> Their borders ran from MaAn, through the kingdom of BaShan, and the entire kingdom of Og (the king of BaShan), all the villages of JaIr that are in the region of BaShan (some sixty cities), <sup>31</sup> half of GileAd, and AstarOth and EdraIn (the royal cities of Og in the land of BaShan). That is what Moses gave to the sons of MachIr (the son of ManasSeh) and their families, which comprised the half tribe of ManasSeh. <sup>32</sup> They're the ones who urged Moses to give them all the land east of the Jordan at ArabOth MoAb.

## Chapter 14

<sup>1</sup> And these were the children of IsraEl who received their inheritance in the land of CanaAn – those to whom EliEzer the Priest, JoShua (the son of NaWeh), and the family heads of the tribes of the children of IsraEl gave an inheritance. <sup>2</sup> The nine-and-a-half tribes received their inheritances in a lottery, just as Jehovah had commanded JoShua; <sup>3</sup> but the Levites received no inheritance among them <sup>4</sup> other

that their own cities and suburbs, where their cattle were kept separate from those of the rest. <sup>5</sup> So, the children of IsraEl did just as Jehovah commanded Moses, and they divided up the land.

<sup>6</sup> Then (one of) the sons of Judah (Caleb, the son of JephoNe the Kenite) went to JoShua at GilGal and said to him: 'You know what Jehovah said to Moses (the man of God) about me at Kadesh BarNea. <sup>7</sup> For I was forty years old when Moses (the servant of God) sent me from Kadesh BarNea to spy in this land, and I returned to him and gave him an answer that pleased him. <sup>8</sup> However, although my brothers who went with me preferred to listen to the people, I kept following my God, Jehovah. <sup>9</sup> So Moses swore on that day, saying, *The land where you went will become the inheritance of you and your children through the ages, because you made sure that you followed our God, Jehovah.*

<sup>10</sup> 'Well, Jehovah has kept me alive until now, and it has been forty-five years since Jehovah said that to Moses and [during which] IsraEl [lived] in the desert. For today {Look!} I'm eighty-five years old! <sup>11</sup> Yet, I'm still as strong as when Jehovah sent me; in fact, I'm still strong enough to fight as a soldier! <sup>12</sup> So now, I'm asking you for this mountain, [to fulfill Jehovah's promise] which you heard on that day. And although the Enakim are here in large fortified cities; if Jehovah is with me, I'll destroy them just as Jehovah has instructed me.'

<sup>13</sup> So, JoShua blessed him and gave HebRon to Caleb (the son of JephoNe and grandson of Kenez) as his inheritance. <sup>14</sup> And since then, HebRon has been the inheritance of Caleb, because he followed the commandments of Jehovah, the God of IsraEl. <sup>15</sup> The name of that city used to be ArGob when it belonged to the Enakim; but after the war, it was renamed HebRon.

## Chapter 15

<sup>1</sup> The border of the tribe of Judah (which land was divided among their families) runs south from Idumea and the Sin Desert, as far as Kadesh <sup>2</sup> in the south. It runs from part of the Dead Sea into the high country, <sup>3</sup> then it goes toward the base of Mount AcraBin, around Sena, then south to Kadesh BarNea, over to AsoRon, up to SaraDa, then along the road west of Kadesh, <sup>4</sup> out to SelMona toward the valley of Egypt, and it ends at the Sea. These are their southern borders.

<sup>5</sup> Their borders on the east run from the Dead Sea and up the Jordan. Their borders in the north run from the Sea over to part of the Jordan. <sup>6</sup> They run from BethLehem in the north to the House in the Plains, along the stone [wall] of BaeOn and the borders of the sons of ReuBen. <sup>7</sup> The border continues through a fourth part of the Valley of Achor and goes down toward GilGal to the approach to AdamMin (on the south side of the valley), and terminates at the water [that flows from] the Spring of the Sun, and to the Spring of Rogel. <sup>8</sup> Then it runs southward to the valley of EnNom behind Jebus (which is now JeruSalem), and ends at the top of the mountain facing the

seaward side of the valley of EnNom, with the land of the Raphain in the north.

<sup>9</sup> Then the border runs from the top of the mountain to the spring water of NaphTho, and on to Mount EphRon along the [road] that leads to BaAl (which is now the city of JaRim). <sup>10</sup> Then it runs from BaAl to the sea across Mount AsSar, which is behind the city of JaRim to the north (ChasLon), and down to the City of the Sun. From there, it heads south. <sup>11</sup> This border terminates behind AcCaron (to the north), then it runs on to SocChoth and southward to LebNa, then over to the Sea. The [MediTerranean] Sea is their [western] border. <sup>12</sup> These are the borders of the [land that was distributed among] the families of the children of Judah.

<sup>13</sup> And to Caleb (the son of JephoNe), JoShua set aside a [special] portion in the midst of the children of Judah, as God had commanded JoShua. He gave him the city of ArBoc and the metropolis of Enac, which is now called HebRon. <sup>14</sup> So Caleb (the son of JephoNe) destroyed the three sons of Enac (Susi, Tholami, and Achima) there, <sup>15</sup> then he [attacked] DabIr, which used to be called The City of Letters.

<sup>16</sup> Then Caleb swore: 'To whoever takes, conquers, and destroys the City of Letters, I will give my daughter AsCha to be his woman.'

<sup>17</sup> And it was GothoniEl (the son of Chenez, Caleb's brother) who took [the city]; so [Caleb] gave him AsCha his daughter, as his woman.

<sup>18</sup> And as she was leaving [her father], she said to [Chenez]: 'I'm going to ask my father for a field.'

So she got off her burro and started crying. And Caleb asked her, 'What's wrong?'

<sup>19</sup> Then she said: 'Give me a blessing; because, you're sending me into the land of Negev... give me [a place where there are] springs!'

So he gave her both the upper and lower springs.

<sup>20</sup> This is all the inheritance of the tribe of the children of Judah. <sup>21</sup> And their cities within the borders of Edom by the desert are BaeSeleEl, Ara, Asor, <sup>22</sup> Icam, Regma, AruEl, <sup>23</sup> Kadesh, AsoriOnain, MaEnam, <sup>24</sup> BalmaEnan and its suburbs, <sup>25</sup> the cities of AseRon (which are now called Asor), <sup>26</sup> Sen, SalmaA, Molada, <sup>27</sup> Seri, BaePhalath, <sup>28</sup> CholaseOla, BeerSabee (and their villages and towns), <sup>29</sup> Bala, Bacoc, Asom, <sup>30</sup> ElBoudad, BethEl, Herma, <sup>31</sup> SekeLac, Macharim, SethenNac, <sup>32</sup> Labos, Sale, and EroMoth... twenty-nine cities and their villages.

<sup>33</sup> In the plain country, [the cities are] AstaOl, RaA, AsSa, <sup>34</sup> Ramen, Tano, IluthOth, MaeAni, <sup>35</sup> JerMuth, OdolLam, MemBra, SaoCho, Jazeca, <sup>36</sup> SacArim, Gadera and its villages... fourteen cities and their villages. <sup>37</sup> Also, SenNa, AdaSan, MagadalGad, <sup>38</sup> Dalad, MasPha, JaChareEl, <sup>39</sup> BasedOth, IdeaDalea, <sup>40</sup> Chabra, Maches, MaAchos, <sup>41</sup> GedDor, BagadiEl, Noman, MacheDan... sixteen cities and their villages. <sup>42</sup> Also, LebNa, Ithac, Anoch, <sup>43</sup> Jana, Nasib, <sup>44</sup> KeILam, AkiEzi, Kezib, BethEsar, AiLom...

ten cities and their villages. <sup>45</sup> Also, AcCaron and her villages and towns, <sup>46</sup> AcCaron-Gemna, and all the cities near AsedOth and their villages, <sup>47</sup> AsiedOth and her villages and towns, Gaza and its villages and towns, which run to the river of Egypt and along the [MediTerranean] Sea.

<sup>48</sup> In the hill country, [the cities are] Samir, Jether, Socha, <sup>49</sup> RenNa, The City of Letters (DabIr), <sup>50</sup> Anon, Es, Man, AiSam, <sup>51</sup> Goshen, Chalu, ChanNa, Gelom... eleven cities and their villages. <sup>52</sup> Also, AiRem, RemNa, Soma, <sup>53</sup> JemaIn, BaethAchu, Phacua, <sup>54</sup> Euma, the city ArBoc (HebRon), and SoraIth... nine cities and their villages. <sup>55</sup> Also, MaOr, CarMel, Ozib, Itan, <sup>56</sup> JariEl, AriCam, Zacanaim, <sup>57</sup> GabaA, and ThamNatha... nine cities and their villages. <sup>58</sup> Also, AiLua, BethSur, GedDon, <sup>59</sup> MagarOth, BethAnam, and Thecum... six cities and their villages. <sup>60</sup> Also, Theco, EphRatha (BethLehem), Phagor, AiTan, Culon, Tatam, Thobes, Carem, Galem, Thether, and ManoCho... eleven cities and their villages. <sup>61</sup> Also, KariAth-BaAl (JaiRim) and SoTheba... two cities and their villages. <sup>62</sup> Also, BadDargeIsh, ThaRabaAm, AiNon, AiOchiOza, NaphLazon, Sadon, and AnKadesh... seven cities and their villages.

<sup>63</sup> Well, the Jebusites lived in JeruSalem, because the children of Judah couldn't destroy them... and they still live there today.

## Chapter 16

<sup>1</sup> The borders of the children of JoSeph run from the Jordan past JeriCho on the east, and from JeriCho to the hill country, to the desert, then up to BethEl Luza. <sup>2</sup> And from BethEl they proceed on to the borders of AchaTarOthi, <sup>3</sup> then they go across toward the sea along the borders of ApTalim, and to the borders of Lower BethOron, then on to the sea. <sup>4</sup> [And that's where] the sons of JoSeph (Ephraim and ManasSeh) claimed their inheritance.

<sup>5</sup> The borders of the children of Ephraim that were divided among their families as their inheritance run eastward to AtarOth and Eroc, then on to Upper BethOron and Gazara. <sup>6</sup> They run from the sea to IcasMon north of TherMa, then east to TheNasa and SelLes, and on to JaNoca, <sup>7</sup> Macho, and AtarOth (which are their villages), then toward JeriCho, ending at the Jordan. <sup>8</sup> From there they run on to Tapho, to ChelCana, and back to the sea. This is the inheritance of the tribe of Ephraim and their families.

<sup>9</sup> Many of the cities and their villages that were given to the sons of Ephraim were in the midst of the inheritance of the sons of ManasSeh. <sup>10</sup> And Ephraim failed to destroy the CanaAnites who lived in GaZer; so the CanaAnites lived in Ephraim until PharaOh, the king of Egypt (possibly Ramses the Great) went there, took it, and burned it with fire. Then PharaOh gave the CanaAnites, Pherezites, and those who live in Gaza to his daughter as her dowry.

## Chapter 17

<sup>1</sup> Now, these are the borders of the tribe of the children of ManasSeh (JoSePh's firstborn): MachIr was the firstborn of ManasSeh and the father of GileAd, who [took] the land of GileAd and BaShan. <sup>2</sup> And the other sons of ManasSeh were also given land, which was divided among their families... the sons of Jezi, the sons of Kelez, the sons of JeziEl, the sons of Shechem, the sons of Symarim, and the sons of Opher (the family heads).

<sup>3</sup> SalpaAd (the son of Opher) had no sons, just daughters; and these are their names: SalpaAd, MaAla, Nua, Egla, Melcha, and Thersa. <sup>4</sup> They went before JoShua, EliEzer the Priest, and the rulers and said, 'God commanded Moses to give us an inheritance in the midst of our family.'

So at the command of Jehovah, they were given an inheritance among their uncles. <sup>5</sup> In the lottery, they were assigned all [the land] from AnasSa to the plain of Labec in the land of GileAd [west of] the Jordan. <sup>6</sup> And because these daughters of the sons of ManasSeh inherited land inside GileAd, the rest of it was assigned to the other sons of ManasSeh. <sup>7</sup> Thus the borders of the sons of ManasSeh start at DelAnath (close to the sons of Anath) and proceed to the edge of JaMin and JasSib, to the spring of ThaphThoth. <sup>8</sup> It all belongs to ManasSeh; but ThaphEth on its border belongs to the sons of Ephraim. <sup>9</sup> Then the borders go down to the valley of CaraNa, and southward past the valley of JariEl where there's a pine tree that belongs to Ephraim near the city of ManasSeh. Then its border runs northward to the brook and over to the sea. <sup>10</sup> The land to the south belongs to Ephraim, and the border of ManasSeh runs along their border from the seacoast, then northward along the border of Aseb, and eastward up to [the land of] IsSachar. <sup>11</sup> And in the land of IsSachar, ManasSeh owns Asher, BethSan and their villages, the inhabitants of Dor and its villages, the inhabitants of MegidDo and its villages, and a third of MaphEta and its villages. <sup>12</sup> However, the sons of ManasSeh weren't able to destroy those cities, so the CanaAnites started living there. <sup>13</sup> But when the children of IsraEl were strong enough, they made the CanaAnites their subjects (they didn't destroy them).

<sup>14</sup> Then the sons of JoSePh went to JoShua [and complained]: 'Why did you just give us just one inheritance and one border? For God has blessed us and made us a large group of people!'

<sup>15</sup> But JoShua replied: 'If you have a lot of people and the hills of Ephraim are too small for you, then go up to the forest and clear more land for yourselves.'

<sup>16</sup> However, they replied: 'We don't like the hills of Ephraim, and the CanaAnites are living there in BethSan and its villages, as well as in the JezreEl Valley... and they have many horsemen and iron [weapons].'

<sup>17</sup> But JoShua told the sons of JoSePh: 'If you have many people and you are very strong, you may claim more inheritance. <sup>18</sup> Now, if you need wood, there is [plenty

of] wood there. Clear it and the land will be yours. Then destroy the Canaanites; for even if they do have good horsemen, you're stronger than they are.'

## Chapter 18

<sup>1</sup> Well, the entire gathering of the children of Israel assembled at Shiloh, and there they set up the Tent of Proofs (since they had already conquered that land), <sup>2</sup> and the sons of Israel who hadn't received their inheritance yet (seven tribes), stayed there.

<sup>3</sup> Then Joshua asked the sons of Israel: 'How much longer are you going to hold back from inheriting the land that our God Jehovah has given to you?' <sup>4</sup> Appoint three men from each tribe and have them travel throughout the land. Then come and describe it, so it can be properly divided.'

<sup>5</sup> And thereafter, they came to him and he [arranged for them to] divide it into seven sections. For he said, 'Judah's borders to the south will stand, as will [the land of] the sons of Joseph to the north. <sup>6</sup> But, now you must divide the [rest of] the land into seven parts and then bring the descriptions here to me, so I can parcel them out in a lottery before Jehovah our God. <sup>7</sup> However, the sons of Levi won't receive a share among you; for the Priesthood of Jehovah is their portion. Also, Gad, Reuben, and the half tribe of Manasseh have already received their inheritance east of the Jordan, which was given to them by Moses, the servant of Jehovah.'

<sup>8</sup> Then as the men got up to leave, Joshua gave these orders to those who were to explore the land: 'Go and survey the land, then come to me and I will divide it in a lottery here in Shiloh, before Jehovah.'

<sup>9</sup> So they went and explored the land. And after examining it, they divided it into seven parts by cities, and [drew a map] which they brought back to Joshua. <sup>10</sup> Then Joshua threw lots for them before Jehovah there at Shiloh.

<sup>11</sup> It was the tribe of Benjamin and their families that came first, and the borders they received were between the children of Judah and the children of Joseph. <sup>12</sup> Their borders to the east went up the Jordan behind Jericho, northward to the mountains in the west and to Bethon of Mabdara. <sup>13</sup> It runs around the south side of Luz (Bethel), and down to Maatarob-Orech into the hill country that is south of Lower Bethoron.

<sup>14</sup> Then it proceeds to the part that faces the sea, south of the mountain in front of Bethoron, and ends at Kiriath-Baal (Kiriath Jair), a city of the children of Judah. This was their boundary on the west.

<sup>15</sup> On the south side, it runs from the border of Kiriath-Baal across to Gashin, and to the Spring of Naphtho. <sup>16</sup> Then it runs in front of the forest of Sonnam (which is east of Emec-RaphaIn) in the north, and comes down to the Enna Valley behind Jebusai; then it runs south to the Spring of Rogel <sup>17</sup> and over to the Spring of Bethsamys. <sup>18</sup> From there, it goes in front of Galiloth by way of AiThamin, then down to the stone of Baen (of the sons of Reuben), where it passes behind the north side of

BethAraba to the sea in the north. <sup>19</sup> These borders end at the creek of the Dead Sea and run north along the Jordan (which is their southern border)... <sup>20</sup> so the Jordan is their boundary on the east. This is the inheritance of the children of BenJamin and their families, and these are their borders.

<sup>21</sup> The cities of the children of BenJamin and their families are JeriCho, BethAgeo, the AmeCasis, <sup>22</sup> BethAbara, Sara, BesAna, <sup>23</sup> AiEin, Phara, EphRatha, <sup>24</sup> CarApha, Cephira, Moni, and GabaA (twelve cities and their villages), <sup>25</sup> GibeOn, Rama, BeerOtha, <sup>26</sup> MasSema, Miron, Amoke, <sup>27</sup> Phira, Caphan, Nacan, Selecan, ThareEla, <sup>28</sup> Jebus (JeruSalem), and GabaOth JaiRim (thirteen cities and their villages). This is the inheritance of the sons of BenJamin and their families.

## Chapter 19

<sup>1</sup> The second lot fell to the children of SymeOn, so their inheritance is in the midst of the land of the children of Judah. <sup>2</sup> They were given BeerSabee, SamaA, CalaDam, <sup>3</sup> ArSola, Bola, Jason, <sup>4</sup> ErThula, Bula, Herma, <sup>5</sup> SikElac, BethMachereb, SarSusin, <sup>6</sup> BathAroth... thirteen cities and their villages. <sup>7</sup> Also, EremMon, Thalcha, Jether, and Asan... four cities and their villages. <sup>8</sup> Their cities run from Balec and the road to Bameth southward. This is the inheritance of the tribe of the children of SymeOn and their families. <sup>9</sup> It is part of the lot of Judah, because Judah's portion was very large; so the inheritance of the children of SymeOn is in the midst of theirs.

<sup>10</sup> The third lot fell to ZebuLon and their families. The boundaries of their inheritance run from EsedekGola <sup>11</sup> to the sea and on to MagelDa, then it reaches to BethAraba in the valley across from JekMan. <sup>12</sup> From there it goes back to SedDuc and heads east to BethSamys along the border of ChaShilohThaith, and passes on to DabIrOth, then it goes up to PhanGai. <sup>13</sup> From there it goes back eastward to GeBere and the city of CataSem, and on to RemMonaA-MatharaOza. <sup>14</sup> Then it goes north to AmOth and ends at GaEphaEl, <sup>15</sup> CataNath, NaBaAl, SymoOn, JeriCho, and BethMan. <sup>16</sup> This (and these cities and their villages) is the inheritance of the tribe of the sons of ZebuLon and their families.

<sup>17</sup> The fourth lot fell to IsSachar. <sup>18</sup> Their borders include Jazel, ChasalOth, Sunam, <sup>19</sup> Agin, Siona, ReErOth, <sup>20</sup> AnaChereth, DabIron, Kison, Rebes, <sup>21</sup> RemMas, Jeon, TomMan, AiMarec, and BerSaphes. <sup>22</sup> They border on GaethBor, Salim, and BethSamys in the west, and then the border runs to the Jordan. <sup>23</sup> This (and these cities and their villages) is the inheritance of the tribe of the children of IsSachar and their families.

<sup>24</sup> The fifth lot fell to Asher and their families. <sup>25</sup> Their borders include ExelEketh, Aleph, BethOk, KeAph, <sup>26</sup> EliMelech, AmiEl, and MaAsa. Their border runs west from Carmel and on to Zion and LabaNath. <sup>27</sup> Then it runs west from BethEgeneth to where it joins ZebuLon (EkGai and PhthaeEl), then northward to SaphthaeBethMe and InaEl; then it goes on to ChobaMasomEl, <sup>28</sup> ElBon, RaHab, EmeMaon, CanThan,

and Sidon. <sup>29</sup> From there, it turns back and runs to Rama, to the Spring of MasPhasSat and the border of Tyre; then it returns to JaSiph and ends at the sea (it includes ApoLeb, EchoZob, <sup>30</sup> ArchOb, Aphec, and RaAu). <sup>31</sup> This (and these cities and their villages) is the inheritance of the tribe of the sons of Asher and their families.

<sup>32</sup> The sixth lot fell to NaphTali. <sup>33</sup> And their borders include MoOlam, Mola, BesemiIn, Arme, Naboc, JephThamai (as far as Dodam), and end at the Jordan. <sup>34</sup> Then it runs west at AthAbor and goes on to JaCana. It borders on ZebuLon in the south, Asher in the west, and the Jordan in the east. <sup>35</sup> Theirs includes the walled cities of the Tyrians – Tyre, OmaThadakEth, KenerEth, <sup>36</sup> ArmaIth, AreAl, Asor, <sup>37</sup> Kadesh, AsSari and the well of Asor, <sup>38</sup> Keroe, MegalaArim, BeatThame, and BethSamus. <sup>39</sup> This is the inheritance of the tribe of the children of NaphTali.

<sup>40</sup> The seventh lot fell to Dan. <sup>41</sup> Their borders include SarAth, Asa, the cities of SamMaus, <sup>42</sup> SalaMin, AmMon, SilAtha, <sup>43</sup> Elon, ThamNatha, AcCaron, <sup>44</sup> AlCatha, BegEthon, GebeElan, <sup>45</sup> Azor, BanaeBacat, and GethRemMon. <sup>46</sup> Then west of HierAcon, the border is near JopPa. <sup>47</sup> This (including these cities and their villages) is the inheritance of the children of Dan and their families. However, the children of Dan didn't drive out the Amorites. So they harassed them in their mountains constantly and wouldn't allow them to come down into the valley. And they forcibly took a portion of their land.

<sup>48</sup> Then the sons of Dan went and fought against LachIsh and took it. They cut [the people] down with swords and started living there, and they renamed the city, LasenDan. However, the Amorites continued to live in Edom and in SalamIn, but the Ephraimites held them down and forced them to pay a tribute.

<sup>49</sup> So the children of IsraEl proceeded to take possession of the land inside their borders, and they gave an inheritance to JoShua (the son of NaWeh) among them. <sup>50</sup> Following the command of God, they gave him the city that he asked for, ThamnaSarach in the hills of Ephraim. So he built the city and lived there.

<sup>51</sup> These are the divisions that EliEzer the Priest, JoShua (the son of NaWeh), and the family heads of the tribes of IsraEl assigned in a lottery before Jehovah at Shiloh, at the entrance to the Tent of Proofs. And thereafter, they each went out to take possession of their lands.

## Chapter 20

<sup>1</sup> Then the Lord spoke to JoShua and said: <sup>2</sup> 'Speak to the children of IsraEl and tell them to assign the refuge cities that I spoke to you about through Moses. <sup>3</sup> They are to be havens for those who have accidentally killed another man... cities to run to, so the person who has killed another won't be put to death by the person acting as next-of-kin over the blood.

<sup>4</sup> He must flee to one of these cities and go to the city gate to speak before the city elders about his case. Then he is to be handed over by the assembly, and he is to be appointed a place where he can live among them.

<sup>5</sup> 'And when the one who is acting as the next of kin over the blood (he who is pursuing him) arrives, they are not to hand him over for unintentionally striking his neighbor (someone whom he didn't dislike on the previous days).

<sup>6</sup> The person must continue to dwell in that city until he stands on trial before the congregation, and thereafter, until the death of the High Priest (whomever it may be in that day). But the blood-avenger should just return to his city and home, (to the place from which the person had fled).'

<sup>7</sup> So [JoShua] set aside Kadesh in the hills of NaphTali in Galilee, Shechem in the hills of Ephraim, and the city of ArBoc (HebRon) in the hills of Judah. <sup>8</sup> And across the Jordan, he set aside Bosor in the desert plain of the tribe of ReuBen, AremOth in GileAd of the tribe of Gad, and Golan in the country of BaShan of the tribe of ManasSeh.

<sup>9</sup> These were the cities that were selected for the sons of IsraEl and the aliens who lived among them, where those who unintentionally killed another could run, so they wouldn't be put to death by the blood avenger before they stood trial in front of the gathering.

## Chapter 21

<sup>1</sup> Then the heads of the families of the sons of Levi came to EliEzer the Priest, JoShua (the son of NaWeh), and the heads of families of the tribes of IsraEl <sup>2</sup> at Shiloh in the land of CanaAn, and said, '[Remember that Jehovah] gave the commandment through Moses that we should be given cities to live in, along with their surrounding countrysides (for our cattle).'

<sup>3</sup> So, following the commands of Jehovah, the children of IsraEl gave the Levites cities and their surrounding countrysides as their inheritance.

<sup>4</sup> The first lot fell to the children of CaAth; so the sons of Aaron (the Levite Priests) received thirteen cities from the tribes of Judah, SymeOn, and BenJamin, which were divided among their families in a lottery. <sup>5</sup> And then the remaining sons of CaAth were given ten cities from the tribes of Ephraim, Dan, and the half tribe of ManasSeh.

<sup>6</sup> The sons of Gedson received thirteen cities, which were divided [among their families] by lottery from the tribes of IsSachar, Asher, NaphTali, and the half tribe of ManasSeh in BaShan.

<sup>7</sup> The sons of MeraRi received twelve cities, which were divided among their families by lottery, from the tribes of ReuBen, Gad, and ZebuLon.

<sup>8</sup> The children of IsraEl also gave the Levites the land around their cities, as Jehovah had commanded Moses, which were divided in a lottery.

<sup>9</sup> These are the cities that the tribes of the children of Judah, SymeOn, and part of the tribe of the children of BenJamin assigned <sup>10</sup> to the sons of Aaron (the family of CaAth of the sons of Levi), for whom the first lot fell:

· <sup>11</sup> KiriAth-ArBoc and the metropolis of the sons of Enac (HebRon) in the Mountain country of Judah and the surrounding suburbs. <sup>12</sup> However, JoShua gave the city itself and its villages to the sons of Caleb (the son of JephoNe) as his [family's] possession. <sup>13</sup> He also assigned HebRon and its suburbs as a refuge city for unintentional killers.

- LemNa and its suburbs
- <sup>14</sup> AiLom and its suburbs
- Tema and its suburbs
- <sup>15</sup> GeLla and its suburbs
- DabIr and its suburbs
- <sup>16</sup> Asa and its suburbs
- Tany and its suburbs
- BethSamus and its suburbs – nine cities from these two tribes.

<sup>17</sup> And from the tribe of BenJamin, they were given:

- GibeOn and its suburbs
- GathEth and its suburbs
- <sup>18</sup> AnathOth and its suburbs
- Gamala and its suburbs – four cities.

<sup>19</sup> So all together, the sons of Aaron (the Priests) were given these thirteen cities.

<sup>20</sup> And the remaining families of the sons of CaAth (the Levite Priests) were given <sup>21</sup> these cities from the tribe of Ephraim:

- Shechem and its suburbs (which was also a refuge city)
- Gazara and its appendages and suburbs
- KibZaim and its suburbs
- <sup>22</sup> BethOron and its suburbs – four cities.

<sup>23</sup> And from the tribe of Dan [they were given]:

- HelcoThaim and its suburbs
- GethEdan and its suburbs
- <sup>24</sup> AiLon and its suburbs
- GethEremMon and its suburbs – four cities.

<sup>25</sup> And from the half tribe of ManasSeh [they were given]:

- Tanach and its suburbs
- JeBatha and its suburbs – two cities.

<sup>26</sup> So in all, ten cities and their suburbs were assigned to the remaining families of the

sons of CaAth.

<sup>27</sup> And JoShua gave the sons of Gedson (the Levites) these cities from the other half-tribe of ManasSeh:

- Golan in the country of BaShan and its suburbs, which was also a refuge city
- Bosora and its suburbs – two cities.

<sup>28</sup> And from the tribe of IsSachar [they were given]:

- Kison and its suburbs
- DebBa and its suburbs
- <sup>29</sup> RemMath and its suburbs
- The Well of Letters and its suburbs – four cities.

<sup>30</sup> And from the tribe of Asher [they were given]:

- Basella and its suburbs
- DabBon and its suburbs
- <sup>31</sup> Chelcat and its suburbs
- RaHab and its suburbs – four cities.

<sup>32</sup> And from the tribe of NaphTali [they were given]:

- Kadesh in Galilee and its suburbs, which was a refuge city
- NemMath and its suburbs
- ThemMon and its suburbs – three cities.

<sup>33</sup> All together, the families of Gedson received thirteen cities.

<sup>34</sup> The remaining families of the sons of MeraRi (the Levites) received these cities from the tribe of ZebuLon:

- MaAn and its suburbs
- Kadesh and its suburbs
- <sup>35</sup> SellLa and its suburbs – three cities.

<sup>36</sup> Then on the other side of the Jordan near JeriCho, they received these cities from the tribe of ReuBen:

- Bosor in the Miso Desert and its suburbs, which was a refuge city
- Jazer and its suburbs
- DecMon and its suburbs
- Mapha and its suburbs – four cities.

<sup>37</sup> Then from the tribe of Gad [they received]:

- RamOth in GileAd and its suburbs, which was a refuge city
- Camin and its suburbs
- Esbon and its suburbs
- Jazer and its suburbs – four cities.

<sup>38</sup> So altogether, the families of the sons of MeraRi of the tribe of Levi received twelve cities and their outlying land. <sup>39</sup> And the Levites received forty-eight cities <sup>40</sup>

and all their surrounding land and suburbs.

Then JoShua stopped dividing the land and setting their borders; and the children of IsraEl gave JoShua his portion, because this is what Jehovah had commanded them. They gave him the city that he asked for, ThamnaSarach in the hills of Ephraim. Then JoShua built the city and lived there.

Thereafter, JoShua took stone knives and circumcised the children of IsraEl who were born along the way in the desert, and had [them recuperate] at ThamnaSarach.

<sup>41</sup> So Jehovah gave IsraEl all the land that He had promised to their ancestors; they inherited it and lived there. <sup>42</sup> He also gave them a time of peace, as He had promised their ancestors; for none of their enemies could stand against them... He gave them all into their hands. <sup>43</sup> And all the good things that Jehovah promised the children of IsraEl happened.

## Chapter 22

<sup>1</sup> Then JoShua called the sons of ReuBen, the sons of Gad, and the half tribe of ManasSeh together <sup>2</sup> and said to them: 'You've heard all that Moses (the servant of Jehovah) commanded you, and you've paid attention to everything that I said to you about his instructions. <sup>3</sup> You haven't deserted your brothers during all this time and you've followed the commandments of your God Jehovah. <sup>4</sup> So, now that our God Jehovah has given our brothers [a place] where they can rest (as He promised), you can go back to your land and your homes that Moses gave you on the other side the Jordan. <sup>5</sup> However, be careful to obey the Commandments and the Law that Moses (the servant of Jehovah) gave you... love Jehovah our God, walk in all His paths, keep His commandments, stick with Him, and serve Him with your whole minds and souls.'

<sup>6</sup> Then JoShua blessed them and dismissed them, and they returned to their homes.

<sup>7</sup> Moses had given a portion of the land of BaShan to half of the tribe of ManasSeh, and JoShua gave the other half a portion with their brothers on the west side of the Jordan. And when JoShua sent them home, he blessed them <sup>8</sup> with much wealth; for he divided the loot they had taken from their enemies and their brothers, which included large amounts of cattle, silver, gold, iron, and clothing.

<sup>9</sup> So the sons of ReuBen, Gad, and the half tribe of ManasSeh left the children of IsraEl in Shiloh (in the land of CanaAn) and headed toward GileAd and the land they had inherited at the command of Jehovah through Moses.

<sup>10</sup> Then when they got to GileAd near the Jordan (in the land of CanaAn), they built a huge altar there by the Jordan. <sup>11</sup> But when the [other] children of IsraEl heard about it, they said, 'Look! The sons of ReuBen, Gad, and the half tribe of ManasSeh have built an altar at the border of the land of CanaAn – at GileAd next to the Jordan – directly across from [the rest] of the children of IsraEl.' <sup>12</sup> So they all gathered at

Shiloh to go and fight against them.

<sup>13</sup> And thereafter, the children of IsraEl sent PhiNeas (the son of EliEzer and grandson of Aaron the Priest) to the sons of ReuBen, Gad, and the half tribe of ManasSeh into the land of GileAd, <sup>14</sup> along with ten of the chiefs – one chief from each of the households of the rest of the tribes of IsraEl, who are generals over thousands in IsraEl. <sup>15</sup> And when they got to the sons of ReuBen, Gad, and the half tribe of ManasSeh in the land of GileAd, they said, <sup>16</sup> 'This is what the whole gathering of Jehovah wants to know: What is this sin that you've committed before the God of IsraEl by building yourselves an altar? Did you do this so you can turn away from Him? <sup>17</sup> Was the sin at Phogor – from which we have yet to be cleansed – that insignificant to you, despite the fact that it brought a plague among the entire gathering of Jehovah? <sup>18</sup> And now you've revolted against Jehovah; so tomorrow you'll know the wrath of all IsraEl!

<sup>19</sup> 'Why, if your land is too small for you, cross over [the Jordan] into the land that Jehovah [gave to us] and where the Tent of Jehovah stays, and receive an inheritance among us. Don't turn away from God by building an altar apart from the Altar of Jehovah! <sup>20</sup> For look; didn't Achar (the son of Zara) sin by taking things that were cursed and bring the wrath [of God] on the whole gathering of IsraEl? And [remember]; he died for his sin!'

<sup>21</sup> However, the sons of ReuBen, Gad, and the half tribe of ManasSeh replied to the generals of the thousands of IsraEl: <sup>22</sup> 'God – our God – is Jehovah. As God Himself knows, and as IsraEl knows; if we have broken away from Jehovah and turned aside, He won't save us today. <sup>23</sup> But we didn't build ourselves an altar to turn away from Him or to sacrifice whole burnt offerings or peace offerings on it (those things that Jehovah requires). <sup>24</sup> Rather, we have done this as precaution. We did it for fear that in the future, your sons might ask our sons what they have to do with Jehovah, the God of IsraEl.

<sup>25</sup> 'Now that Jehovah has set a boundary between you and us (the Jordan), we don't want your sons to alienate our sons and keep them from worshiping Jehovah. <sup>26</sup> So we gave orders to build this altar not for burnt offerings or for meat offerings, <sup>27</sup> but as a witness between you and us and between our children, that we do serve Jehovah, and that we will sacrifice our burnt offerings, meat offerings, and peace offerings to Him. Then your sons won't be able to say to our sons that we don't [belong to] Jehovah.

<sup>28</sup> 'Therefore, to prevent them from ever saying such a thing to us or our descendants, [we want them to] see our representation of the altar of Jehovah. It wasn't built for the sake of burnt offerings or meat offerings, but as a witness between you and us and between our sons. <sup>29</sup> Far be it from us to turn away from Jehovah today or to turn away from Him and build an altar for burnt offerings or peace offerings separate from the Altar of Jehovah that stands before His Tent.'

<sup>30</sup> And when PhiNeas the Priest and all the chiefs of the gathering of IsraEl who were with him heard what the children of ReuBen, Gad, and the half tribe of ManasSeh said, they were pleased. <sup>31</sup> Then PhiNeas the Priest said, 'Today we know that Jehovah is with us, because you aren't guilty of a serious sin against Jehovah and you have saved the children of IsraEl from the hand of Jehovah.'

<sup>32</sup> So PhiNeas (the Priest) and the leaders left the children of ReuBen, Gad, and the half tribe of ManasSeh at GileAd and returned to the land of CanaAn; then they reported what was said to the children of IsraEl, <sup>33</sup> and they were pleased. They spoke to the children of IsraEl and praised them [for their zeal], and told them not to go to war against the children of ReuBen, Gad, and the half tribe of ManasSeh, or to destroy their land... and they agreed.

<sup>34</sup> Thereafter, JoShua named the altar of the children of ReuBen, Gad, and the half tribe of ManasSeh, and said: 'It is their testimony that Jehovah is their God.'

## Chapter 23

<sup>1</sup> Jehovah had allowed IsraEl to rest from all their enemies [who lived] around them for a considerable time, until JoShua was old and up in years. <sup>2</sup> Then JoShua called all the children of IsraEl together – their elders, leaders, judges, and their officers – and said to them: 'I'm old and up in years, <sup>3</sup> and you've seen all that Jehovah our God has done to these nations around us and how your God fought for you. <sup>4</sup> Now look; I've given all these remaining nations to your tribes in a lottery. And although I've destroyed some of them, our borders run the Jordan to the [MediTerranean] Sea in the west, <sup>5</sup> and Jehovah our God will keep on destroying them before us until they're all gone. For He will send wild animals against them until He has destroyed them and their kings; then you will inherit their land, just as Jehovah our God has promised.

<sup>6</sup> 'However, you must be sure to observe and do all the things that are written in the book of the Law of Moses... don't stray to the right or to the left! <sup>7</sup> And don't associate with the remaining nations, nor should the names of their gods even be mentioned among you... don't serve them or bow before them! <sup>8</sup> Rather, you must stick to Jehovah your God, just as you have been doing until now. <sup>9</sup> Then Jehovah will destroy them – even the great and strong nations – from among you; for, no one has been able to stand against us so far. <sup>10</sup> Why, each one among you has been able to chase a thousand, for Jehovah our God fought for you as He had promised. <sup>11</sup> So, be sure to love our God Jehovah.

<sup>12</sup> 'But if you turn away from Him and start associating with these nations that still remain, then marry among them and get mixed up with them (and them with you); <sup>13</sup> realize that Jehovah won't destroy them. Rather, they will become snares and stumbling blocks – nails in your heels, and darts in your eyes – until they've wiped you out of this good land that Jehovah your God has given to you.

<sup>14</sup> 'And now I'm getting ready to die, as everyone on this earth does. But know in your hearts and souls that not a single word has failed of all the things that Jehovah our God has [promised] about us. <sup>15</sup> And after all the good things that Jehovah God will bring upon you are completed; remember that He will also do bad things until He wipes you off of this good land that He has given to you, <sup>16</sup> if you break the Sacred Agreement of our God Jehovah to go serve other gods and to bow before them.'

## Chapter 24

<sup>1</sup> So, JoShua gathered all the tribes of IsraEl at Shiloh, where he summoned their elders, officers, and judges; then he stood them there before God. <sup>2</sup> And JoShua spoke to all the people and said, 'This is what Jehovah the God of IsraEl said: *Your ancestors (such as Terah, the father of AbraHam and Nahor) once stayed beyond the [Jordan] river and served other gods.* <sup>3</sup> *But I took AbraHam (your ancestor) from the other side of the river and guided him throughout this entire land. Then I made his seed grow...* <sup>4</sup> *I gave him IsaAc, and to IsaAc [I gave] Jacob and Esau. Then I gave Mount Seir to Esau as his inheritance, as Jacob and his sons went down to Egypt, where they became a great and mighty nation.*

*'Then the Egyptians started oppressing them, <sup>5</sup> so I struck down Egypt with the miracles that I sent among them. <sup>6</sup> And afterwards, I brought your fathers out of Egypt. Then, when they approached the Red Sea, the Egyptians chased them into the Sea with their chariots and horses. <sup>7</sup> But when they called out to Jehovah, I put a cloud and darkness between [them and] the Egyptians, and brought the Sea down upon [the Egyptians] and covered them.*

'Why, your eyes have seen all that Jehovah did in the land of Egypt, and of how you spent a long time in the desert. <sup>8</sup> And now He has brought us into the land of the Amorites who lived across the Jordan, and Jehovah has given them into our hands... you have inherited their land and destroyed them!

<sup>9</sup> '[Do you remember when] Balak, the king of MoAb (the son of SepPhor) went to war against IsraEl, and of how he called BalaAm to curse us? <sup>10</sup> Yet, Jehovah your God wouldn't destroy you; He blessed us and saved us from their hands, then He handed them over to us.

<sup>11</sup> 'Thereafter, you crossed the Jordan and came to JeriCho, where the people of JeriCho fought against us – as did the Amorites, CanaAnites, Pherezites, Evites, Jebusites, Hittites, and the Gergesites – and Jehovah gave them all into our hands. <sup>12</sup> You didn't chase them with swords or bows; He sent hornets ahead of you and drove them away... the twelve kings of the Amorites!

<sup>13</sup> 'Now He has given you a land that you didn't clear and cities that you didn't build, where you've now settled and where you are eating from vineyards and olive groves that you didn't plant. <sup>14</sup> So, fear Jehovah and serve Him righteously and justly... get rid of all the strange gods that our ancestors served across the river and in Egypt, and

serve Jehovah!

<sup>15</sup> 'However, if you don't wish to serve Jehovah, then choose whom you will serve today... whether it's the gods that your ancestors [served] while they were on the other side of the [Jordan] river, or the gods of the Amorites in whose land you're now living. But as for me and my household; we will serve Jehovah, because He alone is holy!'

<sup>16</sup> And the people answered: 'We won't leave Jehovah and serve other gods. <sup>17</sup> Why, our God Jehovah is The God! For it was He who brought our ancestors and us out of Egypt, and who protected us from all the nations that we passed along the way that we walked. <sup>18</sup> And it was Jehovah who threw out the Amorites and all the other nations that lived in this land. Yes, we will serve Jehovah, for He is our God!'

<sup>19</sup> Then JoShua said to the people: 'You won't really be able to serve Jehovah, because He is holy. And because He's zealous, He won't forgive your sins and your errors. <sup>20</sup> So when you leave Jehovah to serve other gods, He will come against you, oppress you, and consume you, because He did all these good things for you.'

<sup>21</sup> Then the people replied: 'No! We will serve Jehovah!'

<sup>22</sup> And JoShua said: 'Then you are witnesses against yourselves that you've chosen to serve Jehovah. <sup>23</sup> So now, get rid of all the strange gods that you have and set your hearts right with Jehovah, the God of IsraEl.'

<sup>24</sup> And the people replied: 'We will serve Jehovah and listen to His voice!'

<sup>25</sup> So JoShua made a sacred agreement with them that day, and gave them laws and rules there in front of the Tent of the God of IsraEl, in Shiloh. <sup>26</sup> And then he wrote those words in The Scroll of the Laws of God.

Thereafter, JoShua took a large block of stone and erected it under the oak tree before Jehovah. <sup>27</sup> Then he told the people: 'Look, this stone will serve as a witness among you, for it has heard all the words that you've spoken before Jehovah. And because He has spoken to you on this day, this stone will serve as a witness against you in the last days when you deal treacherously with my God, Jehovah.'

<sup>28</sup> Then JoShua dismissed the people and they each returned to their homes.

<sup>29</sup> Thereafter, JoShua (the son of NaWeh), the servant of Jehovah, died at the age of a hundred and ten, <sup>30</sup> and they buried him in the land that he had inherited in Thamna Sarach, in the hills of Ephraim north of Mount GileAd. They put his [body] in a tomb, along with the stone knives that he had used to circumcise the children of IsraEl at GilGal after Jehovah brought them out of Egypt... and they are all still there today.

<sup>31</sup> Well, IsraEl served Jehovah for as long as JoShua and the elders of JoShua's era (who knew all that Jehovah had done for IsraEl) were still alive. <sup>32</sup> And thereafter, the

children of IsraEl brought the bones of JoSeph ([which they had carried from] Egypt) and buried them in Sicima, in the tract of land that Jacob bought from the Amorites in Sicima for a hundred ewes, and which was given to JoSeph as his property.

<sup>33</sup> Shortly thereafter, EliEzer (Aaron's son) the High Priest also died and was buried in GabaA in the hills of Ephraim (which had been given to his son PhiNeas). And on that day, the children of IsraEl took the Chest of God and carried it among the people. Then PhiNeas was appointed as [High] Priest in place of his father EliEzer (after his death and burial at GabaA).

Thereafter, the children of IsraEl each left and returned to their own cities and homes, and they started worshiping Astarte, AstarOth, and the gods of the nations around them. So Jehovah handed them over to Eglom, the king of MoAb, who ruled over them for the next eighteen years.

# Judges

*From the Greek Septuagint text as was used by First Century Christians.  
Written by SamuEl, covering the period from the death of JoShua to the birth of SamuEl,  
which by our calculations, happened between 1480-BCE and 1155-BCE.*

## Chapter 1

<sup>1</sup> After the death of JoShua, the sons of IsraEl asked Jehovah: 'Who will lead us in battle against the CanaAnites now?'

<sup>2</sup> And the Lord replied: 'The Judeans must take the lead, for I have delivered this land into their hands.'

<sup>3</sup> Then the Judeans said to their brothers [of the tribe of] SymeOn: 'Come join us and we will go to war with the CanaAnites... we'll all go together!'

So the SymeOnites joined the Judeans, <sup>4</sup> and Jehovah delivered the CanaAnites and Pherezites into their hands... cutting down ten-thousand men at Bezek. <sup>5</sup> For they caught up with AdoniBezek at [the city of] Bezek and fought against him, where they cut down the CanaAnites and the Pherezites. <sup>6</sup> However, AdoniBezek escaped; so they chased after him, and when they caught him, they cut off his thumbs and big toes. <sup>7</sup> And AdoniBezek said: 'Seventy kings whose thumbs and big toes were cut off gathered under my table. So, God has now repaid me for the things that I did to them.' Then they brought him to JeruSalem, where he died; <sup>8</sup> for the sons of Judah had fought against JeruSalem and captured it, and then they cut down [all who lived there] with swords and burned the city with fire.

<sup>9</sup> Then the sons of Judah went down to fight with the CanaAnites who lived in the hill country in the south, in the plains, <sup>10</sup> and those who lived in HebRon (formerly KiriAth Arbo-Sepher), where the people came out to fight. That's when they cut down SesSi, AchiMan, and TholMi – the sons of Anak.

<sup>11</sup> From there, they went to [war against] the inhabitants of Dabir (formerly KiriAth-Sepher, or, The City of Letters). <sup>12</sup> And Caleb said, 'I'll give my daughter Ascha as the woman of the one who's the first to take and destroy The City of Letters.' <sup>13</sup> Well, it was GothoniEl (the youngest son of Kenez, Caleb's brother) who captured it; so Caleb gave GothoniEl his daughter Ascha, to be his woman.

<sup>14</sup> Well, when he came to claim her, GothoniEl urged her to ask her father for a plot of land. So as she was sitting on her burro, she started complaining and crying, saying, 'You're sending me away into the land in the south!'

And Caleb asked her: 'So, what do you want?'

<sup>15</sup> And Ascha replied: 'I beg you to give me a blessing. For, since you're sending me into a land in the south, you must provide me with watered [land] as my ransom.'

And Caleb gave her what her heart desired as a ransom... the upper and lower [springs].

<sup>16</sup> Then the descendants of Moses' father-in-law, 'His Excellence' the Kenite, left the City of Palm Trees with the sons of Judah and traveled into the desert south of Judah, to the edge of Arad, and took up living with the people there.

<sup>17</sup> Thereafter, the Judeans went with their brothers the SymeOnites, and they cut down and killed all the CanaAnites who lived in Sepheth, renaming the city AnaThema. <sup>18</sup> However, the Judeans didn't claim anything in the borders of Gaza, AshKalon, AcCaron, Azotus, or any of the lands around them as their inheritance. <sup>19</sup> But, because Jehovah was with the Judeans, they inherited all the hill country, though they weren't able to destroy the inhabitants in the valley, because they had iron chariots.

<sup>20</sup> Then they gave HebRon to Caleb, just as Moses had instructed, and he inherited the three cities of the sons of Anak.

<sup>21</sup> The sons of BenJamin didn't take JeruSalem from the Jebusites as their inheritance either; so the Jebusites still live among the sons of BenJamin in JeruSalem to this day.

<sup>22</sup> Then the sons of JoSeph went up to BethEl, and Jehovah was with them. <sup>23</sup> They camped there and [sent spies] into the city (which was then called Luza). <sup>24</sup> And when the spies noticed a man leaving the city, they captured him and said, 'Show us a way into the city and we will show you mercy.' <sup>25</sup> So he showed them how to get into the city, and they cut down everyone in the city with swords, then they set the man and his family free. <sup>26</sup> He thereafter went to the land of ChetTin and built a city there, which he named Luza... and that is what it is still called today.

<sup>27</sup> However, ManasSeh failed in their drive against BethSan (in Scythia) and its towns and suburbs, Thanac and its towns, Dor and its suburbs and towns, Balak and its suburbs and towns, MegidDo and its suburbs and towns, and JebLaAm and its suburbs and towns; so the CanaAnites continued living in their land. <sup>28</sup> But after IsraEl became strong enough, they made the CanaAnites pay a tribute to them, though they failed to drive them out.

<sup>29</sup> Nor did Ephraim drive out the CanaAnites that lived in Gazer. So the CanaAnites lived in their midst and they were forced to pay a tribute [to Ephraim].

<sup>30</sup> And ZebuLon failed to drive out the inhabitants of Kedron and Domana; so the CanaAnites lived in their midst and paid them a tribute.

<sup>31</sup> Also, Asher didn't drive out the inhabitants of AcCho (who paid them a tribute), or those of Dor, Sidon, DalAph, AsChazi, ChebDa, Nai, or Ereo. <sup>32</sup> So Asher lived in the midst of the CanaAnites, because they couldn't drive them out.

<sup>33</sup> And NaphTali didn't drive out the inhabitants of BethSamus or BethAnath; so NaphTali lived in the midst of the CanaAnites who inhabited the land, but the inhabitants of BethSamus and BethAneth paid them a tribute.

<sup>34</sup> In addition; the Amorites drove the sons of Dan into the mountains and prevented them from moving down into the valley. <sup>35</sup> So they took up living in Shell Mountain, where there are bears and foxes (in MyrSinon and ThalaBin). Yet, the house of JoSeph [made life difficult] for the Amorites and made them pay a tribute. <sup>36</sup> Thus, the Amorite border ran from AcraBin into the hill country.

## Chapter 2

<sup>1</sup> Well, a messenger of Jehovah had traveled from GilGal to The Place of Tears at BethEl, to address the house of IsraEl. And he told them, 'This is what Jehovah has said: *I brought you out of Egypt and into the land that I promised to your ancestors, and I said that I would never break the Agreement that I made with you. <sup>2</sup> However, I told you not to make any agreements with [the people] who live in this land, and you were not to worship their gods. Rather, [I told you to] destroy their carved images and to pull down their altars. However, you haven't listened to My voice, and you've done [bad] things. <sup>3</sup> Therefore, just as I told you, I won't drive them out from in front of you, so they'll harass you and their gods will oppress you.'*

<sup>4</sup> Well, after the messenger of Jehovah said all of this to the sons of IsraEl, the people started shouting and crying; <sup>5</sup> and that's why they named it The Place of Tears. Then they offered sacrifices to Jehovah there, <sup>6</sup> and thereafter, JoShua dismissed the people and they each returned to the lands that they were given as their inheritances.

<sup>7</sup> Well, the people served Jehovah [faithfully] for as long as JoShua and all the elders (who knew of the great things that Jehovah had done in IsraEl) were still alive. <sup>8</sup> But then JoShua (the son of NaWeh), the servant of Jehovah, died at a hundred and ten years old, <sup>9</sup> and they buried him along the border of his inheritance in Thamna-Thares in the hills of Ephraim, on the north side of Mount GaAs. <sup>10</sup> Also, the rest of that generation was laid to rest with their ancestors. So, another generation came along that didn't know Jehovah or of the things that He had done for IsraEl. <sup>11</sup> Therefore, the sons of IsraEl started doing evil things before Jehovah, and they started serving the BaAls. <sup>12</sup> They left Jehovah (the God of their ancestors) who had brought them out of the land of Egypt, and started following and worshiping other gods – the gods of the nations roundabout them – <sup>13</sup> and this made Jehovah very angry... they left Him and started serving BaAl and the stars!

<sup>14</sup> Well, because Jehovah was very angry at IsraEl, He handed them over to looters who plundered them... He sold them into the hands of their enemies [who lived] around them and they were no longer able to stand against their enemies, <sup>15</sup> for the hand of Jehovah was against them. He caused bad things to happen, as He had promised, and they [underwent some very hard times].

<sup>16</sup> Jehovah had appointed Judges to save them from the hands of those who were looting them. However, they wouldn't even listen to the Judges. <sup>17</sup> They just continued in their immoral relations with other gods by worshiping them, and they quickly turned from the way that their ancestors had walked, refusing to listen to the words of Jehovah. <sup>18</sup> But because Jehovah had appointed those Judges, He blest them and continued to save [IsraEl] from the hands of their enemies during the entire era of the Judges; for Jehovah was moved by all their groaning about those who were attacking and looting them.

<sup>19</sup> Yet, after each Judge died, they would just go right back to being corrupt – even worse than their ancestors – by worshiping and serving other gods; and they stubbornly refused to abandon their evil ways, <sup>20</sup> which made Jehovah very angry with IsraEl. So He told them: 'Because this nation has broken the Sacred Agreement that I made with their ancestors and refused to listen to My voice, <sup>21</sup> I will no longer drive away a single man from those nations among them that were allowed to stay in the land by JoShua, the son of NaWeh. <sup>22</sup> [I'm doing this] to see whether IsraEl will ever choose to follow and walk in My ways, as did their ancestors.'

<sup>23</sup> So Jehovah just left all those nations that JoShua didn't conquer alone, and He didn't drive them away.

### Chapter 3

<sup>1</sup> These are the nations that Jehovah left [in the land] to test those in IsraEl who didn't know about the wars in CanaAn, <sup>2</sup> because that generation of IsraEl hadn't fought in the wars: <sup>3</sup> the five kingdoms of the Philistines, and all the CanaAnites, Sidonians, and Evites who lived south of Lebanon from Mount Hermon to LaboEmath. <sup>4</sup> He used them to test IsraEl and to find out whether they would obey the commands that He had given their ancestors through Moses.

<sup>5</sup> So the sons of IsraEl lived in the midst of the CanaAnites, Hittites, Amorites, Pherezites, Evites, and Jebusites, <sup>6</sup> and they married their daughters, gave their daughters to their sons, and they started serving the gods [of these nations]. <sup>7</sup> [Of course], this was evil in the eyes of Jehovah, for they had forgotten Jehovah their God and were serving the BaAls and the sacred poles. <sup>8</sup> As the result, Jehovah became very angry with IsraEl and He sold them into the hand of Chushan-RishaThaim, the king of Syrian-MesoPotamia, and the sons of IsraEl served him for eight years.

<sup>9</sup> It was then that the sons of IsraEl once again started calling to Jehovah; so Jehovah appointed a savior for IsraEl who delivered them... GothoniEl (the son of Kenez), the younger brother of Caleb. <sup>10</sup> Jehovah poured out His Breath upon him, and he served as IsraEl's Judge. Then, when he went to war against Chusar Sathaim, Jehovah gave the king of Syrian-MesoPotamia into his hands, and he was conquered. <sup>11</sup> And thereafter, the land was quiet for forty years... until GothoniEl (the

son of Kenez) died.

<sup>12</sup> However, the sons of IsraEl kept doing evil things before Jehovah; so, because of their evil ways, He allowed Eglom (the king of Moab) to grow stronger and come against IsraEl. <sup>13</sup> First, he brought together all the sons of AmMon and Amalec, and then he went and cut down IsraEl, capturing The City of Palm Trees. <sup>14</sup> So the sons of IsraEl served Eglom (the king of Moab) for the next eighteen years.

<sup>15</sup> Well, once again the sons of IsraEl called to Jehovah and He provided them a savior, Aod (the son of Gera and grandson of JeMeni), who was just as strong with his left hand as he was with his right. And when the sons of IsraEl sent him to carry tributes to Eglom, <sup>16</sup> Aod made himself a two-edged dagger that was eight-inches long, which he hid on his right thigh under his robe. <sup>17</sup> And thereafter, he went and carried the tributes to Eglom, who was a very fat man.

<sup>18</sup> Well, after he had presented all the tributes, he sent those who had carried the gifts away <sup>19</sup> (he did this after they had all returned from the quarries at GilGal). He said, 'I have a secret message for you O king!' And Eglom told him not to say anything more until after he'd dismissed all of his attendants.

<sup>20</sup> Then later, Aod went in to see Eglom as he was sitting in his upper summer chamber all by himself. And Aod said, 'I have a message for you from God, O king.' And as Eglom arose from his throne, <sup>21</sup> Aod reached in with his left hand and grabbed the dagger from his right thigh, then he plunged it into [Eglom's] belly... <sup>22</sup> he drove it in so far that the handle went in and the fat closed over it... and he left the whole dagger inside his belly. <sup>23</sup> Thereafter, Aod walked out on the porch, passing the guards on the way, and he closed and locked the chamber doors as he left.

<sup>24</sup> Well, when Eglom's servants came and saw that the doors to the upper chamber were locked, they said: 'Doesn't he usually [lie undressed] in the summer chamber?' <sup>25</sup> So they waited so long that they became embarrassed. Then, when they saw that no one had opened the doors to the upper chamber, they got the keys and opened them... and that's when they found their lord lying dead on the floor.

<sup>26</sup> Meanwhile, Aod escaped during the confusion, for nobody had paid any attention to him. So he passed the quarries and escaped to Setir Otha. <sup>27</sup> Then, when Aod got back to the land of IsraEl, he blew his horn in the hills of Ephraim, and the sons of IsraEl came down from the mountains to him. Then he stood before them and said: <sup>28</sup> 'Now follow me; for Jehovah God has given our enemies the Moabites into our hands!'

So, they followed him and they captured the fords that cross the Jordan near the land of Moab, and they wouldn't allow anyone to cross. <sup>29</sup> Thus they cut down Moab that day, killing about ten thousand virile, mighty men, and no one escaped. <sup>30</sup> So, Moab was put into the hands of IsraEl, and the land rested for the next eighty years... and Aod judged them until he died.

<sup>31</sup> Well, after him, Jehovah appointed SamEgar (the son of Dinach). He's the one who cut down six hundred Philistines with an ox plow. And he too delivered IsraEl.

## Chapter 4

<sup>1</sup> But once again, after Aod died, the sons of IsraEl went back to doing evil things against Jehovah, <sup>2</sup> so He sold them into the hands of JaBin (the king of CanaAn) who ruled from Hazor. The leader of his army was SiSara, and he lived in Ironworks-of-the-Nations. <sup>3</sup> Then the sons of IsraEl started calling to [Jehovah again], because [SiSara] had nine hundred iron chariots, which [he used to] oppress IsraEl for twenty years.

<sup>4</sup> Well, DeborAh (the wife of LapidOth) was a Prophetess, and she was the Judge of IsraEl at the time. <sup>5</sup> She would sit under [what came to be known as] 'The Palm Tree of DeborAh,' which was located between Rama and BethEl in the hills of Ephraim, and the sons of IsraEl would come to her for judgment.

<sup>6</sup> Then DeborAh sent for BarAk (the son of AbiNeEm) who was in Cades of NaphTali, and she asked him: 'Hasn't Jehovah the God of IsraEl given you any instructions? Take ten thousand men from among the sons of NaphTali and ZebuLon, and go to Mount Tabor. <sup>7</sup> There He will send SiSara (JaBin's general) against you with his army and chariots at the Kison Wadi, and give them into your hands.'

<sup>8</sup> But BarAk replied: 'If you will go with me, I'll go. But if you won't go, I'm not going! For I'm not sure on which day Jehovah will bless me [by sending] His messengers.'

<sup>9</sup> So she said, 'Then I'll go with you, but understand this: You won't be honored by this expedition, for Jehovah will give SiSara into the hands of a woman.'

DeborAh then left Cades and went with BarAk... <sup>10</sup> for he had called [for help from] ZebuLon and NaphTali there at Cades, and ten thousand men showed up who all traveled along with DeborAh.

<sup>11</sup> Now, Heber (the Kenite) had moved away from the sons of Jobab (Moses' brother-in-law) at Cana and pitched his tent beside the Oak-of-the-Envious, which is near KaDesh. <sup>12</sup> And when SiSara was told that BarAk (the son of AbiNeEm) had left for Mount Tabor, <sup>13</sup> he called for all his iron chariots (all nine hundred of them) and for all the people [who lived between] Ironworks-of-the Nations and the Kison Wadi.

<sup>14</sup> Then DeborAh told BarAk: 'Now [get ready], for this is the day when the Lord will give SiSara into your hands... because, Jehovah will go ahead of you!'

So BarAk descended Mount Tabor with ten thousand men, <sup>15</sup> and Jehovah created problems for SiSara, his chariots, and his army; and BarAk cut them down with swords. Then SiSara jumped from his chariot and ran.

<sup>16</sup> Well, BarAk pursued the chariots and SiSara's army [all the way] to Ironworks-of-the Nations and cut them all down, leaving no survivors. <sup>17</sup> Meanwhile, SiSara had run toward the tent of JaEl, the woman of Heber the Kenite (because [Heber] was his friend, and there was peace between JaBin the king of Hazor and Heber's family). <sup>18</sup> So JaEl went out to meet SiSara and said to him: 'Hide here my lord... come here to me and don't be afraid.' Therefore, he turned to her and entered her tent, and then she covered him with a blanket.

<sup>19</sup> Well, SiSara said to her, 'I'm very thirsty... please give me a little water to drink.' So she opened a jar of milk, gave it to him to drink, and then covered him again. <sup>20</sup> And SiSara said to her: 'Now, stand by the entrance to the tent, and if anyone comes and asks if you've seen me, tell him no.'

<sup>21</sup> However, JaEl (Heber's woman) grabbed a tent pin and a hammer, then she crept up to him and drove the pin through his temple... driving it all the way into the ground. Well, he passed out, everything went dark, and he died.

<sup>22</sup> And when JaEl saw that BarAk was pursuing SiSara, she went out to meet him and said: 'Come here and I'll show you the man you're looking for.' Then he entered [her tent] and saw SiSara lying dead with the pin through his temple.

<sup>23</sup> So God drove JaBin (the king of CanaAn) away from before the sons of IsraEl that day, <sup>24</sup> and they kept attacking JaBin until they had destroyed him.

## Chapter 5

<sup>1</sup> And on that day, DeborAh and BarAk (the son of AbiNeEm) sang this song:

<sup>2</sup> 'IsraEl was shown what to do,  
And the people were made willing... praise Jah!

<sup>3</sup> 'Hear, O you kings and listen you rulers,  
For, this is what I will sing...  
Yes, I'll sing a song to Jehovah...  
A psalm to IsraEl's Lord and God.

<sup>4</sup> 'O Jehovah; You went up to SeIr...  
With You, we approached Edom's land.  
Then the ground shook and the skies dripped with dew,  
And from clouds above, poured the rain.

<sup>5</sup> 'Before the Lord's face, the ground shook;  
Sinai [trembled] before the face of Jehovah,

<sup>6</sup> In the days of SamEgar, son of Anath,  
And in the days of JaEl.

'For, [IsraEl] had strayed from their way,  
And followed in paths that were crooked.

<sup>7</sup> In IsraEl, there were no more mighty men;  
They'd failed until DeborAh arose... a mother within IsraEl.

<sup>8</sup> 'For, they had chosen new gods;  
So, when their cities and rulers went out to fight,  
There wasn't a spear or a shield to be seen,  
Among the forty thousand of IsraEl.

<sup>9</sup> 'My heart yearned for IsraEl to see order,  
Among those who still praised Jehovah...

<sup>10</sup> Yes, to have someone mount a burro at noon,  
And sit on the seat of judgment once more,  
For the sake of those who travel the roads...  
[Yes, someone] to sit and judge on the way.

<sup>11</sup> 'Now, proclaim that you have been saved  
From those who once brought disturbance to us.

'O Lord;  
May those who go to draw water,  
Speak of the righteous things that You've done.

'In IsraEl, may Your righteous deeds now increase,  
And may Jehovah's people return to their towns.

<sup>12</sup> 'Awaken... yes, wake up, O DeborAh!  
Awaken and sing us a song.  
And get up, O BarAk... lead off your captives!  
You son of AbiNeEm,  
Lead your captives away.

<sup>13</sup> 'A small group of [God's] mighty went with him...  
The strong ones that came from among us.

<sup>14</sup> 'Ephraim used them to pry out Amalec's roots.  
He was followed by BenJamin and others.

'The sons of Machir also arrived,  
To search for the rest of our foes.  
And from ZebuLon, also came those,  
Who recorded it all with the pens of their scribes.

<sup>15</sup> 'With DeborAh and BarAk, came IsSachar's leaders,  
Then, to the valleys of ReuBen,  
Barak made him run for his life.

'With fluttering hearts, <sup>16</sup> they then sat between pens,  
Hearing the bleating of Ruben's flocks,

As each man searched his heart through.

<sup>17</sup> 'But, GileAd stayed in their tents,  
On the other side of the Jordan,  
And Dan remained in their ships.

'Asher sat down by their seashores,  
And stayed in their tents at their ports,  
<sup>18</sup> While ZebuLon's men [laid] their lives [on the line],  
And NaphTali marched 'cross the hills in their land.

<sup>19</sup> 'Then the kings of CanaAn formed to wage war,  
And fought ThanaAch at the water of MegidDo,  
<sup>20</sup> While the stars in the heavens formed for the battle,  
On their way to fight against SiSara.

<sup>21</sup> 'Then the Kison Wadi swept them away...  
The ancient brook Kison (my mighty soul),  
[Is what] trampled them down.  
<sup>22</sup> For in it, the hoofs of their horses got mired,  
So his mighty men had to flee.

<sup>23</sup> 'May you be cursed, O Meroz;  
For God's angel cursed all who lived there,  
Since they didn't [fight] for Jehovah,  
And they failed to give aid to His mighty.

<sup>24</sup> 'Bless JaEl, the woman of Heber the Kenite;  
May she be praised above female tent-dwellers.  
<sup>25</sup> For he asked for water and she gave him milk...  
In a bowl, she brought butter to a leader.

<sup>26</sup> 'Then she leaned with a nail in her left hand,  
And hit it with the hammer in her right.  
She cut SiSara down with a nail through his head...  
She downed him with a nail through his temples.

<sup>27</sup> 'Beneath her feet, he fell and he rolled.  
And after that, he just lay there...  
He bowed and fell where he bowed, lying dead.

<sup>28</sup> 'Sisera's mother looked down through her window;  
She looked out of her peephole and asked,  
*Why was his chariot shamed?*  
*Why did the wheels of his chariots stop?*

<sup>29</sup> 'And thus replied her wise ladies

(For she answered herself when she said),

<sup>30</sup> *Won't they find him dividing the loot?*

*Surely he's dividing dyed clothes with his men.*

*For SiSara, are the spoils of many dyed clothes...*

*Embroidered dyed clothes are the spoils for his neck.*

<sup>31</sup> 'O Jehovah;

May all of your enemies perish this way!

But may those who love You become just as strong,

As the journeys of the sun [cross the skies].'

<sup>32</sup> And the land rested [for the next] forty years.

## Chapter 6

<sup>1</sup> However, the sons of IsraEl kept doing evil things in the eyes of Jehovah, so He put them under the hand of the MidiAnites for seven years. <sup>2</sup> They proved to be so strong against IsraEl that the IsraElites took up living in mountain caves, in [animal] dens, and in holes in the rocks. <sup>3</sup> And whenever the sons of IsraEl would plant anything, the MidiAnites, Amalechites, and the sons of the east would get together <sup>4</sup> to [fight] against them and destroy their crops. Also, in Gaza, they stole all the [cattle], leaving nothing to support life in the land of IsraEl. <sup>5</sup> So [the IsraElites] just moved into temporary shelters along with their livestock and camels, living like locusts, as the land of IsraEl was being destroyed. <sup>6</sup> And IsraEl became mostly impoverished because of MidiAn, <sup>7</sup> and the sons of IsraEl started calling to Jehovah.

<sup>8</sup> Well, Jehovah sent a Prophet to the sons of IsraEl, who told them, 'This is what Jehovah the God of IsraEl says: *I'm the One who brought you out of the land of Egypt... it was Me who brought you out of the house of slavery, <sup>9</sup> and I saved you from the hands of the Egyptians as well as from these same ones who are now persecuting you... those whom I once threw out and whose land I gave to you. <sup>10</sup> I am also He who told you that I am Jehovah your God, so you are not to fear the gods of the Amorites in whose land you now live. Yet, you just wouldn't listen to Me!*

<sup>11</sup> Then a messenger of Jehovah came and sat down under the fir tree at EphRatha (BethLehem) in the land of JoAs (the father of EsDri), as [EsDri's] son GideOn was threshing wheat in a wine press (so the MidiAnites wouldn't notice [what he was doing]). <sup>12</sup> It was there that Jehovah's messenger appeared to him and said, 'Jehovah is with you, you mighty [man].'

<sup>13</sup> And GideOn said to him: 'Be patient with me, my lord; but if Jehovah is really with us, then why are all these bad things happening to us... and where are all His miracles that our ancestors told us about, such as when He brought them out of Egypt? For now He has rejected us and given us into the hands of the MidiAnites.'

<sup>14</sup> Then the messenger of Jehovah turned to him and said: 'Go and use your strength

to save IsraEl from the hands of MidiAn. For look; I'm sending you!'

<sup>15</sup> But GideOn replied: 'Be patient with me my lord; How can I save IsraEl? For look; though there are thousands in [the tribe of] ManasSeh, they are all weak... and I'm the very least in the house of my father!'

<sup>16</sup> And the messenger of Jehovah said to him: 'Jehovah will be with you, so you will cut down the MidiAnites as though you are just one man.'

<sup>17</sup> But GideOn said: 'If I've found mercy in your eyes and you're going to do all these things that you told me today; <sup>18</sup> don't leave here until I return with an offering and lay it before you.'

And he replied: 'I'll stay here until you return.'

<sup>19</sup> So, GideOn went back and prepared a kid goat and a quart of fine fermentation-free flour. He put the [cooked] meat in a basket, poured its gravy into a jar, and he carried it to [the messenger, who was still sitting] under the fir tree.

<sup>20</sup> And the messenger of God said to him: 'Now, take the meat and the fermentation-free cakes and put them on that rock, then pour the gravy over it.' And that's what he did.

<sup>21</sup> Then the messenger of Jehovah stuck out the walking stick that was in his hand and touched the meat and fermentation-free bread, and fire came out of the rock and consumed it all. Then the messenger of Jehovah vanished from his sight.

<sup>22</sup> It was then that GideOn realized this was [truly] a messenger of Jehovah, and he said: 'Ah... ah... Jehovah my God! I've seen the messenger of Jehovah face to face!'

<sup>23</sup> And the Lord replied: 'May you have peace. Now, don't be afraid, for you're not going to die.'

<sup>24</sup> And so GideOn built an altar to Jehovah there and called it, 'The Peace of Jehovah.' It's still there today in EphRatha, [at the home of his] father, EsDri.

<sup>25</sup> Then that night, the Lord said to him: 'Now, take the young calf that your father has, the second one that is seven-years old, and then destroy your father's altar to BaAl and his sacred poles. <sup>26</sup> For you must build an altar to Jehovah your God on the top of this hill and get things ready; then take the calf and sacrifice it as a whole burnt offering, using the wood from the sacred poles that you cut down.'

<sup>27</sup> So GideOn took ten of his servants and did as the Lord said. But, because he was afraid of the house of his father and the men of the city, he did it during the night.

<sup>28</sup> Then, when the men of the city woke up early the next morning and saw that the altar of BaAl and the nearby sacred poles had been demolished, and they saw the calf that GideOn had offered on an altar that he had built, <sup>29</sup> they each started asking their neighbors, 'Who did this?'

Well, they asked around and found out that GideOn (the [grand]son of JoAs) had done it. <sup>30</sup> So the men of the city went and told [the family of] JoAs to send out this son so they could kill him for destroying the altar of BaAl and the nearby sacred poles. <sup>31</sup> But GideOn said to the men who had come for him: 'Are you now pleading for BaAl, and are you going to save him? May all those who would plead on his behalf die this morning! Why, if he's a god, let him plead for himself if someone has torn down his altar!'

<sup>32</sup> And from that day on, [they started calling GideOn] JeroBaAl. For he said: 'Let BaAl plead, because his altar has been torn down.'

<sup>33</sup> Well, all the MidiAnites, Amalechites, and sons of the east had gathered and camped in the JezreEl Valley. <sup>34</sup> Then the Breath of Jehovah came upon GideOn and he blew his [battle] horn, calling for the AbiEzerites to come with him. <sup>35</sup> Then GideOn sent messengers throughout ManasSeh, Asher, ZebuLon, and NaphTali, and he went out to meet with them all.

<sup>36</sup> And GideOn said to God: 'If You're going to use me to save IsraEl, as You said; <sup>37</sup> look, I've put some wool fleece on the threshing floor. And if only the fleece is covered with dew and the ground all around it is dry [in the morning], I will know that You're going to use me to save IsraEl, as You said.'

<sup>38</sup> Well, when he got up early the next morning, he wrung out the fleece, and a full bowl of water poured from it.

<sup>39</sup> But GideOn said to God: 'Please don't be angry, but allow me to ask for just one more thing. To be sure, now let the fleece be dry, while dew is all over the ground.'

<sup>40</sup> And this is what God did that night... there was dew all over the ground, but the fleece was dry.

## Chapter 7

<sup>1</sup> So JeroBaAl (GideOn) got up early and camped his army at the Spring of Harad, with the camp of MidiAn to the north ([their camp] stretched from BabaAh and ThamorAi, down into the valley). <sup>2</sup> And the Lord said to GideOn: 'There are too many people with you, so I won't deliver MidiAn into your hands; for then IsraEl would boast before Me and claim that they had saved themselves! <sup>3</sup> So, tell the people this: *All who are nervous or afraid may now leave Mount GileAd.*'

Well, of the twenty-two thousand who came with him, only ten thousand remained.

<sup>4</sup> Then the Lord said to GideOn: 'There are still too many people! So now, lead them all down to the water, and I will reduce their numbers for you. Then whichever ones I select and say, *This one must go with you*, you must take. And those that I tell you not to take, must not go with you... make sure that they don't come along!'

<sup>5</sup> So GideOn led the people down to the water, and the Lord said to GideOn: 'Now, I

want you to set aside all those who lap the water like a dog from those who get down on their knees to drink.'

<sup>6</sup> Well, three hundred men lapped water with their hands to their mouths, while all the rest got down on their knees to drink. <sup>7</sup> Then the Lord said to GideOn: 'Now, I'm going to save you and give MidiAn into your hands with these three hundred men who lapped the water. All the rest must leave.'

<sup>8</sup> So then, they gathered the provisions from the rest of the people and took their trumpets, sending the others back to their tents. And after that, he armed the three hundred and got them ready; for the army of MidiAn was just below them in the valley.

<sup>9</sup> And that night, Jehovah said to him: 'Now, get up and go down into their camp, for I've given it into your hands! <sup>10</sup> However, if you're still afraid, I want you and your servant Phara to go down into their camp <sup>11</sup> and listen to what they're saying... then you won't be afraid anymore.'

So he went down to the edge of where the companies of fifties were camped, along with his servant Phara; <sup>12</sup> for MidiAn, Amalec, and all the sons of the east were scattered throughout the valley like locusts, and their camels were like the sands on the seashore.

<sup>13</sup> Then GideOn overheard a man telling his comrade of a dream he had, saying: '{Look} I had a dream, and in it I saw a cake of barley bread roll into [our] camp; then, when it reached a tent, it knocked it down. And as [the tent] fell, it turned upside down.'

<sup>14</sup> And his comrade said to him: 'This was none other than the sword of GideOn, the son of JoAs, an IsraElite man; for God has given MidiAn and our entire army into his hands.'

<sup>15</sup> So when GideOn heard the story of the dream and its interpretation, he thanked Jehovah. Then he returned to the camp of IsraEl and said, 'Now get up, for Jehovah has given the camp of MidiAn into our hands!'

<sup>16</sup> Then he divided his three hundred men into three companies, and gave them all trumpets, torches, and empty pitchers. He had them put the torches inside the pitchers, <sup>17</sup> and said: 'Now, watch me and do what I do! For I'm going down to the edge of their army; <sup>18</sup> then I'll blow my trumpet, and at the same time, you must start blowing your trumpets all around their camp and shout, *For Jehovah and GideOn!*'

<sup>19</sup> So, GideOn and his company [crept] down to the edge of their army toward the start of the middle watch, and he aroused the guards by blowing his trumpet and breaking the pitcher that was in his hands. <sup>20</sup> Then all three companies blew their trumpets and broke their pitchers, and they held the torches in their left hands as they blew their trumpets with their right hands and shouted, 'A sword for Jehovah and

GideOn!

<sup>21</sup> Well, all [that GideOn's people] did was just stand there around the camp. But, the [MidiAnite] army sounded an alarm and everyone started running about. <sup>22</sup> Then, when the three hundred blew their trumpets, Jehovah caused the entire [MidiAnite] army to start attacking each other with swords. <sup>23</sup> And thereafter, they retreated as far as BethSeEd and TagaraGatha, and from AbelMeula to TaBath. Well at that, the men of IsraEl (those from NaphTali, Asher, and everyone from ManasSeh) also came to chase after MidiAn.

<sup>24</sup> Then GideOn sent messengers throughout the mountains of Ephraim, telling them, 'Come down to meet against MidiAn... take (control of) all the water and the Jordan as far as BethEra!'

So all the men of Ephraim started shouting, and they took control of all the water along the Jordan up to BethEra, <sup>25</sup> where they captured the leaders of MidiAn (Oreb and Zeb). Then they killed Oreb at Oreb's Rock, and they killed Zeb at Zeb's Winepress. Then they chased MidiAn, and they brought the heads of Oreb and Zeb to GideOn from across the Jordan.

## Chapter 8

<sup>1</sup> Well thereafter, the men of Ephraim asked GideOn: 'What were you doing? Why didn't you call us when you went to fight against MidiAn?' (They were very angry with him).

<sup>2</sup> But he replied: 'What have I done in comparison to you? For, aren't the gleanings of Ephraim better than the full harvest of AbiEzer?' <sup>3</sup> Why, Jehovah delivered the leaders of MidiAn (Oreb and Zeb) into your hands... and what did I do to compare with that?'

Well after he said that, they calmed down.

<sup>4</sup> Then GideOn went to the Jordan and crossed it by himself, as his three hundred men (who were very hungry) lagged behind. <sup>5</sup> He went to SokChoth and said to the men there: 'Please give me some bread to feed these men who are following me, because they're starting to get weak. For look! We're in pursuit of ZebeE and SalMana, the kings of MidiAn.'

<sup>6</sup> But the leaders of SokChoth replied: 'Have you already captured ZebeE and SalMana so that we should now feed your army?'

<sup>7</sup> And GideOn said, 'Okay then; but when Jehovah gives ZebeE and SalMana into my hands, [I'm going to come back here] and tear your flesh with thorns in the Desert of the Sons of Kainan.'

Then from there, he went up to PeniEl and made the same request of them... but they answered in the same way as did the men of SokChoth. <sup>8</sup> So GideOn told them:

'When I return with peace, I'm going to tear down this fortification!'

<sup>10</sup> Well, ZebeE and SalMana were in CarCar with their army, but there were only about fifteen thousand left of their mercenary army, for a hundred and twenty thousand of their soldiers had already been killed. <sup>11</sup> Then GideOn traveled past the tent dwellers east of NabAi and JegEbal, and he cut down and captured their army. <sup>12</sup> But ZebeE and SalMana fled; so he chased after them and caught the two kings of MidiAn, as he routed [the rest] of their army.

<sup>13</sup> Well, after GideOn (the son of JoAs) returned from the battle, <sup>14</sup> he took a young captive who lived in SokChoth and questioned him, and had him write down the names of the leaders and elders of SokChoth... all seventy-seven men. <sup>15</sup> Then GideOn went to the leaders of SokChoth and said: 'Look! Here are ZebeE and SalMana about whom you so rudely asked, *Are ZebeE and SalMana now in your hands, so that we should give your hungry men bread?*'

<sup>16</sup> Then he took the elders of that city [and had them dragged through] the thorns of the Desert of the Sons of Kainan, tearing them to pieces. <sup>17</sup> And from there, he went and tore down the fortification of PhanuEl and killed all the men in that city.

<sup>18</sup> Then he asked ZebeE and SalMana: 'Who were those men that you killed in Tabor?'

And they replied: 'Why, they looked like you... like the sons of a king!'

<sup>19</sup> And GideOn said: 'They were my brothers... the sons of my mother. So as Jehovah lives; if you had left them alive, I wouldn't have to kill you.' <sup>20</sup> Then he said to Jether (his firstborn), 'Take them out and kill them!' But the young man wouldn't draw his sword, because he was young and afraid. <sup>21</sup> And ZebeE and SalMana said: 'If you're a man, then why don't you kill us yourself?' So GideOn got up and killed ZebeE and SalMana. Then he took the round ornaments that were hung around the necks of their camels.

<sup>22</sup> Well thereafter, the men of IsraEl [came to him] and said to GideOn: 'Our lord; become our ruler... you, your sons, and your son's sons, for you've saved us from the hands of MidiAn.'

<sup>23</sup> But GideOn replied: 'I'm not going to rule over you, nor will my sons; for Jehovah alone must be your ruler!' <sup>24</sup> And GideOn added, 'All I ask from you is one thing: I want each man to give me an earring from his loot' (because [those whom they'd conquered] were IshMaElites, he knew they would have gold earrings.)

<sup>25</sup> And they said, 'Sure, we'll give them to you.' So he unfolded his robe and each man tossed an ear ring from his loot into it. <sup>26</sup> The weight of these gold earrings that he asked for was about forty-one pounds, and this was in addition to the purple robes of the kings of Midian and the collars that were on the necks of their camels. <sup>27</sup> So Gideon took the ornaments and robes and made a sacred vest, which he placed in his

city of Ophrah. But [later on], all IsraEl came and committed immoral acts before it there. So it became a snare to Gideon and to his house.

<sup>28</sup> Well, Midian was shamed by the sons of IsraEl and they were unable to lift their heads. So everything was peaceful in IsraEl during the forty years that Gideon [judged the land].

<sup>29</sup> Now, JeroBaal (the [grand]son of JoAsh) lived in his own home, <sup>30</sup> and seventy sons issued from his loins, because he took many women. <sup>31</sup> Also, his concubine in Shechem bore him a son, whom he named AbiMelech. <sup>32</sup> Then Gideon (the [grand]son of JoAsh) died with a good head of grey hair, and he was entombed with his father JoAsh, in Ophrah of the AbiEzerites.

<sup>33</sup> However, after GideOn died, the sons of IsraEl turned back and had immoral relations with the BaAls, and they agreed that BaAl would then be their god. <sup>34</sup> So the sons of IsraEl once again forgot their God Jehovah who had saved them from the hands of those around them who were oppressing them. <sup>35</sup> And thereafter, they didn't deal mercifully with the house of JeroBaAl (GideOn), despite all the good things that he had done for IsraEl.

## Chapter 9

<sup>1</sup> Well, AbiMelech (an [illegitimate] son of JeroBaAl [or GideOn]) went to see his mother's brothers in ShiKima, and he spoke to them and all his relatives in his grandfather's house, saying: <sup>2</sup> 'Please speak to all the men of ShiKima and ask, *Which is better for you; to have seventy men (all the sons of JeroBaAl) rule over you, or just one man... and remember that I'm your flesh and [blood]!*'

<sup>3</sup> So his uncles spoke about him to all the men of ShiKima and told them about all the things he said. And this moved their hearts [to follow] AbiMelech; for they said that he was their brother. <sup>4</sup> Then they gave him seventy pieces of silver from the [temple] of BaAl Berith, which AbiMelech used to hire some vain and cowardly men to be his followers. <sup>5</sup> And thereafter, he went to the house of his father in EphRatha and killed all of his brothers (JeroBaAl's legitimate sons) on a rock... that is, all except JoAtham the youngest, because he ran away and hid.

<sup>6</sup> Then all the men of ShiKima and the house of BethMaAlo got together and appointed AbiMelech to be their king at the Oak of Sedition in ShiKima. <sup>7</sup> But when JoAtham heard about this, he went and stood on top of Mount GiriZim and shouted to them: 'Listen to me, you men of ShiKima; for God is listening also! <sup>8</sup> The trees once went out to anoint a king over them, and they asked the olive tree to be their ruler. <sup>9</sup> But the olive replied: *Must I now give up my oil that men use to glorify God in order to be promoted over the [rest of the] trees?*

<sup>10</sup> 'Then they said to the fig tree, *Come rule over us!* <sup>11</sup> But the fig tree replied: *Must I leave all my sweetness and good fruit to be promoted over the [rest of the] trees?*

<sup>12</sup> 'Then they said to the [grape] vine, *Come rule over us!* <sup>13</sup> And the vine replied: *Must I leave my wine that brings happiness to God and men just to be promoted over the [rest of the] trees?*

<sup>14</sup> 'And finally, all the trees said to the brier bush, *Come rule over us!* <sup>15</sup> And the brier bush replied: *If you will really anoint me to be your king, [all of you] must come and stand under my shadow. And if you refuse to do this, I will send out fire to burn down the cedars of Lebanon!*

<sup>16</sup> 'Now, [judge for yourselves whether] what you've done was the right thing when you made AbiMelech your king. Have you been fair with JeroBaAl and his house, and have you given him the reward that he deserves? <sup>17</sup> Why, my father fought for you and put his life in jeopardy when he saved you from the hands of MidiAn. <sup>18</sup> But today you've risen against the house of my father and murdered his sons – seventy men – on a stone, and you've made AbiMelech, the son of his slave [woman], the king over the men of ShiKima, just because he's your brother.

<sup>19</sup> 'Now, if you think that you've dealt faithfully and righteously with JeroBaAl and his house, then find joy in AbiMelech, and may he rejoice over you. <sup>20</sup> But if you don't do that; may fire come from AbiMelech to devour the men of ShiKima and the house of BethMaAlo... and may fire come from the men of ShiKima and the house of BethMaAlo to devour AbiMelech.'

<sup>21</sup> JoAtham thereafter ran away and lived at BaeEr, to get way from his brother, AbiMelech.

<sup>22</sup> Well, AbiMelech reigned over IsraEl for just three years. <sup>23</sup> Then God created a bad relationship between AbiMelech and the men of ShiKima. So the men of ShiKima started dealing treacherously with the house of AbiMelech... <sup>24</sup> [which is what he was due] for the bad things he had done to the seventy sons of JeroBaAl. [For God] laid the blood of his brothers upon AbiMelech who had murdered them, and on the men of ShiKima, since they had empowered him to kill his brothers. <sup>25</sup> So the men of ShiKima made trouble for [AbiMelech] by sending highwaymen to the mountaintops, where they robbed everyone that passed that way... and this was reported to King AbiMelech.

<sup>26</sup> Well, GaAl (a son of JoBel) and his brothers moved to ShiKima. And because the men of ShiKima trusted him, <sup>27</sup> they all went into his field and gathered the grapes, had a good time pressing them [into wine], and then they brought the [wine] into the temple of their god, where they ate, drank, and cursed AbiMelech.

<sup>28</sup> It was there that GaAl (the son of JoBel) asked: 'Just who is this AbiMelech... just who is this son of ShiKima that we should serve him? Isn't he the son of JeroBaAl, and isn't ZeBul his steward the son of EmMor? So, why should we serve him? <sup>29</sup> I wish that these people would [start serving] me, then I would remove AbiMelech... I would say to him, *Gather your army and come here!*'

<sup>30</sup> However, when ZeBul (the ruler of the city) heard what GaAl (the son of JoBel) said, it made him very angry. <sup>31</sup> So he sent messengers to AbiMelech secretly, who said, 'Look! GaAl (the son of JoBel) and his brothers have come to ShiKima and they [are stirring up] the city against you. <sup>32</sup> So, come here tonight with your army and wait for them in the fields. <sup>33</sup> Then at sunrise, walk up to the city; and when he and his people come out to confront you, you can do whatever you wish to him... that is, if you're mighty enough.'

<sup>34</sup> Well, AbiMelech and his army marched by night and formed an ambush against ShiKima with four companies. <sup>35</sup> And when GaAl (the son of JoBel) went out and stood before the city gate, AbiMelech's army attacked them. <sup>36</sup> Then, when GaAl saw [the army], he said to ZeBul: 'Look, there are people coming down from the tops of the mountains!'

And ZeBul replied: 'You're just seeing the shadows on the mountains [and thinking that they're] men.'

<sup>37</sup> But GaAl kept talking. He said, 'Look, there are people coming from the west, near the middle of the land, and another group is coming down the road from Helon-MaOnenim.'

<sup>38</sup> And ZeBul said to him, 'Just what were you thinking when you said, *Who is AbiMelech that we should serve him?* Why, aren't these the same people that you don't care for? So now, get ready and form your battle lines!'

<sup>39</sup> Then GaAl gathered the men of ShiKima and set up battle lines to fight AbiMelech. <sup>40</sup> But AbiMelech attacked them and killed many people... all the way up to the city gate. So, GaAl ran away. <sup>41</sup> Then AbiMelech returned to AreMa, and ZeBul drove GaAl and his brothers out of ShiKima.

<sup>42</sup> Well, the next day, when the people [of ShiKima unlocked the gates] and went out into their fields, someone reported this to AbiMelech. <sup>43</sup> So he gathered his army and divided them into three companies, then he formed an ambush out in the fields. And when he saw the people leaving the city, he attacked them and cut them down. <sup>44</sup> Then AbiMelech and his generals rushed up and attacked the city gate, as the other two companies were attacking the people in the fields. <sup>45</sup> So AbiMelech fought against the city all that day and captured it. Then he killed all the people, [burned] the city, and poured salt over its land.

<sup>46</sup> Well, when the men in ShiKima's citadel heard what had happened, they all gathered in the temple of their god, Berith. <sup>47</sup> And when AbiMelech heard that all the men in the citadel had gathered in one place, <sup>48</sup> he took his army up Mount SelMon. Then he grabbed an axe, cut off a tree branch and laid it on his shoulders, and he told his troops: 'Now, do the same thing I'm doing as quickly as you can!'

<sup>49</sup> So they each cut a branch off of a tree and they followed AbiMelech; then they laid

the [branches] against the temple and set them on fire, burning it and killing all the people in the citadel of ShiKima (about a thousand men and women).

<sup>50</sup> And after that, AbiMelech left the temple of Berith and attacked TheBez, and captured it. <sup>51</sup> It also had a citadel in the middle of the city, and all the people ran there and locked the door, then they climbed to the top of the citadel.

<sup>52</sup> Well, AbiMelech attacked the citadel and laid siege to it; and when he got near the door, he set it on fire. <sup>53</sup> But as he was doing this, a woman dropped a piece of a millstone on his head, fracturing his skull. <sup>54</sup> So he quickly called to the young man who was his armor bearer and said, 'Draw your sword and kill me; because, I don't want anyone to say that I was killed by a woman.' So, the young man ran him through with a sword, and he died.

<sup>55</sup> Then, when the men of IsraEl saw that AbiMelech was dead, they just went back to their homes.

<sup>56</sup> That's how God paid AbiMelech back for all the bad things that he'd done against his father, and for murdering his seventy brothers; <sup>57</sup> and it's also how He paid back the men of ShiKima. God brought their guilt down on their own heads, and the curse of JoAtham (the son of JeroBaAl) came true.

## Chapter 10

<sup>1</sup> Well, after AbiMelech [died], Thola (the son of Phua) arose to save IsraEl. He was from the family of IsSachar and he lived in SamIr in the mountains of Ephraim. <sup>2</sup> He judged IsraEl for twenty-three years, and then he died and was buried in SamIr.

<sup>3</sup> And after him, there was JaIr of GileAd; he judged IsraEl for twenty-two years. <sup>4</sup> He had thirty-two sons, they had thirty-two burros, and they ruled over thirty-two cities in the area of GileAd. Why, they still call those cities JaIr's Towns today. <sup>5</sup> And when JaIr died, he was buried in RhamNon.

<sup>6</sup> Then the sons of IsraEl once again started doing evil things in the eyes of Jehovah, and they started serving BaAl Im, the Ashtar Oths, the gods of Syria, the gods of Sidon, the gods of Moab, the gods of the sons of AmMon, and the gods of the Philistines. So they abandoned Jehovah and wouldn't serve Him. <sup>7</sup> As the result, Jehovah became enraged with IsraEl and He gave them into the hands of the Philistines and of the sons of AmMon. <sup>8</sup> During their time (some eighteen years), they had broken down and crushed the sons of IsraEl who were on the other side of the Jordan (in the land of the Amorites and in GileAd). <sup>9</sup> And after that, the AmMonites crossed the Jordan to war against Judah, BenJamin, and the house of Ephraim, making life exceedingly difficult for all the sons of IsraEl. <sup>10</sup> So the sons of IsraEl cried out to Jehovah, saying: 'We sinned against You when we abandoned our God and started serving BaAl Im!'

<sup>11</sup> But Jehovah said to the sons of IsraEl: 'Haven't I delivered you from the oppression

of Egypt, the Amorites, the sons of AmMon, the Philistines, <sup>12</sup> the Sidonians, the Amalechites, and the MidiAnites... when you called out to Me, didn't I save you from them? <sup>13</sup> But you still left Me and served other gods! So, I won't be saving you anymore. <sup>14</sup> Go and call to the gods that you've chosen for yourselves, and let them save you whenever you're in trouble!

<sup>15</sup> And the sons of IsraEl said, 'We have sinned! So do to us whatever You find good in Your eyes... but just save us today!' <sup>16</sup> Then they removed all their other gods and started serving Jehovah once again. And thereafter, [God] became impatient over all the wailing of IsraEl.

<sup>17</sup> Well, the sons of AmMon went and camped around GileAd, and the sons of IsraEl got together and camped on the hill just above it. <sup>18</sup> Then the leaders of the people of GileAd asked each other: 'Who will lead the battle against the sons of AmMon?' And they said: 'Whoever does that will become the head over all who live in GileAd.'

## Chapter 11

<sup>1</sup> Well, JephThah (the GileAdite) was a mighty man who was the son of GileAd by a whore. <sup>2</sup> GileAd's woman had also given birth to sons, and when they grew up they drove JephThah out of the house, saying, 'You aren't going to receive an inheritance in the house of our father, because you're the son of [his] mistress.' <sup>3</sup> So JephThah left his brothers and went to live in the land of Tob, where a lot of worthless men started following him and traveling with him.

<sup>4</sup> Then later, when the sons of AmMon were preparing to fight against IsraEl, <sup>5</sup> the elders at GileAd sent [messengers] to call JephThah from the land of Tob, <sup>6</sup> saying, 'Come and lead us in our fight against the sons of AmMon.'

<sup>7</sup> And JephThah replied: 'Aren't you the ones who disliked me, drove me out of my father's house, and banished me? So, how have you [the nerve] to call for me now?'

<sup>8</sup> And the elders of GileAd said: 'Well, we've now turned to you, and we're asking you to lead us in battle against the sons of AmMon. Then you can be the head over all the inhabitants of GileAd.'

<sup>9</sup> So JephThah said to the elders of GileAd: 'Okay, if you bring me back to fight against the sons of AmMon and Jehovah hands them over to me; I must become your head.'

<sup>10</sup> And the elders of GileAd replied: 'Jehovah is our witness that we will do just as you said.'

<sup>11</sup> So JephThah went with the elders of GileAd, and the people made him the head [of their army and their] ruler. Then JephThah prayed to Jehovah about this at MasSepha. <sup>12</sup> And thereafter, he sent messengers to the king of the sons of AmMon to ask, 'What have I done to you that you've come to fight against me and my land?'

<sup>13</sup> And the king of the AmMonites told JephThah's messengers: '[We're doing it because] IsraEl took away all our land from the Arnon, to the JaBoc, and to the Jordan when they came from Egypt. But now, if you'll return it peacefully, we'll leave.'

<sup>14</sup> Then JephThah sent messengers to the king of AmMon again, <sup>15</sup> to tell him: 'JephThah says that IsraEl didn't just take the land of Moab or the land of the sons of AmMon. <sup>16</sup> For when we left Egypt, IsraEl traveled through the desert along the Red Sea until we got to Cades. <sup>17</sup> And there, IsraEl sent messengers to the king of Edom and asked if we could pass through their land. However, the king of Edom wouldn't allow us to do that. Then IsraEl asked the same thing of the king of Moab, and he wouldn't allow us [to cross his land] either; so we stayed in Cades. <sup>18</sup> Thereafter, we traveled through the desert and went around the lands of Edom and Moab. And when we got to the east side of Moab, we camped in the country on the other side of the Arnon; so we never crossed the borders of Moab (for the Arnon is their border).

<sup>19</sup> 'Then IsraEl sent messengers to Seon (the king of the Amorites and the king of HeshBon) to say, *Please allow us cross your land so that we may get to our land.* <sup>20</sup> But Seon didn't trust IsraEl to just pass through his land, so he gathered all his people to the camp at Jasa and set up battle lines against IsraEl. <sup>21</sup> However, Jehovah the God of IsraEl gave Seon and all his people into the hands of IsraEl, and they them cut him down and inherited all the land of the Amorites who lived there, <sup>22</sup> from the Arnon to the JaBoc, and from the desert to the Jordan.'

<sup>23</sup> 'So, now that Jehovah the God of IsraEl has removed the Amorites [and given their land to] His people IsraEl, are you trying to take it back? <sup>24</sup> Why not accept the land that your god CheMosh has given to you as your inheritance, and allow us to inherit all the land that our God Jehovah has taken from you? <sup>25</sup> Are you any better than Balak (the son of SepPhor), or of Beor, the king of Moab? Didn't he also fight with IsraEl and make war <sup>26</sup> back when IsraEl lived in and around EshEbon in the land of AroEr and in all the cities around the Jordan for some three hundred years? And, just what [land] did you recover then?

<sup>27</sup> 'Now, I haven't sinned against you; yet, you're doing me wrong by preparing to war against me. May Jehovah our Judge serve as the judge between the sons of IsraEl and the sons of AmMon today!'

<sup>28</sup> However, the king of the sons of AmMon refused to listen to the words that JephThah sent to him. <sup>29</sup> And then the Breath of Jehovah came over JephThah, so he went up to GileAd (in ManasSeh), passed by its watchtower and the sons of AmMon, and he went to the other side of the city. <sup>30</sup> Then JephThah made a vow to Jehovah. He said: 'If you'll give the sons of AmMon into my hands; <sup>31</sup> whoever is the first to come out of the door of my house to meet me when I return in peace after [conquering] the sons of AmMon, must be Jehovah's... I will offer him as a whole burnt offering.'

<sup>32</sup> Then JephThah advanced to meet the sons of AmMon in battle, and Jehovah gave them into his hands. <sup>33</sup> He cut them down all the way from AroEr to the Arnon... twenty of their cities as far as Ebel Charmim. It was a huge destruction and the sons of AmMon were conquered by the sons of IsraEl.

<sup>34</sup> Then, when JephThah returned to his home in MasSepha, he saw his daughter coming out to meet him, dancing and shaking a tambourine. Well, she was his only child... for he didn't have any other sons or daughters. <sup>35</sup> And when he saw her, he ripped his clothes and shouted, 'Oh no, my daughter! You've ruined me! Oh, I'm so sad, because I made a promise about you to Jehovah, and now I can't change it.'

<sup>36</sup> And she said: 'Father, do to me whatever you've promised to Jehovah; for He has given you vengeance on our enemies, the sons of AmMon.'<sup>37</sup> Then she said: 'Father, because I know that you must do this thing, let me have two months as my friends and I travel through the mountains to wail over my virginity.'

<sup>38</sup> And he said: 'Then go.' So he allowed her to leave for two months, as she and her friends went into the mountains and cried over the fact that she was to remain a virgin.

<sup>39</sup> Well, after two months, she returned to her father and he kept his vow concerning her; and she never [had sex with] a man. <sup>40</sup> Thereafter, it became a rule that the daughters of IsraEl were to go and cry over the daughter of JephThah (the GileAdite) for four days each year.

## Chapter 12

<sup>1</sup> Then the men of Ephraim got together and traveled north to see JephThah, and they asked him: 'Why did you go over to fight with the sons of AmMon and not call for us to go with you? Why, we're going to burn your house down with you in it!'

<sup>2</sup> And JephThah told them: 'My people and I were just too busy fighting the sons of AmMon, and when I called for you, you didn't come to save me from their hands. <sup>3</sup> So when I saw that you weren't going to be any help, I put my life in my own hands and attacked the sons of AmMon... and Jehovah gave them to me. So now, just why are you coming against me today?'

<sup>4</sup> Well, JephThah gathered all the men of GileAd and fought against Ephraim, and the men of GileAd cut them down. However, those who escaped said, '[Don't forget that your town] of GileAd is in the midst of Ephraim and ManasSeh!' <sup>5</sup> So the GileAdites took the fords of the Jordan before the Ephraimites could get there, and when they tried to cross [to get back home], the men of GileAd would ask each one, 'Are you an Ephraimite?' And when they said, 'No,' <sup>6</sup> they told them to say 'Stachys' (for the Ephraimites couldn't pronounce it properly). Then they killed them there at the fords of the Jordan, and forty thousand men of Ephraim died that day.

<sup>7</sup> Well, JephThah (the GileAdite) judged IsraEl for six years, and then he died and

was buried in his city of GileAd. <sup>8</sup> Thereafter, Papa IbSan of BethLehem judged IsraEl. <sup>9</sup> He had thirty sons and thirty daughters. He [married off his thirty daughters to men outside of his land], and he brought in thirty [wives] for his sons from [outside of the land]. He judged IsraEl for seven years, <sup>10</sup> then Papa IbSan died and was buried in BethLehem.

<sup>11</sup> And after him, AiLom of ZebuLon judged IsraEl for ten years. <sup>12</sup> Then AiLom died and was buried in [the town of] AiLom in the land of ZebuLon.

<sup>13</sup> After him, AbDon (the son of EILel the PhaRathonite) judged IsraEl. <sup>14</sup> He had forty sons and thirty grandsons who rode upon seventy young burros. He judged IsraEl for eight years. <sup>15</sup> Then AbDon (the son of EILel the PhaRathonite) died, and he was buried in PhaRathon, in the land of Ephraim on Mount Amalec.

## Chapter 13

<sup>1</sup> Then the sons of IsraEl started sinning against Jehovah again; so He handed them over to the Philistines for forty years.

<sup>2</sup> Now, there was a man [from the town of] SaraAh named ManoEh, who was of the family of Dan, and he had a woman who hadn't given birth to any sons. <sup>3</sup> However, a messenger of Jehovah appeared to [his woman] and said: 'I see that you have never given birth to a son. <sup>4</sup> Now, be very careful; don't drink any wine or liquor or eat anything that's unclean. <sup>5</sup> For {Look!} you are pregnant and will give birth to a son, upon whose head an iron [razor] may never [be used]. This child will be dedicated to God (a Nazarite) from the time he's born, and he will start saving IsraEl from the hands of the Philistines.'

<sup>6</sup> Well, the woman went back inside and told her husband: 'A man of God came to me who looked very impressive... like one of God's messengers. So I didn't ask him where he came from, and he didn't tell me his name. <sup>7</sup> But he said to me, *{Look!} You are now pregnant and you will give birth to a son, upon whose head an iron [razor] may never [be used]. This child will be dedicated to God (a Nazarite) from the day he's born until the day that he dies.*'

<sup>8</sup> So ManoEh prayed to Jehovah and said: 'I beg You, O Jehovah my Lord, concerning the man of God that you sent. Let him come to us once again and teach us what we must do to this child that's soon to be born.'

<sup>9</sup> And Jehovah heard the voice of ManoEh and sent His messenger to the woman again as she was sitting in a field... however, ManoEh (her man) wasn't with her. <sup>10</sup> So she ran home and said, 'Look! The man who came the other day has appeared to me again!'

<sup>11</sup> Then ManoEh got up and followed his woman; and when they got to him, ManoEh asked: 'Are you the person who spoke to my woman?'

And the messenger replied, 'I am.'

<sup>12</sup> Then ManoEh said: 'Now, may [your] words come to pass. But, tell us how we must raise the child and how we must deal with him.'

<sup>13</sup> And the messenger of Jehovah said to ManoEh: 'The woman will remember all the things that I spoke to her about; <sup>14</sup> she must eat nothing that comes from the vine from which you can make or drink wine or strong drink, and she may not eat anything that is unclean... she must follow all of these [instructions] that I gave to her.'

<sup>15</sup> Then ManoEh said to the messenger of Jehovah: 'Please stay for a while and let us prepare a young goat as a meal for you.'

<sup>16</sup> And the messenger of Jehovah said to ManoEh: 'If you want me to stay, I won't eat your bread. But if you wish to sacrifice a whole burnt offering to Jehovah, you should do it.'

Now, ManoEh didn't realize that [this person] was a messenger of Jehovah, <sup>17</sup> so he said: 'Tell us your name, so that when your words come true, we may praise you.'

<sup>18</sup> And the messenger of Jehovah replied: 'Why do you ask my name? It's just too wonderful.'

<sup>19</sup> So then, ManoEh took a kid goat and its grain offering, and offered it to Jehovah on a rock. And the messenger did something unusual as ManoEh and his woman looked on. <sup>20</sup> For then the flames of the altar flew up into the sky, and the messenger of Jehovah went up in the flames. And when ManoEh and his woman saw this, they fell with their faces to the ground.

<sup>21</sup> Well, the messenger never appeared to ManoEh and his woman again. But after ManoEh realized that it was a messenger of Jehovah, <sup>22</sup> he said to his woman: 'We're going to die, because we've seen God!'

<sup>23</sup> However, his woman replied: 'If Jehovah wanted to kill us, He wouldn't have accepted our whole burnt offering and food offering, nor would He have shown or caused us to hear all these things.'

<sup>24</sup> Well thereafter, the woman gave birth to a son whom she named Samson, and Jehovah blest him as he grew. <sup>25</sup> For the Breath of Jehovah went with him into the camp of Dan between SaraAh and EsthaOl.

## Chapter 14

<sup>1</sup> Then Samson went down to ThamNatha and noticed a woman there who was a daughter of one of the Philistines. <sup>2</sup> So he went and told his father and mother: 'I've seen a woman in ThamNatha (a daughter of one of the Philistines). Take her for me, to be my woman!'

<sup>3</sup> And his parents asked: 'Aren't there any daughters among our brothers, or any women among all our people? Why do you want to take a woman from among the uncircumcised Philistines?'

And Samson replied: 'Take her, because she really appeals to me.'

<sup>4</sup> Well, what his father and mother didn't realize, is that this [action] had come from Jehovah; for He wanted to bring His vengeance upon the Philistines, who were ruling over IsraEl at the time.

<sup>5</sup> So Samson took his father and mother down to ThamNatha, and when he got to the vineyard there, a young lion roared and ran out to meet him. <sup>6</sup> Well, the Breath of Jehovah came over him in a powerful way, and he crushed the lion as though it were a kid goat, leaving nothing in his hands. But he didn't tell his father and mother what he had done. <sup>7</sup> Then they went and spoke to the woman who Samson found so attractive.

<sup>8</sup> And sometime later, when he returned to take her [as his wife], he went to look at the carcass of the lion and noticed that a swarm of bees had taken up living in its mouth; <sup>9</sup> so he took some of the honey and went on. He thereafter ate part of it, and he went and offered the rest to his father and mother... which they ate, because he didn't tell them that he had gotten the honey out of the mouth of a lion.

<sup>10</sup> Well, his father then went [to take] the woman [for Samson], and Samson held a wedding banquet there that lasted for seven days (something that was customary for young men to do at the time), <sup>11</sup> and thirty [local] guests were invited, who stayed with him. <sup>12</sup> Then Samson said to them: 'Let me tell you a riddle, and if you can answer it correctly during the next seven days of the banquet, I will give [each of you] a wrap and a new set of clothes. <sup>13</sup> But if you can't answer it, you must each give me a wrap and a new set of clothes.'

And they replied, 'Okay; tell us your riddle.'

<sup>14</sup> Then he told them this: 'The eater came for the meat, but sweetness came from the strong one.'

Well, they tried to solve the riddle for three days, but they couldn't figure it out. <sup>15</sup> Then on the fourth day, they went to Samson's woman and said, 'We want you to fool your husband. Either make him explain the riddle, or we'll burn your father's house down with you in it. For, surely you didn't invite us here just to [rob] us!'

<sup>16</sup> So Samson's woman went to him crying, and said: 'You don't really care for me... you don't love me, because you haven't given me the answer to the riddle that you posed to the sons of my people!'

And Samson asked her: 'If I haven't given the answer to my own father and mother, why should I tell it to you?'

<sup>17</sup> Well, she just kept on crying in front of him throughout their banquet; so on the seventh day he gave her the answer, because she kept bothering him... and then she told it to the [guests]. <sup>18</sup> So, before sunrise on the seventh day, the [guests] (who were from the city) came to him and answered: 'What is sweeter than *honey*, and what is stronger than *a lion*?'

Then Samson said to them: 'If you hadn't been plowing with my heifer, you would never have figured out my riddle!'

<sup>19</sup> Well at that, the Breath of Jehovah came over him and he went down into the city and destroyed thirty men, took their clothes, and gave them to those who answered the riddle.

Thereafter, Samson was so angry that he just went back to the house of his father. <sup>20</sup> Meanwhile, Samson's woman was given to his best man... one of his friends.

## Chapter 15

<sup>1</sup> Well, sometime later (during the wheat harvest), Samson went to visit his woman, bringing along a kid goat. And he said: 'I want to go in to my woman... into her bedroom.'

<sup>2</sup> But her father spoke to him and said: 'I felt that you must surely hate her, so I gave her to one of your friends. Now, isn't her sister better than she? Let her become yours instead!'

<sup>3</sup> And Samson said: 'Well, I finally have a good reason to harm the Philistines, and no one can blame me.' <sup>4</sup> So Samson trapped three hundred foxes. Then he paired the foxes and tied each pair's tails together, and he tied torches to their tails. <sup>5</sup> Then he lit the torches and released the foxes into the Philistine's grain fields... so everything was burned from their threshing floors to their fields of grain, including their vineyards and olive groves.

<sup>6</sup> And when the Philistines asked, 'Who did this?' They were told, 'It was Samson, the son-in-law of the Thamnite... because he gave [Samson's] woman to one of his friends.'

As the result, the Philistines went and burned down the house of Samson's father-in-law, with his woman inside it.

<sup>7</sup> Then Samson went to them and said: 'Because you did this to her, I'm going to get even... for only then will I be satisfied!' <sup>8</sup> So he cut off all their legs to their thighs and left... and he went down and lived in a cave in The Rock of Etam.

<sup>9</sup> Well, sometime thereafter, the Philistines went into Judah and set up camp all around Lechi. <sup>10</sup> And when the men of Judah asked why they were getting ready to attack them, the Philistines replied: 'We've come here to capture Samson; for we want to deal with him in the same way that he dealt with us!' <sup>11</sup> So, three thousand

men of Judah went down to the Hole in The Rock of Etam and said to Samson: 'Don't you know that the Philistines rule this country... what have you done to us?'

And Samson replied: 'I've just treated them the way that they've treated me.'

<sup>12</sup> And they said: 'Well, we've come here to take you and hand you over to the Philistines.'

Then Samson told them: 'Swear to me that you won't do anything bad to me yourselves.'

<sup>13</sup> And they promised: 'No, we'll just tie you up and hand you over to them... we won't kill you.'

So they tied him up with two new ropes and led him away from the Rock.

<sup>14</sup> Well, when they reached [the place that he later called] 'The Jaw,' the Philistines started shouting and they all ran to meet him. Then the Breath of Jehovah came down upon him and the ropes became like burned hemp in his arms... they just melted away.

<sup>15</sup> And noticing the jawbone of a burro that had been tossed aside, he reached down and picked it up, and he [used it to] strike down a thousand men.

<sup>16</sup> Then Samson [sang this song]:  
'With a burro's jaw, I destroyed them...  
A thousand men, I cut down,  
With the jawbone of a burro.'

<sup>17</sup> Thereafter, he threw the jawbone away... and that's when he started calling that place, 'Destroyed by the Jaw.'

<sup>18</sup> Meanwhile, he had become extremely thirsty; so he called to Jehovah and said: 'Though it has pleased You to use Your servant's hands to bring about this great deliverance; must I now die of thirst and fall into the hands of the uncircumcised?'

<sup>19</sup> That's when God broke open a hole in the ground [near] that jawbone, from which water started flowing. So he drank it, his spirit was renewed, and he regained his strength. Then he named that spring, 'The Well of the Calling,' which is still in Lechi today.

<sup>20</sup> Well after that, [Samson] Judged IsraEl for twenty years (during the period of Philistine [domination]).

## Chapter 16

<sup>1</sup> Sometime later, Samson went to Gaza, and there he [met up with] a prostitute, with whom [he had sex]. <sup>2</sup> Well, when this was reported to the Gazites (when they were told that Samson was there), they surrounded [the house] and quietly waited for him

all night long inside the city gates. [Their plan] was to wait until he left at dawn, then [catch him] and kill him. <sup>3</sup> However, Samson only slept there until midnight. For he got up and went out to the city gate, and [because it was locked], he pulled its two posts [out of the ground], lifted them (along with the locked gate) onto his shoulders, and he climbed to the top of the mountain in front of HebRon and laid them there.

<sup>4</sup> Sometime later, he fell in love with a woman from AlSorech named DeliLa (gr. DeliDa). <sup>5</sup> So the leaders of the Philistines came to her and said, 'Seduce him and find out where he gets all his great strength (what the source of his strength is), so we can take him, bind him up, and humble him. [If you'll do this], we'll give you eleven-hundred silver coins.'

<sup>6</sup> So DeliLah said to Samson: 'Please tell me where you get all your strength... is there any way that you could be tied up, captured, and imprisoned?'

<sup>7</sup> And Samson replied: 'Yes; if I were tied up with seven ropes that have been soaked in water, I would be as weak as any ordinary man.'

<sup>8</sup> So the leaders of the Philistines brought her seven wet ropes and she used them to tie him up, <sup>9</sup> as their men hid in her bedroom. Then she shouted, 'The Philistines are here, Samson!' And he broke the ropes as though they were burned threads; for no one knew how strong he really was.

<sup>10</sup> And then DeliLah said to Samson: 'Why, you've misled me and lied to me! Now, tell me how you can really be held.'

<sup>11</sup> And he said to her: 'I would have to be tied up with new ropes, not with ropes that have been used for work... then I would be as weak as any other man.'

<sup>12</sup> So DeliLah took new ropes and tied him up. Then the men who were waiting in her bedroom ran out as she shouted, 'The Philistines are here Samson!' But he broke the [ropes] off his arms like threads.

<sup>13</sup> And again, DeliLah said to Samson: 'Look, you've deceived me and lied to me. Now, please tell me how you can be held.'

And he said to her: 'If the seven locks on my head were woven together into a braid and then nailed to a wall, I would be as weak as any other man.'

<sup>14</sup> So after he fell asleep, DeliLah took the seven locks on his head and braided them, then she nailed them to the wall and shouted, 'The Philistines are here, Samson!' But when he woke up, he just jerked the nail that held the braids out of the wall.

<sup>15</sup> And DeliLah asked Samson: 'How can you say that you love me when your heart doesn't belong to me? Why, this is the third time you've deceived me; for you haven't told me where you get all your strength.'

<sup>16</sup> Well, she kept nagging him and complaining all night long, until he was exasperated to the point of dying. <sup>17</sup> So he told her all the things that were in his

heart, saying: 'A razor must never touch my head; for I have been a person dedicated to God since [I came from] my mother's belly. So if [my hair] should be shaved, my strength would leave me and I would become as weak as any other man.'

<sup>18</sup> DeliLah realized that what he said this time came from his heart, so she sent for the Philistine rulers and said: 'Come here one more time, for he has told me what's in his heart.' And as the result, all the Philistine rulers came there and laid the silver in her hands.

<sup>19</sup> So DeliLah allowed Samson to fall asleep on her knees, and then she [motioned to] a man who cut the seven locks off his head... and his strength left him. <sup>20</sup> So when DeliLah shouted, 'The Philistines are here, Samson!' he woke up thinking, 'I'll just shake myself free and leave, as before.' But he didn't know that Jehovah had left him. <sup>21</sup> So the Philistines captured him, put his eyes out, bound him in brass fetters, and took him down to Gaza, where they threw him in prison. <sup>22</sup> But while he was there, his hair started to grow again... and soon it became as long as it was before.

<sup>23</sup> Well, the leaders of the Philistines then assembled to offer a big sacrifice to their god Dagon and to celebrate what they claimed their god had done by giving their enemy Samson into their hands. <sup>24</sup> So when the people saw him, they started singing praises to their god, saying: 'You've given our enemy who destroyed our land and who killed many of our people into our hands!' <sup>25</sup> And after everyone had been worked into a joyful frenzy, they said: 'Now, bring Samson from the prison and let him [act the fool] before us.'

So they sent for Samson, and he was brought from the prison to stand as a fool before them. Then they led him by the hand and stood him between the [temple] columns. <sup>26</sup> And Samson said to the young man who held his hand: 'Please let me feel the columns that support the building, so I can steady myself on them.'

<sup>27</sup> Well, the building was filled with men and women, including all the leaders of the Philistines, and almost three thousand more people were on the roof (they had come to watch as they made fun of Samson).

<sup>28</sup> Then Samson called to Jehovah and said: 'O Jehovah, my Lord; please remember me and give me strength just one last time, O God, so I can make the Philistines pay for the loss of my eyes.'

<sup>29</sup> So he braced his hands against the two columns that supported the building and pushed – one with his right hand and the other with his left. <sup>30</sup> And Samson said, 'Let my woman also die along with the Philistines!' Then he bent over and shoved, and the temple collapsed, killing the leaders and all the people in it. And in his death, Samson killed more than he had killed during the rest of his lifetime.

<sup>31</sup> Well thereafter, his brothers and the rest of his father's house went there and recovered his body, and they buried it between SaraAh and EsthaOl, in the tomb of

his father ManoEh. For he had Judged IsraEl for twenty years.

## Chapter 17

<sup>1</sup> Then there was a man from the mountains of Ephraim named MicaYas. <sup>2</sup> He had said this to his mother: 'Do you remember those eleven hundred silver coins that you once had and which you cursed me for taking? Well, here they are, for I did in fact take them.'

And his mother said: 'May Jehovah bless you, my son.'

<sup>3</sup> So he returned her eleven hundred silver coins, and his mother said: 'I had dedicated this money to the Lord and set it aside for [you] my son, to make a molded and carved image... so it's yours anyhow.'

<sup>4</sup> However, he gave the money back to his mother. Then his mother took two hundred of the silver coins and gave them to a silversmith, who used them to mold and carve an idol for the house of MicaYas; <sup>5</sup> so the house of MicaYas thereafter became the temple to this god. Then [MicaYas] made a sacred vest and a religious emblem, and he anointed one of his sons to be his priest. <sup>6</sup> For back in those days, there was no king in IsraEl and everyone did whatever was right in his own eyes.

<sup>7</sup> Well, there was a young Levite from BethLehem of Judea who happened to be passing by. <sup>8</sup> He had left BethLehem in Judea to move to whatever place he might find. And when he got to the hills of Ephraim and the house of MicaYas, his journey ended. <sup>9</sup> For MicaYas asked him, 'Where have you come from?' And he replied, 'I'm a Levite from BethLehem Judea, and I'm traveling to any place that I may find.' <sup>10</sup> So MicaYas said to him: 'Then, live with me! Be a father and a priest to me, and I will give you ten silver coins per year, a change of clothing, and provide your room-and-board.'

<sup>11</sup> So the Levite lived there with MicaYas and became like one of his sons. <sup>12</sup> For he had anointed the Levite as his priest, who thereafter lived inside MicaYas' home. <sup>13</sup> And MicaYas said: 'Now I know that the Lord will treat me well, because a Levite has become my priest.'

## Chapter 18

<sup>1</sup> Well, there was no king over IsraEl back then, and the tribe of Dan was looking for its own land to inherit, because they hadn't received an inheritance among the tribes of the sons of IsraEl. <sup>2</sup> So the sons of Dan selected five mighty men from among their families and sent them to spy in the land around SaraAh and EsthaOl, in order to find a land [that they could inherit]. Then, when they reached the hills of Ephraim and the house of MicaYas, they spent the night there; <sup>3</sup> for they had recognized the voice of the young Levite man. So they stopped in and asked him questions such as, 'Who brought you here? What do you do here?' and 'Do you enjoy [living] here?'

<sup>4</sup> And he explained how MicaYas took him in and hired him to be his priest.'

<sup>5</sup> So they said to him: 'Then, please use your powers to ask God whether the direction we are headed will be blest.'

<sup>6</sup> And the priest told them: 'Go your way in peace, for the direction you're heading is the direction of the Lord.'

<sup>7</sup> Well, the men traveled on, and when they got to LaiSha, they saw that the people there lived peacefully and leisurely (like the Sidonians). For there was no crime or violence in the land, or any robbery, because they were a long way from the Sidonians, and they were quite isolated. <sup>8</sup> So the five men returned to their brothers at SaraAh and EsthaOl and they said: 'Why are you just sitting here? <sup>9</sup> Let's arise and attack these people, for we've looked at their land and found it to be very good! Don't be silent and don't restrain yourselves from going there and inheriting their land! <sup>10</sup> For we've found a place where people are living in security and where the land is large enough for us... and God has given it into your hands... it's a place where the ground produces everything that we need!'

<sup>11</sup> So thereafter, the families of Dan sent six hundred armed troops to SaraAh and EsthaOl. <sup>12</sup> First they went and camped in KiriAth JaiRim in Judah, and that's why that place is still called 'The Camp of Dan' to this day. Look, it's there behind KiriAth JaiRim! <sup>13</sup> Then they marched to the mountains of Ephraim, and when they reached the house of MicaYas, <sup>14</sup> the five men who had come as spies in the land of LaIlsa told their brothers: 'There is a sacred breast piece, a religious emblem, and a molded and carved image in this place. So, let's think about what we should do.'

<sup>15</sup> Then they stopped there and went up to the house of the young Levite man (which was really the house of MicaYas), and they asked him how things were going... <sup>16</sup> meanwhile, the six hundred armed men of the sons of Dan were standing just outside of the gate.

<sup>17</sup> Well, the five men who had come as spies in the land [thereafter forced their way into] the house of MicaYas where the priest was standing <sup>18</sup> and took the image, the breast piece, and the religious emblem. And when the priest asked them what they were doing, <sup>19</sup> they said, 'Put your hand over your mouth and be quiet! We want you to come with us to serve as our father and priest. For, which would be better for you, to be the priest of the house of one man, or to be the priest of a whole tribe and house of a family of IsraEl?'

<sup>20</sup> Well, this sounded good to the heart of the priest, so he took the sacred breast piece, the religious emblem, and the molded and carved image, and he went along with the men.

<sup>21</sup> Now, [the army] had brought all their sons, property, and baggage with them. <sup>22</sup> And when they were some distance from MicaYas' house, MicaYas and his

neighbors (who had seen them in his house) caught up with them and started shouting at them. <sup>23</sup> Then the sons of Dan turned and faced MicaYas, and asked, 'What's the matter with you? Why are you shouting at us?'

<sup>24</sup> And MicaYas replied: 'Because you've taken the image that I made and my priest. So, what have you left for me... why do you think I'm shouting at you?'

<sup>25</sup> And the sons of Dan said: 'Stop shouting or you'll make us angry and our men will kill you and your entire household.'

<sup>26</sup> Then the sons of Dan traveled on; for MicaYas realized that they were more powerful than he was, so he just went back home, <sup>27</sup> as they carried off the things that MicaYas had made and his priest (who went with them).

Then they went to LaiSha, where people had been living peacefully and securely, and they attacked them with their broadswords, then they burned the city in a fire. <sup>28</sup> No one came to their aid, because the city was far from Sidon and there was no communication; for it was located in a valley near the house of ReHob. Then [the sons of Dan] rebuilt the city and lived there, <sup>29</sup> and they renamed it 'the City of Dan' (after their ancestor, the son of IsraEl), although it used to be called LaiSha. <sup>30</sup> And there the sons of Dan set up the carved image for themselves.

Then JoNathan (the son of GerSon and grandson of ManasSeh) and his sons became the priests of the tribe of Dan until the time that the nation was captured and carried away [into captivity]. <sup>31</sup> Also, the carved image that MicaYas made was there for as long as the house of God was in Shiloh; for back then, there was no king in IsraEl.

## Chapter 19

<sup>1</sup> Now, there was a Levite who was staying in the hills of Ephraim, and he took a concubine for himself who was from BethLehem of Judea. <sup>2</sup> However, his concubine got angry and left him, returning home to her father in BethLehem. Then after four months, <sup>3</sup> her man went there to plead with her to come back to him, bringing along his servant and a pair of burros. Well, she let him into her father's house, and she and her father met with him (for she was very happy to see him).

<sup>4</sup> Then his father-in-law (the father of the young woman) urged him to stay there for three days; so they ate, drank, and stayed together there. <sup>5</sup> Then on the fourth day, when they got up early in the morning to leave, the girl's father said to his son-in-law: 'Have a bite to eat before you go.' <sup>6</sup> So the two of them sat down together and ate and drank.

Then the girl's father said to her man: 'Stick around; spend another night and enjoy yourself!' <sup>7</sup> And when the man got up to leave, his father-in-law wouldn't allow him to go; so he stayed and spent another night there.

<sup>8</sup> Then, when he got up early the next morning (on the fifth day) and got ready to

leave, the girl's father said: 'Stop acting like a soldier... stay here and build your strength until later in the day.' So the two [sat down to] eat.

<sup>9</sup> And when the man, his concubine, and his servant got ready to go, his father-in-law said to him: 'Look, it's almost evening... spend the night and let's enjoy ourselves! You can leave early in the morning and start your trip back home.'<sup>10</sup> But he wouldn't spend another night there, so he got up and left. He saddled his burros and set off with his concubine.

<sup>11</sup> Well, they got as far as Jebus (JeruSalem) and it was getting late. So the servant said to his master: 'Please, let's stop here in this Jebusite city and spend the night.'

<sup>12</sup> But his master replied: 'We don't want to stay in a city of foreigners; for there are no sons of IsraEl there. <sup>13</sup> We'll just continue on and spend the night in BabaAh or in Rama.'<sup>14</sup> So they traveled on and arrived at BabaAh (in the tribe of BenJamin) later that night.

<sup>15</sup> Well, when they got to BabaAh, they had to stay in the street, because no one had invited them in to spend the night in their home. <sup>16</sup> But then an old man came in from working in the fields. He was from the mountains of Ephraim, but he was staying in BabaAh among the sons of BenJamin. <sup>17</sup> And when he saw the travelers sitting in the street, the old man asked them: 'Where are you going and where did you come from?'

<sup>18</sup> And [the Levite] replied: 'We're coming from BethLehem of Judea, and we're heading toward the side of Mount Ephraim. I live there, and I've gotten this far from BethLehem in my journey home... but no one has invited us into his house. <sup>19</sup> We have enough straw and food for our burros, and enough bread and wine for me, the girl, and my servant; so your servants really don't need anything.'<sup>20</sup> Then he brought them into his house, provided a place for their burros, washed their feet, <sup>21</sup> fed them, and gave them something to drink.

<sup>22</sup> Well, as they were sitting there enjoying themselves, some men from the city (sons of criminals) surrounded the house and banged on the door. Then they told the old man who owned the house: 'Send out the man who came into your house, so we can [have sex] with him!'

<sup>23</sup> But [the old man] went outside and said to them: 'No brothers; please don't do him any harm, for he's a guest in my home! Don't do such a terrible thing!<sup>24</sup> Look, here's my daughter who's a virgin, and here's the man's concubine. I'll bring them out to you and you can treat them however you wish... but, don't mistreat this man!'

<sup>25</sup> However, the men wouldn't listen to him. So he grabbed the concubine and brought her outside to them, and they raped and abused her all night long, releasing her in the morning, <sup>26</sup> who then came and fell at the door of the house where her man [had hidden] himself. <sup>27</sup> So when her man got up and opened the door to continue his

journey, he found her lying there by the door with her hands on the threshold. <sup>28</sup> And when he said to her, 'Get up, let's go!' she didn't answer, because she was dead. So he lifted [her body] onto his burro and returned home.

<sup>29</sup> Well, [when he got home], he took his sword and cut his concubine's body into twelve parts and sent them to [all the tribes] of IsraEl. <sup>30</sup> And everyone who saw it said, 'We've never seen such a day, nor has anyone seen such a day since the sons of IsraEl left the land of Egypt! So, let's assemble and decide what we should do.'

## Chapter 20

<sup>1</sup> Then the whole gathering of the sons of IsraEl (from Dan to BeerShebah) came to meet before Jehovah at MasSepha in the land of GileAd. <sup>2</sup> They all stood there before Jehovah as an assembly of the people of God, along with four-hundred-thousand sword-carrying soldiers... <sup>3</sup> and the sons of BenJamin had heard that everyone had gone there. Then after everyone had arrived, they asked: 'Tell us; Where did this terrible thing happen?'

<sup>4</sup> And the Levite (the owner of the woman who was killed) said: 'My concubine and I had gone into BabaAh of BenJamin to spend the night. <sup>5</sup> Then the men there came against me and surrounded the house during the night, for they wanted to kill me. But they abused and raped my concubine instead, until she was dead. <sup>6</sup> So I picked her up and cut her in pieces, and I sent them to all the inheritances of the sons of IsraEl; for these men have done a lewd and disgusting thing in IsraEl! <sup>7</sup> Look, all you sons of IsraEl; Think about what happened and then discuss it among yourselves.'

<sup>8</sup> Well, all the people agreed and said, 'None of us will return to our tents or houses <sup>9</sup> until this thing that was done in BabaAh [is settled]. Let's have a lottery to choose who will go to fight against that city... <sup>10</sup> we'll choose ten men from among every hundred of all the tribes of IsraEl (a hundred out of every thousand and a thousand out of every ten thousand), then we will gather enough provisions and send them to BabaAh of BenJamin to pay them back for the disgusting things that they've done in IsraEl.'

<sup>11</sup> Well, all the men of IsraEl agreed, and they prepared to march on the city. <sup>12</sup> So they sent messengers throughout the whole tribe of BenJamin to say, 'What is this wicked thing that has been done among you? <sup>13</sup> Now, surrender those sons of criminals who are in BabaAh, and we will execute them to purge their wickedness from IsraEl.'

But the sons of BenJamin refused to listen to the voices of their brothers, the sons of IsraEl, <sup>14</sup> and [men from] all their cities gathered at BabaAh to fight against the rest of IsraEl. <sup>15</sup> The sons of BenJamin sent twenty-three thousand soldiers, along with seven hundred of the best men from BabaAh, all of whom were capable of fighting with both hands... <sup>16</sup> they could sling a stone at a hair and not miss.

<sup>17</sup> Now, the army of IsraEl (other than those of BenJamin) numbered four-hundred-thousand men of war. <sup>18</sup> But [before they went to battle], they went to BethEl to ask God, 'Who must lead us in the fight against the sons of BenJamin?'

And Jehovah replied: 'Judah must go first and serve as your leader.'

<sup>19</sup> Then the next morning, the sons of IsraEl went and camped around BabaAh, <sup>20</sup> and the battle began. <sup>21</sup> Well, the sons of BenJamin came out from BabaAh in an attack and cut down twenty-two thousand men of IsraEl. <sup>22</sup> So the men of IsraEl sent for reinforcements and got ready to fight in the same place where they had fought on the previous day. <sup>23</sup> [But first], they went and spent the day crying before Jehovah; and in the evening, they asked Him: 'Should we go to fight against our brothers the sons of BenJamin again?'

And Jehovah said, 'Go and fight them.'

<sup>24</sup> So the sons of IsraEl advanced against the sons of BenJamin on the second day. <sup>25</sup> But the sons of BenJamin came out of BabaAh to meet them and killed eighteen thousand more of their soldiers. <sup>26</sup> Then all the sons of IsraEl (the people and their troops) went to BethEl and sat there crying before Jehovah, and they fasted all that day until the evening. Then they offered whole burnt offerings and perfect sacrifices to Jehovah.

<sup>27</sup> Well, back then, the [Sacred Chest] of Jehovah God was there [in BethEl]. <sup>28</sup> And Phineas (the son of EliEzer and grandson of Aaron) would go and stand before it whenever the sons of IsraEl wanted to ask Jehovah for anything. So they again asked: 'Must we go once more to fight with our brothers, the sons of BenJamin?'

And Jehovah replied: 'If you go there in the morning, I will give them into your hands.'

<sup>29</sup> So the sons of IsraEl [went back] and encircled BabaAh; [but this time], they set up an ambush. <sup>30</sup> And when the sons of IsraEl went to fight the sons of BenJamin on the third day, it looked like they prepared for an attack against BabaAh much as they had done before.

<sup>31</sup> So the sons of BenJamin once again came out to meet them and started cutting them down between the roads that lead to BethEl and BabaAh (killing about thirty men), and this drew everyone outside the city. <sup>32</sup> For the sons of BenJamin said: 'They're falling before us as they did before.'

Well, the sons of IsraEl had said: 'Let's retreat and we'll draw them all out of the city and into the roads.' So that's what they did. <sup>33</sup> All the men assembled to fight at BaAl Thamar... and all those of IsraEl who were in hiding came from MaraAgabe. <sup>34</sup> So, ten thousand of IsraEl's best men attacked BabaAh. And although [BenJamin's] troops fought back fiercely, they didn't know that they were doomed. <sup>35</sup> For Jehovah allowed the sons of IsraEl to cut down BenJamin that day.

All together, the sons of IsraEl destroyed twenty-five thousand of BenJamin's soldiers. <sup>36</sup> For when they realized that the sons of BenJamin were losing, the men of IsraEl turned back and attacked, because they trusted in the ambush that they had prepared against BabaAh. <sup>37</sup> [The plan was that] when they pulled back, those who were hiding were to get up and attack BabaAh and cut [everyone in] the city down with swords.

<sup>38</sup> The sons of IsraEl had also arranged for a battle signal from those who had been hiding. When they captured the city, they were to send up a smoke signal. <sup>39</sup> And when the sons of IsraEl saw that they had taken BabaAh, that's when they turned and attacked. For by then, the sons of BenJamin had started killing the wounded among the men of IsraEl (about thirty of them), and they were saying, 'Surely they're going to fall again as they did in the first [two] battles.'

<sup>40</sup> But then the [smoke] signal started to arise, and it kept growing into a huge column of smoke rising into the sky.

Well, when the men of BenJamin looked behind them, they saw that the city was being destroyed. <sup>41</sup> So when the men of IsraEl turned back and attacked, the men of BenJamin started running, because they saw that something bad had happened. <sup>42</sup> Then they retreated all the way into the desert before of the sons of IsraEl, who soon overtook them, and even people from the [surrounding] cities came to fight them... <sup>43</sup> they chased the men of BenJamin from Nua to GibeAh in the east, <sup>44</sup> and eighteen thousand mighty men of BenJamin fell there.

<sup>45</sup> Well, the rest [of BenJamin's army] then turned and ran through the desert to the Rock of RemMon, where the sons of IsraEl picked off five thousand of them; and then they chased the remaining ones as far as GeDan, where they cut down two thousand more men. <sup>46</sup> So BenJamin lost twenty-five thousand of their finest soldiers, <sup>47</sup> and the rest (about six hundred of them) turned and ran through the desert to the Rock of RemMon, where they hid out for four months.

<sup>48</sup> Meanwhile, the sons of IsraEl returned to the territory of BenJamin and cut down [everyone] in the cities around MethLa, including their cattle, burning all the cities and everything they found there in a fire.

## Chapter 21

<sup>1</sup> Now, the sons of IsraEl all swore not to give their daughters as wives to the BenJaminites, there in MasSephath. <sup>2</sup> Then they all went to BethEl and sat before God until that evening, calling out to Him and crying, <sup>3</sup> asking: 'Why, O Jehovah the God of IsraEl, should one tribe of IsraEl now be missing?'

<sup>4</sup> Then the next morning, the people got up early and built an altar there, and sacrificed whole burnt offerings and peace offerings. <sup>5</sup> And the sons of IsraEl started asking: 'Who among the tribes of IsraEl failed to come here and assemble with the

gathering of Jehovah?' (For, they had all sworn an oath that those who didn't come to Jehovah at MasSephath would be put to death).

<sup>6</sup> However, the sons of IsraEl grieved for their brothers of [the tribe of] BenJamin, saying: 'Today, one tribe has been cut off from IsraEl. <sup>7</sup> So, what must we do to provide wives for those [among BenJamin] who are still alive, since we've all sworn by Jehovah not to give them our daughters as their wives?'

<sup>8</sup> Then they again asked, 'Are there any among the tribes of IsraEl who failed to come to Jehovah at MasSephath?' And they found that no one had come there from JabIsh in GileAd <sup>9</sup> (for they had counted all the people and found that there wasn't a single man from [JabIsh]). <sup>10</sup> So the gathering sent twelve thousand of their mightiest men there, and told them: 'Take your swords and kill everyone who lives in JabIsh GileAd. <sup>11</sup> Kill every man and every woman who has [had sex] with a man... but don't kill the virgins.' And that's what they did. <sup>12</sup> Among the inhabitants of JabIsh GileAd they found four hundred young virgins who had never [had sex] with a man, and they brought them to Shiloh in the land of CanaAn.

<sup>13</sup> Then the entire gathering agreed to send [ambassadors] to speak to the remaining sons of BenJamin at the Rock of RemMon and invite them to make peace. <sup>14</sup> So [the tribe of] BenJamin returned to the sons of IsraEl that day, and they gave them the women that they hadn't killed among the daughters of JabIsh GileAd... and they were satisfied. <sup>15</sup> The reason why the people made this concession to BenJamin, was because Jehovah had allowed this breakup among the tribes of IsraEl.

<sup>16</sup> Then the elders of the gathering asked, 'What must we do to provide other women for those of BenJamin who are still alive, since all their women have been destroyed?' <sup>17</sup> And they said: 'The BenJaminites who escaped must be allowed an inheritance so that a tribe won't be destroyed from IsraEl. <sup>18</sup> Yet, we can't give them our daughters as wives, because we swore among the gathering that anyone who gives a woman to BenJamin will be cursed.'

<sup>19</sup> Then they said: 'Look, there's a feast of Jehovah that's held each year in Shiloh' (which is north of BethEl and east of the road between BethEl and ShiKima, south of Lebona). <sup>20</sup> And they told the sons of BenJamin this: 'You may go and hide in the vineyards there <sup>21</sup> and then watch. And when you see any of the daughters of the people in Shiloh come out to dance, you should each run from the vineyards and grab a woman and take her into the land of BenJamin. <sup>22</sup> Then when their fathers or brothers come to argue the matter with you, you can reply, *You must give them to us freely, for we haven't taken them from you in battle. Rather, we've taken them to keep you from sinning against the oath that you made.*'

<sup>23</sup> And that's what the sons of BenJamin did. They went and took women from among the dancers and brought them back to their inherited land, where they rebuilt the cities and lived in them.

<sup>24</sup> Well thereafter, all the sons of IsraEl returned home to their own tribes, families, and inheritances. <sup>25</sup> For in those days (since there was no king in IsraEl), every man did whatever he thought was right.

# Ruth

*From the Greek Septuagint text as was used by First Century Christians.  
This is the story of the events leading up to the birth of the grandfather of King David, which happened around 1300-BCE.  
Likely written by SamuEl around 1090-BCE.*

## Chapter 1

<sup>1</sup> Back in those days, during the time of the Judges, there was a famine in the land. So a man from BethLehem of Judah traveled into the fields of Moab with his wife and two sons. <sup>2</sup> The man's name was EliMelech, his wife's name was NaOmi, and his two sons were named MahLon and ChiLion. They were EphRathites. And after they moved there from BethLehem of Judah, <sup>3</sup> EliMelech (NaOmi's husband) died, leaving just her and her two sons. <sup>4</sup> Then the sons married Moabite women; one was named Orpah, and the other was named Ruth (gr. Routh). And after [NaOmi] had been there for about ten years, <sup>5</sup> both MahLon and ChiLion (the sons of her and her husband) also died. <sup>6</sup> So she got up and told her two daughters-in-law that she was going to return to her own country, because she'd heard ([from someone] there in the land of Moab) that Jehovah had turned back to His people and was once again providing them loaves of bread to eat.

<sup>7</sup> Well, [as she was preparing] to leave the place where she was staying, both of her daughters-in-law met with her, because they wanted to go with her to the land of Judah. <sup>8</sup> But NaOmi said to her daughters-in-law: 'Go back home to your mothers... and may Jehovah show as much mercy to you as you've shown to my dead ones. Thank you for meeting with me; <sup>9</sup> but now, may Jehovah provide you each rest in the house of a husband.' Then she kissed them and they both started to cry; <sup>10</sup> and they said to her: 'We want to return with you to your people.'

<sup>11</sup> But NaOmi said: 'No! Please, my daughters! Why do you want to go with me? Do you think that I still have sons in my belly that I can give you as husbands? <sup>12</sup> Please go home, my daughters! Go, because I've grown too old to have a husband. I've asked myself, *Is it possible for me to marry again and to give birth to sons?* <sup>13</sup> *And should you wait for them and not marry again until they've grown into men?* No, my daughters; for I've become very bitter since the hand of Jehovah has been against me.'

<sup>14</sup> Then they started to cry again, and Orpah kissed her mother-in-law and returned to her family. But Ruth kept following her; so NaOmi said: <sup>15</sup> 'Look, Ruth; your sister-in-law has returned to her people and to her gods. So, please turn back and catch up with your sister-in-law.'

<sup>16</sup> And Ruth replied: 'Don't force me to leave you and go back; for wherever you go, I will go, and wherever you stay, I will stay. Your people will be my people and your God will be my God. <sup>17</sup> Where you die is where I will die, and that's where I'll be

buried. May Jehovah [curse] me and add more to it if anything other than death will separate me from you.'

<sup>18</sup> Well, when NaOmi saw that she was so determined to go with her, she no longer tried to discourage her. <sup>19</sup> So they both traveled on together until they arrived at BethLehem. And when they got there, the whole city of BethLehem cheered for them, asking, 'Is this NaOmi?'

<sup>20</sup> And she said to them: 'Please don't call me NaOmi, call me Mary (Bitter), because [God] has made me very bitter. <sup>21</sup> For after I left, Jehovah sent me back with nothing. So, why call me NaOmi (Pleasure), when Jehovah has humbled and persecuted me?'

<sup>22</sup> Now, NaOmi had returned from the country of Moab with her Moabite daughter-in-law Ruth, arriving in BethLehem at the beginning of the barley harvest.

## Chapter 2

<sup>1</sup> There happened to be a very wealthy man [in BethLehem] that NaOmi knew (because he was a relative of her husband EliMelech), whose name was Boaz. <sup>2</sup> So Ruth (the Moabite) asked NaOmi: 'If he approves of me, should I go into his field to glean grain?'

And NaOmi replied: 'Go my daughter.' <sup>3</sup> So she went into the field and followed behind those who were doing the harvesting.

Well, it so happened that the portion of the field she was in was being harvested by some of Boaz's relatives at the time. <sup>4</sup> Then {Look!} when Boaz came from the city (of BethLehem), he said to those who were harvesting there: 'May Jehovah be with you.' And they replied: 'May Jehovah bless you.' <sup>5</sup> Then Boaz asked the servant that was supervising the harvesting, 'Whose young woman is that?'

<sup>6</sup> And the supervisor replied: 'She's the Moabite servant who just came here from the country of the Moabites along with NaOmi.'

<sup>7</sup> Then she [went up] to him and asked: 'May I please collect grain here? I'll just follow behind the rest who are harvesting.'

Well, she had been working all day long, from morning until evening, and she hadn't stopped at all to rest. <sup>8</sup> So Boaz said: 'Hasn't anyone told you, my daughter? You don't have go into anyone's field to just glean; [go and work] with the rest of the young women [who are my relatives]. <sup>9</sup> Look around the field and see where they are, and work along with them. See, I've instructed my servants not to bother you; and when you get thirsty, you may go and drink from the water in the jugs that belong to my servants.'

<sup>10</sup> Then she bowed low before him with her face to the ground, and asked him: 'What have I done to find such favor in your eyes that you should treat me so well... for I'm just a stranger?'

<sup>11</sup> And Boaz answered: 'All the things you've been doing for your mother-in-law since the death of her son and your husband have been reported to me. For I've heard of how you arrived in this unfamiliar land just two days ago after leaving your father, your mother, and your country. <sup>12</sup> So, may Jehovah repay your good deeds, and may the God of IsraEl that you've come to serve, shelter you under His wings.'

<sup>13</sup> Then she said: 'I [hope] that I find your favor, my master, and [that I'm worthy] of the comfort you've given me. For your words have touched the heart of your slave girl. Look, I'm your servant!'

<sup>14</sup> Then Boaz said to her: 'Why, it's almost suppertime. Here, take some of my bread... and here's some vinegar to dip it in.'

<sup>15</sup> And at that, Ruth sat down next to the rest of the harvesters, and Boaz gave her a large amount of toasted grain, which she ate. Then, after she had enough, she left.

<sup>16</sup> Well, when she got up [the next day] to collect grain, [she found that] Boaz had instructed his servants to allow her to harvest from the midst of the grain and for them to set aside a portion of the field just for her, and not to give her any trouble. <sup>17</sup> So she worked all day long; and when she beat out the grain, she found that she had collected a heaping bushel full, <sup>18</sup> which she carried back into the city. And when her mother-in-law saw how much she had collected and how much had been given to her, she asked: 'Where did you go today, and where did you get this? May he who recognized you be blest!'

<sup>19</sup> Then Ruth told her mother-in-law where she did [the harvesting] and said: 'The name of the man who allowed me to do this today, is Boaz.'

<sup>20</sup> And NaOmi said: 'Praise Jehovah! For He hasn't forgotten to be merciful [to the widows] of those who have died.' Then she added: 'This man is our next-of-kin... one of our closest relatives!'

<sup>21</sup> And Ruth said to her mother-in-law: 'He also told me to [work alongside] his servants until I've finished harvesting all that I need!'

<sup>22</sup> Then NaOmi told Ruth: 'My daughter; it's good for you to work alongside his servants, for you likely wouldn't have been able to meet his relatives in any other field.'

<sup>23</sup> So thereafter, Ruth worked along with the young women of Boaz's family until both the barley harvest and the wheat harvest was completed (about fifty days).

### Chapter 3

<sup>1</sup> Well, while she was staying there with her mother-in-law, NaOmi said to her: 'My daughter; How else can I give you some rest and allow good things to happen to you?' <sup>2</sup> [Recognize that] Boaz (the one among whose young women you are working) is a close relative, and tonight he'll be threshing barley in his barn. <sup>3</sup> So take a bath,

[rub your body] with [fragrant] oils and dress up, then go to his barn. However, don't show yourself to him until after he has finished eating and drinking. <sup>4</sup> And when you see that he has fallen asleep, go uncover his feet and lie down there at his feet and go to sleep. Then he will tell you what to do.'

<sup>5</sup> And Ruth said: 'I'll do whatever you say.'

<sup>6</sup> So she went down to the barn and did just as her mother-in-law had instructed. <sup>7</sup> [She saw] Boaz eating and drinking until his heart was quite satisfied, and then he went to sleep in the hay. So Ruth crept up quietly and uncovered his feet, then laid down to go to sleep. <sup>8</sup> However, this woke Boaz. And when he saw the woman sleeping at his feet, <sup>9</sup> he asked, 'Who are you?'

<sup>9</sup> And she replied: 'I'm Ruth, you servant girl. Wrap me in your blanket, for you are my relative.'

<sup>10</sup> And Boaz replied: 'May Jehovah God bless you for your goodness and mercy, my daughter, because you've chosen the last over the first. You could have looked for a younger man, whether rich or poor. <sup>11</sup> But daughter; Don't be afraid, for I'll do whatever you ask, since my whole tribe knows what a mighty woman you are. <sup>12</sup> However, there's a closer relative than me. <sup>13</sup> You can spend the rest of the night here, and in the morning, we'll find out if he's willing to do right by you, as your closest relative. Now, as Jehovah is living, you may just go to sleep until the morning.'

<sup>14</sup> So [Ruth] went back to sleep at his feet and stayed there until morning. And when she awoke (while [it was still too dark] to be seen), Boaz said: 'Don't tell anyone that a woman spent the night in my barn.'

<sup>15</sup> Then he said to her: 'Now, bring me the apron that you wore.' So she held it out, and he poured six quarts of barley into it for her; and then she returned to the city.

<sup>16</sup> Well, when she got back, her mother-in-law asked: 'What happened, my daughter?' And she told her everything that the man had done, saying, 'He also gave me six quarts of barley, <sup>17</sup> and he told me, *Go and carry this to your mother-in-law.*'

<sup>18</sup> Then [NaOmi] said: 'Now, let's just sit here and wait, my daughter, to see how this thing works out. Because the man won't be satisfied until he has finished everything that has to be done.'

## Chapter 4

<sup>1</sup> Well thereafter, Boaz went to the [city] gate and sat down there. And {Look!} before long, he saw the man about whom he had spoken [to Ruth], so he asked him to come and sit in a secluded spot. <sup>2</sup> Then he found ten of the city's elders and asked them to come and sit with them. So they all sat down together.

<sup>3</sup> Then Boaz said to the relative: 'This matter is regarding the portion of the field that belonged to our brother EliMelech, which he passed on to NaOmi. Now, she's just

returned from the land of Moab. <sup>4</sup> So I said to myself, *I will whisper in your ear and urge you to purchase it before others in the city do so, or before the elders can claim it*; for you are [EliMelech's] closest living relative. However, if you aren't interested in buying it, tell me, since I'm next in line as his relative.'

And [the man] replied: 'I'll [claim it] as his next of kin!'

<sup>5</sup> And Boaz said: 'Well, on the day that you buy the field from NaOmi, you must also take the Moabite woman, Ruth. For she was the woman of your dead relative, and you must keep his name alive to receive his inheritance.'

<sup>6</sup> Well at this, the relative said: 'Oh, I won't be able to accept the responsibility of being his closest relative, for I'm afraid that it would ruin the rights of my own inheritors. Therefore, you may claim the right.'

<sup>7</sup> Now, the custom in IsraEl at the time (when it came to establishing matters that have to do with inheritances and such) was that the man who [was giving up his right] would untie his sandal and give it to the one who would be the acting next-of-kin, to prove that he was being given the right of inheritance. For this is how they testified to such things in IsraEl back then.

<sup>8</sup> So the relative said to Boaz: 'Buy it yourself, for the right of inheritance is now yours.' Then he untied his sandal and gave it to Boaz. <sup>9</sup> And Boaz said to the elders and to everyone else that was sitting there: 'You people are all witnesses today that I've acquired the right to buy everything that belonged to EliMelech, ChiLion, and MahLon, from NaOmi, <sup>10</sup> including Ruth, the Moabite woman. Therefore, I have acquired MahLon's woman as mine, and I will raise a [son] in the name of the one who died, so his inheritance won't be lost. For I'm his brother, and you and all the people at this gate are my witnesses.'

<sup>11</sup> Well, the elders all agreed, saying: 'We are witnesses. And may Jehovah: make the woman that is entering your home like RachaEl and LeAh, who built the house of IsraEl. May they succeed in doing that in a powerful way in EphRatha, and in making a name in BethLehem. <sup>12</sup> May your house become like the house of Perez, whom Tamar bore to Judah, and may this woman give birth to the seed of your children.'

<sup>13</sup> So Boaz took Ruth and she became his woman. Then he [slept with] her and she became pregnant and gave birth to a son. <sup>14</sup> And she said to NaOmi: 'May Jehovah be praised, because He didn't rest until He provided a son for you today. May [this son] speak your name in IsraEl, <sup>15</sup> and may he restore life and nourishment to your grey hair; for your daughter-in-law has given birth to a good child who is better than seven sons.'

<sup>16</sup> Thereafter, NaOmi took the boy and held him to her breasts, and she became his wet nurse. <sup>17</sup> Then she called the neighbors in and named him, saying: 'NaOmi has

given birth to a son;' and she called him Obed (Servant). He became the father of JesSe and the grandfather of David.

<sup>18</sup> Now, these are the descendants of Perez:

- Perez fathered HezRon
- <sup>19</sup> HezRon fathered Aram
- Aram fathered AmiNadab
- <sup>20</sup> AmiNadab fathered NaShon
- NaShon fathered SalMon
- <sup>21</sup> SalMon fathered Boaz
- Boaz fathered Obed
- <sup>22</sup> Obed fathered JesSe
- JesSe fathered David.

# 1 Samuel

*From the Greek Septuagint text as was used by First Century Christians.  
Written by Samuel, starting with his birth (about 1175-BCE) and covering events leading up to  
the death of King Saul and his son Jonathan (about 1077-BCE).*

## Chapter 1

<sup>1</sup> There was a man from Ramah of Zophim in the Hills of Ephraim, whose name was Elkanah. He was the son of Jerham, grandson of Elihu, great-grandson of Tohu, and the great-great grandson of Zuph, all of whom were from the hills of Ephraim. <sup>2</sup> He had two women, the first was named HanNah and the second was PeninNah. Now, PeninNah had [given birth to] children, but HanNah had no children.

<sup>3</sup> Well, each day [Elkanah] would leave his city and go up to ShiLoh to bow and offer sacrifices to Jehovah of armies, along with Eli and two of his sons, HophNi and PhineAs, who were Priests of Jehovah. <sup>4</sup> And one day, when Elkanah was there offering sacrifices, he gave his woman PeninNah and her sons and daughters their inheritances, <sup>5</sup> but he only gave HanNah a single portion, because she didn't have any children. However, Elkanah loved HanNah more than he loved PeninNah, even though Jehovah had kept her womb locked; <sup>6</sup> for He hadn't given her a child to love and to remove her sorrow. As the result, she became depressed and she believed that Jehovah wouldn't allow her to have a baby.

<sup>7</sup> Well, each year she would go up to the House of Jehovah to cry and fast there. <sup>8</sup> Then [one day], her husband Elkanah asked her, 'HanNah, why are you always crying; why won't you eat and why is your heart [so sad]? For I [love you more] than ten children.'

<sup>9</sup> Well, HanNah went to ShiLoh and stood before Eli, who was the High Priest at the time (after she had gone some time without eating or drinking); <sup>10</sup> and because her soul was in such great pain, she [just stood there] praying and crying before Jehovah. <sup>11</sup> Then she made a vow, saying: 'O Jehovah of Armies; if You'll just look at me, You'll see how Your slave woman has been disgraced. Please remember me and don't forget that I'm your servant... remember me and don't forget me! If You will give me a son, I will stand him before You and dedicate him to You throughout his entire life, and no razor will ever be used on his head.'

<sup>12</sup> Well, as she was praying there before Jehovah, the Priest Eli was watching her mouth, <sup>13</sup> and he recognized that she was speaking from her heart. He could see her lips moving, but he couldn't hear her saying anything, so he figured that she was probably drunk. <sup>14</sup> And he said to her: 'How long have you been drinking? Why don't you get rid of your wine?'

<sup>15</sup> But HanNah said: 'No, my lord; I'm just a woman who has had hard times. I haven't had any wine or liquor to drink, and I'm not drunk. Rather, I'm pouring out my soul

before Jehovah. <sup>16</sup> Please don't consider your servant a delinquent daughter; for my worries and depression have grown into a mountain.'

<sup>17</sup> And Eli told her: 'Then go in peace, for the God of IsraEl will give you all that you've asked from Him!'

<sup>18</sup> And she said: 'Then your servant has found favor in your eyes.' So she went back to her husband and started eating and drinking again, and her face wasn't sad anymore.

<sup>19</sup> Then when they got up early the next morning, they bowed before Jehovah and went back home. And after ElKanah returned home to RamAh, he [had sex] with his woman HanNah, and Jehovah remembered her and she got pregnant.

<sup>20</sup> Well, when the time came, HanNah gave birth to a son whom she named SamuEl (God Heard), for she said: 'I asked the Almighty God for him.'

<sup>21</sup> Then, when ElKanah left his house the next time to go up and offer the required sacrifices at ShiLoh and to pay his vows, <sup>22</sup> HanNah didn't go there with him, for she said: 'I will wait until the boy is weaned to stand him before Jehovah. Then he can spend the rest of the age there.'

<sup>23</sup> And ElKanah told her: 'Do whatever you see is best. But after he's weaned, may [Jehovah hold you responsible] for this thing that you've vowed.'

So the woman nursed her son until the time he was weaned, <sup>24</sup> then they took him up to ShiLoh along with a three-year-old calf, a quart of fine flour, and a skin flask of wine. There they entered the house of Jehovah in ShiLoh, bringing the boy inside with them, <sup>25</sup> and they stood him before Jehovah. Then, after they slaughtered the calf, HanNah brought the child to Eli <sup>26</sup> and said: 'My Lord, may you live a long life. I'm the woman who stood before you while praying to Jehovah, and here's my son. <sup>27</sup> This is the boy that I prayed for, and Jehovah gave me what I asked of Him. So, may he now serve Jehovah all the days of his life, for [we are presenting him to you here] to be used by the Lord.'

## Chapter 2

<sup>1</sup> And HanNah prayed and sang:

'Now my [faith] is firm, O my God;  
For my heart [belongs to Jehovah];  
My horn has been raised by my God;  
And against my enemies, my mouth's opened wide.

'I thank You for my salvation;  
For Your salvation has given me joy.

<sup>2</sup> There are none as holy as Jehovah,  
Or any as righteous as our God...  
No, none are more holy than You.

<sup>3</sup> 'We should never find ourselves boasting,  
Or allow haughty words to come from our mouths.  
For Jehovah is a God of [great] knowledge,  
And a God who plans out all He does.

<sup>4</sup> 'He has weakened the bows of the mighty,  
And given strength to those who are weak.

<sup>5</sup> 'Though those full of bread now have less,  
And the hungry have been overlooked in the land;  
The sterile one gave birth seven-fold,  
While she with many children grew weaker.

<sup>6</sup> 'Jehovah brings both life and death;  
He takes them to the grave and then leads them back out.

<sup>7</sup> 'It's Jehovah who makes the poor and the rich;  
It is He who humbles and raises.

<sup>8</sup> 'From the ground, He raises the needy,  
And He lifts the poor from the dirt,  
To seat them among the mighty of men,  
Where a throne of glory, they'll inherit.

<sup>9</sup> 'He gives what is asked to those who make vows,  
And He blesses the years of the righteous.

'Men can do nothing by their own strength,  
<sup>10</sup> And Jehovah alone makes our enemies weak...  
Yes, He is the [great] Holy Lord.

'May the smart not boast of their smartness,  
And the mighty not boast of their strength.  
May the rich not boast of their wealth,  
But, let them all boast about this:

'Let he who is bragging now see,  
And know that it comes from Jehovah;  
May they observe His decisions,  
And see His justice throughout the whole earth.

'For, Jehovah descends from the heavens,  
And from the sky, He has thundered.  
He [searches out] and judges the wicked,  
And to the ends of the earth, seeks the righteous.

'It is He who gives kings all their power,  
And the trumpet of His anointed, He raises.'

<sup>11</sup> Then she left [her son] there before Jehovah and returned home to her house in RamAh. So from that day on, the boy served Jehovah before Eli the Priest.

Now, Eli's Sons were very wicked, <sup>12</sup> because they didn't [really believe in Jehovah].

<sup>13</sup> And these Priests felt that all the sacrifices the people brought, belonged to them. So, whenever there was boiled meat in the kettle, they would reach in with the three-pronged hook and take [the whole thing]... <sup>14</sup> they would drop the meat hook down into the large kettle and grab whatever they could. So, rather than allowing [the people to eat their portion of the sacrifices], the Priests would take whatever they wanted. And that's how they treated the people of IsraEl who came to ShiLoh to offer sacrifices to Jehovah.

<sup>15</sup> And when the servants of the Priests were burning the [sacrificial] fat on the Altar, one of them would say to the other who was doing the sacrificing, 'Give the roasted meat to the Priests, because we don't want any of that boiled meat in the kettle.'

<sup>16</sup> But if the one who was doing the sacrificing said, 'Allow me to burn the fat first, because that's what's required,' they would say, 'No! Give it to me or I'll take it myself!'

<sup>17</sup> And that's how the young men were sinning before Jehovah in such a great way, and how they viewed His sacrifices as worthless.'

<sup>18</sup> Well, SamuEl served there in the presence of Jehovah as a boy, wearing a sacred chest piece of linen. <sup>19</sup> He wore little doubled robes that his mother had made for him, which she carried to him when she returned with her husband to offer the sacrifices that were required back then.

<sup>20</sup> And Eli praised ElKanah and his woman, saying: 'The Lord has taken the seed of this woman as a loan, because of the way that she has acted toward Jehovah.'

And then they went back to their home.

<sup>21</sup> Well, Jehovah visited HanNah once more, and she got pregnant, thereafter giving birth to three more sons and two daughters. However, the boy SamuEl was responsible for serving in the presence of Jehovah.

<sup>22</sup> Now, Eli was very old, and he knew all the things that his sons were doing to the people of IsraEl; for they were even sleeping with the women who stood around near the Tent of Proofs. <sup>23</sup> And he asked them: 'Why are you doing all these bad things that the people of Jehovah are talking about?' <sup>24</sup> No, my sons, no! The things that I'm hearing aren't good! I don't want to hear any more of this! For, you're here to serve the people of God; <sup>25</sup> and if you're sinning against the people, they will go and pray to Jehovah about it. And if you're the ones who are sinning against Jehovah, who will pray for you?'

But they wouldn't listen to their father, because Jehovah preferred to destroy them.

<sup>26</sup> However, the boy SamuEl went on to become great, for he was in good standing before both God and men.

<sup>27</sup> Then a man of God came to Eli and told him, 'This is what Jehovah has said: *I revealed Myself to the house of your fathers in the land of Egypt who were servants in the house of PharaOh,* <sup>28</sup> *and I chose the house of your father from all the tribes of IsraEl to serve Me as Priests who will approach My Altar, burn incense, and wear My sacred chest piece. I also gave the house of your father all the sacrifices that were burned on the fire as their food.* <sup>29</sup> *So, why have you looked at My incense and My sacrifices in disgust? And why have you treated your sons better than Me by allowing them to bless themselves with the first fruitage of all the sacrifices that IsraEl brings before Me?*

<sup>30</sup> 'Now, because of this, says Jehovah, the God of IsraEl, *Your house and the house of your father will fall before Me through the ages. And thereafter, those who glorify Me will be glorified, while those who treat Me with contempt will be disgraced.*

<sup>31</sup> 'Look! *The days are coming when I will destroy your seed... the sons of the house of your father.* <sup>32</sup> *Then you will see how well things will be done in IsraEl. But never again will there be a man who will grow old in your house.* <sup>33</sup> *For I will destroy every man among you that serves at My Altar. I will make their eyes fail and cause their lives to flow out of them; then men will cut your family down with swords.*

<sup>34</sup> 'This is the sign that I will give to your two sons, HophNi and PhineAs, in the day that they're both going to die: <sup>35</sup> *I will appoint for Myself a [High] Priest who is trustworthy, and I will do for him whatever things are in My heart and soul. Then I'll build his house into one that I can trust, and he will be My anointed for the rest of his life.* <sup>36</sup> *And after that, anyone who is left in your house will have to come and bow before him bearing a silver coin and a loaf of bread and say, Allow me to be one of your Priests, so I may eat some of the food.'*

### Chapter 3

<sup>1</sup> Well, the boy SamuEl served as an official of Jehovah under Eli the [High] Priest. And back then, the Word of Jehovah was prized, because the [Priests] weren't being given any visions of what they were supposed to do.

<sup>2</sup> Then one day, Eli went to sleep inside [the Tent of God], and because his eyes had grown weak and he was [almost] blind, <sup>3</sup> the [sacred] lampstand of God had been left burning.

Well, SamuEl had also [slept] in the Holy Place of Jehovah, near the Chest of Proofs; <sup>4</sup> and there the Lord called SamuEl... He said, 'SamuEl!'

And SamuEl replied, 'Here I am.' <sup>5</sup> Then he ran to Eli and said, 'Here I am... you called me.'

And Eli replied, 'I didn't call you, go back to sleep!' So he went back to his bed.

<sup>6</sup> But then the Lord called to him again, saying, 'SamuEl.'

So he went over to Eli again and said, 'Look, here I am, for you called me.'

And Eli said, 'I didn't call you child, go back to sleep!'

<sup>7</sup> Well, SamuEl didn't realize that it was God speaking and that the words of Jehovah were about to be revealed to him. <sup>8</sup> So when the Lord called SamuEl a third time, he got up and went to Eli and said, 'Look, here I am. For you did call me!'

It was then that Eli realized it was the Lord who was calling the boy, <sup>9</sup> so he told SamuEl, 'Go back to bed, child; but if you hear Him calling again, you should say, *Speak to me O Lord, because Your servant is listening.*'

Well, SamuEl went back to his bed, <sup>10</sup> and the Lord came and called to him again, saying, 'SamuEl... SamuEl.'

And SamuEl replied, 'Speak, because Your servant is listening!'

<sup>11</sup> And the Lord said to SamuEl: 'Look! People think that My words have been extinguished in IsraEl; but now, everyone will hear them in both ears. <sup>12</sup> For the day has come when I will bring about all the things that I said against the house of Eli, and I will finish them off. <sup>13</sup> I told him that I would punish him and his house through the ages for the unrighteousness of his sons, because he knows of the evil things they are doing against God and he hasn't punished them! <sup>14</sup> So I swore an oath against the house of Eli, that through the ages they will pay for the sins that they committed while they were offering up the incense and the sacrifices.'

<sup>15</sup> Well thereafter, SamuEl went back to bed until the morning. And when he got up early in the day and opened the entrance to the House of Jehovah, he was afraid to tell Eli what he saw.

<sup>16</sup> But Eli called to him: 'SamuEl... SamuEl... child!'

And he replied: 'Here I am!'

<sup>17</sup> Then [Eli] said: 'Tell me every word that you were told... don't try to hide it from me! May God [punish you] if you don't tell me every word that was spoken into your ears!'

<sup>18</sup> So SamuEl reported everything that was said to him... he didn't try to hide a single word. And Eli said: 'Jehovah is good, and He will do everything that He says He will do.'

<sup>19</sup> Well, SamuEl became great, because Jehovah was with him, and there wasn't a word he was told that failed to come true in the land. <sup>20</sup> So all IsraEl from Dan to BeerSheba came to know that SamuEl was a faithful Prophet of Jehovah. <sup>21</sup> For Jehovah started showing Himself at ShiLoh again, revealing Himself to SamuEl and

speaking to him there. Thus SamuEl became the trusted Prophet of Jehovah throughout all IsraEl, from one end of the land to the other.

However, Eli was very old, and his sons kept doing things that were wicked before Jehovah.

## Chapter 4

<sup>1</sup> Well, from then on, the things that SamuEl said [were spread] throughout IsraEl.

Then the Philistines got together to go to war against IsraEl, and IsraEl went out to meet them in battle. They camped at EbenEzer, while the Philistines had set up camp at Aphek. <sup>2</sup> And when the Philistines attacked, the battle went badly for IsraEl, for they lost four thousand men. <sup>3</sup> So when they returned to camp, the people asked: 'Why did Jehovah allow us to fall before the Philistines today? [Next time] we should take Jehovah's Chest of Proofs from ShiLoh and carry it in our midst, for it will save us from the hands of our enemies!'

<sup>4</sup> So they sent people to ShiLoh to get the Chest of Jehovah's Sacred Agreement [to summon the power] of the cherubs [on its cover]; and both sons of Eli (HophNi and PhineAs) traveled with the [sacred] Chest of God. <sup>5</sup> Then, when the Chest was brought into the camp, the IsraElites let out a shout that resounded throughout the land. <sup>6</sup> And when the Philistines heard it, they started asking each other: 'Why are they shouting in the camp of the Hebrews?'

Well, they concluded that the Chest of Jehovah had been brought into the camp, <sup>7</sup> and this frightened them; so they said: 'They've brought their gods into their camp. <sup>8</sup> Woe to us! Please save us today, O Lord, just as you've done for the past three days. Oh, woe to us; for who will rescue us from the hands of their mighty gods? Why, they're the gods that brought the calamity upon Egypt and [to those] in the desert!'

<sup>9</sup> 'Now, let's be strong and act as men, O Philistines, so we won't have to serve the Hebrews. Rather, may they serve us... let's act as men when we go to battle against them!'

<sup>10</sup> Then the Philistines attacked, and the men of IsraEl started falling before them... they chased them all the way back to their tents. It was a huge defeat and thirty thousand of their soldiers were lost. <sup>11</sup> Also, the Chest of God was captured, and both sons of Eli (HophNi and PhineAs) were killed.

<sup>12</sup> Now, there was a man of the tribe of BenJamin who had returned from the battle; and when he got back to ShiLoh that day, his clothes were torn and it looked as though the earth had fallen on his head. <sup>13</sup> And when he got there, he saw Eli sitting on his chair [atop] the gate facing the road.

Now, the man's heart was broken over the loss of the Chest of God; and when he got there, he yelled out his report to the whole city. <sup>14</sup> And when Eli heard him yelling, he

asked, 'Who's doing all that shouting?' Then the man went up and reported to Eli.

<sup>15</sup> Now, Eli was ninety-eight years old, and his eyes were dim and he couldn't [hear well]. So he asked the Priests around him: 'What's he saying?'

And when the man came before him, <sup>16</sup> he said: 'I've just come here from our camp, and we all had to flee from the battle today!'

Then Eli asked: 'What about my [sons]?'

<sup>17</sup> And [the man] replied: 'All the men of IsraEl turned and ran from the Philistines. It was a huge loss for our people... then both of your sons were killed and the Chest of God was captured!'

<sup>18</sup> Well, when he heard [the news] about the Chest of God, Eli fell backward out of his chair [from the top of] the gate and landed on the ground, breaking his back. So he died, because he was old and fat. But he had judged IsraEl for forty years.

<sup>19</sup> Then, when his daughter-in-law (PhineAs' woman – who was pregnant) heard the message that the Chest of God had been captured and that both her husband and her father-in-law had died, she started crying and went into labor... <sup>20</sup> and at that, she began to die.

Well, the women around her said: 'Don't be afraid, for you've given birth to a son.' However, she didn't answer, because she didn't understand them.

<sup>21</sup> Then she named the boy IchaBod (Where's the Glory?) after the [Sacred] Chest of God, her father-in-law, and her husband. <sup>22</sup> For she said: 'The glory of IsraEl is gone, now that they've taken the Chest of God.'

## Chapter 5

<sup>1</sup> Then the Philistines took the Chest of God from EbenEzer and carried it to AshDod, <sup>2</sup> where they put it into the Temple of Dagon, next to his [image]. <sup>3</sup> But when the people of AshDod got up early the next morning and entered the Temple, {Look!} they found Dagon had fallen with his face to the ground before the Chest of God. So they lifted Dagon up and set him back in his place.

Well, Jehovah's hand continued to be heavy against the people of AshDod and the surrounding country that day; for He tormented them and struck them [with boils] on their backsides.

<sup>4</sup> And once again, when they got up the next morning, {Look!} they found that Dagon had fallen on his face before the Chest of Jehovah's Sacred Agreement; but this time, his head had fallen off and both of his hands had broken off at their wrists, lying by the [front] door. So all that was left of him was his torso. <sup>5</sup> And this is the reason why the Priests of Dagon will no longer cross the threshold of Dagon's Temple in AshDod.

<sup>6</sup> Well, Jehovah continued to oppress and torment the people of AshDod, and He struck [the people with boils] on their backsides throughout all its borders. <sup>7</sup> And when the men of AshDod realized what was happening, they said: 'Don't leave the Chest of the God of IsraEl with us, because that's [what's making Him angry] with us and our God, Dagon.' <sup>8</sup> So the Philistines sent officials throughout the land asking, 'What should we do with the Chest of the God of IsraEl?'

Well, the people of Gath said, 'You can send it to us!' So they sent the Chest of the God of IsraEl to Gath. <sup>9</sup> And as they were moving it there, Jehovah created a tremendous problem for them; for He struck all the men of the city (both the small and the great) [with boils] on their backsides. <sup>10</sup> As the result, they sent the Chest of God on to EkRon. But when it got there, the people started shouting, 'Why are you bringing the Chest of the God of IsraEl to us? Are you trying to kill us all?' <sup>11</sup> So they called all the Philistine governors together and they decided: 'Let's send the Chest of the God of IsraEl back to where it belongs, so it doesn't kill us and all our people.'

<sup>12</sup> But then, confusion set in; and throughout the city, people started dying just as the Chest of the God of IsraEl was being brought there. And both the living and the dying were struck [with boils] on their backsides. Why, cries from the city reached into the heavens!

## Chapter 6

<sup>1</sup> Well, the Chest of Jehovah just laid there in a Philistine field for seven months, and soon their land became overrun with mice. <sup>2</sup> So the Philistines called a meeting of their priests, clairvoyants, and witches, and they asked: 'What should we do with the Chest of Jehovah? Tell us how we can go about returning it to where it belongs!'

<sup>3</sup> And they replied: 'If you return the Chest of the Sacred Agreement of Jehovah the God of IsraEl, return it empty. For by doing this, you will really upset them... but the thing will be settled. [Their God] will no longer [oppress you] and everyone will be healed [from the plague].'

<sup>4</sup> Then [the leaders] asked: 'But, what should we do to make up for all the torment that it caused?'

And they replied: <sup>5</sup> 'Each of the five Philistine governors should send along a gold [image of their] buttocks, since the fault was theirs... both the rulers and the people. Also, send along a representation of five gold mice, the type that are overrunning the land. However, [don't forget to] give glory to Jehovah if you want Him to [stop being angry] with you, your gods, and your land. <sup>6</sup> Don't allow Him to oppress your hearts the way that He oppressed the hearts of the Egyptians and their pharaoh. For it was only after He mocked them that [His people] were finally set free.

<sup>7</sup> So now, take a new wagon and two first-born oxen that have given birth to their first calves, and hook them to a yoke. Then hitch the oxen to the wagon and lock

their calves inside the temple. <sup>8</sup> Next, take the Chest of Jehovah and put it on the wagon, then replace the things in the Chest with the gold representations of your torment and send it on. <sup>9</sup> And as you are traveling along the road to their border and are getting close to BethShemesh, watch to see if He does the same evil things to them. If not, we'll know that it wasn't His hand that touched us, but it was just a coincidence.'

<sup>10</sup> Well, that's what the Philistines did. They took two first-born oxen and hitched them to the wagon, and locked their calves inside their temple. <sup>11</sup> Then they put the Chest of Jehovah on the wagon and placed the gold mice and the images of their buttocks inside the chest, <sup>12</sup> and they also removed the [sacred] things that were in there, before sending it along the road to BethShemesh. They [didn't stop anywhere along the road] (they didn't turn right or left) and all the Philistine governors followed behind until they had reached the borders of BethShemesh.

<sup>13</sup> Well at the time, the people of BethShemesh were harvesting their wheat in the valley. And when they saw the Chest of Jehovah, they started cheering and ran to meet it.

<sup>14</sup> Then they took the wagon into the field of JoShua (which was near BethShemesh), up to a huge rock, where they split the wood of the wagon and sacrificed the oxen as whole burnt offerings to Jehovah. <sup>15</sup> The Levites then took the Chest of Jehovah and removed the items of gold that were in it, placing them all on the large rock. And there the men of BethShemesh sacrificed the whole burnt offerings (along with other sacrifices) to Jehovah.

<sup>16</sup> Well, when the five Philistine governors saw this, they returned to EkRon that same day.

<sup>17</sup> Now, these are the gold buttocks that the Philistines sent to remove the torment of Jehovah: There was one from AshDod, one from Gaza, one from AshKelon, one from Gath, and one from EkRon. <sup>18</sup> And each of the well-fortified Philistine cities sent gold mice, one from each of the five governors. That large rock where they placed the Chest of Jehovah can still be found in the field of JoShua near BethShemesh today.

<sup>19</sup> But then Jehovah struck down the men of BethShemesh, because they had [been examining] the Chest of Jehovah... He struck down seventy of their [leaders] and fifty thousand of their people. So they went into mourning, because Jehovah had struck so many people with such a great calamity. <sup>20</sup> And the men of BethShemesh asked: 'Who can stand in the presence of this holy God Jehovah, and whom can we send to carry this Chest?' <sup>21</sup> So they sent messengers to the people of KiriAth JaiRim saying, *The Philistines have returned the Chest of Jehovah, so come here and take it!*

## Chapter 7

<sup>1</sup> Then the men of KiriAth JaiRim went and took the Chest of Jehovah's Sacred Agreement and carried it to the House of AmiNadab on the hill; and EliEzer and his son were [purified] there, so they could serve as guardians of the Chest. <sup>2</sup> But the 'day' that the Chest was to be kept in KiriAth JaiRim became many days... in fact, it stayed there for twenty years!

Meanwhile, the whole house of IsraEl started [turning to Jehovah]. <sup>3</sup> So SamuEl spoke to the house of IsraEl and said: 'If you wish to return to Jehovah with your whole hearts, you must remove the gods of the foreigners that live among you, as well as their sacred poles, then prepare your hearts for Jehovah, and serve Him alone. Then He will rescue you from the hands of the Philistines!'

<sup>4</sup> So the sons of IsraEl [got rid of their images of] the BaAls and their sacred poles of AstarOth, and they started serving just Jehovah.

<sup>5</sup> Then SamuEl said: 'All IsraEl must now gather at MizPah, and I will pray to Jehovah for you there.'

<sup>6</sup> So all the people went to MizPah, where they drew water and poured it out on the ground before Jehovah, and they fasted throughout the whole day; for they said, 'We have sinned against Jehovah.' Then SamuEl prayed on behalf of the sons of IsraEl there at MizPah.

<sup>7</sup> Now, when the Philistines heard that all the sons of IsraEl had gone to MizPah, the Philistine governors gathered their armies to attack IsraEl. And when the IsraElites heard of this, they were frightened of the Philistines. <sup>8</sup> So they went to SamuEl and said, 'Don't remain silent! Call out to Jehovah your God, so He will rescue us from the hands of the Philistines!'

<sup>9</sup> Then SamuEl took a newborn lamb and sacrificed it as a whole burnt offering to Jehovah before all the people, and he called to Jehovah on behalf of IsraEl, and Jehovah listened. <sup>10</sup> Well, just as SamuEl was offering up the sacrifice, the Philistines attacked. And then the voice of the Lord spoke like thunder to the Philistines, which confused them, and they retreated. <sup>11</sup> So the men of IsraEl came out of MizPah and they pursued the Philistines, cutting them down to just outside of BethCar.

<sup>12</sup> And thereafter, SamuEl took a [block of] stone and erected it between MizPah and the old city, which he named EbenEzer, which means, 'The Rock of the Helper.' For he said, 'This is where Jehovah helped us.'

<sup>13</sup> So Jehovah humbled the Philistines that day, and they didn't enter the borders of IsraEl again; for the hand of Jehovah was against the Philistines during the entire lifetime of SamuEl. <sup>14</sup> And the Philistines had to give back all the cities that they had taken from the sons of IsraEl, from EkRon to Gath. So the borders of IsraEl were free of the Philistines, and there was also peace between IsraEl and the Amorites.

<sup>15</sup> Well, SamuEl served as the mediator between IsraEl [and God] for the rest of his life. <sup>16</sup> And each year, he would make the circuit between BethEl, GilGal, and MizPah, where he would speak to God on behalf of IsraEl. <sup>17</sup> Then he would return to his home in RamAh, where he served as the mediator for IsraEl and where he built an Altar to Jehovah.

## Chapter 8

<sup>1</sup> Well, when SamuEl grew old, he appointed his sons as judges in IsraEl. <sup>2</sup> The firstborn was JoEl and the second was AbiJah. They each served as judges in BeerSheba. <sup>3</sup> But they weren't like [SamuEl], because they accepted contributions and took bribes, so they didn't [always] make righteous decisions. <sup>4</sup> As the result, the men of IsraEl got together and went to SamuEl at RamAh <sup>5</sup> and said: 'Look, you're getting old and your sons aren't doing things the way that you have done. So, appoint a king to settle matters between us, the same as the rest of the nations have.'

<sup>6</sup> But SamuEl viewed this as something wicked when they said, 'Appoint a king to settle matters between us.' So he prayed to Jehovah. <sup>7</sup> And Jehovah replied: 'Listen to the voice of the people and do whatever they're asking. For they aren't treating you with contempt, <sup>8</sup> they're just doing the same things they've been doing to Me from the day that I led them out of Egypt until now. And as they've abandoned Me to serve other gods, that's how they're treating you now. <sup>9</sup> So, do whatever they ask. However, explain what will happen when you appoint a king to rule over them.'

<sup>10</sup> Well, SamuEl did tell them everything that Jehovah said about kings, saying: <sup>11</sup> 'This is what you can expect from the kings who will rule over you: They will take your sons and mount them on chariots, or appoint them as cavalry to ride in front of their chariots. <sup>12</sup> Then they will appoint commanders of thousands and commanders of hundreds, and [your sons] will have to plow and harvest their fields and pick their grapes, before they're sent to war on chariots.

<sup>13</sup> 'They will also take your daughters to serve as perfume makers, cooks, and bakers, <sup>14</sup> and they will take the best food from your fields, vineyards, and olive groves to feed their servants. <sup>15</sup> Then they will claim a tenth of your grain and grapes for their eunuchs and servants, <sup>16</sup> and they will take the best of your male and female slaves, as well as your burros... a tenth of everything you own! <sup>17</sup> They will take a tenth of your flocks, and you will be their servants. <sup>18</sup> And the day will come when you'll call out to the king that you chose for yourselves, and he won't pay any attention to Jehovah.'

<sup>19</sup> Well, the people didn't want to listen to what SamuEl was saying, so they told him: 'We want you to appoint a king over us <sup>20</sup> just like all the other nations have... someone who can settle matters between us, lead us, and wage our wars.'

<sup>21</sup> And after SamuEl heard what the people said, he spoke to them before Jehovah and said: <sup>22</sup> 'Jehovah told me to listen to whatever you have to say and to appoint a king

over you. Now, each of you should return to your cities.'

## Chapter 9

<sup>1</sup> Well, there was a man from the sons of BenJamin named Kish (the son of ZerOr, the grandson of BechOrath, and the great-grandson of AphiJAh, of BenJamin), and he was very strong. <sup>2</sup> He had a son named Saul, who was very tall and handsome... none among the sons of IsraEl were taller, for he stood head and shoulders above everyone else in the land.

<sup>3</sup> Well, Saul's father Kish had lost two burros, so he said to Saul: 'Take one of the servants with you and go look for my burros.' <sup>4</sup> So he traveled throughout the hills of Ephraim and the land of ShaliSha [searching for them], but he couldn't find them.

<sup>5</sup> And when they got to Zuph, Saul said to his servant who was traveling with him: 'Come on, let's just go back to my father [and tell him that we couldn't find] the burros, because he's probably worried about us.'

<sup>6</sup> But his servant said: 'Look, there's a man of God in this city. He's an honorable man, and whatever he says will happen, will happen. So let's go to him and ask which way we should travel.'

<sup>7</sup> And Saul replied: 'Okay, let's go there. But, what do we have with us that we can offer to the man of God, since even the loaves of bread that we were carrying are gone?'

<sup>8</sup> And the servant said: 'Look, I've been carrying a coin in my hand. We can give it to the man of God, and then he'll show us the way.'

<sup>9</sup> Well in IsraEl, back then, whenever someone wanted to ask something of God, they would say, 'Let's go ask the Seer,' because the people used to call the Prophets Seers.

<sup>10</sup> So Saul said to his servant: 'What you've suggested is a good idea. Come on, let's go there.' And they went to the city where the man of God lived.

<sup>11</sup> Then as they were going up to the city, they noticed some young women who were coming out to draw water, and they asked them: 'Is the Seer here?'

<sup>12</sup> And they replied: 'Yes, he is. Look, he's just ahead of you. But you'd better hurry, because he's going to the house of worship to offer sacrifices for the people. <sup>13</sup> As you enter the city, you'll find him getting ready to go there for a meal; for the people won't start their meal until he blesses the sacrifice. But after he does that, the people will [sit down to] eat. So go on, because this may be the only day you can find him!'

<sup>14</sup> Well, they entered the city, and as they were traveling toward its center, they saw SamuEl coming to meet them, since he was on his way to the place of worship. <sup>15</sup> However, Jehovah had opened the ears of SamuEl [the previous day] and told him, <sup>16</sup> 'At this time tomorrow, I will send a man from the land of BenJamin to you. You must anoint him to be the ruler over My people IsraEl, and he will save My people

from the hands of the Philistines; for I've watched their humiliation [long enough], and I've heard them calling out to Me.'

<sup>17</sup> So when SamuEl noticed Saul, Jehovah said to him: 'Look, this is the man that I was talking to you about. He will rule My people.'

<sup>18</sup> Well, as Saul walked up to SamuEl there in the center of the city, he asked: 'Tell me; Where does the Seer live?'

<sup>19</sup> And SamuEl replied: 'I am he. Come with me to the place of worship and eat with me today. Then in the morning, I'll show you everything that's in your heart... <sup>20</sup> and I'll also tell you where the burros are that you've been looking for during the past three days. Don't let your heart be concerned about them, because they've been found. Why, what is more beautiful among the things of IsraEl than you and the house of your father?'

<sup>21</sup> Then Saul replied: 'I'm just a man of the sons of BenJamin, one of the smallest of the tribes of IsraEl, and my family is the least of all the families of BenJamin. So, why have you spoken to me that way?'

<sup>22</sup> Thereafter, SamuEl took Saul and his servant along with him to the place where they would eat, and he called for them to sit at the head of the table before the thirty men who were there. <sup>23</sup> And he told the cook: 'Give him the portion [of the meat] that I gave to you and asked you to set aside.'

<sup>24</sup> Well, the cook brought out a whole hindquarter and placed it before Saul. And SamuEl said: 'Look, we have placed what is left before you. Eat it! For this is the proof that you've been placed over the people... pull off a piece!'

So Saul ate with SamuEl that day, <sup>25</sup> and when he returned to the city from the place of worship, the [people] spread some carpets on the roof for Saul, where he bedded down.

<sup>26</sup> Then at dawn the following morning, SamuEl called up to the roof for Saul, and said, 'Get up, for I'm going to send you on!'

So Saul got up and went outside to meet SamuEl. <sup>27</sup> And as they were walking from the city into the fields, SamuEl said to Saul: 'Tell the young man to walk on ahead of us, then stop here so you can hear the Word of God!'

## Chapter 10

<sup>1</sup> Well after that, SamuEl took a flask of oil and poured it over [Saul's] head, then he kissed him and said: 'Jehovah is anointing you to be the ruler over His inheritance. <sup>2</sup> And just as soon as I leave you today, you will find two men near the tomb of RachEl on Mount BenJamin, who will be jumping up and down. They will tell you that they've found the burros you are searching for. However, your father has already stopped worrying about the burros and now he's worried about you and asking, *What*

*should I do about my son?*

<sup>3</sup> 'However, when you get there, you must travel on until you reach the oak tree at Tabor, where you'll find three men who are going up to [worship] God at BethEl. One will be carrying three goat kids, the second will be carrying three containers of bread, and the third will have a skin flask of wine. <sup>4</sup> They will all wish you peace and offer you two loaves of their first-fruit bread... just go ahead and accept them. <sup>5</sup> Then travel on to the Mountain of God, where you'll find a Philistine fort. And when you enter the city, you'll meet a group of Prophets who will be dancing as they leave the place of worship to the music of a lute, a tambourine, pipes, and a harp, and they will all be prophesying. <sup>6</sup> Then the Breath of Jehovah will come over you and you should prophesy with them; for you will become another man. <sup>7</sup> And when you see these signs happening to you, do everything that you're moved to do, because God is with you. <sup>8</sup> After that, I want you to come and meet me at GilGal, where I'll give you [animals] to sacrifice as whole burnt offerings and peace offerings. Then you must stay with me for seven days as I teach you what you must do.'

<sup>9</sup> Well, just as he turned his shoulder to leave SamuEl, God changed [Saul's] heart, and then all the signs started coming true that day. <sup>10</sup> For when he finally reached the hill and saw the group of Prophets dancing directly opposite him, God's Breath came over him and he started prophesying in their midst.

<sup>11</sup> So all the things that he was told would happen to him came true during those three days, and there he was in the midst of the Prophets, prophesying, as all the people were asking each other: 'What has happened to the son of Kish? Has Saul become one of the Prophets?'

<sup>12</sup> Then one of them asked: 'So, who is his father?'

Well, because of this, a saying was created: 'Might Saul be one of the Prophets?'

<sup>13</sup> And after he had finished prophesying, he went back down the hill.

<sup>14</sup> [Then, upon their return], [Saul's] uncle asked Saul's servant: 'Where have you both been?'

And he replied: 'We've been out looking for the burros, and when we couldn't find them we went to see SamuEl.'

<sup>15</sup> So the uncle went to Saul and asked: 'Tell me, what did SamuEl say to you?'

<sup>16</sup> And Saul said, 'He told me where to find the burros' (he didn't say anything about what SamuEl told him about being appointed the king).

<sup>17</sup> Then SamuEl summoned all the people of Jehovah and told them to assemble at MizPah. <sup>18</sup> And there he told the sons of IsraEl, 'This is what Jehovah the God of IsraEl has said: *I led IsraEl out of Egypt, where I rescued them from the hand of its PharaOh and from the hands of all the kingdoms that oppressed them.* <sup>19</sup> Yet, today

*you're treating the God who saved you from all of this badness and oppression with contempt!*

*'Now, you've all said that you want me to appoint a king over you. So that's why you're all standing here before Jehovah today by your tribes and family lines.'*

<sup>20</sup> Then SamuEl led each of the tribes of IsraEl [past Jehovah], and the tribe of BenJamin was chosen. Then he led the tribe of BenJamin [past Jehovah] and the family of MatRi was chosen. <sup>21</sup> Then they drew lots, and Saul (the son of Kish) was chosen. But when they went to look for him, he couldn't be found.

<sup>22</sup> So SamuEl asked the Lord: 'Is the man still here?'

And the Lord replied: 'Look, he's hiding in the tool shed.'

<sup>23</sup> Then [SamuEl] ran there and <sup>24</sup> brought him back, and stood him in the midst of the people.

Well, [he was easy to see] because he stood head and shoulders above everyone else.

<sup>24</sup> Then SamuEl said to the people: 'Do you see who Jehovah Himself has chosen? There isn't another man like him among you!'

Well, all the people recognized this and they shouted, 'Long live the king!'

<sup>25</sup> Thereafter, SamuEl explained all the rules of kingship to the people, and then he wrote everything in a scroll and set it before Jehovah.

Thereafter, he sent the people away and they each returned to their homes.

<sup>26</sup> Well, when Saul got home to GibeAh, many powerful men whose hearts had been touched by Jehovah were there to meet with him. <sup>27</sup> But the worst of them asked, 'Just who is [Saul] that he should be appointed as our savior?' (They said many bad things about him and they didn't bring him any gifts). However, Saul just kept silent.

## **Chapter 11**

<sup>1</sup> Thereafter, NaHash the AmMonite [went to attack] JabIsh GileAd, and the people of the city said, 'Make peace with us and we'll become your servants.'

<sup>2</sup> But NaHash replied: 'I'll make a treaty with you if I can gouge out all of your right eyes; for I detest IsraEl!'

<sup>3</sup> And the men of JabIsh told him: 'Give us seven days and we'll send messengers throughout IsraEl. Then if no one comes to save us, we'll just surrender to you.'

<sup>4</sup> So they sent messengers to Saul at GibeAh, who told the people there what NaHash had said. Then all the people started wailing and crying. <sup>5</sup> And when Saul returned from the fields behind the town with his oxen, he asked, 'Why are all the people crying?' Then they [told him about] him the message that had come from the people of JabIsh.

<sup>6</sup> Well, the Breath of Jehovah came over Saul when he heard what they said, and he was outraged. <sup>7</sup> So he took his two oxen and cut them up, then he sent [the pieces] throughout all IsraEl via messengers who said, 'Whoever refuses to follow Saul and SamuEl will be treated like my oxen.'

Then Jehovah caused a change of heart to come over the people [of IsraEl], and they started shouting together as one person. <sup>8</sup> And when [Saul] counted his forces at the house of worship in AbiEzek, he found that there were three hundred thousand in the army of IsraEl, and thirty thousand more from the tribe of Judah. <sup>9</sup> So he said to the messengers who came there, 'Tell the men of JabIsh GileAd this: *Tomorrow, by the time the sun warms [the ground], you will be saved.*'

So the messengers returned to their city and reported what he said, to the people of JabIsh, and they were jubilant. <sup>10</sup> Then the men of JabIsh told NaHash the AmMonite: 'We will come out of the city tomorrow, and then you may treat us any way that you wish.'

<sup>11</sup> Well, very early the next morning, Saul divided his army into three companies and they attacked the AmMonite camp... and they kept slaughtering them until the day got hot, and [the AmMonites] were all scattered, so not even two men were still together.

<sup>12</sup> Then the people went to SamuEl and said: 'Who was it that said Saul shouldn't be our king? Hand them over and we'll kill them.'

<sup>13</sup> But Saul said: 'No, none of them are going to die today, because this is the day that Jehovah brought salvation to IsraEl!'

<sup>14</sup> Then SamuEl spoke to the people and said, 'Come on! Let's go to GilGal, and we will establish our kingdom from there.'

<sup>15</sup> So everyone went to GilGal, and SamuEl anointed Saul as king there before Jehovah. Then he offered sacrifices before Jehovah, and Saul and all the people of IsraEl were very happy.

## Chapter 12

<sup>1</sup> There SamuEl spoke to all the men of IsraEl and told them: 'Look; I've heard to everything you've asked and I've given you a king to rule over you; <sup>2</sup> for now you can see that you have a king who is leading you! And as for me; I've grown old and I'm ready to retire (although my sons are still among you), for I've been your leader since I was very young. <sup>3</sup> Yet, look, here I am! So reply to this before Jehovah and His anointed one: Whose calf or burro have I taken? Whom have I tyrannized or pressured? And from whose hand have I taken a bribe or even a sandal? Tell me what I've taken and I'll return it to you!'

<sup>4</sup> Well, they replied to SamuEl: 'You haven't wronged us or tyrannized us, nor have

you taken anything from us... not a single thing.'

<sup>5</sup> Then SamuEl said to the people: 'So, Jehovah is my witness among you today, as is His anointed one, that you haven't found anything in my hands that I've taken from you.'

And they replied, 'It's a fact.'

<sup>6</sup> So SamuEl said: 'Then Jehovah (He who prepared Moses and Aaron and who led our ancestors out of Egypt) is my witness. <sup>7</sup> Now, come here and I will judge you before Jehovah, and remind you of all the righteous things that Jehovah has done for you and for your ancestors.'

<sup>8</sup> 'After Jacob and his sons moved to Egypt, the Egyptians made them slaves. So our ancestors called to Jehovah and He sent Moses and Aaron. They led our ancestors out of Egypt and settled them here. <sup>9</sup> But [our ancestors soon] forgot Jehovah their God, so He gave them into the hands of SiSera (the commander-in-chief of JabIsh, the king of Hazor), then into the hands of the Philistines, and then into the hands of the Moabites... and they had to go to war with [each of] them. <sup>10</sup> But when they called to Jehovah and admitted that they had sinned by abandoning Him to serve the BaAls and the sacred poles, and they asked Him to rescue them, <sup>11</sup> Jehovah sent JeroBaAl, then Barak, then JephThah, and finally SamuEl. So He has continued to save you from the hands of the enemies that live all around you, and you've finally started to feel safe.'

<sup>12</sup> 'Then, when you saw NaHash (the king of the sons of AmMon) coming against you, you said, *We want a king to rule over us...* although our God Jehovah is really your king!

<sup>13</sup> 'So now, look! Here is the king that I got for you and whom you chose. And because it was Jehovah who appointed him as your king, <sup>14</sup> you must serve Him and listen to His voice... don't argue with Jehovah! <sup>7</sup> And both you and the king who rules over you must follow Jehovah your God! <sup>15</sup> For if you ever stop listening to the voice of Jehovah and you start arguing with Him, His hand will come against you and against your king.'

<sup>16</sup> 'Now, stand here and behold the great thing that Jehovah is going to do before your eyes today! <sup>17</sup> Since this is the time of the wheat harvest, I'm going to call to Jehovah, and He will send thunder and rain. Then you will see and know the bad thing that you did before Jehovah when you asked for a king.'

<sup>18</sup> So SamuEl called to Jehovah and He sent thunder and rain that day, which caused the people to fear both SamuEl and Jehovah. <sup>19</sup> Then the people begged SamuEl, 'Pray to Jehovah your God on behalf of your servants, so we don't die for this great sin of asking for a king!'

<sup>20</sup> But SamuEl told them: 'Don't be afraid because of the bad things you've done;

rather, be in fear of ever turning away from Jehovah! You must keep serving Jehovah with your whole hearts! <sup>21</sup> Never turn back to those things that amount to nothing, for they can get you nothing and they can rescue you from nothing, because they are nothing! <sup>22</sup> Never allow Jehovah to be pushed away from His people, because His Name is great, and He chose you as His people.

<sup>23</sup> 'Now as for me; may I not sin against Jehovah by ceasing to pray that you will live good and straight lives. <sup>24</sup> Fear Jehovah and truly serve Him with your whole hearts; for you can see all that He has done among you! <sup>25</sup> But if you ever start doing bad things and become evil and start sinning; your king will be numbered among your dead!'

## Chapter 13

<sup>1</sup> This all happened during the first year of Saul's reign. And after the second year, <sup>2</sup> Saul selected three thousand men from IsraEl, two thousand of whom stayed with him in MichMash (in the hills of BethEl), and the other thousand were with his son JoNathan in GibeAh of BenJamin. Everyone else was sent back home.

<sup>3</sup> Well, JoNathan had attacked the Philistine [leader] Nasib (who lived in the hills), and the rest of the Philistines came to hear of it. So Saul sent trumpeters throughout the land <sup>4</sup> who told all IsraEl about how they had killed Nasib the Philistine, and of how [the Philistines] were planning to get even with IsraEl. As the result, the people of IsraEl gathered to Saul at GilGal, <sup>5</sup> as the Philistines prepared for war against them. Then they came with thirty thousand chariots, six thousand mounted horsemen, and foot soldiers that were numbered as the sands of the seas; and they camped at BethAven, just south of MichMash.

<sup>6</sup> Well, when the IsraElites saw what they were facing, they were afraid to fight; so they went and hid in caves, in animal dens, behind rocks, in quarries, and in sink holes. <sup>7</sup> Many also ran away and crossed the Jordan into the lands of Gad and GileAd, abandoning Saul at GilGal. <sup>8</sup> Then (after Saul's people had deserted him) Saul called for SamuEl, but SamuEl didn't come to GilGal immediately. <sup>9</sup> And after seven days, Saul said: 'Bring us some [animals] and I'll sacrifice the whole burnt offerings and peace offerings myself.' So he [personally] offered the sacrifices.

<sup>10</sup> Well, it was shortly after he did this that SamuEl finally arrived. And when Saul came to meet him and to give him his blessing, <sup>11</sup> SamuEl asked, 'What have you done?'

And Saul replied: 'I did this because I saw that my men had left me, and you didn't come when you said you would. After all, the Philistines are camped [just outside] of MichMash. <sup>12</sup> So I [thought to myself], *Now the Philistines are going to attack me at GilGal, and I haven't been able to beg Jehovah for His help.* So I just took charge and sacrificed the whole burnt offerings myself.'

<sup>13</sup> But SamuEl told Saul: 'You've done a foolish thing by not obeying the instructions that I gave you from Jehovah; for He had meant for your kingdom to last through the ages. <sup>14</sup> But now, the kingdom [of your family line] will not stand, and Jehovah will search for another man – one who [pleases] His heart – and He will appoint him to be the ruler over His people, because you didn't do as Jehovah said.'

<sup>15</sup> Then SamuEl got up and left GilGal, traveling into the hills of BenJamin.

Well after that, Saul counted to see how many people he still had left, and he only found about six hundred men. <sup>16</sup> So he, his son JoNathan, and his remaining army stayed inside [the walls of] GibeAh of BenJamin, while the Philistines were camped in MichMash.

<sup>17</sup> Then the Philistines planned their attack and they stationed one division along the road that leads from Ophrah to the land of ShuAl, <sup>18</sup> a second division along the road to BethHoron, and a third division along the road from GibeAh to the City of Zeboim (which is in the desert).

<sup>19</sup> Now, back then there were no ironworks anywhere in the land of IsraEl; for the Philistines had kept the IsraElites from [learning this trade], since they didn't want them making broadswords or spear [tips]. <sup>20</sup> So the IsraElites had to go to the land of the Philistines to have them forge their pruning hooks, tools, axes, and sickles. <sup>21</sup> And whenever such things were needed for the harvesting, the [Philistines] charged the same price, three small silver coins for a pruning hook, an axe, or a sickle. <sup>22</sup> As the result, none of Saul's soldiers had spears or broadswords. The only ones among them belonged to Saul and to his son JoNathan.

<sup>23</sup> Meanwhile, the Philistines also placed a contingent of guards just outside of MichMash.

## Chapter 14

<sup>1</sup> Well on that day, JoNathan (Saul's son) said to the servant who was carrying his weapons: 'Come with me! Let's go around to the other side of the Philistine garrison' (and he didn't tell his father what he was doing).

<sup>2</sup> At the time, Saul had moved to the peak of a hill in MagaDon, and he set up camp under a pomegranate tree. There, some of his [remaining] six hundred (or so) men came to meet with him, <sup>3</sup> and AhiJah (the son AhiTub, the brother of IchaBod, who was the son of PhiNehas and the grandson of Eli) the Priest of Jehovah in ShiLoh, came carrying the sacred chest piece of the Priest. Meanwhile, no one noticed that JoNathan had left the camp.

<sup>4</sup> JoNathan then crossed through the midst of the river on his way to the Philistine camp, at a ford where there were jagged rocks on both sides (on one side it was called BoZez, and on the other side it was called SeNeh), <sup>5</sup> along the road that leads from MichMash in the north and to Geba in the south. <sup>6</sup> Then JoNathan said to the

servant who was carrying his weapons: 'Come on, let's go to the town of MesSab [and attack] the uncircumcised who are camped there; for perhaps Jehovah will give them [into our hands]. After all, doesn't [Jehovah give victory] over many to just a few?'

<sup>7</sup> And the man who was carrying his weapons replied: 'You do whatever your heart moves you to do, and look, I'm with you! For, whatever is in your heart is in my heart also.'

<sup>8</sup> And JoNathan said: 'Then we'll go up there and confront them. <sup>9</sup> And if they say to us, *Wait there*, we'll just stay away and we won't go any closer. <sup>10</sup> But if they tell us to come forward, that will be our sign... we'll know that Jehovah has given them into our hands, so we'll attack!'

<sup>11</sup> Well, as they walked up to the Philistine camp at MesSab, a Philistine guard shouted, 'Look! Here come some Hebrews who've crawled out of the burrows where they've been hiding!'

<sup>12</sup> So the men of MesSab called to JoNathan and the man who was carrying his weapons, and said: 'Come on up here to us and we'll show you a few things.'

And at that, JoNathan said to the man who was carrying his weapons: 'Now, follow me; for Jehovah has given them into the hands of IsraEl!'

<sup>13</sup> Then JoNathan crawled up the hill on his hands and feet, with the man carrying his weapons close behind. <sup>14</sup> And JoNathan and [his attendant] attacked them, killing twenty men using arrows, slings, and rocks that they'd found in the field, <sup>15</sup> which caused quite a change in attitude among the [Philistines] in and around MesSab; for they had caught the men that they destroyed off guard. And everyone was very disturbed over what [Jehovah had done among them].

<sup>16</sup> Well, Saul's watchmen in GibeAh of BenJamin had noticed that there was a lot of confusion on both sides of the enemy camp. <sup>17</sup> And Saul said to the people who were meeting with him: 'Take a head count and see who has left us.'

So they took a head count and found that JoNathan and the man carrying his weapons were missing. <sup>18</sup> Then Saul said to AhiJah: 'Bring the sacred chest piece!' (It was inside the Chest of God that day, there before IsraEl).

<sup>19</sup> And as Saul was speaking to the Priest, he noticed that the sound in the Philistine camp kept getting louder and louder. So he said to the Priest: 'Let's gather all the hands!' <sup>20</sup> Then Saul went and gathered his troops, and they joined the battle.

Well, confusion reigned in the Philistine camp and their men started attacking each other with swords. <sup>21</sup> Then [Saul's] men (who had [been hiding] for the previous two days) got up and joined the battle with Saul and JoNathan. <sup>22</sup> And when the IsraElites who had run to the hills of Ephraim heard that the Philistines were retreating, they

also came and joined in the battle; and Jehovah gave victory to IsraEl that day.

<sup>23</sup> Well, the battle raged on through BethAven; and by then, about ten thousand men had joined Saul. And from there, the war continued to be fought in many cities and on into the hills of Ephraim.

<sup>24</sup> Then Saul did something very foolish; he placed a curse on the people when he said, 'Any man who eats before sunset is cursed, because I want my enemies to be punished!' As the result, none of his men had anything to eat.

Well, his people had gathered in a grove of trees; <sup>25</sup> and nearby (at the edge of a field), there were some beehives. <sup>26</sup> And when some of his people went up to them, they found that they were full of honey. However, no one would taste any, because of the oath that [Saul] had made before Jehovah.

<sup>27</sup> But JoNathan didn't know about the oath that his father had spoken in front of people, so he stuck his walking stick into a hive, snagged some honeycomb, and ate it. Then, when he looked up, <sup>28</sup> one of the men said: 'Your father swore an oath before the people that anyone who eats anything today is cursed.'

Well, the people were famished, <sup>29</sup> and JoNathan realized this, so he said: '{Look!} My father is still cleaning out the land... and I've already eaten a little of this honey.

<sup>30</sup> Why, if our people could have eaten what they took from their enemies today, they would have been able to kill more Philistines!'

<sup>31</sup> Well, after they had destroyed many Philistines at MichMash, the people were extremely tired. <sup>32</sup> Then [that evening], as they were dividing up [the Philistine's] flocks and herds; they slaughtered many calves and started eating the [raw] meat with its blood. <sup>33</sup> And when the report was brought to Saul that the people were sinning against Jehovah by eating the blood, Saul said: 'You have all sinned! Now roll a large rock over here.'

<sup>34</sup> Then Saul gave orders for each of his men to bring a calf and a sheep to be slaughtered there on the rock and then eaten. For he said: 'You must not sin against Jehovah by eating blood!'

So everyone brought [the animals] that night and slaughtered them there. <sup>35</sup> Then Saul built an altar to Jehovah, and he said: <sup>36</sup> 'Now, let's go after the Philistines tonight and keep cutting them to pieces until the morning dawns... don't leave a single man!'

And they replied: 'We'll do whatever you say!'

Then [Saul] called the Priest and said: 'Bring [the Chest] of our God here.' <sup>37</sup> And Saul asked God: 'If I attack the Philistines, will you give them into the hands of IsraEl?'

But [God] wouldn't answer him.

<sup>38</sup> So Saul said: 'Bring [all the men of] IsraEl here and stand them in front of me, because I want to know if anyone has been [guilty of sin] today! <sup>39</sup> Why, as Jehovah (the One who saves IsraEl) lives; if someone were to tell me that it was my son JoNathan, even he must die!'

But nobody said a word.

<sup>40</sup> Then he spoke before all the men of IsraEl, and said: 'You are part of this, and my son JoNathan and I [are part] of it.'

And the people replied to Saul: 'Then, do whatever you must!'

<sup>41</sup> And Saul said: 'O Jehovah, God of IsraEl, give us a sign!'

Then lots were thrown, and Saul and JoNathan were chosen; so the people were excused. <sup>42</sup> And Saul said: 'Now, throw the lots between me and my son JoNathan... and whomever Jehovah chooses must die!'

Well, when they threw the lots between him and JoNathan, JoNathan was chosen. <sup>43</sup> So Saul asked JoNathan: 'What did you do?'

And JoNathan replied: 'I took a little honey on the tip of my walking stick and tasted it. So look; I must die!'

<sup>44</sup> Then Saul said: 'May God [kill] me again and again rather than allow JoNathan to die today.'

<sup>45</sup> So Saul spoke to the people and said: 'Shall I now kill the one who brought deliverance to IsraEl? As Jehovah lives, not a hair of his head should fall to the ground over the mercy that God has performed for IsraEl today.'

Then the people prayed on behalf of JoNathan, and he wasn't put to death.

<sup>46</sup> So, Saul didn't chase after the Philistines that day... everyone just went back home.

<sup>47</sup> Well, after Saul was chosen by lottery to rule over IsraEl, he waged war with his enemies all around the land... the Moabites, the AmMonites, the Edomites, the king of Zobah, and the Philistines. And wherever he went, he was saved. <sup>48</sup> He acted decisively and struck down the Amalechites and anyone else who tried to walk on IsraEl.

<sup>49</sup> Saul's sons were JoNathan, IshVi, and MelchiShua. He also had two daughters, Merob and Michal. <sup>50</sup> Saul's woman's name was AhinoAm, and she was the daughter of AhiMaAz.

The commander-in-chief of Saul's army was AbNer (the son of Ner), who was related to Saul. <sup>51</sup> Kish was Saul's father, and AbNer's father Ner was the son of AbiEl. <sup>52</sup> He was a mighty fighter against the Philistines throughout the life of Saul.

And whenever Saul found a valiant or a very strong man, he was recruited to serve

him.

## Chapter 15

<sup>1</sup> Thereafter, SamuEl said to Saul: 'It was Jehovah who sent me to anoint you as king over His people IsraEl; so now, listen to what He has to say! <sup>2</sup> This is what Jehovah of Armies says to you: *Now I shall punish AmaLech for what they did to IsraEl when [IsraEl] was coming from Egypt.* <sup>3</sup> *So, go and cut down the Amalechites... destroy them... burn them and everything that belongs to them. Kill the men, the women, the children, the babies, the cows, the sheep, the camels, and the burros!*'

<sup>4</sup> So Saul gave these instructions to his people, and then he counted his troops at GilGal (there were two hundred thousand, plus ten thousand from Judah). <sup>5</sup> And thereafter, Saul marched toward the cities of the Amalechites and he camped along a creek. <sup>6</sup> Then he gave this warning to the Kainites: 'Get away from the Amalechites or I'll destroy you along with them. For you showed mercy to the sons of IsraEl when they were coming out of Egypt.'

So the Kainites got away from AmaLech, <sup>7</sup> and then Saul attacked AmaLech all the way from HaviLah to Shur (which is across from Egypt), <sup>8</sup> and he captured the Amalechite king AgAg; then he had all the people killed with swords. <sup>9</sup> However, Saul and his men [didn't destroy] their flocks, their herds, their food, their vineyards, or any of their valuable things; they only destroyed the things that were worthless.

<sup>10</sup> So Jehovah said to SamuEl: 'I have changed My mind about having Saul rule as king, because he has turned away from Me and he doesn't listen to what I say.'

<sup>11</sup> Well, this saddened SamuEl, and he kept calling to Jehovah all night long. <sup>12</sup> Then when he got up the next morning and went to meet with IsraEl, he was told that Saul had left for CarMel. So he raised his arm and turned his chariot, then he headed down to GilGal. <sup>13</sup> And when SamuEl reached Saul, he said to him: 'Saul, you were blest by Jehovah and I've told you everything that He said to me. <sup>14</sup> So, why is it that I can hear the sounds of herds of sheep and cattle?'

<sup>15</sup> And Saul replied: 'My men took them from the Amalechites. We only took the best of the herds, and we're going to use them as sacrifices to your God Jehovah... we destroyed all the rest.'

<sup>16</sup> And SamuEl said to Saul: 'Listen and I'll tell you what Jehovah said to me last night!'

And [Saul] said, 'Speak!'

<sup>17</sup> So SamuEl said: 'Weren't you just a nobody before you became the chief of IsraEl? And wasn't it Jehovah who anointed you to be the king of IsraEl? <sup>18</sup> Then Jehovah sent you here and He told you to go and destroy the Amalechites for sinning against Him... He told you to war against them until you destroyed them all! <sup>19</sup> Yet, you

didn't pay attention to what He said; for you took a lot of loot and you acted wickedly before Jehovah.'

<sup>20</sup> And Saul replied: 'Well, I did this because I was listening to the people. I [personally] followed Jehovah's instructions; and although I took the Amalechite king captive, I killed all his people. <sup>21</sup> It was my men who took their flocks, herds, good things, and food... but they took it in order to sacrifice it before Jehovah our God in GilGal.'

<sup>22</sup> And SamuEl asked: 'Does Jehovah prefer whole burnt offerings and sacrifices, or does He want you to listen to what He says? Look! Obeying is better than sacrificing, and paying attention is better than the fat of rams! <sup>23</sup> Now, this sin is an omen of the grief and misery that's going to come upon you... because of the contempt you've shown for the words of Jehovah, He is going to treat you with contempt, and you'll no longer be the king of IsraEl.'

<sup>24</sup> Then Saul said to SamuEl: 'I have sinned by violating the instructions that you gave me from Jehovah. But I was afraid of the people, so I did whatever they asked. <sup>25</sup> Now, please take away my sin and reinstate me [as king], and I'll bow to the ground before your God Jehovah!'

<sup>26</sup> But SamuEl replied: 'I won't reinstate you, because you've treated the words of Jehovah with contempt. And now Jehovah is going to treat you with contempt by removing you as king over IsraEl.'

<sup>27</sup> Then, as SamuEl turned to go, Saul grabbed [the fringe] on his robe and ripped it. <sup>28</sup> And SamuEl said to him: 'That's how Jehovah has torn your kingship over IsraEl from your hands today, and He's going to give it to your neighbor... someone who's better than you. <sup>29</sup> Then IsraEl is going to be divided into two parts! The Holy One of IsraEl isn't going to change His mind or be dissuaded, because He isn't like a man who changes his mind.'

<sup>30</sup> And again, Saul said: 'I have sinned! Please glorify me before the elders of my people and before IsraEl. Come back to me and I'll bow with my face to the ground before your God Jehovah!'

<sup>31</sup> But SamuEl just walked around Saul; and then he bowed low before Jehovah, <sup>32</sup> and said: 'Bring the king of AmaLech to me.'

Well, when they brought him in, he was trembling. And AgAg asked, 'Is this how I will meet my bitter end?'

<sup>33</sup> And SamuEl replied: 'As you have used your sword to make orphans and widows, your mother is going to be childless.' Then SamuEl killed AgAg there in the presence of Jehovah in GilGal.

<sup>34</sup> Well from there, SamuEl went to RamAh, and Saul returned home to his house in

GibeAh. <sup>35</sup> SamuEl never again went to see Saul until the day that he died. Yet, [SamuEl] mourned over Saul, since Jehovah was unhappy that He had appointed Saul as king over IsraEl.

## Chapter 16

<sup>1</sup> Then the Lord asked SamuEl: 'How long are you going to mourn for Saul? Don't I treat him with contempt, and am I not removing his rulership from IsraEl? Now, fill your horn with oil and then come along, because I'm sending you to JesSe in BethLehem... I have found My king among his sons!'

<sup>2</sup> And SamuEl asked: 'How can I go there... won't Saul hear about it and kill me?'

And the Lord replied: 'Take along a brown heifer and say, *I'm going to offer a sacrifice to Jehovah.* <sup>3</sup> Then call JesSe and his sons to the sacrifice. I'll tell you what to do then... anoint whomever I make known to you.'

<sup>4</sup> So SamuEl did everything that Jehovah said and he went to BethLehem. However, the city elders were startled when they saw him, and they asked, 'Is your mission here peaceful?'

<sup>5</sup> And he replied: 'Peace! I've come to sacrifice to Jehovah. So, make yourselves holy, then come and recline with me [to share in] the sacrifice!'

So JesSe and his sons made themselves holy and they went to the sacrificing. <sup>6</sup> And when they got there, [SamuEl] said to [JesSe's eldest son] EliAb: 'He who is standing before [me] is Jehovah's anointed!'

<sup>7</sup> But the Lord said to SamuEl: 'Don't go by what [a man] looks like nor treat his size with contempt; for God doesn't look at what a man appears to be on the surface... He sees what's in the heart.'

<sup>8</sup> So JesSe next called AmiNadab to stand before SamuEl. And [SamuEl] said, 'He isn't the one that Jehovah has chosen.'

<sup>9</sup> Then JesSe brought ShamMah forward. But [SamuEl] said, 'Nor has Jehovah chosen this one.'

<sup>10</sup> Well, JesSe sent seven of his sons to stand before SamuEl, and he said to JesSe: 'Jehovah hasn't chosen any of these.' <sup>11</sup> Then SamuEl asked, 'Are these all the boys you have?'

And JesSe replied: 'Well, there's still the youngest; but {Look!} he's out tending my flock.'

And SamuEl said to JesSe: 'Then send someone to get him, for we aren't going to rest [tonight] until he gets here!' <sup>12</sup> So they sent for [David] and brought him there.

[Now, David] had a ruddy complexion, beautiful eyes, and he was very handsome.

And the Lord told SamuEl: 'Arise and anoint him, for he's the one!'

<sup>13</sup> So SamuEl took his horn full of oil and anointed him there in the midst of his brothers, and the Breath of Jehovah came to be upon David from that day forward.

Well after that, SamuEl got up and returned to RamAh.

<sup>14</sup> That's also when the Breath of Jehovah left Saul, and Jehovah sent a ferocious smothering spirit over him. <sup>15</sup> So even Saul's servants were saying, 'Look! For a fact, there's a ferocious spirit from Jehovah that's smothering you!' <sup>16</sup> Please, O lord, allow your servants to speak before you, and allow us to search for a man who will play his harp for you. Then, whenever the ferocious Breath of God comes over you, he can play his harp and make you feel better.'

<sup>17</sup> So Saul said to his servants: 'Then, go search for a man who's a skilled musician and bring him to me!'

<sup>18</sup> And one of his servants said: 'Look, I've seen the son of the BethLehemite JesSe, who knows how to play. He's very alert, he's a warrior, he's good with words, he's handsome, and Jehovah is with him.'

<sup>19</sup> So Saul sent messengers to JesSe, who said, 'Send your son David to me... the one who shepherds your sheep.'

<sup>20</sup> So JesSe loaded his burro with a bushel of bread, a skin flask of wine, and a kid goat, and he gave it to David to carry to Saul. <sup>21</sup> Then, after David reached Saul and stood before him, Saul came to love him; so he appointed David to be in charge of his weapons, <sup>22</sup> and he sent a message to JesSe saying: 'Please allow David to stay with me, because he has found my favor.'

<sup>23</sup> Well, whenever the ferocious Breath of God would come over Saul, David would take his harp and play it, which made Saul feel better; for then the ferocious Breath of God would leave him.

## Chapter 17

<sup>1</sup> Thereafter, the Philistines again gathered for war with their forces, and they set up camp near Socoh in Judea (between Socoh and AzeKah in EphesDamMin). <sup>2</sup> So Saul summoned the men of IsraEl and they set up their camp in the Valley of Pines, across from the Philistines. <sup>3</sup> The Philistines took up positions on one mountain, and IsraEl took up positions on the other, with the valley between them.

<sup>4</sup> Then a mighty man came out from the Philistine camp who was known as GoliAth from Gath. He was more than seven feet tall, <sup>5</sup> he wore a bronze helmet, an iron and brass chain-link chest covering that weighed more than a hundred-and-fifty pounds, <sup>6</sup> brass leg coverings, and he carried a shield between his shoulders. <sup>7</sup> Why, the shaft of the spear that he carried looked like a weaving loom, and its iron tip weighed eighteen pounds!

So, out he came in all his armor and weapons, <sup>8</sup> and he stood and yelled to the battle lines of IsraEl: 'Why have you come to fight against us? Am I not a Philistine, and aren't you the Hebrews of Saul? Choose [your best] man and have him come down here to fight me. <sup>9</sup> If he can beat me and kill me, we'll all be your servants. But if I beat and kill him, you'll be our servants and you'll serve us.'

<sup>10</sup> Then the Philistine shouted: 'Look! Here I am mocking the battle lines of IsraEl today... send out a man and we'll fight for both sides!'

<sup>11</sup> Well, Saul and all IsraEl heard what the Philistine said, which startled and frightened them.

<sup>12</sup> It was then that JesSe (an Ephrathite from BethLehem, who was very old) sent [his son] David to Saul; <sup>13</sup> because, three of JesSe's oldest sons (EliAb, AmiNadab, and ShamMah) had gone to fight along with Saul in the war. <sup>14</sup> Since David was the youngest, these three older ones were sent.

<sup>15</sup> Now, David had left Saul and returned to tending his father's sheep in BethLehem.

<sup>16</sup> And by the time he was ready to leave for the battle, the Philistine lines had been facing IsraEl for some forty days.

<sup>17</sup> JesSe then told his son David: 'Take a bushel of toasted grain and ten loaves of bread to your brothers who are in the camp [of Saul]. <sup>18</sup> Also, carry along ten rounds of cheese for your brothers and for their generals. Check to see how they're getting along and if they're all well.'

<sup>19</sup> It was early in the morning, and Saul and all the men of IsraEl were already down in the Valley of Pines ready to fight the Philistines <sup>20</sup> by the time that David got there. He had left his sheep [in a safe place], and following JesSe's instructions, he set out with the things he was carrying. So when he got to the battle lines, the war had already begun... <sup>21</sup> the war cries had gone up and both IsraEl and the Philistines were confronting each other.

<sup>22</sup> Well, David handed over the things he'd brought to the provisions officer, and then he ran down toward the battle to see how his brothers were doing. <sup>23</sup> And as he was speaking to them, {Look!} a man walked out [between the lines]... it was GoliAth the Philistine from Gath. Then he stood in front of the Philistine lines and shouted the words that David heard. <sup>24</sup> And at that, all the men of IsraEl retreated before him, because they were afraid of him.

<sup>25</sup> Then one of the IsraElite soldiers said [to David]: 'Did you see that man who just stepped out? He came forward just to make fun of IsraEl. But if any man can beat him, the king promises to make him very rich, he'll give him his daughter, and the house of his father [will never be taxed] in IsraEl.'

<sup>26</sup> So David said to the men who were standing near him: 'Then, who will cut down that Philistine and remove his scorn from IsraEl? Just who is this uncircumcised

Philistine that mocks the battle lines of the living God?'

<sup>27</sup> And the men replied to him: 'Why don't you go and strike him down?'

<sup>28</sup> Well, his older brother EliAb overheard him talking to the men, and he was furious with David. He shouted, 'Why did you come down here, and why did you leave the sheep alone in the desert? I know that it's your pride and the evil in your heart that made you come down here to the battle!'

<sup>29</sup> But David asked: 'What have I done now? Did I say something wrong?' <sup>30</sup> Then he turned to the soldiers he had been speaking to and asked the same thing, and they repeated their words to him.

<sup>31</sup> Well, when they heard David's reply, they went and told Saul. <sup>32</sup> So David went to Saul and said, 'My lord; don't allow that man to upset you, for your servant will go out to fight this Philistine.'

<sup>33</sup> Then Saul said to David: 'There's no way that you can go to fight the Philistine, because you're just a boy, and he's been a mighty warrior since he was young!'

<sup>34</sup> But David told Saul: 'Why, your servant was tending his father's flock when first a lion and then a bear came to grab sheep from the herd. <sup>35</sup> Yet, I ran after each one and pulled the sheep from their mouths. Then when they turned against me, I grabbed them by the throat and beat them to death! <sup>36</sup> So now, if a lion and a bear can't beat your servant, how can this uncircumcised Philistine who is mocking the battle lines of the living God?'

<sup>37</sup> And David said: 'It is Jehovah who rescued me from [the mouths] of the lion and the bear; so He will also rescue me from the hands of this uncircumcised Philistine.'

Then Saul said to David: 'Well then, go... and may Jehovah be with you!'

<sup>38</sup> So Saul clothed David in his armor... he put the brass helmet on his head and put on his chest covering, <sup>39</sup> then David tied on his sword... however, he could hardly walk in the [armor], because he had never done this before. And David said to Saul: 'There's no way that I can wear this, because I've never used [such things] before.' So they took everything off.

<sup>40</sup> Then he picked up his walking stick and went out and found five smooth rocks in the stream bed, and put them into his shepherd's pouch. So with just his sling in his hand, he went out to meet the Philistine man.

<sup>41</sup> Well, the Philistine walked out to meet David carrying his shield in front of him and his spear in his hand. <sup>42</sup> And when the Philistine (GoliAth) saw David, he was disgusted, because he was just a boy with a ruddy complexion and pretty eyes. <sup>43</sup> So he shouted at David: 'Am I a dog that you're coming to me with sticks and stones?' And the Philistine cursed David by his gods.

<sup>44</sup> Then the Philistine said to David: 'Come here, so I can feed your flesh to the flying

creatures in the skies and the wild animals of the ground!'

<sup>45</sup> And David said to the Philistine: 'You're coming to me with a broadsword, a spear, and a shield; but I'm coming to you in the Name of Jehovah, the God of armies... yes, the God of the army of IsraEl whom you're making fun of today. <sup>46</sup> May Jehovah give you into my hands and allow me to kill you, then cut off your head and leave your body in the Philistine camp [where it will be eaten by] the flying creatures in the sky and the wild animals of the ground, so that they will then know that the whole earth belongs to the God of IsraEl, <sup>47</sup> and these called ones will know that Jehovah doesn't need their swords or spears to save them; for He's a God of war, and He will save them from you!'

<sup>48</sup> Well at that, the Philistine approached to meet David, and David ran right up to the Philistine battle lines, <sup>49</sup> reached into his pouch and grabbed a rock and slung it, hitting the Philistine in his forehead, penetrating his head... and he fell with his face to the ground. <sup>50</sup> Then David stood over the Philistine with a sword, struck him with it and killed him... and it wasn't David's sword. <sup>51</sup> David just ran up and stood over him, then he grabbed [GoliAth's] broadsword out of its sheath and killed him, cutting off his head.

Well, when the Philistines saw that their mighty one had been killed, they all ran away. <sup>52</sup> Then the men of IsraEl and Judah shouted and chased the Philistines all the way to Gath and to the city gate of EkRon, and they kept on killing the Philistines there on the roads to the gates of Gath and EkRon. <sup>53</sup> And after the men of IsraEl finally stopped chasing the Philistines, they went back and looted their camps.

<sup>54</sup> So David took the head of the Philistine and his weapons, and brought them to JeruSalem, where he put them in his tent.

<sup>55</sup> Now, when Saul first saw David going out to meet the Philistine, he had asked AbNer (his general): 'Whose son is this young man, AbNer?'

And AbNer replied: 'May you live a long life, my lord the king; I don't know.'

<sup>56</sup> So the king told him: 'Then, find out who he is.'

<sup>57</sup> Well, after David had returned from killing the Philistine, AbNer invited him in and took him before Saul (as he was still carrying the head of the Philistine in his hand). <sup>58</sup> Then Saul asked him: 'Whose son are you, young man?'

And David replied: 'I'm the son of your servant JesSe from BethLehem.'

## Chapter 18

<sup>1</sup> Well, as Saul was speaking, [the heart of his son] JoNathan became bound to David... he loved him as he loved his own life.

<sup>2</sup> So Saul took him back that day, and he wouldn't allow him to return to the house of

his father. <sup>3</sup> And JoNathan made an agreement with David (because he loved him as he loved his own life), <sup>4</sup> then he took off the [royal] robes that he wore and put them on David... his uniform, his broadsword, his bow, and his belt.

<sup>5</sup> Well after that, David went wherever Saul sent him, and Saul put him in charge of his entire army. And all the people were very pleased with David, as were Saul's servants. <sup>6</sup> Then one day, when David was returning to the city from a war with the Philistines, the people came from all the cities of IsraEl to meet Saul, joyfully singing and dancing with tambourines and cymbals; <sup>7</sup> and the women (who were out in front) were singing and playing:

'Saul has cut down his thousands,  
And David cut down his ten thousands.'

<sup>8</sup> Well, this made Saul very angry... in fact, he considered this [treasonous]. So he said, 'They gave David ten thousands and they only gave me thousands! Why, what's left for him now other than my kingdom?' <sup>9</sup> And as the result, Saul was suspicious of David from that day on.

<sup>10</sup> It was on the next day that the ferocious Breath of God came over Saul, and he started prophesying there in his house. So David picked up [his harp] and played it for him throughout the whole day.

Well, it so happened that Saul's wooden spear was [nearby], <sup>11</sup> and he picked it up and shouted: 'I'm going to pin David to the wall!' As the result, David had to run from him twice! <sup>12</sup> For Saul had come to fear David, since he realized that Jehovah was with him; so David had to [leave Saul]. <sup>13</sup> Then after he left, Saul demoted him to the commander over a thousand men. However, he still [marched in victories] before the people; <sup>14</sup> for David was capable in everything that he did, and Jehovah was with him. <sup>15</sup> Saul also recognized this, so he was always very cautious when dealing with [David].

<sup>16</sup> Well, all of IsraEl and Judah had come to love David, because he was always [marching in victory] before them. <sup>17</sup> Then Saul said to David: 'Look, I'll give you my older daughter Merab as your woman, so you can become a powerful son to me, and then you can [be in charge of] the battles of Jehovah!' But Saul [was really thinking]: 'This way I won't have to kill him; I'll let the Philistines do it for me.'

<sup>18</sup> However, David replied to Saul: 'Who am I, and how important is the life of my father in IsraEl, that I should be an in-law of the king?'

<sup>19</sup> Well, Saul eventually gave his daughter MerAb (whom he had promised to David) to AdriEl the MehoLathite as his woman. <sup>20</sup> However, Saul's daughter Michal was in love with David; and when this was reported to Saul, he was very pleased, <sup>21</sup> for he [thought]: 'Then I'll give her to him, because she'll always be a trap to him and she'll drive him into the hands of the Philistines.'

So Saul said to David: 'I want you to form a marriage alliance with me today.'<sup>22</sup> And Saul gave orders to his servants, saying, 'Talk to David in private and say to him: *Look, the king wants you, and [he wants] all his servants to love you; so, form a marriage alliance with the king!*'

<sup>23</sup> Well, when Saul's servants spoke to David about these things, David asked, 'Do you really think it's right for me to form a marriage alliance with the king? Why, I'm just a commoner and I'm unworthy of such an honor.'

<sup>24</sup> So Saul's servants went back and reported everything that David said. <sup>25</sup> And Saul told them, 'Say this to David: *Well, the king is asking a dowry for her; what he wants is the foreskins of a hundred Philistines as vengeance against his enemies!*' However, Saul had come up with a plan to put David into the hands of the Philistines, <sup>26</sup> and that's why he told his servants to say these things to him.

But what they told him sounded good to David, so he decided to form a marriage alliance with the king. And when the time came, <sup>27</sup> David gathered his men and went out to fight the Philistines... and he brought back the foreskins of two hundred of their men and carried them to the king.

<sup>28</sup> Well, when Saul saw this, he knew for sure that Jehovah was with David, and that his daughter Michal and all IsraEl loved him. <sup>29</sup> So Saul came to fear David throughout the rest of his life.

<sup>30</sup> The rulers of the Philistines also came to realize that David was the most important of Saul's servants and that he was highly regarded by the people.

## Chapter 19

<sup>1</sup> Thereafter, Saul spoke to his son JoNathan and his servants about murdering David.

<sup>2</sup> But because JoNathan was very fond of David, he went and told him about the plan. He said, 'Saul is looking to kill you, so had best be on guard tomorrow morning and find someplace where you can hide! <sup>3</sup> Then I'll walk into the field with my father when he goes looking for you, and I'll stand there and talk to him about you. And I'll report back to you whatever he says.'

<sup>4</sup> So JoNathan did speak to his father about David, pointing out his good qualities. He said, 'The king shouldn't sin against his servant David, because he hasn't sinned against you, and he has always done the right thing. <sup>5</sup> Why, he put his life on the line when he struck down the Philistine, and Jehovah brought a great salvation that day... all IsraEl saw this and were rejoicing. So, why do you want to sin against the blood of an innocent man and kill David when he really hasn't been charged with anything?'

<sup>6</sup> Well, Saul [was moved by] what JoNathan had to say, and he swore, 'As Jehovah lives, he shall [live]!'

<sup>7</sup> Then JoNathan called for David and told him everything. And he brought David back to Saul, so that everything was as it used to be.

<sup>8</sup> Well after that, there was another war, and David was put in charge of the battle against the Philistines, whom he soundly defeated, and they had to run from him. <sup>9</sup> But later, the ferocious Breath of Jehovah came over Saul as he was sitting in his palace with a spear in his hand, and David was there playing his [harp]. <sup>10</sup> Then Saul again threw the spear at David, which stuck into the wall this time. So he left Saul, because he had barely escaped with his life that night.

<sup>11</sup> However, Saul sent guards to David's house to keep an eye on him; for he planned to execute him the next morning. But [David's] woman Michal warned him, saying: 'You'd better do something tonight if you value your life; because they're planning to execute you in the morning!'

<sup>12</sup> Then Michal let David down through a window, so he escaped and ran away. <sup>13</sup> And thereafter, she took a statue and put it in his bed, put some goat hair over its head, and covered it with a nightgown. <sup>14</sup> Then, when Saul's guards came to take David, she told them he was sick. <sup>15</sup> But the guards said: 'Well, he'll have to get out of bed, because we're taking him to be executed.' <sup>16</sup> And at that, the guards went into his [bedroom] and found the statue with the goat hair on its head.

<sup>17</sup> So Saul then asked Michal: 'Why did you try to deceive me? Why did you protect my enemy and help him get away?'

And Michal replied: 'He told me to protect him or else he'd kill me.'

<sup>18</sup> Well, David got away safely and he went to SamuEl at RamAh, and there he reported everything that Saul had attempted to do to him. Then SamuEl and David went and stayed at NaiOth. <sup>19</sup> But [someone] sent the report to Saul: 'Look, David is in NaiOth of RamAh.'

<sup>20</sup> So Saul sent [guards] to take David; but when they saw a troop of Prophets who were prophesying, with SamuEl taking the lead, God's Breath came over the [troops] and they started prophesying also.

<sup>21</sup> Well, when Saul heard about this, he sent more troops, and they too started prophesying. Then Saul sent troops a third time and they started prophesying. <sup>22</sup> So Saul was furious, and he went to RamAh himself. And when he got to the threshing floor there, he asked the Prophets: 'Where are SamuEl and David?'

And they replied: 'Look, they're in NaiOth.'

<sup>23</sup> So [Saul] traveled on to NaiOth. But then the Breath of God came over him and he started prophesying, just as he was entering the city... <sup>24</sup> he took off all his clothes and started prophesying in front of SamuEl, and he went around naked all that day and night. And [once again], the people were asking, 'Is Saul also one of the

Prophets?'

## Chapter 20

<sup>1</sup> Well, David had to flee the city of NaiOth. Then he went to see JoNathan, and he asked: 'What have I done? What's my offense? How have I sinned against your father so that he's searching for my life so vigorously?'

<sup>2</sup> And JoNathan replied: 'That isn't what's happening... he isn't looking to kill you. Why, there's no way that my father would do anything, whether it's great or small, without telling me. So, why would my father hide such a thing from me? It just isn't so!'

<sup>3</sup> But David told JoNathan: 'Your father knows that I've found favor in your eyes, so he told the others, *Don't say anything to JoNathan, because he cares for him*. But as Jehovah lives and as you live, I tell you that the only thing certain between your father and me is death.'

<sup>4</sup> And JoNathan said to David: 'Well then, do whatever you wish... and how can I help you?'

<sup>5</sup> And David told him: 'Look, tomorrow is the New Moon [Festival] and I'm supposed to come here to eat with the king. However, I want you to send me away. Then I'll go out into the fields and hide there sometime after noon. <sup>6</sup> And when your father notices that I'm missing, I want you to say to him: *David asked me to excuse him, because he had to return to his city of BethLehem to offer a sacrifice for the Festival on behalf of his whole tribe*. <sup>7</sup> And if he says, *Fine*; then your servant is at peace with him. But if he gives you a harsh reply; it will indicate that he has evil plans for me.'

<sup>8</sup> 'Now, you've shown great mercy to your servant, for you've made a treaty between you and me in front of Jehovah. However, if you think your servant has done anything wrong, then condemn me to death and take me to your father.'

<sup>9</sup> But JoNathan replied: 'That won't happen. Do you think that if I find that my father has evil plans for you, I won't tell you?'

<sup>10</sup> And David said to JoNathan: 'Then, who will you send to tell me if your father answers harshly?'

<sup>11</sup> And JoNathan replied: 'Come, let's walk out into the fields.' And they both walked outside [the city].

<sup>12</sup> Then JoNathan said to David: 'Jehovah the God of IsraEl knows that I'll question my father at least two or three times. And if things look good for you, I'm not going to send you to [live in] the fields. <sup>13</sup> May God [curse] me and add to it if I'll allow anything bad to happen to you. [However, if the message is bad], I'll tell you and send you away in peace. Then Jehovah will have to watch over you as He once did

my father.

<sup>14</sup> 'Now, you've met with me while I'm still alive. But, after I die; in the mercy of Jehovah, <sup>15</sup> [please] be merciful to my house through the age. And when Jehovah destroys the enemies of David from the face of the earth, <sup>16</sup> may the name of JoNathan always remain in the house of David, even if Jehovah should allow me to die at the hands of your enemies.'

<sup>17</sup> And thereafter, JoNathan swore an oath to David because of his love for him... for, he loved him as much as his own life. <sup>18</sup> He said: 'Tomorrow is the New Moon, and everyone will expect you [to come and sit] in your chair. [However, you must go and hide in the fields]. <sup>19</sup> Then after three days, look around, then come to this place and sit behind that boulder. <sup>20</sup> I'll come here and shoot three arrows at a target. <sup>21</sup> And when I send my servant to look for them; if I say to him, *They're in front of you, so go pick them up,*' you may return safely, because everything is peaceful. As Jehovah lives, let's do it this way, so there's no miscommunication. <sup>22</sup> But if I tell the young man, *The arrows are way beyond you,* I'll be sending you away to Jehovah!

<sup>23</sup> 'Now, concerning these things that you and I have agreed to; may Jehovah serve as the witness between you and me through the age.'

<sup>24</sup> Then David went and hid in the fields. And when the New Moon [Festival] started, the king arrived to eat at his table as usual. And as always, he sat in his chair by the wall. <sup>25</sup> Now, JoNathan and AbNer were already seated there next to Saul, and everyone looked over to where David usually sat. <sup>26</sup> However, Saul didn't say anything that day, for he thought it was just a coincidence. He thought that David had likely become unclean and he had gone to cleanse himself. <sup>27</sup> But on the next day (the second day of the month), Saul looked at the place where David sat, and he asked his son JoNathan: 'Why isn't the son of JesSe here? This is the second day that he hasn't been at the table!'

<sup>28</sup> And JoNathan replied: 'He asked to be excused so he could go to his city of BethLehem. <sup>29</sup> He asked me to send him there so he could offer a sacrifice for his whole tribe. Now, since you've put me in charge of my brothers, and if it pleases you; let me go to check on my brother and find out why he hasn't come to the table of the king.'

<sup>30</sup> Well, Saul was furious with JoNathan and said to him: 'You son of a divorced woman; don't you know that when you call the son of JesSe [your brother], it shames you, and it shames the nakedness of your mother? <sup>31</sup> For, as long as the son of JesSe is alive on this earth, my kingdom will never be yours. Now, go and catch that young man, for he's the son of death!'

<sup>32</sup> But JoNathan asked his father Saul, 'Why must he die? What did he do?'

<sup>33</sup> Then Saul grabbed his spear and shoved it toward JoNathan in an attempt to kill

him; so JoNathan knew that his father planned to put David to death. <sup>34</sup> As the result, he jumped up from the table in a rage, and he wouldn't eat anything for the rest of that day, because he was devastated by the fact that his father wanted to finish off David.

<sup>35</sup> Well, the next morning, JoNathan went out into the field with his servant to meet with David as he said he would, <sup>36</sup> and he told his servant to run and search for the arrows after he shot them. <sup>37</sup> Well, he shot way over [the target], and when his servant got to the place where he shot them, JoNathan yelled: 'They're way out beyond that.' <sup>38</sup> And he added, 'Hurry, don't just stand there!'

Well, JoNathan's servant finally retrieved all the arrows that his master had shot, <sup>39</sup> and he wasn't aware of what was actually happening. But JoNathan and David both understood the meaning of this. <sup>40</sup> Then JoNathan handed his weapons to his servant and told him to take them back to the city. <sup>41</sup> And after he left, David stood up from [inside] a [boxed area] and fell with his face to the ground, bowing before him three times. Then he kissed his friend and they both cried over this end to David's greatness. <sup>42</sup> And JoNathan said to David: 'Go in peace! And as we both swore an oath in the Name of the Lord; Jehovah is the witness between you and me, and between your seed and my seed through the ages.'

Then David got up and left, and JoNathan returned to the city.

## Chapter 21

<sup>1</sup> From there, David went to AhiMelech the Priest at Nob. He was surprised to see David, so he asked him: 'Why did you come alone... why didn't [your entourage] come with you?'

<sup>2</sup> And David replied: 'The king sent me today, and he told me not to tell anyone why I came. [I also sent] my servants ahead to the place called PhalanNi AlomNi. <sup>3</sup> 'Now, if you can find five loaves of bread, please give them to me.'

<sup>4</sup> But the Priest told him: 'I don't have any regular bread, just the holy loaves that the servants have set aside for their women to eat.'

<sup>5</sup> And David said: 'Yes, those that have been set aside for the women will have to do; for we've been traveling for three days, and my servants and I are clean. Although the reason for my journey is secular, it will be made pure by my weapons.'

<sup>6</sup> So the Priest removed the loaves from the presence of Jehovah and gave them to him, because there was no other bread around (so [David] took them).

<sup>7</sup> Now, on that day, there was a certain servant of Saul [who had come to bow] before Jehovah. He was called Doeg the Edomite. And at the time, he was out feeding Saul's mules.

<sup>8</sup> Then David said to AhiMelech: 'See if you can find a spear or a broadsword,

because I don't have my weapons. Hurry, for this is a matter of the king!

<sup>9</sup> And the Priest said: 'Look, here's the broadsword of the Philistine Goliath whom you cut down in the Ela Valley. I have it wrapped in a cape behind his chest plate. Take it, because there isn't anything else like it here.'

And David said: 'No, there's nothing else like it. [Please] give it to me!'

<sup>10</sup> So he went and got it and gave it to David... and David continued to run from Saul.

Well, when he reached Ackish (the king of Gath), Ackish's servants asked, 'Isn't this David, the king of the land?' <sup>11</sup> Isn't he the one about whom the dancing women sang, *Saul cut down his thousands and David his ten thousands?*

<sup>12</sup> Well, David took those words to heart and he was afraid to appear before Ackish. <sup>13</sup> So he started [putting on an act] in front of them. He crawled around on his hands [and knees], laid on the ground at the [city] gate, and allowed spit to run down his beard.

<sup>14</sup> So Ackish said to his servants: 'Look, you can see that the man is having convulsions! Why have you brought him to me?' <sup>15</sup> Do you want to bring someone who is possessed to me, and should I invite him into my house?'

## Chapter 22

<sup>1</sup> Therefore, David got away safely, and he went to the cave of OdolLam. And when his brothers and the rest of his family heard about it, they went to him there.

<sup>2</sup> Well thereafter, men who were poor, the debtors, and those with a lot of problems starting coming to him, and he became their leader. <sup>7</sup> Altogether, there were about four hundred men.

<sup>3</sup> Then David moved from there to MizPah in Moab, and he said to the king of Moab: 'Please allow my mother and father to stay with you until I know what my God has planned for me.' <sup>4</sup> He had appealed to the king of Moab personally, and the king allowed them to live with him in his citadel.

<sup>5</sup> Then the Prophet Gad told David: <sup>6</sup> 'Don't settle down there in the citadel; you must return to the land of Judah.' So David went and settled in the city of Hareth. <sup>6</sup> And when Saul heard where David and his men were staying, he went and stood on the hill (the one by the plowed fields at RamAh) with his spear in his hand and with all of his servants around him, <sup>7</sup> and he said to his servants: 'Listen, you sons of BenJamin! Should I really give fields and vineyards to the son of JesSe? For then he would appoint all of you to be his lieutenants and generals, <sup>8</sup> since you're all against me! Why, which of you bothered to tell me that my own son had made an agreement with the son of JesSe? And which of you told me that my son has turned my servants into my enemies today?'

<sup>9</sup> It was then that Doeg the Edomite (the one who was in charge of Saul's mules) said: 'I saw the son of JesSe going to Nob to visit the Priest AhiMelech (the son of AhiTub). <sup>10</sup> He went there to inquire of God, and the Priest gave him food and the broadsword of the Philistine, GoliAth.'

<sup>11</sup> So the king sent for the Priest AhiMelech (the son of AhiTub) and his brothers (who were also Priests that were living in Nob). And they all came to the king. <sup>12</sup> Then Saul said: 'Listen up, O son of AhiTub! For it's me, your lord, who is speaking!'

<sup>13</sup> Then Saul asked him: 'Why did you go against me and agree to give the son of JesSe bread and a broadsword, and why did you speak to God on his behalf... this man who has been my enemy down to this day?'

<sup>14</sup> And AhiMelech replied: 'Why, who of all your servants is as trustworthy as David? He's the son-in-law of the king, he's in charge of your army, and he's a man of honor in your house! <sup>15</sup> So, why are you asking me the reason that I went before God on his behalf?'

'Now, please don't accuse your servant and the entire house of my father of the things you're saying, for your servant didn't know anything about these matters, whether small or great.'

<sup>16</sup> And King Saul said: 'You're going to die, AhiMelech... you and the entire house of your father!' <sup>17</sup> Then he told his guards who were standing there: 'Take them out and kill the Priests of Jehovah, because they've sided with David. They knew where he had run and they didn't tell me!'

However, the [guards] weren't willing to lift a hand against the Priests of Jehovah. <sup>18</sup> So he said to Doeg: 'Then you [kill] the Priests.'

Well, Doeg the Edomite slaughtered the Priests of Jehovah on that day... eighty-five men who wore the sacred vests. <sup>19</sup> Then [Saul] attacked the city of the Priests (Nob) and killed all the men, women, children, babies, oxen, sheep, and burros with broadswords. <sup>20</sup> However, one of AhiMelech's sons (AbiAthar) survived, and he ran to find David.

<sup>21</sup> Then when AbiAthar told David that Saul had executed all the Priests of Jehovah, David said: 'I knew that this would happen when I saw Doeg the Edomite... <sup>22</sup> I knew that he would report [seeing me] to Saul, so I'm to blame for the deaths of the house and family of your father. <sup>23</sup> Now, you stay here with me! Don't be afraid, because, while I'm watching out for my own life, I'll also be watching out for yours... I'm going to be your protector.'

## Chapter 23

<sup>1</sup> Then this report came to David: '{Look!}' The Philistines have attacked KeiLah and

they're destroying all the barns there!"

<sup>2</sup> So David asked Jehovah: 'Shall I go and fight these Philistines?'

And Jehovah replied: 'Go fight the Philistines, and you'll save KeiLah!'

<sup>3</sup> Then the men who were there with David said: 'Look, we're already afraid and we're still here in Judea, so how can we go [to help] KeiLah? Do we want to add ourselves to the Philistine's spoils of war?'

<sup>4</sup> So David went and asked Jehovah once again, and Jehovah replied: 'Go down to KeiLah, for I'm giving the Philistines into your hands!'

<sup>5</sup> As the result, David went to KeiLah with his men, and they fought the Philistines and routed them. It was a great victory, and they took the Philistine's cattle and saved the people in KeiLah. <sup>6</sup> Then after the [Philistines] retreated, AbiAthar (the son of AhiMelech) went to David at KeiLah, carrying his sacred vest in his hands.

<sup>7</sup> Meanwhile, when Saul heard that David had gone to KeiLah, he said: 'God has sold him into my hands, for now he's locked inside a city of gates and bars.' <sup>8</sup> So Saul told his people to go and attack David and his band of men there at KeiLah.

<sup>9</sup> Well, David realized that Saul would soon hear [that he was in KeiLah], and that he would plan to do something evil. So David said to AbiAthar the Priest: 'Bring the sacred vest!' <sup>10</sup> Then David prayed: 'O Jehovah, God of IsraEl; please hear Your servant. For Saul is planning to attack me in KeiLah, and he'll destroy the whole city because of me. <sup>11</sup> So, should we lock it up? For Saul will surely come here, now that he has heard your servant is in this place. O Lord, the God of IsraEl; Please tell your servant what to do!'

And Jehovah replied: 'Lock it up!'

<sup>12</sup> Then David asked: 'But, won't the people of KeiLah hand me and my men over to Saul?'

And Jehovah replied: 'Yes they will, to save themselves.'

<sup>13</sup> So David took his men (about eight hundred of them) and left KeiLah, and went somewhere else. And when Saul heard that David had left KeiLah, he spared that city.

<sup>14</sup> Well from there, David traveled into the desert where he lived in narrow passes in the Ziph Desert. And though Saul kept searching for him for quite some time, Jehovah kept him out of Saul's hands.

<sup>15</sup> Now, David knew that Saul would keep on looking for him, so he stayed in New City in the Ziph Desert. <sup>16</sup> And then Saul's son JoNathan came to David in New City, which strengthened his trust in Jehovah. <sup>17</sup> For [JoNathan] told him: 'Don't be afraid, because my father Saul will never find you. [Soon] you will become the ruler over

IsraEl, with me as your second in command... and my father knows that.'

<sup>18</sup> Then they [once again] made a treaty there in the presence of Jehovah.

Well, David stayed in New City, but JoNathan returned home. <sup>19</sup> And thereafter, people from the Ziph Desert went to Saul [in GibeAh] and said: 'Look, David is hiding among us in New City, down in the narrows next to the hill of HachiLah, just to the right of JeshiMon. <sup>20</sup> So now, every desire of the life of the king is here among us. Come down to us, for everything has now been revealed before the king.'

<sup>21</sup> And Saul replied: 'May Jehovah bless you for coming to me. <sup>22</sup> Now, quickly go back and see if he's still there and that he hasn't tricked you. <sup>23</sup> Search all the places where he can hide and then come back and tell me... I'll be ready to go there with you. For if he's somewhere in that land, I'll send thousands of soldiers from Judah to search for him!'

<sup>24</sup> Then the Ziphites left the presence of Saul.

Well, David and his men were in the MaOn Desert at the time, which is to the west and the right of JeshiMon. <sup>25</sup> And when Saul sent his men to search for David, David heard about this, so he retreated to the [mountain called] 'The Rock,' in the MaOn Desert. But Saul heard where he had gone and he followed David into the desert.

<sup>26</sup> Well, Saul had camped his men on one side of the mountain and David had camped his men on the other side. But although David was trying to hide from Saul, Saul had camped his men close to David so he could catch him.

<sup>27</sup> Then a messenger came to Saul saying, 'Hurry and come, because the Philistines are attacking our land.'

<sup>28</sup> So Saul had to break off his chase of David and go back to fight the Philistines. And that's why that mountain is now called, 'Slippery Rock.'

<sup>29</sup> Well from there, David went and settled in the EnGedi Narrows.

## Chapter 24

<sup>1</sup> Then, after Saul returned from driving away the Philistines, he heard that David was in the EnGedi Desert. <sup>2</sup> So he selected three thousand of the best soldiers in all IsraEl and went to look for David along the edge of the Trap of the Wild Goats. <sup>3</sup> Well, when their march was blocked by herds and flocks along the road, Saul stopped and entered a cave to review his plans... and it so happened that this was the same cave in which David and his men happened to be hiding.

<sup>4</sup> Then David's men said to him: 'Look! This is the day that Jehovah spoke to you about when He said, *I will give your enemy into your hands and you may deal with him in any way that you wish.*'

So, David crept up to Saul [while he was sleeping] and quietly cut the fringe off his

robe. <sup>5</sup> But afterward, David's heart was bothered by the fact that he had done this. <sup>6</sup> And he said to his men: 'Jehovah certainly didn't mean for me to do such a thing to my lord. I should never have raised a hand against him, because he truly is the anointed of Jehovah.' <sup>7</sup> And after David said this, he persuaded his men not to kill Saul.

Well, when Saul awoke and left the cave, <sup>8</sup> David got up and followed him outside. And David shouted after Saul, saying: 'O my Lord! O king!'

<sup>8</sup> And when Saul looked back, David bowed to him with his face to the ground, <sup>9</sup> and he said to Saul: 'Why do you believe people when they tell you that David wants to kill you? <sup>10</sup> For look! Today you've seen with your own eyes how Jehovah gave you into my hands, and I didn't want to kill you... I spared you. I said, *I won't lift a hand against my lord, because he's the anointed of Jehovah!*

<sup>11</sup> 'Why look, my father; I'm holding the fringe of your robe in my hand. [I got so close] that I could remove it, and yet I didn't kill you. So you should know that I don't wish you any evil, nor am I disrespectful or rebellious. I haven't sinned against you... but you're still determined to take my life! <sup>12</sup> So may Jehovah judge between you and me, and may He find me righteous when it comes to you, because He knows that I wouldn't lift a hand against you. <sup>13</sup> As the [song] goes:

*There is sin in the elder's lawless ways,  
For against you, I've not raised a hand.*

<sup>14</sup> 'So, who are you chasing, O king of IsraEl? Are you pursuing someone who has died, or after a flea? <sup>15</sup> May Jehovah be the judge... may He serve as the judge between me and you! Yes, may Jehovah look down and judge my case, and may He save me from your hands.'

<sup>16</sup> Well, after David said this to Saul, Saul asked: 'Is that the voice of my child David?'

Then he broke into tears, <sup>17</sup> and he said to David: 'You're a better man than I, because you repaid the bad things I've done to you with good things. <sup>18</sup> Then you [took the time to] tell me about these good things, and of how Jehovah gave me into your hands, but you didn't kill me. <sup>19</sup> For what other man, if he were to find his enemy vulnerable, would be good enough to send him away? So may Jehovah repay the goodness that you've shown today.

<sup>20</sup> 'And now I know that you're going to become the king and that you'll rule over the kingdom of IsraEl. <sup>21</sup> So, [please] swear an oath to me by Jehovah, that you won't destroy me or my seed, and that you'll never remove my name from the house of my father.'

<sup>22</sup> So David swore by an oath to Saul, and then Saul went back home.

Thereafter, David and his men went up into the narrows of MesSara.

## Chapter 25

<sup>1</sup> Well, shortly thereafter, SamuEl died and all IsraEl came to mourn him. Then they entombed him inside his house in RamAh.

In the meantime, David had traveled to the MaOn Desert. <sup>2</sup> And a great man was there who'd helped to build CarMel. He had three thousand sheep and a thousand goats; and at the time, he was shearing his flock at CarMel. <sup>3</sup> This man's name was NaBal, and his woman's name was AbiGail. Now, the woman was not only smart, she was also very pretty; however, her husband [had the reputation for being] hardheaded and dishonest.

<sup>4</sup> Well, while David was there in the desert, he heard that NaBal the CarMelite was out shearing his flock. <sup>5</sup> So David sent ten of his servants to NaBal at CarMel, and he told them to say: 'May you have peace, <sup>6</sup> and may you and yours live a long and healthy life. Look, I've heard that your shepherds are shearing your sheep. <sup>7</sup> And when we saw them out in the desert, we didn't bother them or take [any of your sheep] as you were leading them to CarMel... <sup>8</sup> just ask your servants and they'll tell you. Now, if we (your servants) have found favor in your eyes (and we hope that we've come on a good day), we're asking you to give whatever you can to your servants and to your son David.'

<sup>9</sup> So David's servants went to NaBal and said all of that in the name of David. <sup>10</sup> But NaBal jumped to his feet and asked, 'And just who is David? Who does this son of JesSe think he is? Why, today he has many servants who have run away from their masters. <sup>11</sup> So, shall I take my bread, my wine, and my sacrifices with which I must pay those who are shearing my sheep and give them to others, when I don't know who they are or where they've come from?'

<sup>12</sup> And with that, he sent the servants of David on their way. Then when they got back, they told David what he said.

<sup>13</sup> Well, David told his men to tie on their swords, and David tied on his sword. Then four hundred of them followed David, while the other two hundred stayed behind to watch over their things.

<sup>14</sup> Meanwhile, one of NaBal's servants brought a message about this to his woman AbiGail, saying: 'Look, David sent messengers from [his camp] in the desert to bless our master, but he sent them away. <sup>15</sup> Now, [David's] men were very good to us; for they didn't get in our way, and they didn't mistreat us when we were out in the fields.

<sup>16</sup> In fact, they protected us both day and night while we were watching over the flocks. <sup>17</sup> So think about what you should do, because our master has brought evil down upon his house... he's being unreasonable, and there's no way we can talk him out of it!'

<sup>18</sup> Then AbiGail ran and took two hundred loaves of bread, two large jugs of wine,

five roasted sheep, five bushels of toasted grain, ten bushels of raisins, and two hundred clusters of dried figs, and put them on burros. <sup>19</sup> And she said to her servants: 'Take these on ahead and I'll follow behind.' (But she didn't say anything to her husband).

<sup>20</sup> Then she mounted her burro and traveled alongside the mountain until she reached David and his men, and they came to greet her. <sup>21</sup> Well at the time, David was saying, 'Perhaps I was foolish when I guarded all of NaBal's things in the desert and I didn't try to take anything. For now he has repaid my good deeds with evil. <sup>22</sup> So may God [curse] David and add to it if I leave anyone who belongs to NaBal [alive] that can urinate against a wall by [tomorrow] morning.'

<sup>23</sup> Well, when AbiGail saw David, she got down off her burro and fell to her face before him, bowing low. And she said: <sup>24</sup> 'O my lord, hold me to blame! Please allow your female servant to speak to you, and hear what I have to say. <sup>25</sup> Please, my master; don't set your heart against this despicable man NaBal. His name means foolishness, and he truly is foolish!

'I didn't see the servants that you sent to my master. <sup>26</sup> But, O my lord; as Jehovah lives and as you live, may the Lord keep you from shedding the blood of the innocent. For in doing so, you may save your own life. And may your enemies who are trying to do bad things become as NaBal.

<sup>27</sup> 'Now, please accept these blessings that I've brought to my lord, and distribute them among your servants. <sup>28</sup> Then forgive your female servant; and may Jehovah make the house of my master one that can be trusted. May Jehovah fight your wars and may He never find you guilty of anything that is evil. <sup>29</sup> If any man chases you and tries to kill you, may Jehovah God save the life of my master; and may the lives of your enemies be thrown down as with a sling. <sup>30</sup> May Jehovah do all the good things for you that He said He would do and make you the leader over IsraEl.

<sup>31</sup> 'So, please don't offend your heart by doing this terrible thing to my master, and don't shed innocent blood without a good reason. Please save my master from himself, and then Jehovah will do good things for you... and don't overlook your female servant or fail to treat her kindly.'

<sup>32</sup> Then David said to AbiGail: 'Praise Jehovah the God of IsraEl who sent you to me today. <sup>33</sup> And may the way that you've handled this matter today be praised, for you've kept me from shedding blood and you've saved me from myself. <sup>34</sup> As Jehovah the God of IsraEl lives; you've kept me from doing something bad to you. And if you hadn't hurried and come to meet me here, none in the house of NaBal who can urinate against a wall would have lived to see the light of dawn.'

<sup>35</sup> Then David accepted all the things that she brought, and he said her: 'Now, return to your home in peace, for I've listened to what you've said and I have deep respect for the person that you are.'

<sup>36</sup> Well, when AbiGail got back home to NaBal, he was holding a banquet in his house that was fit for a king; and he was quite happy, because he had too much to drink. So AbiGail didn't tell him what she'd done until the next morning.

<sup>37</sup> Then in the morning (after NaBal had sobered up from the wine), she told him everything that had happened. And his heart just died inside him, becoming [as heavy as] a rock. <sup>38</sup> And after ten days, Jehovah struck NaBal and he died.

<sup>39</sup> Well, when David heard that NaBal had died, he said: 'May Jehovah be praised, for He judged the case of my being scorned by NaBal, and He brought NaBal's evil down upon his own head. Yet, He kept His servant from doing anything bad.'

Then David sent for AbiGail, because he was talking about taking her as his own. <sup>40</sup> So his servants went to AbiGail at CarMel and spoke to her, saying, 'David sent us, because he wishes to take you as his woman.'

<sup>41</sup> Well, she bowed with her face to the ground and said, 'Look, your female servant... a girl to wash the feet of my master's servants.'

<sup>42</sup> Then AbiGail quickly mounted her burro, and she brought along five of her young women (who followed behind). And she went with David's servants and became his woman.

<sup>43</sup> Now, David was also married to AhiNoam of JezreEl, <sup>44</sup> and [he had been married to] Michal (Saul's daughter) whom Saul had given to Phalti (the son of LaIsh) from GalLim.

## Chapter 26

<sup>1</sup> Well, the Ziphites went up to see Saul again, and told him: 'Look, David is hiding among us on HachiLah Hill, in front of JeshSemon.'

<sup>2</sup> So Saul went into the Ziph Desert again with three thousand of IsraEl's best men, to look for David. <sup>3</sup> Saul set up camp along the road to HachiLah Hill, in front of JeshSemon, as David was camped in the desert. And when he saw that Saul had come to the desert looking for him again, <sup>4</sup> he sent spies who found out where he was and how prepared he was. <sup>5</sup> Then David personally went to the place where Saul was and found him sleeping near his commander-in-chief, AbNer (the son of Ner)... Saul was asleep in his royal chariot, and his men were camped around him.

<sup>6</sup> Then David asked AhiMelech the Hittite and AbiShai (the son of ZeruJah and the brother of JoAb), 'Who will come with me into the camp of Saul?'

And AbiShai said, 'I'll go with you.'

<sup>7</sup> So David and AbiShai went down into the camp that night and walked among [Saul's] Men. Well, {Look!} there was Saul sound asleep in his royal chariot and his spear was stuck into the ground next to his head... as AbNer and his men were

asleep all around him. <sup>8</sup> So AbiShai said to David: 'Jehovah has given your enemy into your hands today, so I'm going to run him through with his spear... I'll only do it once, I won't have to do it twice.'

<sup>9</sup> But David said: 'No, don't kill him; for, who can lift a hand against the anointed of Jehovah and not be guilty?' <sup>10</sup> And he added: 'As Jehovah lives; It is up to the Lord to strike him and kill him, or for him to die in battle and to be [buried] with his ancestors. <sup>11</sup> Jehovah hasn't instructed me to raise a hand against His anointed, so we'll just take the spear that's next to his head and his canteen of water, and leave.' <sup>12</sup> So David picked up [Saul's] spear and canteen, and they left... no one saw them or knew that they'd been there, for no one woke up. All were sleeping tightly, because Jehovah had put them to sleep.

<sup>13</sup> Then David walked through the camp and up the mountain, leaving some distance between them. <sup>14</sup> And David called to [Saul's] men and to AbNer (the son of Ner) saying, 'AbNer... will you answer?'

And AbNer replied: 'Who's calling me?'

<sup>15</sup> And David said: 'Aren't you a man? For who else is like you in IsraEl? So, why weren't you guarding your lord the king? Why, a man came there to destroy your lord the king this very night; <sup>16</sup> therefore, what you've done isn't a good thing! As Jehovah lives; you're sons of death for not guarding your lord the king... the anointed of Jehovah. Now look! Where is the king's spear... and where is his canteen of water... these things that he kept by his head?'

<sup>17</sup> Well, Saul recognized the voice of David and said, 'Is that the voice of my child David?'

And David replied: 'It's my voice O lord... your servant, O king!' <sup>18</sup> And he asked, 'So, why is my lord chasing his servant? How have I sinned and what is the charge against me?'

<sup>19</sup> 'Now listen, O my lord the king, to the words of his servant: If it's God who's sending you against me, then may you smell your sacrifice. But if it's the sons of men; may they be cursed before Jehovah, because they've driven me away from the inheritance that I received from Jehovah, telling me to go and serve other gods! <sup>20</sup> May my blood not be spilled on the ground away from the face of Jehovah; for the king of IsraEl is searching for a flea the way he hunts for long-eared owls in the mountains.'

<sup>21</sup> And Saul said: 'I have sinned. Come back to me, my child David... I won't do anything bad to you anymore, now that you've shown me how much you value my life. I've acted foolishly and ignorantly!'

<sup>22</sup> And David replied: 'Look! Here's the king's spear; send one of your servants to take it. <sup>23</sup> The Lord will repay each one for his righteousness and faithfulness, just as

Jehovah has saved you from my hands today, since I didn't wish to raise a hand against the anointed of Jehovah. <sup>24</sup> And look... as I have valued your life today, may my life be considered more valuable before my lord. May he shelter me and rescue me from all my problems.'

<sup>25</sup> Then Saul said to David: 'You are blest, my child David; for whatever you do will succeed, and you can accomplish whatever you wish.'

So David went his way, and Saul returned home.

## Chapter 27

<sup>1</sup> But David said in his heart: 'I'd best run to the land of the Philistines where I'll be safe, because things don't look too good for me here. Saul will keep searching for me in IsraEl, and by tomorrow I could be handed over to him.'

<sup>2</sup> So David got up and left, taking his six hundred men with him, and he went to see Ackish (the son of MaOch), the king of Gath. <sup>3</sup> Then David, his men, and both of his women (AhiNoam the JezreElite, and AbiGail the woman of NaBal the CarMelite) sat down to meet with Ackish there at his house in Gath. <sup>4</sup> And when Saul was told that David had fled to Gath, he stopped searching for him.

<sup>5</sup> So David said to Ackish: 'If your servant has found favor in your eyes, please give me a place in one of your rural cities, and I'll settle there; for, why should you settle your servant in a city to rule right next to you?'

<sup>6</sup> Then Ackish gave him ZikLag, which still belongs to the Judean kings to this day.

<sup>7</sup> Well, after David had stayed there in the land of the Philistines for four months, <sup>8</sup> he and his men attacked the Geshurites, the Gezrites, and the Amalechites... for they inhabited the land all the way from Shurand to the land of Egypt. <sup>9</sup> He attacked the entire land and he didn't leave a man or woman alive. However, he took their flocks, herds, burros, camels, and clothing, then he returned to Ackish.

<sup>10</sup> Well, Ackish asked David: 'Whom did you attack today?'

And David replied: 'The [land] south of Judea, from JerahMeEl south to the [land of the] Kenezites. <sup>11</sup> And I didn't bring anyone back alive to Gath, so no one can say, *Look at what David did!*'

That's the way David handled matters for as long as he stayed in the land of the Philistines. <sup>12</sup> And Ackish trusted David, for he said: 'It's a shame that he's being treated this way by his people in IsraEl; but he can serve me here through the age.'

## Chapter 28

<sup>1</sup> Well, the Philistines started gathering their troops to go to war against IsraEl, and Ackish said to David: 'I'm sure that you and your men who are staying with me will join us in this war.'

<sup>2</sup> And David replied: 'May this prove to you [the faithfulness] of your servant.'

And Ackish said to David: 'I'll appoint you as the chief of my royal guards during this period.'

<sup>3</sup> Well, SamuEl had already died, and IsraEl had mourned for him at his tomb in his city of RamAh. Saul had also [killed off] all those who searched for omens and those who called out to [the dead] in his land.

<sup>4</sup> Then the Philistines went and set up camp at ShuNem, and Saul gathered the army of IsraEl and set up camp in GilBoa. <sup>5</sup> But when Saul looked at the camp of the Philistines, it frightened him and he became weak at heart. <sup>6</sup> So he started asking [the direction of Jehovah], but the Lord wouldn't answer him in his dreams, give him any signs, or answer him through the Prophets. <sup>7</sup> So he said to his servants: 'Search for a woman who can tell the future, and I'll go ask her!'

Then his servants told him: 'Look, there's a woman who can tell the future in EnDor.'

<sup>8</sup> So Saul disguised himself [by wearing] different clothes, and he covered his face; then he took two men with him and they went to see the woman at night. And he said to her: 'Use your powers for me and lead me to the one to whom I wish to speak!'

<sup>9</sup> And the woman replied: 'Look! Now you know as much as Saul did... he who killed off all those in the land who ask of the [dead] and who look for omens. So, have you come here to trap and kill me?'

<sup>10</sup> And Saul swore an oath to her by God, saying: 'As Jehovah lives; I won't treat you unjustly in this matter.'

<sup>11</sup> So the woman asked Saul: 'Then, whom should I bring up for you?'

And Saul replied: 'Bring SamuEl to me!'

<sup>12</sup> Well, when the woman saw SamuEl, she screamed. Then she said to Saul: 'Why have you misled me, for you are Saul!'

<sup>13</sup> And the king said to her: 'Don't be afraid! Who did you see?'

And she said: 'I see Judges rising from the ground.'

<sup>14</sup> Then he asked her: 'What else did you see?'

And she replied: 'A very old man coming up [from the ground] wearing a doubled robe.'

Well, Saul recognized it as SamuEl; so he fell with his face to the ground and bowed low before him. <sup>15</sup> And SamuEl said: 'Why are you bothering me and why did you bring me up?'

And Saul said: 'I'm in a lot of trouble; for the Philistines have come to war against

me, and God has left me. He doesn't listen to me anymore, nor does He answer the Prophets or reply to me in dreams... all I want to know is what I should do!"

<sup>16</sup> And SamuEl replied: 'If Jehovah has left you and taken up with your neighbor, why are you asking me?' <sup>17</sup> For all that Jehovah has just done to you is what I told you He would do. He's going to rip your kingdom from your hands and give it to your neighbor David, <sup>18</sup> because you didn't listen to His voice when He was showing His rage on the Amalechites. <sup>19</sup> So, Jehovah will give IsraEl into the hands of the Philistines; and by tomorrow, you and your sons will be with me, while the camp of IsraEl will be handed over to the Philistines.'

<sup>20</sup> Well at that, Saul dropped to the ground shaking, because he was so afraid of what SamuEl had said. And he was already weak in the knees, because he hadn't eaten anything all that day or night.

<sup>21</sup> Then the woman went up to Saul, and when she saw that he was shaking, she said: 'Now, look at me and listen to your female servant, for I've put my life into your hands, and I'm trusting in what you said. <sup>22</sup> Now, do what I tell you... I'm going to give you a little food to eat so you can regain your strength, and then you should leave.'

<sup>23</sup> But he wouldn't listen, because he didn't want anything to eat. However, his aids and the woman kept insisting; so he got up off of the ground and sat in a chair. <sup>24</sup> Then the woman went out and butchered a calf that was by her house, and took some flour and made some fermentation-free bread, <sup>25</sup> then brought it before Saul and his servants, and they ate... and they returned home that night.

## Chapter 29

<sup>1</sup> Well, the Philistines had marched all their troops to Aphek, and IsraEl had set up camp at EnDor in JezreEl. <sup>2</sup> Meanwhile, the Philistine governors were coming by the hundreds and thousands... and then David and his men showed up last, with Ackishhish.

<sup>3</sup> Well, [on seeing this], the Philistine governors asked, 'Who is it that they've come with?'

And Ackish replied: 'That's David, the servant of Saul, the king of IsraEl. This is the second year he's been staying with me, and I've found no fault with him.'

<sup>4</sup> However, the Philistine governors were outraged, and they said to him: 'Return this man to the people that you put him over; don't allow him to come with us to the battle, because he could be a traitor in our camp. After all, how do we know that he won't reconcile with his lord... and then our men will pay with their heads?' <sup>5</sup> For, isn't this the same David of whom the dancers sang, *Saul killed his thousands and David his ten thousands?*'

<sup>6</sup> So Ackish called David and said to him: 'As Jehovah lives; I know that you're a good and honest man, and that's why I invited you to come with me into the camp. For I haven't found anything evil in you since you came to me. But the governors don't trust you; <sup>7</sup> so return to [your city] in peace, and don't allow yourself to be seen doing anything wrong in the eyes of the Philistine governors.'

<sup>8</sup> Well, David said: 'But what have I done... what have you found wrong with your servant? Why won't you let me fight against the enemies of my lord the king?'

<sup>9</sup> And Ackish answered: 'I know that you're a good man... like a messenger from God. But the Philistine governors are saying, *He shouldn't come with us to the battle.*

<sup>10</sup> So, you and your men should get up early in the morning and return to the city that I gave to you!'

<sup>11</sup> Therefore, David and his men got up early and went back to guard the land of the Philistines, as the Philistines started their war against IsraEl.

## Chapter 30

<sup>1</sup> Well, as David and his men were returning to ZikLag (it was a three-day journey), the Amalechites came from the south and attacked ZikLag... they captured it and burned it. <sup>2</sup> However, they didn't kill any of the young men or any of the women; they just led them away as captives. <sup>3</sup> Then when David and his men got back to the city and found it burned, and that their women, sons, and daughters had been taken away as captives, <sup>4</sup> David and his men cried and wailed until they were just too weak to cry anymore.

<sup>5</sup> Well, both of David's women (AhiNoam the JezreElite, and AbiGail, the woman of NaBal the CarMelite) had been captured, <sup>6</sup> which hurt David so much that his men said that they should stone him, because he was so grieved over the people and for each of his sons and daughters. However, his God Jehovah then gave him strength, <sup>7</sup> and he said to the Priest AbiAthar (the son of AhiMelech), 'Bring the sacred vest to me.'

So AbiAthar came to David carrying the vest, <sup>8</sup> and David asked Jehovah: 'Should I chase after them?'

And Jehovah replied: 'Chase after them; for if you chase them, you'll catch up with them and rescue [your people].'

<sup>9</sup> So David went after them with all of his six hundred-men; and when they reached the Bosor Wadi, two hundred of them were left behind [to guard their things], <sup>10</sup> leaving him with about four hundred men. Then he went on with the four hundred, leaving the two hundred on the other side of the Bosor Wadi.

<sup>11</sup> Thereafter, [his men] found an Egyptian man [lying] in a field, and they took him to David, who gave him some food and water. <sup>12</sup> They also gave him part of a dried

cluster of figs and two portions of raisins, which revived him; for he had gone without anything to eat or drink for more than three days. <sup>13</sup> Then David asked him: 'What are you doing here, and where did you come from?'

And the Egyptian man replied: 'I'm the servant of an Amalechite man. My master left me here because I was sick... and I've been here for three days. <sup>14</sup> We'd made an attack south of the Cherethites on parts of Judea, to the south of Caleb, and we burned the city of ZikLag.'

<sup>15</sup> Then David asked him: 'Can you lead me to his troops?'

And he said, 'Yes... if you'll swear by God that you won't kill me or return me to my master, I'll lead you to them.'

<sup>16</sup> So he led them, and by the time they caught up with them, everyone was scattered throughout the land and they were eating, drinking, and celebrating over the great quantity of loot that they had taken from the land of the Philistines and from the land of Judah.

<sup>17</sup> Well, David kept on slaughtering them from morning until evening, and then into the next day... he didn't leave a man. Just four hundred boys were able to escape by fleeing on camels. <sup>18</sup> Then David took back everything that the Amalechites had captured, and he rescued both of his women. <sup>19</sup> No one had been killed from the small to the great, and all the sons, daughters, and loot that had been taken was returned. <sup>20</sup> David took all their flocks and herds, and he looted them, which was all thereafter referred to as 'the spoils of David.'

<sup>21</sup> Well, when they got back to the two hundred men that David had left behind at the Bosor Wadi, everyone came to greet David and the people who were returning with him. So David went up to them and wished them peace. <sup>22</sup> However, all the wicked men and troublemakers among the warriors who went with David said, 'They didn't go with us, so why should we divide any of the loot we recovered with them? Let them just find their women and children, and [be happy with that]!'

<sup>23</sup> However, David said: 'You must not mistreat the brothers of this confederation. For, it was Jehovah who guarded us and gave the enemy to us, and it was He who saved the troops that came with us. <sup>24</sup> So watch your words, because these men are in no way inferior. Therefore, they'll receive their share of the battle for staying here and watching our equipment... yes, they'll be given the same share as everyone else!'

<sup>25</sup> And from that day on, this was the rule in IsraEl.

<sup>26</sup> Well, when David got back to ZikLag, he sent [a portion of] the spoils to the elders of Judah, and he gave some to his neighbors, saying: 'Look, here's a blessing from the spoils of the enemies of Jehovah.'

<sup>27</sup> [He also sent some of the spoils to the people in] BethEl, Southern RamOth, JatTir,

<sup>28</sup> AroEr, SiphMoth, EshTemoa, <sup>29</sup> RachAl, and to those in the JerahMeElite cities, the Kenite cities, <sup>30</sup> the people in HorMah, BeerAshan, and AthAch, <sup>31</sup> and to those in Hebron... David and his men carried it to each of those places.

## Chapter 31

<sup>1</sup> Well, in the war between the Philistines and IsraEl, the IsraElites were routed by the Philistines, and they were slaughtered all the way to Mount GilBoa. <sup>2</sup> Then the Philistines caught up with Saul and his sons, and they were able to cut down JoNathan, AbiNadab, and MelchiShua (Saul's sons); <sup>3</sup> but the battle got bogged down when they were fighting Saul. Then a bowman shot at Saul and wounded him in the spleen. <sup>4</sup> And Saul said to his weapons bearer: 'Unsheathe your broadsword and run me through with it, so that one of these uncircumcised men doesn't kill me and then make fun of me!'

But the man carrying his weapons was afraid and he didn't want to do it; so Saul took his broadsword and fell on it. <sup>5</sup> And when the man carrying his weapons saw that Saul was dead, he fell on his sword and died also.

<sup>6</sup> So Saul, all three of his sons, his weapons bearer, and all of his men died that same day. <sup>7</sup> And when the men of IsraEl who were on the other side of the JorDan Valley saw that Saul and his sons were dead, they all ran away... they just left their cities and ran; and then the Philistines took [their cities] and lived there.

<sup>8</sup> Well, it was when the Philistines came to strip the dead that they found Saul and his three sons dead on Mount GilBoa. <sup>9</sup> Then they cut off [Saul's] head, took his weapons, and sent them all around the land of the Philistines, to announce the good news to their idols and to their people. <sup>10</sup> They also presented his weapons [to the goddess] Astarte, and they nailed [Saul's] body to a wall in BethSham.

<sup>11</sup> However, when the people in JabIsh GileAd heard what the Philistines had done to Saul, <sup>12</sup> all their mighty men went that night and recovered the bodies of Saul and his son JoNathan from the wall in BethSham, and brought them back to JabIsh, where they were burned [in a funeral pyre]. <sup>13</sup> Then they took their bones and placed them in a tomb in the plowed field of JabIsh, and they fasted for seven days.

# 2 Samuel

*From the Greek Septuagint text as was used by First Century Christians. Covering the events from the death of Saul (about 1077-BCE) to David's purchase of land for the Temple site (somewhere around 1045-BCE).*

## Chapter 1

<sup>1</sup> After Saul had died and after David had returned from his battle with the Amalechites, David spent a couple of days in ZikLag. <sup>2</sup> Then on the third day, a man came to him from the camp of the army of Saul. His clothes were all torn and his face was covered with dirt. And when he reached David, he fell to the ground and bowed low before him. <sup>3</sup> Then David asked him: 'Where have you come from?'

And he said: 'I've struggled to make it here from the camp of IsraEl.'

<sup>4</sup> Then David asked: 'What message are you bringing? Tell me!'

And he said: 'Our army has fled the field of battle... many have been injured and many more have been killed! Why, Saul and his son JoNathan have both been killed!'

<sup>5</sup> Then David asked: 'How do you know that both Saul and JoNathan are dead?'

<sup>6</sup> And the young man said: 'I happened to be on Mount GilBoa when I saw Saul leaning on his spear. The chariots and cavalry started coming toward him, so I went over to his side. <sup>7</sup> And when he looked back and saw me, he called to me and I said, *Look, here I am.* <sup>8</sup> And he asked, *Who are you?* And I said, *I'm an Amalechite.* <sup>9</sup> And he said to me, *Stand over me and kill me, because an awful darkness is coming over me!* <sup>10</sup> So I stood over him and put him to death, because I knew that he couldn't survive his wound. Then I took the [turban] from his head and the armlet from his biceps, and I've brought them here to you, my lord.'

<sup>11</sup> Well, David started grabbing his clothes and ripping them; and all of his men started ripping their clothes, <sup>12</sup> beating on their chests, and crying. Well, they fasted for the rest of that day over Saul, his son JoNathan, the people of Judah, and the people of IsraEl who were cut down with broadswords.

<sup>13</sup> Then David asked the man who brought him the message: 'Where are you from?' And he replied: 'I'm the son of an Amalechite man who is living in your land.'

<sup>14</sup> And David asked him: 'So, why weren't you afraid to lift your hand and kill the anointed of Jehovah?' <sup>15</sup> Then David called one of his servants and said: 'Come here and kill him!' So he struck the man and he died. <sup>16</sup> For David told him: 'Your blood is on your own head, because your own mouth spoke against you when you said, *I have killed the anointed of Jehovah.*'

<sup>17</sup> Then David went into mourning over Saul and his son JoNathan. <sup>18</sup> And to teach the

sons of Judah, he sang this song:

'It's written in the scroll of the righteous:

<sup>19</sup> *'Erect a stele, O IsraEl,  
For those who have died in your hills,  
And all the mighty who've fallen.*

<sup>20</sup> 'So, don't announce it in Gath;  
Or announce it as good news in AshKelon's streets,  
So the daughters of Philistia aren't joyful...  
So the daughters of uncircumcised do not rejoice.

<sup>21</sup> 'May dew not fall on GilBoa,  
And may no more rain fall upon you,  
There in the fields of the first fruits;  
For the shields of the mighty have been treated with contempt.

'Saul's shield was not anointed with oil,  
<sup>22</sup> Nor with the blood of the slain,  
Or with the fat of the mighty;  
But, JoNathan's bow did not return void,  
Nor did the broadsword of Saul return bare.

<sup>23</sup> 'Saul and JoNathan (those who were loved)...  
These beautiful men were not parted.  
They were handsome in life...  
And they're together in death.

'They were swifter than eagles;  
They conquered more than the lions.

<sup>24</sup> 'So, IsraEl's daughters; cry over Saul,  
For he dressed you in scarlet and jewels...  
He dressed you in clothes, and in gold, and in gems.

<sup>25</sup> Now these mighty have fallen in battle;

'O JoNathan;  
You were killed in the mountains.

<sup>26</sup> And I ache for you, O my brother;  
For to me, you were a beautiful man.

'Your wonderous affection for me,  
Was greater than the love of a woman.

<sup>27</sup> But now, the mighty have fallen,  
And their weapons of war are destroyed.'

## Chapter 2

<sup>1</sup> Then after that, David asked Jehovah: 'Should I now return to one of the cities of Judah?'

And the Lord replied: 'Go!'

Then, when David asked where he should go, the Lord told him: 'To HebRon.'

<sup>2</sup> So David moved to HebRon with his women (AhiNoam the JezreElite and AbiGail the woman of NaBal the Carmelite) <sup>3</sup> and his men. There each man [obtained] his own house and they all started living in and around HebRon.

<sup>4</sup> Well after that, the men of Judea came and anointed David to rule over the house of Judah. And later, when David received the report that the men of JabIsh Gilead had put Saul's [body] in a tomb, <sup>5</sup> he sent a message to the leaders of JabIsh of Gilead, that said: 'May you be blest by Jehovah for showing such mercy to your lord Saul, the anointed of God, by building a tomb for him and his son JoNathan. <sup>6</sup> Now, may Jehovah grant you mercy and truth; for I will treat you in the same [kind] way that you've treated [Saul and JoNathan]. <sup>7</sup> Prepare yourselves and make yourselves strong; for now that your lord Saul has died, I've been anointed to rule over the house of Judah, and also to become your king!'

<sup>8</sup> However, AbNer (the son of Ner), Saul's commander-in-chief, took Saul's son IshBosheth from his camp to ManaEm <sup>9</sup> and set him up as the ruler over Gilead, ThasiRi, JezreEl, Ephraim, BenJamin, and all the rest of IsraEl. <sup>10</sup> When IshBosheth was appointed the king over IsraEl, he was forty-years old; and he reigned there for two years. Meanwhile, the house of Judah followed David as their ruler. <sup>11</sup> And David reigned in HebRon for seven years and six months.

<sup>12</sup> Then AbNer (the son of Ner) and the servants of IshBosheth came from ManaEm to GibeOn, <sup>13</sup> and JoAb (the son of ZeruJah) and David's servants came from HebRon to meet with them at the spring of GibeOn. They all sat down together at the spring, with each group sitting on opposite sides of the spring. <sup>14</sup> And AbNer said to JoAb: 'Have your servants get up and play in front of us.' So JoAb said to them: 'Get up!'

<sup>15</sup> Well, twelve of IshBosheth's servants (BenJaminites) stood up, and then twelve of David's men stood up, <sup>16</sup> and they all grabbed each other by the head and jabbed each other in the side with their swords... and they all fell together. So from then on, that place was known in GibeOn as, 'The Place of the Plotters.'

<sup>17</sup> As the result, a battle started that day, which was hard fought; and AbNer and the men of IsraEl lost to the servants of David.

<sup>18</sup> Now, ZeruJah had three sons who were there; JoAb, AbiShai, and AshaEl... and AshaEl was very light on his feet... like a deer in the field. <sup>19</sup> Well, he chased AbNer without slowing or swerving. <sup>20</sup> And when AbNer looked back and saw him, he

shouted: 'Is that AshaEl in person?'

And he replied: 'It's me!'

<sup>21</sup> And AbNer shouted: 'You should turn aside and put on the armor of one of your servants.'

However, AshaEl didn't want to slow down, because he was hot on the heels of AbNer. <sup>22</sup> Then AbNer said to AshaEl, 'Turn back or I'll have to kill you! Then, how could I ever show my face to JoAb again?' <sup>23</sup> What are you doing? Go back to your brother JoAb!

However, AshaEl wasn't willing to stop. So AbNer threw his spear and hit him in the stomach, running him completely through, and he fell and died there under [AbNer].

Well, everyone went to the place where he fell and just stood there looking [at the body].

<sup>24</sup> Then JoAb and AbiShai chased AbNer until the sun set, getting as far as the hill of AmManin in front of Gai, on the road between GibeOn and the desert. <sup>25</sup> Meanwhile, the sons of BenJamin had assembled and were coming to help AbNer (they'd reached the top of one of the hills). <sup>26</sup> So AbNer called to JoAb and said: 'Do you really think that you can beat me with your broadsword... don't you know that this will lead to your own bitter end? Tell your people to stop chasing their brother!'

<sup>27</sup> Then JoAb said: 'As Jehovah lives, it's good that you said this; for our people would have been chasing each other all night long!'

<sup>28</sup> So JoAb blew his trumpet, and all his people withdrew and stopped chasing after IsraEl, and the battle ended.

<sup>29</sup> Well, AbNer and his men left at sunset and marched throughout the night, crossing the Jordan and returning all the way to their camp, <sup>30</sup> since JoAb had stopped chasing AbNer.

Thereafter, [JoAb] gathered all his men to find out how many of David's servants had been lost, and he found that they had only lost nineteen, plus AshaEl. <sup>31</sup> However, David's men had killed three hundred and sixty of the sons of BenJamin under AbNer. <sup>32</sup> Then he picked up AshaEl's [body] and put it in the tomb in BethLehem where his father was buried. And JoAb and his men also marched throughout the night, reaching HebRon at dawn.

### Chapter 3

<sup>1</sup> Well, the war between the house of David and the house of Saul lasted a long time and the house of David kept getting stronger, while the house of Saul kept getting weaker.

<sup>2</sup> In the meantime, David had sons born to him in HebRon. His first-born was

AmNon through AhiNoam the JezreElite; <sup>3</sup> the second was DaluYa through AbiGail the Carmelite; the third was AbSalom through MaAcha the daughter of Tholmi, the king of Gesir; <sup>4</sup> the fourth was Ornia through PhegGith; the fifth was Sabatia through AbiTal; <sup>5</sup> and the sixth was JetheraAm through AiGla. These were all David's women and all his sons who were born in HebRon.

<sup>6</sup> Well, during the war between the house of Saul and the house of David, AbNer became [more powerful] in IsraEl.

<sup>7</sup> Now, Saul used to have a concubine named ResPha (the daughter of Jal), and then Saul's son IshBosheth went to AbNer and asked him: 'Why are you [sleeping] with my father's concubine?'

<sup>8</sup> Well, this made AbNer furious with IshBosheth, and AbNer said: 'Do you dare to speak to me like a dog after the mercy I've shown to the house of your father Saul and to his family and friends? Why, I never went over to the side of the house of David; so, why are you coming to me and complaining that I've been unjust over some woman today?' <sup>9</sup> Now, as Jehovah swore in an oath to David; may God curse AbNer and add to it if I don't do this thing: <sup>10</sup> I will remove the kingship from the house of Saul and raise the throne of David to be over all of IsraEl and Judah, from Dan to BeerSheba.'

<sup>11</sup> Well, IshBosheth didn't say anything more, because he was so frightened.

<sup>12</sup> Then AbNer sent messengers to David right away (he was in ThaiLam at the time), who told him: 'Make a treaty with me, because I'm on your side now, and I'm going to give the whole house of IsraEl to you.'

<sup>13</sup> And David replied: 'Good! I will make a treaty with you, but there's one thing that I want to ask of you... I don't want to see your face unless you bring Saul's daughter Michal with you when you come.'

<sup>14</sup> David also sent messengers to Saul's son IshBosheth, telling him: 'Give back my woman Michal, whom I paid for with the foreskins of a hundred Philistines.'

<sup>15</sup> As the result, IshBosheth sent and had her taken from her husband PhaltiEl (the son of SelLe)... <sup>16</sup> and her husband followed her back to BarAkim, but AbNer warned him to go back; so he returned to his home.

<sup>17</sup> Then AbNer spoke to the elders of IsraEl and said: 'For a long time now, you've been looking for David to rule over you. <sup>18</sup> And this is the time for you to act; for Jehovah said concerning him, *I will deliver IsraEl from the hands of the Philistines and all their other enemies at the hands of David!*'

<sup>19</sup> AbNer also went and spoke to the people of the tribe of BenJamin (it was before he went to speak to David in HebRon), and everyone in the house of BenJamin and the rest of IsraEl was pleased with this. <sup>20</sup> Then AbNer went with twenty of his men to

see David in HebRon, and David prepared a banquet for them. <sup>21</sup> And AbNer said to David: 'I will go and gather all IsraEl to my lord the king, and I will conclude a treaty with you that you may rule over whomever you wish.' So David sent AbNer away in peace.

<sup>22</sup> However, shortly thereafter, JoAb returned to David with his army after a battle, carrying many spoils of war. And AbNer was no longer there with David in HebRon, since he'd been sent away in peace. <sup>23</sup> But when JoAb and his men heard that AbNer (the son of Ner) had come to David and that he'd been sent away in peace, <sup>24</sup> JoAb went to the king and asked, 'What have you done? Look! AbNer came here... and you sent him away in peace?' <sup>25</sup> Don't you know that AbNer just came here to deceive you? All he came for is to find out what you're doing!

<sup>26</sup> Well, after JoAb left David, he sent messengers to AbNer (who was at The Well of SeiRam), asking him to return... but David didn't know anything about this. <sup>27</sup> And when AbNer returned to HebRon, JoAb called to him as he reached the city gate, saying that he wanted to speak to him.

Well, it was a trap; he stabbed him in the stomach and killed him... he did this to [avenge] the blood of his brother AshaEl.

<sup>28</sup> Then when David heard about it, he said: 'My kingdom and I are innocent before Jehovah through the ages over the blood of AbNer, the son of Ner. <sup>29</sup> May the guilt rest upon JoAb and upon the house of his father. May the house of JoAb always suffer from gonorrhoea and leprosy; may they walk on crutches; may they starve and be cut down in battle. <sup>30</sup> It was JoAb and his brother AbiShai [who did this to] AbNer, because he had killed their brother AshaEl at the battle of GibeOn.'

<sup>31</sup> Then David said to JoAb and all his men: 'Now rip your clothes, wrap yourselves in sackcloth, and mourn for AbNer!'

Well after that, David walked behind AbNer's casket in his funeral procession, <sup>32</sup> and they buried him in a tomb in HebRon, where David screamed and cried, as did all the people. <sup>33</sup> The king started mourning over AbNer, saying:

'Should AbNer have died like NaBal?

<sup>34</sup> For his hands and feet were not tied,

Nor like NaBal, was he led away...

He was cut down by one who's unrighteous.'

So, all the people gathered to weep for him, <sup>35</sup> and David invited them all to eat loaves of bread in a funeral meal that day. Then David swore an oath, saying, 'May God curse me and add more to it if I eat anything before the sun sets today.' <sup>36</sup> As the result, all the people were pleased by the things that the king had done before them. <sup>37</sup> And all IsraEl got to know that the king had nothing to do with killing AbNer (the son of Ner).

<sup>38</sup> Then the king said to his servants: 'Don't you know that a great leader has fallen in IsraEl today? <sup>39</sup> Why, I feel like one of his close relatives and as someone who has stood in the presence of a king. But these men, these sons of ZeruJah, are hard for me to bear. May Jehovah repay the one who did this wicked thing with the evil that he deserves.'

## Chapter 4

<sup>1</sup> And when Saul's son IshBosheth heard that AbNer (the son of Ner) had been killed in HebRon, he and all the men in IsraEl just fell weak.

<sup>2</sup> Now, there were two men who were leaders of the confederation of IshBosheth; one was BaAna and the other was RechAb. They were both sons of RimMon the BeerOthite of the tribe of BenJamin (for, BeerOth was considered part of the tribe of BenJamin). <sup>3</sup> And these BeerOthites fled to GetThaim, where [their families] live to this day.

<sup>4</sup> Also, Saul's son JoNathan had a five-year-old son who was lame. For when the message came from JezreEl about [the death] of Saul and JoNathan, his nurse picked him up and ran away; but then she dropped him, which damaged his legs. His name was MephiBosheth.

<sup>5</sup> Well, as they were leaving, the sons of RimMon the BeerOthite (RechAb and BaAna) went to the house of IshBosheth in the heat of the day, during his noontime nap. <sup>6</sup> And at the time, the doorman was out sifting wheat; so they slipped in without being noticed. <sup>7</sup> Well, there was IshBosheth in his bedroom asleep in his bed; so they struck him, killed him, and cut off his head. Then they took the head and traveled west all that day and night... <sup>8</sup> they brought IshBosheth's head to David in HebRon and said to the king: 'Look, here's the head of Saul's son IshBosheth... your enemy who would have killed you. Jehovah has given him to our lord the king as punishment to the enemies of his seed. For, Saul and his seed have been your enemies down to this day.'

<sup>9</sup> But David told RechAb and his brother BaAna: 'As Jehovah (the One who has protected my life) lives; <sup>10</sup> The man who reported to me that Saul had died thought he was bringing me good news. However, I had him taken away and killed in ZikLag, despite what he thought. <sup>11</sup> And now, you wicked people have killed a righteous man while he was in his house asleep in his bed. So I will require his blood from you... I will wipe you out of this land!'

<sup>12</sup> At that, David gave orders to his servants, and they killed them both... they cut off their hands and feet and hung their bodies near the spring in HebRon, then they took the head of IshBosheth and placed it in the tomb of AbNer (the son of Ner) in HebRon.

## Chapter 5

<sup>1</sup> Well thereafter, all the tribes of IsraEl came to David in HebRon, and they said to him: 'Look, we're your own flesh and bones. <sup>2</sup> And although Saul used to be our king, you were the one who led the people of IsraEl in our [battles], so you will be the leader over IsraEl.'

<sup>3</sup> Then all the elders of IsraEl came [and met with] the king in HebRon, and King David made a treaty with them there in HebRon, in the presence of Jehovah. Then they anointed David to be the king over all IsraEl.

<sup>4</sup> David was thirty years old when he started his rule, and he reigned for forty years. <sup>5</sup> He reigned over [the tribe of] Judah in HebRon for seven-and-a-half years, and he reigned over all IsraEl and Judah from JeruSalem for thirty-three years.

<sup>6</sup> Thereafter, David and all his men [marched on] JeruSalem, where the Jebusites were living at the time. And the [Jebusites] said to him: 'You're not going to enter here, for the blind and the lame will oppose you! Why, even they are saying, *David will never enter [this city].*'

<sup>7</sup> However, David took the citadel on Zion, and he made it his own city. <sup>8</sup> Then he told his men: 'Everyone who cuts down a Jebusite should also use his dagger on the lame, the blind, and on anyone else who hates the person of David. And because of this, people will thereafter say, *The blind and the lame will never enter the House of Jehovah!*'

<sup>9</sup> Well, David took up living there in the citadel, and the place became known as the City of David. Then he built a city around his tower and palace. <sup>10</sup> And from that point on, David kept getting greater, because Jehovah the Almighty was with him.

<sup>11</sup> Then HiRam (the king of Tyre) sent envoys to David, who brought along much wood from his cedar trees, as well as some stoneworkers, who built a palace for David.

<sup>12</sup> Now, David knew that it was Jehovah who had made him king over IsraEl, and that it was He who was blessing [David's] kingdom, because of His people IsraEl.

<sup>13</sup> Well, after David moved from HebRon to JeruSalem, he took more wives and concubines; so he had even more sons and daughters. <sup>14</sup> These are the names of the children that were born to him in JeruSalem: SamMous, SoBab, Nathan, Solomon, <sup>15</sup> EbeAr, EliSoWe, NapPek, JePhies, <sup>16</sup> EliSama, EliDae, EliPhalath, SamaE, JessiBath, YalaMaAn, YeBaAr, TheaEsous, EliPhalar, NaGed, NaPhek, JaNathan, LeAsamus, BaAllmath, and EliPhaAth.

<sup>17</sup> Well, when the Philistines heard that David had been anointed to be the king over IsraEl, they went looking for him. And when David heard about this, he returned to his citadel, <sup>18</sup> just as the Philistines were forming for an attack in the Valley of the

Titans. <sup>19</sup> So David went to Jehovah and asked, 'Should I fight the Philistines, and will You give them into my hands?'

And the Lord replied: 'Go, for I will save you and give the Philistines into your hands!'

<sup>20</sup> So David attacked them from the mountain passes and breached their lines, defeating the Philistines. And David said: 'Jehovah cut through my enemies the Philistines like He cuts through water. So because of this, we will name this place, *the High Breaches*.'

<sup>21</sup> Well, the [Philistines] had left behind all [the images of] their gods, and David and his men took them and carried them along. <sup>22</sup> Then the Philistines attacked again, meeting them to fight in the Valley of the Titans. <sup>23</sup> So David asked of Jehovah, and the Lord replied: 'Don't confront them; Go around them to the other side of the Forest of Tears, and I will give them into your hands. <sup>24</sup> Then when you hear the sound of them marching from the Forest of Tears, you must attack! For I will lead you in your battle with the Philistines.'

<sup>25</sup> So David did just as the Lord told him, and he cut down the Philistines from GibeOn to the land of GeZer.

## Chapter 6

<sup>1</sup> After that, David gathered the young men of IsraEl (about seventy thousand of them) <sup>2</sup> and he and all his men, along with rulers from Judah, went to bring back the Chest of God that was used to call on the Name of Jehovah of Armies, which had the [covering of] cherubs. <sup>3</sup> So they went to the house of AmiNidab (which was on a hill) and picked up the Chest of Jehovah, and mounted it on a new wagon. Then the sons of AmiNidab walked ahead of the wagon that carried the Chest.

<sup>4</sup> Now, as AmiNidab's sons were leading the wagon along, <sup>5</sup> David and his men were dancing in front of Jehovah and playing musical instruments... they were playing appropriate lively tunes on lyres, harps, tambourines, cymbals, and pipes. <sup>6</sup> And when they arrived at the threshing-floor of NaChon, the oxen [that were hauling the chest] bolted; so Oza stuck out his hand to grab the Chest of God to steady it. <sup>7</sup> Well, this enraged Jehovah, so God struck Oza and he died there next to the Chest of Jehovah... there in the presence of God.

<sup>8</sup> Well, David was very depressed over the fact that Jehovah had cut down Oza. So he started calling that place 'the Cutting Down of Oza,' which is what it is still called today.

<sup>9</sup> On that day, David became afraid of Jehovah; for he asked: 'Then, how is it possible to bring the Chest of God with me?' <sup>10</sup> So he decided not to move the Chest of the Sacred Agreement of Jehovah into his city. Rather, he turned around and carried it to the house of ObedEdom, the GitTite, <sup>11</sup> where the Chest of Jehovah was

kept for the next three months. As the result, Jehovah blest the household of ObedEdom and everything that he owned.

<sup>12</sup> Well, when King David was told that that the house of ObedEdom and all his things were being blest because of the Chest of God; David went and took the Chest of Jehovah from there and [had it brought] into the city of David in a joyful [parade].

<sup>13</sup> This time, when the Chest of Jehovah was being transported, it was led by seven companies of dancers, as well as a calf and the lambs that were being brought for a sacrifice; and David [led the way], as they played music that was appropriate in the presence of Jehovah.

<sup>14</sup> Well, David wore a fine robe, <sup>15</sup> as he and the whole house of IsraEl danced in front of the Chest of Jehovah, shouting and blowing trumpets. <sup>16</sup> Then, as the Chest reached the city of David, Michal (Saul's daughter) was watching from her window. And when she saw King David dancing and playing music before Jehovah; in her heart, she was disgusted by what she saw.

<sup>17</sup> Then they brought the Chest of Jehovah in and put it in its place (in the midst of the Tent that David had made for it); and David sacrificed whole burnt offerings and peace offerings before Jehovah. <sup>18</sup> David thereafter blest the people in the name of Jehovah of Armies, <sup>19</sup> and he distributed bread loaves, grilled meat, and pancakes among all the people of IsraEl (some of whom had come from as far way as Dan and BeerSheba), both the men and the women. Then everyone went back home, <sup>20</sup> and David returned to bless his own house.

Well, when he got there, Michal (the daughter of Saul) came out to meet David and she started shouting at him. She asked, 'So, how was the king of IsraEl glorified today as he danced naked in front of the daughters of his servants? For you exposed yourself while you were dancing!'

<sup>21</sup> And David replied: 'When I'm in the presence of Jehovah, I'm going to dance. May Jehovah, who chose me over your father and his house, be praised for allowing me to take the lead over His people IsraEl. I will [always] strum and dance in His presence, <sup>22</sup> and I will be uncovered again in front of the girls (before whom you said I dishonored myself), so I can become even more useless in your eyes.'

<sup>23</sup> Well, as the result, Michal (the daughter of Saul) remained childless until the day that she died.

## Chapter 7

<sup>1</sup> It was after Jehovah had conquered all [of David's] enemies roundabout him, that one day, as the king was sitting in his palace, <sup>2</sup> he said to the Prophet Nathan: 'Look, here I am living in a palace of cedars, while the Chest of God is sitting in a tent.'

<sup>3</sup> And Nathan said to the king: 'Then, do whatever your heart moves you to do, because Jehovah is with you!'

<sup>4</sup> But that night, the word of the Lord came to Nathan, which said, <sup>5</sup> 'Go and speak to My servant David, and tell him that this is what Jehovah says: *You must not build a house for Me to live in, <sup>6</sup> because I haven't stayed in a house from the time that I led the sons of IsraEl out of Egypt until now. Rather, I've been moving about in a tent <sup>7</sup> in all the places where IsraEl has traveled.*

'Now, as you speak to him, ask him this: *Have I spoken to any of those whom I've assigned over My people, the tribes of IsraEl, and asked them to build a house of Cedars for Me?* <sup>8</sup> Then, tell my servant David that Jehovah the Almighty says this: *I took you out of the sheep pens to be the leader over My people IsraEl, <sup>9</sup> and wherever you went I've been with you. I've destroyed all your enemies and I've made your name famous among all the great men of the earth. <sup>10</sup> And now I will establish a place for my people IsraEl... I will plant it, they will camp there by themselves, and they won't have to worry anymore. For the sons of unrighteousness won't humble them as they've done since ancient times, <sup>11</sup> back when I put judges over My people IsraEl. And it is then, after I provide you to rest from all your enemies, that I will tell you how to build a House for Jehovah.*

<sup>12</sup> *'However, after your days are finished and you've gone to sleep with your ancestors, I will raise up your seed after you – someone who has come from within you – and I will prepare his kingdom. <sup>13</sup> It is he who will build a House to My Name, and I will make his throne stand through the ages... I will be a father to him, and he will be a son to Me. <sup>14</sup> So when he misbehaves, I will discipline him with the type of switch that men use, and spank him in the same way that the sons of men do [to their sons]. <sup>15</sup> But I will never remove My mercy from him in the same way that I've removed My mercy from others. <sup>16</sup> Rather, his house and his kingdom will stand before Me through the age, and his throne will last through the ages.'*

<sup>17</sup> So, Nathan spoke to David about all the words that he'd heard in the vision. <sup>18</sup> Then King David went in and sat down before Jehovah and asked, 'Just who am I, O my Lord Jehovah, and what is my house that You've shown such love for me? <sup>19</sup> Why, I was once very small before You, O my Lord Jehovah; yet, You spoke about my house long ahead of time. So, what laws are you giving me, O my Lord, <sup>20</sup> and what should David say before You?

'Now, You know Your servant, O my Lord Jehovah, <sup>21</sup> and You've treated Your servant as Your heart has directed. <sup>22</sup> You have brought about all these great things to let your servant know that he should glorify You, O my Lord Jehovah; for there is no one else like You, and we've heard of no God other than You.

<sup>23</sup> 'And what are Your people IsraEl? For, no other nation on the earth is guided by God. Yet, You have purchased a people to establish Your Name and to show Your greatness and grandeur. You drove nations out from in front of these people whom You purchased out of Egypt, and then You made them live in tents. <sup>24</sup> Thus, You have set aside IsraEl to be Your people through the ages... and You, O Lord, have

become their God.

<sup>25</sup> 'And now, O my Lord Jehovah; May the things that You said about Your servant and his house prove to be true through the ages, just as You said. <sup>26</sup> And may Your Name <sup>27</sup> Jehovah, the Almighty God over IsraEl, be glorified through the ages. For You have uncovered the ears of your servant and told me that I will build a House for You. This is why Your servant's heart has been moved to speak this prayer to You.

<sup>28</sup> 'And now, O my Lord; You are The God! So, the words that You said about the good things that You will do for Your servant will come true! <sup>29</sup> Therefore, start blessing the house of Your servant, which will stand before You through the ages. For You, O my Lord Jehovah, have spoken, and You've promised to bless the house of your servant through the ages.'

## Chapter 8

<sup>1</sup> Thereafter, David attacked the Philistines and routed them, and he took back everything that [IsraEl] had lost to them. <sup>2</sup> Then David attacked [and captured] Moab, and he divided their army into two lines as they lay on the ground. Half were to be killed and the rest were to survive. Then the Moabites became David's servants and they were required to pay him a tribute.

<sup>3</sup> Next, David attacked HadraAzar (the son of RaAb) the king of Soba as he was marching toward the EuPhrates River. <sup>4</sup> There David captured a thousand chariots, seven thousand of his cavalry, and twenty thousand of his foot soldiers. Then David had all the chariots destroyed, except for a hundred that he kept for himself.

<sup>5</sup> And when the Syrians came from Damascus to help HadraAzar (the king of Soba), David cut down twenty-two thousand of their men. <sup>6</sup> Then David sent a detachment to Syria, where they garrisoned near Damascus, and the Syrians had to pay a tribute to David also. So Jehovah was with David wherever he went.

<sup>7</sup> Thereafter, David took the gold armlets that the sons of HadraAzar wore and brought them to JeruSalem. However, these were eventually taken by SusAkim (possibly Amenemope), the king of Egypt, when he attacked JeruSalem during the reign of RehoBoam, the son of Solomon.

<sup>8</sup> Then David went to HadraAzar's principal cities and brought back huge amounts of brass, which was used by Solomon to create [the Temple's] sacred Brass Sea, its columns, its bathing tubs, and all its utensils.

<sup>9</sup> Well, when the king of HaMath heard that David had conquered the armies of HadraAzar, <sup>10</sup> he sent his son JedDouran to King David to sue for peace. He also congratulated David for beating HadraAzar, because HadraAzar was his enemy, and he brought along items of silver, gold, and brass, <sup>11</sup> which King David dedicated to Jehovah, as he had done with all the silver and gold that he'd taken from the cities

he'd conquered... <sup>12</sup> from Idumea, Moab, the sons of AmMon, the Philistines, the Amalechites, and from the spoils of HadraAzar (the son of RaAb) the king of Soba.

<sup>13</sup> Thereafter, David became quite famous; and on his return, he attacked the Idumeans in the Salt Valley, killing eighteen thousand. <sup>14</sup> Then he put detachments throughout all of Idumea, and the Idumeans became the king's servants.

Well, no matter where he went, Jehovah was with David, <sup>15</sup> and he remained the ruler over all IsraEl; for he was fair and just with his people.

<sup>16</sup> [At the time], JoAb (the son of ZeruJah) was in charge of his army, JoShaphat (the son of AchiAd) was in charge of the records, <sup>17</sup> ZaDok (the son of AhiTub) and AhiMelech (the son of AbiAthar) were the Priests, Sasa was the Scribe, <sup>18</sup> BenaiJah (the son of JoDai) was David's personal advisor, and the Cherethites, Phelethites, and David's sons were the chiefs of his palace.

## Chapter 9

<sup>1</sup> Then David asked if there was anyone left from the house of Saul to whom he should be showing [kindness] to because of JoNathan. <sup>2</sup> And at the time, he found that there was a servant from the house of Saul named Ziba, whom they called to David.

So the king asked him: 'Are you Ziba?'

And he replied: 'I am your servant.'

<sup>3</sup> And the king asked: 'Is there anyone left from the house of Saul upon whom I should be showing the mercy of God?'

And Ziba replied: 'There is still one of JoNathan's sons... the one whose feet had been damaged.'

<sup>4</sup> So the king asked: 'Where is he?'

And Ziba replied: 'Look! He's in the house of MachIr, the son of AmiEl of LodaBar.'

<sup>5</sup> So King David sent for him and brought him from the house of MachIr. <sup>6</sup> And when MephiBosheth (the son of JoNathan and the grandson of Saul) came to King David, he fell to his face, bowing to the ground before him.

Then David said: 'MephiBosheth!'

And he replied: 'Look... your servant!'

<sup>7</sup> Then David said: 'Don't be afraid, because [the reason why I called you] is to show you mercy because of JoNathan, your father. I'm going to give you back all the fields of your grandfather Saul, and you will always eat at my table.'

<sup>8</sup> And MephiBosheth bowed low again and said: 'Who am I, your servant, to find your favor? For I'm no better than a dying dog.'

<sup>9</sup> Then the king called for Ziba (Saul's servant) and told him: 'I'm giving everything that belonged to Saul and his house to the son of your master. <sup>10</sup> So you, your sons, and your servants must work his land for him, and you are to bring the son of your lord loaves of bread to eat. Also, MephiBosheth (the son of your lord) will always eat at my table.'

Now, Ziba had fifteen sons and twenty servants. <sup>11</sup> And he said to the king: 'Whatever my lord the king asks, his servant will do.'

And from then on, MephiBosheth ate at the table of David as though he was one of the king's sons.

<sup>12</sup> Now, MephiBosheth had a small son named Micha (whom the whole of house of Ziba also served), <sup>13</sup> and they all lived in JeruSalem and always ate at the table of the king. However, MephiBosheth had been lame in both of his feet since his birth.

## Chapter 10

<sup>1</sup> Then the king of the sons of AmMon had died, and his son became the new king. <sup>2</sup> So David said: 'I'll do something nice for HanNon, the son of NaHash, because his father was so kind to me.' Therefore, David sent his servants to the land of the sons of AmMon to comfort him over his father.

<sup>3</sup> However, the governors of the sons of AmMon went to their lord and asked, 'Is David really sending you comforters to glorify your father, or hasn't he in fact sent them as spies to look at [our fortifications]?' <sup>4</sup> As the result, HanNon grabbed David's servants, shaved their beards, cut off their uniforms to their hips, and then he sent them away.

<sup>5</sup> Well, when this was reported to David, he sent men to meet those servants, because they had been so extremely dishonored. And the king told them to stay in JeriCho until their beards grew back.

<sup>6</sup> Meanwhile, when the sons of AmMon saw how David had been disgraced, they hired and sent out twenty-thousand Syrians from BaithRaAm, Soba, and RoOb, as well as a thousand infantrymen from the king of Amalech, and twelve thousand men from IshTob.

<sup>7</sup> Well, when David heard about this, he sent JoAb and all his best soldiers [to confront them].

<sup>8</sup> At that, the sons of AmMon gathered for war at the city gate, leaving the Syrians from Soba, RoOb, and [the men of] IshTob and MaAcha alone in the field. <sup>9</sup> And when JoAb saw what he was facing, with armies on either side, he took the younger men of IsraEl and deployed them opposite the Syrians. <sup>10</sup> Then he put the rest of his army into the hands of his brother AbiShai, who [set up battle lines] facing the sons of AmMon. <sup>11</sup> And he [told his brother]: 'If Syria starts to beat me, you come to help

me; and if the sons of AmMon start to beat you, I'll come to help you. <sup>12</sup> However, we must act like men! For if we are strong for our people and the cities of our God, [we can trust that] Jehovah will do what He sees is best!

<sup>13</sup> Well, when JoAb and his men attacked the Syrians, they fled from before him. <sup>14</sup> And when the sons of AmMon saw the Syrians running, they turned and ran from AbiShai, back into their city. So then, JoAb left the land of AmMon and returned to JeruSalem.

<sup>15</sup> But after the Syrians had lost before IsraEl, they returned and gathered at the same place again. <sup>16</sup> This time, HadraAzar sent for more Syrians from the other side of the Chalamak River, and went to AiLam, putting Sobak, the general of his army, in charge of them.

<sup>17</sup> Now, when this was reported to David, he gathered the whole army of IsraEl and they crossed the Jordan, marching against AiLam. There the Syrians set up battle lines against David, and the battle began... <sup>18</sup> and the Syrians again fled from the IsraElites. This time, David destroyed seven hundred of their chariots and forty thousand of their cavalry. He also killed the general over their army, Sobak. <sup>19</sup> Then, when the servants of HadraAzar saw that they had lost to IsraEl, they surrendered and became their servants... and the Syrians were afraid to come to the aid of the sons of AmMon thereafter.

## Chapter 11

<sup>1</sup> Now, it was the time of year when the kings [traditionally] went out to battle. So David sent JoAb, his servants, and the entire army of IsraEl, and they destroyed the sons of AmMon. Then they laid siege against RabBah. However, David stayed at home in JeruSalem.

<sup>2</sup> Then one evening, David got up from his bed and walked up to the roof of the king's palace. And from there, he saw a very pretty woman who was bathing on her roof. <sup>3</sup> Then David asked about the woman, saying: 'Isn't that BathSheba, the daughter of EliAb and the woman of UriAh the Hittite?'

<sup>4</sup> So David sent messengers who brought her to him. Then he went to bed and [had sex] with her; and thereafter, she went back home. However, she had just been cleansed from her monthly period, <sup>5</sup> so when she sent a message to David telling him that she was pregnant, David said, 'It's my baby.'

<sup>6</sup> As the result, David sent [a message] to JoAb, saying, 'Send UriAh the Hittite to me.' And JoAb sent UriAh to him.

<sup>7</sup> Well, when UriAh arrived, David first asked how JoAb was doing, how the army was doing, and then how the war was going. <sup>8</sup> And David said to UriAh: 'Now, you can go back home and wash your feet!'

So UriAh left the king's palace, and the king had a gift sent to him. <sup>9</sup> However, UriAh just bedded down next to the door to the king's palace, along with his lord's servants, and he didn't go home. <sup>10</sup> Well, when David was told that UriAh hadn't gone home, he went and asked UriAh: 'Didn't you just come a long way? Why don't you go home?'

<sup>11</sup> And UriAh replied: 'Why, the [sacred] Chest and the armies of Judah and IsraEl are all staying in tents, and my lord JoAb and his men are camped out in fields; so, how could I go to my house to eat, drink, and go to bed with my woman? As you are living, how could I do such a thing?'

<sup>12</sup> Then David said: 'Okay, then stay here for the rest of the [evening], and tomorrow I'll send for you.'

So UriAh stayed in JeruSalem for the rest of that night; and the next day, <sup>13</sup> David called for him. Then he fed him and gave him so much to drink that he got him drunk. Yet that evening, he again went to bed with the servants of his lord, and he didn't return to his home. <sup>14</sup> So the next morning, David wrote a letter to JoAb, and he had UriAh deliver it. <sup>15</sup> It said, 'Send UriAh into the toughest part of the fighting – right up to the city gate – and then leave him there, so he will be cut down and killed.'

<sup>16</sup> So when JoAb attacked the city, he put UriAh in a place where he knew that the hardest fighting would be done. <sup>17</sup> Then when the men of the city came to fight with JoAb, many of David's men died along with UriAh the Hittite. <sup>18</sup> And thereafter, JoAb sent a report to David with all the details of the battle... along with a message for the king. <sup>19</sup> He told the messenger: 'Now when you're describing the battle to the king; <sup>20</sup> if the king gets angry and asks you, *Why did you go up to the city to fight them? Didn't you know that they would shoot down on you from the walls?* <sup>21</sup> *For, who struck AbiMelek, the son of JeroBaal and grandson of Ner? Didn't a woman drop a piece of a millstone on him from the wall, killing him there in ThamAsi? Why did you attack the wall?* You must answer, *Well, your servant UriAh the Hittite also died.'* <sup>22</sup> So JoAb's messenger went to the king in JeruSalem and told David everything that JoAb said about the war.

Predictably, David was furious with JoAb, and said to the messenger: 'Why did he lead [the men] right up to the city to fight? Didn't he know that they would attack you from the walls? For, who struck AbiMelek, the son of JeroBaal? Didn't a woman toss a piece of millstone from the wall and kill him in ThamAsi? Why did he attack the wall?'

<sup>23</sup> And the messenger said to David: 'Well, the men attacked us... they came out into the field to meet us, so we fought them there at the city gate. <sup>24</sup> However, they were also shooting at us from the walls, and many of the king's servants were killed... including your subject, UriAh the Hittite.'

<sup>25</sup> And David said to the messenger, 'Then tell JoAb this: *Don't feel bad about it, because the sword cuts two ways. Now, intensify the battle against the city, tear it down, and establish a garrison there.*'

<sup>26</sup> Well, when the wife of UriAh heard that her husband had been killed, she was deeply saddened. <sup>27</sup> Then after her period of mourning, David sent for her and had her brought to his palace. So he married her and she gave birth to his son. However, this whole thing appeared wicked in the eyes of Jehovah.

## Chapter 12

<sup>1</sup> Thereafter, Jehovah sent the Prophet Nathan to David... he went in and said to him: 'There were two men who lived in the same city; one was rich, and the other was poor. <sup>2</sup> Now, the rich man had huge flocks and herds, <sup>3</sup> but the only thing that the poor man owned was a small female lamb that he had purchased. He protected it and fed it, and it grew up with his children. It ate the same bread, drank from his cup, and slept inside his robe; for it was just like a daughter to him. <sup>4</sup> Well, someone who was traveling along stopped in to see the rich man, and because he didn't want to take anything from his own flocks or herds to prepare [a meal] for the stranger, he took the lamb that belonged to the poor man and cooked it for the person who had come to visit.'

<sup>5</sup> Well, David was outraged about this and said: 'As Jehovah lives, that man deserves to die! <sup>6</sup> He should also have to pay for the lamb with seven of his own, because of what he did when he [killed] it.'

<sup>7</sup> And Nathan said to David: 'You are the man who did this! And this is what Jehovah, the God of IsraEl, says: *I'm the One who anointed you to be the king over IsraEl, and I'm the One who saved you from the hands of Saul. <sup>8</sup> It was Me who gave you the house of your lord and brought his women to your chest; I'm also the One who gave you the house of IsraEl and Judah... and if you had remained faithful, I would have given you even more! <sup>9</sup> So, why have you treated the Word of Jehovah as worthless by doing this wicked thing before His eyes? Why, you cut down UriAh the Hittite with the broadsword and took his woman as yours... for when the sons of AmMon killed him, it was you who really killed him. <sup>10</sup> As the result, the broadsword will not leave your house through the ages, since you treated Me with contempt by taking the wife of UriAh the Hittite as your woman.*

<sup>11</sup> 'Yes, this is what Jehovah says: *Look, I will cause evil things to awaken in your own house. I will take your women from before you and give them to your neighbor, then he will go to bed with them in the daylight... <sup>12</sup> you did it secretly, but I will do this in the daylight and before all IsraEl!*

<sup>13</sup> Then David said to Nathan: 'I have sinned against Jehovah!'

And Nathan said to David: 'Well, Jehovah has forgiven your sin, so you're not going

to die. <sup>14</sup> However, by doing such an unrighteous thing, you even made Jehovah's enemies angry; so, the son that will be born to you will die.'

<sup>15</sup> Then Nathan left David's palace, and Jehovah caused the child that was born to the woman of UriAh by David to be sickly and weak. <sup>16</sup> So David [prayed to] God about the boy, and he fasted and slept on the ground. <sup>17</sup> Then, when the elders of his house went to lift him off the ground, he wouldn't get up and he wouldn't eat with them.

<sup>18</sup> Well after seven days, the boy died. And then David's servants were afraid to tell him, for they said: 'Look, we spoke to him about the boy while [the child] was still alive, but he wouldn't listen to us. So, how can we now tell [David] that he died, for he'll do bad things to us!'

<sup>19</sup> However, David noticed that his servants were whispering, and he suspected that the boy had died. So he asked his servants: 'Has the boy died?'

And they replied, 'He has.'

<sup>20</sup> Then David got up from the ground, took a bath, rubbed himself with oil, and changed his clothes. And thereafter, he went to the [Tent] of God and bowed before Him; and when he got back home, he asked for some bread to eat, which they brought to him, and he ate it. <sup>21</sup> So his servants asked: 'Why have you acted this way concerning the boy? For while he was still alive, you fasted, cried, and wouldn't sleep. But after he died, you got up and ate and drank something.'

<sup>22</sup> And David replied: 'I fasted and cried while the boy was still living, because I hoped that Jehovah would show mercy on me and allow the boy to live. <sup>23</sup> But now that he has died, why should I fast? I won't be able to go and see him again, nor can I carry him to me, because I can't bring him back.'

<sup>24</sup> Then David went to comfort his woman, BathSheba.

Well, he went to bed with her again, and she got pregnant and gave birth to a son whom she named Solomon... and Jehovah loved him. <sup>25</sup> So He sent for Nathan the Prophet, who renamed him JediDiAh (Beloved of Jehovah), following the Lord's instructions.

<sup>26</sup> Then JoAb went to war with RabBath of the sons of AmMon, and he subdued that kingdom's capital city. <sup>27</sup> So JoAb sent messengers to David, saying: 'I have fought against RabBath and subdued the City of Waters. <sup>28</sup> Now, gather your men and come to our camp, so you can be the first to take it. I don't want to be the first to take the city, for I don't wish to have it called by my name.'

<sup>29</sup> As the result, David gathered his men, went to RabBath, and conquered it. <sup>30</sup> Then he took their king's crown from his head (which was made of gold and precious gems) and had it placed on his own head. They also looted the city and brought back a tremendous amount of goods. <sup>31</sup> Then he took the [city's] people away and put them

to work as carpenters, farm laborers, iron smelters, blacksmiths, and brick makers... it's what he did in all the cities of the sons of AmMon. And thereafter, David and his men returned to JeruSalem.

## Chapter 13

<sup>1</sup> Now, AbSalom (one of David's sons) had a very pretty sister named Thamar, and AmNon (another son of David) was in love with her. <sup>2</sup> In fact, he was so smitten with her that he was sick. Thamar (his sister) was a virgin, and AmNon would have done anything to have her.

<sup>3</sup> Well, AmNon had a friend named JoNadab (the son of SamaA, David's brother). And JoNadab was a very wise man. <sup>4</sup> Then JoNadab asked AmNon: 'Why are you so puny every morning, O son of the king... tell me what's wrong.'

And AmNon, told him: 'It's Thamar, my brother AbSalom's sister... I love her.'

<sup>5</sup> And JoNadab said to him, 'Then do this: Go to bed and act like you're sick. And when your father comes to see you, tell him, 'Send my sister Thamar to prepare my food before me and feed me, so I can see her and eat from her hands.'

<sup>6</sup> So AmNon went to bed and pretended to be sick. And when the king came to see him, AmNon said: 'Send my sister Thamar to me and have her bake a couple of biscuits, and I'll eat them from her hands'

<sup>7</sup> Then David sent for Thamar at her house, saying, 'Go to the house of your brother AmNon and prepare some food for him.'

<sup>8</sup> So Thamar went to the house of her brother AmNon and found him in bed. Then she took some dough and mixed it, made biscuits there in front of him, and fried them; <sup>9</sup> and then she took the frying pan and laid them before him... but he wouldn't eat them.

AmNon [then told his servants]: 'Send all the people away from me.' So they sent them all away.

<sup>10</sup> And AmNon said to Thamar: 'Carry the food into my bedroom. I'll eat it from your hands there.'

Well, Thamar took the biscuits she had made and carried them into her brother AmNon's bedroom. <sup>11</sup> And when she brought them to him, he grabbed her and said: 'Now, come to bed with me, my sister!'

<sup>12</sup> And she said to him: 'No, my brother, don't rape me; for such things aren't done in IsraEl. Don't be so foolish! <sup>13</sup> How could I ever handle the scandal? And you'd also be considered one of the fools in IsraEl. Just speak to the king and he'll let you [marry me]!'

<sup>14</sup> But AmNon wouldn't listen to her. So he overpowered her, shoved her onto his

bed, and raped her.

<sup>15</sup> Well, [after he was finished], AmNon started to hate her. In fact, his hatred was greater than the love he once had for her. And he told her: 'Now, get up and go!'

<sup>16</sup> But she said: 'No, O brother! For sending me away like this is even worse than the terrible thing that you just did to me!'

However, AmNon wouldn't listen. <sup>17</sup> So he called his head servant in and said to him: 'Take her away from me, then throw her outside and lock the door!'

<sup>18</sup> Well, all she was wearing at the time was a long-sleeved slip; for that's what the virgin daughters of the king wore under their clothes. However, the servant led her outside and then he locked the door behind her.

<sup>19</sup> So Tamar took ashes and put them on her head, and she ripped the slip she was wearing; then she put her hands on her head and ran away screaming.

<sup>20</sup> Later, her brother AbSalom asked her: 'Has your brother AmNon been with you? If so, my sister, don't say anything, because he's your brother! Don't put it into your heart to say anything about this.'

So thereafter, Tamar lived as a widow in the house of her brother AbSalom.

<sup>21</sup> Now, when King David heard what had happened, he was furious... however he wasn't angry with his son AmNon, since he was his firstborn. <sup>22</sup> Nor did he say anything bad or good to AbSalom about AmNon. However, AbSalom detested AmNon because he'd raped his sister, Tamar.

<sup>23</sup> Well, exactly two years later, they were all shearing sheep for AbSalom in BelAsor (near the land of Ephraim), because AbSalom had called for all the sons of the king.

<sup>24</sup> He'd gone before the king and said, 'Look, your servant has to go and do some shearing; so may the king bring along his servants [to help me].'

<sup>25</sup> But the king said to AbSalom: 'No my son, we shouldn't all go, for we'd just be a burden on you.' So he refused, because he really didn't want to go. However, he blest him.

<sup>26</sup> Then AbSalom asked: 'Well, why not just send my brother AmNon along with us?' And the king asked: 'Why should he go with you?'

<sup>27</sup> But AbSalom kept insisting, so he sent AmNon and all his other sons along.

When they got there, AbSalom prepared a banquet that was fit for a king. <sup>28</sup> Then he told his servants: 'When AmNon starts feeling the wine, I'm going to tell you to strike him and kill him. Don't be afraid, because I'm the one who's <sup>29</sup> telling you to do this. So be strong and act like men!'

<sup>29</sup> As the result, AbSalom's servants did just as they were told... and then all the sons

of the king mounted their mules and fled.

<sup>30</sup> Well, as they were on their way back, a report was sent to David that AbSalom had killed all of the king's sons, not sparing even one. <sup>31</sup> So the king ripped his clothes and fell to the ground; and all his servants who were standing around him also ripped their clothes.

<sup>32</sup> But then JoNadab (the son of ShimeAh, David's brother) said: 'Don't tell our lord that all his sons were killed, for it was just AmNon. He died alone at the instructions of AbSalom, because this is the same day that he had raped his sister, Tamar. <sup>33</sup> May my lord the king not think in his heart that all of his sons have died, for it was just AmNon!'

<sup>34</sup> Meanwhile, AbSalom had run away.

Then [David's] watchman looked out and saw many people coming along the road down the side of the mountain. So he went and reported to the king, saying, 'I see men coming down the mountain along the road to OrOnen.'

<sup>35</sup> And JoNadab said to the king: 'Look, it's your sons! They're coming back, just as your servant said they would.'

<sup>36</sup> And just as he had finished speaking, {Look!} the king's sons came in, shouting and crying. And the king and all his servants cried and bawled with them.

<sup>37</sup> Well, AbSalom had run away and he went to Tholmi (the son of EmiUd, the king of GedSur) in the land of HamAchad. And King David mourned over his son for a long time. <sup>38</sup> But AbSalom spent three years in GedSur. <sup>39</sup> And by then, the [wrath] of the king had abated and he was no longer chasing AbSalom, for he was no longer grieving over the death of AmNon.

## Chapter 14

<sup>1</sup> Now, JoAb (the son of ZeruJah) knew that the king [still loved] AbSalom. <sup>2</sup> So he sent for a woman in Thecoe who was very wise, and he said to her: 'I want you to dress in mourning clothes [and pretend] to be in mourning. Don't rub yourself with oil, for I want you to appear to be a woman who has been mourning over her dead for many days.'

<sup>3</sup> So she went to the king and said the words that JoAb told her to say... <sup>4</sup> this ThecoEhite woman went in to the king, fell with her face to the ground bowing before him, and said: 'Save me, oh king! Save me!'

<sup>5</sup> And the king asked her: 'What's wrong?'

And she said: 'I'm now a widow, because my husband just died. <sup>6</sup> And your servant had two sons who started arguing with each other while they were out in the fields, where there was no one to break it up. Then the one hit the other and killed him. <sup>7</sup>

Now {Look} the whole family is against your servant, because they're telling me to hand over my son so they can kill him for murdering his brother. But if they do that, they'll be taking away my only heir and extinguish the little spark [of hope] that remains of leaving my husband a name and property on the face of the ground.'

<sup>8</sup> And the king said to the woman: 'Don't worry; just go back home and I'll handle this matter for you.'

<sup>9</sup> Then the ThecoEthite woman said to the king: 'O my lord the king; may this lawlessness be on me and on the house of my father, not on the king and on his throne.'

<sup>10</sup> And the king said: 'Who was the one that spoke to you? Bring [your son] to me, and don't let anyone touch him!'

<sup>11</sup> Then the woman said: 'May Jehovah your God remind the king not to allow them to take away my son, so our family line [may continue].'

And he said: 'As Jehovah lives; not a hair of your son's head will fall on the ground.'

<sup>12</sup> Then the woman asked: 'May your servant say one more thing to her lord the king?'

And he said, 'Speak!'

<sup>13</sup> Then the woman said: 'Why have you made such a decision for the people of God? For when you say such things, you're finding yourself guilty, since the king hasn't allowed the one he banished to return to him. <sup>14</sup> Why, each of us is dying the death, and like water that's being poured on the ground, we're not brought together [again]. Only God [has the right to] take a life, and only He has the means to drive someone away if He wishes.'

<sup>15</sup> 'Now, as to the thing that I came to speak to my lord the king about; the people told your servant to speak to you, to see what you would do for your servant. <sup>16</sup> They said that you would rescue your servant from the hands of the man who is trying to take away my son and my inheritance from God. <sup>17</sup> And they told me that the words of my lord the king would be as good as a sacrifice. For my lord the king is like a messenger from God, in that you listen to both the good and the bad. So may Jehovah your God be with you.'

<sup>18</sup> Then the king said to the woman: 'I want to ask you something... and I want you to tell me the truth!'

And the woman said: 'Please speak, my lord the king!'

<sup>19</sup> And the king asked: 'Did JoAb put you up to this?'

And the woman replied: 'As you are living, O my lord the king; doesn't the king ever change his mind after he has made a decision? Yes, JoAb is the one who put me up to this, and he put the words in my mouth. <sup>20</sup> But your servant JoAb did this just to

bring the matter to a head. For my lord the king is as wise as the wisdom of a messenger from God, in that he knows everything on earth.'

<sup>21</sup> And the king said to JoAb: 'Look, I'm going to do what you're asking. So, go and bring back the young man AbSalom!'

<sup>22</sup> Then JoAb fell with his face to the ground and bowed; and he praised the king, saying: 'Today your servant knows that he has found favor in your eyes, O my lord the king; for you have handled this matter for your servant.'

<sup>23</sup> So JoAb got up and went to GedSur, and he brought AbSalom back to JeruSalem. <sup>24</sup> And the king said: 'Let him return to his home... but I don't want to see his face!'

As the result, AbSalom returned home, but he wasn't allowed to see the face of the king.

<sup>25</sup> Now, there wasn't a man in all IsraEl who was more admired than AbSalom. For from the sole of his feet to the top of his head, there wasn't a blemish; <sup>26</sup> and when it came to cutting his hair, it took so long that it became bothersome. Why, whenever he cut it and set it aside, it weighed as much as two royal coins!

<sup>27</sup> AbSalom had three sons and one daughter, whose name was Themar. She was a pretty woman, and she married Solomon's son RehoBoam, to whom she gave birth to AbiJa.

<sup>28</sup> Well, AbSalom stayed in JeruSalem for two years, during which he never saw the face of the king. <sup>29</sup> But then he sent for JoAb, because he wanted to send him to the king. However, JoAb wouldn't come to him. He also sent for him a second time, but he just didn't want to come. <sup>30</sup> So AbSalom said to his servants: 'You know that field of JoAb's next to mine where he's growing barley? Go and burn it!'

Therefore, the servants of AbSalom went and burned JoAb's field. And JoAb's servants went to him ripping their clothes, and said: 'The servants of AbSalom have burned your portion of the field!'

<sup>31</sup> So JoAb got up and went to the house of AbSalom, and asked him: 'Why did your servants burn my field?'

<sup>32</sup> And AbSalom replied: 'Look, I called for you and asked you to come here, because I wanted to send you to the king and ask, *Why did you bring me from GedSur, since things were good for me there? And look; I haven't seen the face of the king! Now, if I'm being unrighteous, just kill me!*'

<sup>33</sup> So JoAb went to the king and spoke to him. Then he called for AbSalom and he went in to the king, bowed before him, and fell with his face to the ground before him, and the king kissed AbSalom.

## Chapter 15

<sup>1</sup> Well thereafter, AbSalom obtained some chariots and horsemen, and he recruited fifty men to run in front of him. <sup>2</sup> Then he would get up early each morning and station himself along the street by the city gate. And whenever he saw someone who was coming to try a case before the king, he would call to him and ask, 'What city are you coming from?' And if he replied, 'Your servant is from one of the tribes of IsraEl,' <sup>3</sup> he would say: 'Look, you have a good case; however, no one from the king will listen to it. <sup>4</sup> Why doesn't he appoint me as the judge of the land and let me handle the disputes and cases? For I would give you justice!'

<sup>5</sup> And whenever some man would come and bow before him, he would reach out and grab him, then kiss him. <sup>6</sup> Well, AbSalom was doing this to everyone from IsraEl who came to the king for a judgment, and he was winning the hearts of the men of IsraEl.

<sup>7</sup> Then at the end of four years, AbSalom went to his father and said: 'I'm going to HebRon to pay a vow that I made to Jehovah. <sup>8</sup> For while I was in GedSur, Syria, I vowed to Jehovah that if He would return me to JeruSalem, I would be His servant.'

<sup>9</sup> And the king said to him: 'Go in peace.'

So he got up and went to HebRon.

<sup>10</sup> Now, AbSalom had sent spies among all the tribes of IsraEl, who were told: 'When you hear the sound of trumpets blowing, you must shout, *AbSalom is now reigning as king in HebRon!*'

<sup>11</sup> So AbSalom left JeruSalem along with two hundred men, who really didn't suspect anything. <sup>12</sup> Then, while he was offering his sacrifices, AbSalom sent for AhiThophel the Gelamonite (David's advisor) from his city of Gola. And there he formed a strong confederation, so many people started following AbSalom.

<sup>13</sup> Well when the report came to David that the hearts of the men of IsraEl had turned toward AbSalom, <sup>14</sup> David said to all his servants in JeruSalem: 'Let's get up and run from here, for nothing can save us from AbSalom! Hurry, let's go, so he doesn't overtake us and do bad things to us, then destroy the city with swords.'

<sup>15</sup> And the king's servants replied: 'We'll do whatever our lord the king says... Look! We are your servants!'

<sup>16</sup> So the king and his whole house just walked away... however, he left ten of his concubines behind to guard the house. <sup>17</sup> Then the king and all his servants traveled on foot to a house that was very far away.

<sup>18</sup> Well, while the king and his servants were on the way into the desert, they [met up with some] Cherethites and Phelethites who were waiting [for him] on the Mount of Olives. So, along with all the people who came with [David], there were now six

hundred great men and warriors from the Cherethites, Phelethites, and Gethites, because six hundred men had walked from Gath to join the king.

<sup>19</sup> Then the king said to ItTai (the Gethite): 'Why are you traveling with us? Go back and live with the [new] king! Why, you are foreigners who have just left your homes to join me; <sup>20</sup> so are you [now planning to] travel with us... are you moving away from your homes?'

And he replied: 'I will go wherever you are going.'

[But David said]: 'Go back, and take your brothers with you; for Jehovah will bring you kindness and truth!

<sup>21</sup> But ItTai replied to the king: 'As Jehovah lives, and as my lord the king lives; no matter what happens to my lord... whether he lives or dies, I will be his servant.'

<sup>22</sup> And the king said: 'Then come with me!' And ItTai the Gethite and all his servants (a huge number of them) traveled with the king.

<sup>23</sup> Well, throughout the land, people were crying and wailing. Then the king and all his people crossed the Cedar (Kidron) Wadi and traveled toward the edge of the desert. <sup>24</sup> {Look!} There they saw ZaDok and all the Levites carrying the Chest of the Sacred Agreement of Jehovah from the [Tent of God]. Then they set the Chest of God down, and AbiAthar came to him, along with all the people from the city [of JeruSalem].

<sup>25</sup> And the king said to ZaDok: 'Take the Chest of God back to the city. For if I should find favor in the eyes of Jehovah and He returns me, He will show it to me in all its glory once again. <sup>26</sup> But if He should say that He doesn't want me; then look... here I am! May He do to me whatever is good in His eyes.'

<sup>27</sup> And the king told ZaDok the Priest: 'Look! You, your son AhiMaAz, your other two sons, and JoNathan (the son of AbiAthar) should just return to the city in peace.

<sup>28</sup> For I'm going to live like a soldier in the desert, and I'll wait there for you to send word to me.'

<sup>29</sup> So ZaDok and AbiAthar returned the Chest of God to JeruSalem, and it stayed there.

<sup>30</sup> Then David climbed the Mount of Olives barefoot and with his head covered, crying. And all the people came with him with their heads covered and crying.

<sup>31</sup> Well, when David was told that AhiThophel had joined the confederation with AbSalom, he said: 'O Jehovah, my God; Confuse the counsel of AhiThophel!'

<sup>32</sup> Then when David got to Ros, he bowed there before God. And {Look} coming to meet him was HuShai, David's best friend, ripping his clothes and piling dirt on his head. <sup>33</sup> And David said to him: 'If you come with me, you'll just be a burden to me. <sup>34</sup> So return to the city, and I want you to say this to AbSalom: *Your brothers left me to*

*follow your father, so I'm your servant now, O king; please allow me to live. For although I was once your father's servant, I'm yours now. And if you'll do this for me, you will confuse the counsel of AhiThophel.*

<sup>35</sup> 'Look, there are the Priests, ZaDok and AbiAthar. Go with them and report everything that you hear from the [palace] of the king to them. <sup>36</sup> And here are their two sons, AhiMaAz (ZaDok's son) and JoNathan (AbiAthar's son). Use them to send back every word that you hear.'

<sup>37</sup> So HuShai (David's best friend) returned to the city, and then AbSalom entered JeruSalem.

## Chapter 16

<sup>1</sup> Well, after David had traveled a short distance from Ros, {Look!} Ziba (MephiBosheth's servant) came to meet him with a pair of saddled burros, two hundred loaves of bread, a bushel of raisins, a hundred clusters of dried fruit, and a skin flask of wine. <sup>2</sup> And the king asked Ziba, 'What's this for?'

And Ziba said: 'The animals are for the house of the king to ride, <sup>3</sup> the bread and the dried fruit are for your servants to eat, and the wine is for those who get weak [as they travel] through the desert.'

<sup>3</sup> Then the king asked: 'So, where is your lord's son?'

And Ziba replied: '{Look!} He's sitting in JeruSalem; for he said: *Today the kingdom of IsraEl will return to the house of my father.*'

<sup>4</sup> Then the king said: '{Look!} I am giving everything that MephiBosheth has, to you.'

And as he bowed, Ziba said: 'May I find favor in your eyes, O my lord the king.'

<sup>5</sup> Well, when King David got to BaUrim, {Look!} a man who was related to the house of Saul (ShiMei, the son of Gera) came there cursing <sup>6</sup> and throwing stones at David and all his servants.

Meanwhile, all the people (and all the mighty ones) were walking on either side of the king. <sup>7</sup> And ShiMei shouted (as he was cursing), 'Get out of here you murderer; you criminal; <sup>8</sup> for Jehovah has finally brought all the blood of the house of Saul down on you for taking his place as the ruler, and He has given the kingdom into the hands of your son AbSalom. So now you're receiving some of your own badness for being a murderer!'

<sup>9</sup> Well, AbiShai (the son of ZeruJah) said to the king: 'Why does my lord the king put up with the cursing of this dead dog? Allow me to go over and remove his head.'

<sup>10</sup> And the king said to AbiShai: 'What difference does it make to me and to you sons of ZeruJah? Leave him alone and let him curse, because Jehovah told him to curse

David. There's no reason to ask him why he's doing this.'

<sup>11</sup> And David said to AbiShai and his servants: 'The son who came from my own belly now wants to kill me; so let the son of the BenJaminite curse, because Jehovah told him to do it. <sup>12</sup> May Jehovah see my humiliation and provide good things for me in place of His curses today.'

<sup>13</sup> So David and all his men just kept traveling along, as ShiMei ran alongside them next to the mountain, cursing and throwing stones and dirt. <sup>14</sup> Finally, the king and all his people got tired and they stopped to rest.

<sup>15</sup> Well, when AbSalom, AhiThophel, and all his men of IsraEl arrived in JeruSalem, <sup>16</sup> HuShai (David's best friend) went to see to AbSalom and said, 'Long live the king!'

<sup>17</sup> But AbSalom asked HuShai: 'Is this the way you treat your friend? Why didn't you go along with your buddy?'

<sup>18</sup> Then HuShai said: 'I'll follow whoever Jehovah and His people (the men of IsraEl) have chosen... I'll stick with him and stay with him. <sup>19</sup> For, who is it that I'll be serving? I'll be serving his son! So, as I served your father is how I will serve you.'

<sup>20</sup> Therefore, AbSalom told AhiThophel: 'Then, perhaps we should [sit down and] discuss what we must do next.'

<sup>21</sup> And AhiThophel told AbSalom: 'Your father left some concubines behind to guard his palace. Why don't you go to bed with them, so that all IsraEl will hear how you've disgraced your father; for that will strengthen your hand with the people.'

<sup>22</sup> So they pitched a tent on the roof, where AbSalom took his father's concubines to bed with him before all IsraEl.

<sup>23</sup> Well thereafter, AbSalom also sought the counsel of AhiThophel on how he should go about asking things of God. And as AhiThophel had once given council to David, he now gave council to AbSalom.

## Chapter 17

<sup>1</sup> Then AhiThophel told AbSalom: 'I'll choose twelve thousand men and we'll go after David tonight; <sup>2</sup> for when I get there, he'll be tired and weak. We'll catch him unaware and startle him; then his people will flee, and I can kill the king when there's no one around. <sup>3</sup> And after that, I'll bring all his people back to you the way a bride is brought to her husband. So after [we've taken] the life of the man you're searching for, all the people will be at peace.'

<sup>4</sup> Well, this sounded like a good idea to AbSalom and all the elders of IsraEl. <sup>5</sup> But AbSalom said: 'Call HuShai the Arachite; for I want to hear what he has to say about this.'

<sup>6</sup> So HuShai came to AbSalom, and AbSalom told him about the plan. Then he

asked: 'Do you think we should do what [AhiThophel] suggested? If not, speak up!'

<sup>7</sup> And HuShai said to AbSalom: 'This counsel that AhiThophel has given to you isn't a good idea this time. <sup>8</sup> For you know your father and his men; they're very brave and strong, and they're as angry as a bear that has lost its cub in a field or a wild boar that has been cornered. Your father is a warrior, so he would never sleep with his family. <sup>9</sup> Look, he's hiding in the hills or somewhere else. So when the attack begins, he'll hear it and say, *AbSalom's people are attacking*.

<sup>10</sup> 'Remember that this mighty man who has the heart of a lion will just melt away once he realizes that he's finished; for all IsraEl knows how mighty your father and his men are. <sup>11</sup> So this is what I advise: Gather all [the men of] IsraEl from Dan to BeerSheba, [and create an army] as large as the sands of the sea... then you should lead them. <sup>12</sup> And when you catch up with [David] – no matter where he may be – you must camp around him, then [attack him] just as the dew is settling on the ground... don't leave him or any of his men alive. <sup>13</sup> Or if you should find him in a city, you must bring all IsraEl against that city, tear it down, and throw each of its stones into a riverbed.'

<sup>14</sup> Well, AbSalom and all the men of IsraEl said: 'The counsel of HuShai the Arachite is better than the counsel of AhiThophel.' (However, it was Jehovah who caused the good counsel of AhiThophel to lose out, so He could bring bad things to AbSalom).

<sup>15</sup> Then HuShai (the Arachite) went to ZaDok and AbiAthar (the Priests), and told them of the advice that AhiThophel gave AbSalom and the elders of IsraEl. <sup>16</sup> And he said, 'Now, send a message to David quickly, so the king and his people aren't caught off guard!'

<sup>17</sup> Well, it was while JoNathan and AhiMaAz had stopped at Rogel Springs that a young female servant arrived and brought them the message; so they went to report it to King David. However, they didn't want to be seen entering the city. <sup>18</sup> Nevertheless, a young man had noticed them and sent a report to AbSalom. So the two ran to the house of a man [whom they knew] in BaUrim and hid in a cistern in his courtyard. <sup>19</sup> And although a woman came and took the cover off the cistern to allow the desert [winds] to cool the water, she didn't notice them. <sup>20</sup> So when AbSalom's men came to the house and asked her, 'Where are AhiMaAz and JoNathan?' She just said, 'They went to get a little water.'

Well, they looked around but couldn't find them, so they returned to JeruSalem. <sup>21</sup> Then after they left, [AhiMaAz and JoNathan] climbed out of the cistern and went to give the report to King David. They said to him: 'Quickly... get up and cross the river; for AhiThophel has [planned a trap] for you!'

<sup>22</sup> Therefore, David and his people got up and crossed the Jordan before daylight, so no one would know.

<sup>23</sup> In the meantime, when AhiThophel realized that his counsel had been rejected, he saddled his burro and went back to his home, then he discharged his staff and hung himself. So they buried him in the tomb of his father.

<sup>24</sup> Well, David had traveled all the way to Manaim. But then AbSalom and all his men crossed the Jordan [in pursuit].

<sup>25</sup> Now, AbSalom had put Amasa in charge of his army (in place of JoAb). Amasa was the son of Jether, an IsraElite from JezreEl. <sup>26</sup> And he went to see AbiGail, the daughter of JesSe and the sister of ZeruJah, who was the mother of JoAb. Meanwhile, AbSalom and the army of IsraEl had camped in the land of Gilead.

<sup>27</sup> Well, when David entered Manaim, WesBi (the son of NaAs from RabBath, an AmMonite), MachIr (the son of AmiEl from LodaBar), and BarZilLai (the Gileadite from RogelLim) <sup>28</sup> brought ten cots and blankets, ten pots, some plates, and some wheat, barley, flour, toasted grain, beans, lentils, <sup>29</sup> honey, butter, mutton, and cheese, and they gave it to David and his people to eat. For they said: 'They are starving, thirsty, and weak from traveling through the desert.'

## Chapter 18

<sup>1</sup> Then David counted his men to see how many were with him, and he assigned generals and officers over them <sup>2</sup> and sent them out [to battle]... a third under the direction of JoAb, a third under the direction of AbiShai (the son of ZeruJah, JoAb's brother), and a third under the direction of ItTai the Gethite. Then David said to his men: 'From now on, I'll be leading you.'

<sup>3</sup> But they said: 'You can't come; for if [AbSalom's people] kill half of us, losing you would be like losing ten thousand men. It's really best for you stay in the city and direct us from there.'

<sup>4</sup> And the king said: 'I'll do whatever you wish.'

So the king stood at the city gate as his army passed by in companies and divisions. <sup>5</sup> And the king gave orders to JoAb, AbiShai, and ItTai, saying, 'Spare the young man AbSalom for me!' And everyone heard what the king said to them about AbSalom.

<sup>6</sup> Well, they marched to a forest that was directly opposite [the army of] IsraEl, and the battle started there in the Woods of Ephraim. <sup>7</sup> But the army of IsraEl didn't fare well against the followers of David, for they lost twenty thousand of their men, <sup>8</sup> as the war raged on throughout the land. And the thick forest killed as many men as were killed with swords that day.

<sup>9</sup> Then David's men caught up with AbSalom, who was riding his mule. And as the mule took off into a dense thicket, his head got caught in the branches of an oak tree, where he hung between the sky and the ground; for the mule just took off and left him hanging there.

<sup>10</sup> Well, there was a man saw what had happened, and he went and told JoAb, 'I've found AbSalom; he's hanging in an oak tree!'

<sup>11</sup> And JoAb said, 'You saw this and you didn't cut him to the ground? I would have given you ten large silver coins if you had.'

<sup>12</sup> But the man told JoAb: 'If you had given me a thousand large silver coins, I wouldn't have done that; for I would never raise a hand against a son of the king. Why, we all heard the king tell you (both AbiShai and ItTai) to guard the young man AbSalom for him. <sup>13</sup> So, it would be wrong to kill him! For then the king would surely hear about it, and you and I would find ourselves on opposite sides.'

<sup>14</sup> But JoAb said: 'Well, that's what's going to happen, for I'm not going to put up with this!'

So JoAb took three arrows and shot them into the chest of AbSalom as he was still alive, hanging there in the midst of the oak tree. <sup>15</sup> Then ten of his young men took JoAb's weapons and stabbed AbSalom [to make sure] he was dead. <sup>16</sup> And JoAb blew his battle horn to call his people back from their pursuit of IsraEl, because he wanted to spare the rest of the people.

<sup>17</sup> Well, JoAb took AbSalom's body and threw it into a deep gully in the forest, and he formed a huge pile of rocks over it as a monument, while the whole army of IsraEl was retreating to their tents.

<sup>18</sup> Now, while AbSalom was still alive, he had built a monument to himself in the Valley of the Kings; for he said: 'I have no sons to remind people of my name.' So he named the monument after himself, calling it 'The Hand of AbSalom,' which is still there today.

<sup>19</sup> Well after that, AhiMaAz (the son of ZaDok) said: 'Run and take the good news to the king that Jehovah has passed judgment on his enemies.'

<sup>20</sup> But JoAb told him: 'Don't bring it as good news today... save that for another day; for it isn't good news that a son of the king has died.' <sup>21</sup> And JoAb said, 'Just go to the king and tell him what you've seen!'

So HuShai bowed before JoAb and left.

<sup>22</sup> Then AhiMaAz (the son of ZaDok) said to JoAb: 'Let me run after HuShai!'

And JoAb asked: 'Why do you want to do this, my son? Come along, for there's no good news that will be of any benefit to you if you go there.'

<sup>23</sup> And AhiMaAz said, 'But what if I run?'

Then JoAb said, 'Okay, then run!' So AhiMaAz ran along the road to KeChar, and he passed HuShai.

<sup>24</sup> Well, David was sitting between the two city gates, as the watchman was on the

roof of the gate next to the wall. And when the watchman looked out and saw a man running toward them, <sup>25</sup> he yelled and reported it to the king. And the king asked, 'Is he alone... is he bringing good news?'

Then, as this one was approaching, <sup>26</sup> the watchman saw another man running. And he yelled out, 'Look, there's another man running by himself!'

And the king said: 'Surely he's bringing good news!'

<sup>27</sup> Then the watchman said: 'I see that the man running ahead is AhiMaAz, the son of ZaDok; so he must be coming with good news.'

<sup>28</sup> And at that, AhiMaAz yelled to the king: 'Peace!' as he bowed to the ground before the king, saying: 'Praise your God Jehovah, for he has closed the mouths of those who have raised their hands against my lord the king.'

<sup>29</sup> So the king asked him: 'Do we now have peace with the young man AbSalom?'

And AhiMaAz said: 'I saw a large happy crowd standing around the king's servant JoAb, so I came here. However, I'm not sure what happened there.'

<sup>30</sup> Then the king said: 'Step aside and stand over there!' So he stepped aside and stood nearby, <sup>31</sup> as HuShai came and said to the king: 'I have good news to announce to my lord the king. For today Jehovah has passed judgment upon all those who opposed you!'

<sup>32</sup> Well, the king asked HuShai: 'And how is the young man AbSalom?'

And he replied: 'The young man has fared the same as all the enemies who have done evil things against my lord the king.'

<sup>33</sup> Well, the king was very upset, so he went up into the room above the gate and wept. He cried, 'O my son AbSalom! O my son! O my son AbSalom! Why couldn't I have died instead of you, AbSalom? O my son! O my son!'

## Chapter 19

<sup>1</sup> Then a message was sent to JoAb that the king was crying and mourning over AbSalom, <sup>2</sup> rather than celebrating a victory. And as the result, his people had gone into mourning because they heard that the king was [disturbed over the death of] his son. <sup>3</sup> So they just melted away into the city like men who were running from a battle. <sup>4</sup> Meanwhile, the king refused to show his face, for he kept crying and sobbing, 'O my son AbSalom! AbSalom! O my son!'

<sup>5</sup> Finally, JoAb went into the king's house, and said to him: 'You're disgracing all your servants who fought to save you today, as well as your sons, your daughters, your wives, and your concubines; <sup>6</sup> for you're showing that you love the ones who hated you, and that you hate those who love you. Why, you're giving the impression that your leaders and your servants are nothing, and that if AbSalom were alive

today and all the rest of us were dead, it would be a better thing in your eyes! <sup>7</sup> Now, get up and go outside, then talk to your servants and tell them how you really feel! For I swear by Jehovah that unless you go out there today, there won't be a man standing with you tonight. Realize that the evil you're doing here is worse than all the evil things that have happened to you since you were young.'

<sup>8</sup> Well at that, the king went out and sat at the gate. And all the people started shouting, 'Look, the king is sitting at the gate.' Then all the people gathered to him there.

Now, the army of IsraEl had retreated to their tents, <sup>9</sup> and all the tribes of IsraEl were arguing with each other, saying, 'King David rescued us from our enemies and he saved us from the hands of the Philistines. But then he had to flee the land and his kingdom, because he was running from AbSalom. <sup>10</sup> However, now that AbSalom (whom we anointed to be [our king]) has died in the battle, let's just quietly return to the king.' And as the result, all IsraEl then returned to the king.

<sup>11</sup> Well, after that, King David sent for ZaDok and AbiAthar (the Priests) and said, 'Speak to the elders of Judah and ask them why they're the last to welcome the king back to his palace.'

Well, these words of the king were spread throughout all IsraEl. <sup>12</sup> For he said, 'My brothers; you are my own flesh and bones, so why are you the last to welcome the king back to his palace? <sup>13</sup> Are you now going to turn to Amasa and say, *You are our flesh and bones?* No! May God curse me and add more to it if the one in charge of my armies is anyone other than JoAb.'

<sup>14</sup> Well, this turned the hearts of all the men of Judah, and they sent a message to the king saying, 'You and all your servants should return!'

<sup>15</sup> So, the king traveled toward the Jordan, and all the men of Judah came to GilGal to welcome him and to accompany him across [the river]. <sup>16</sup> ShiMei (the son of Gera, the son of the BenJaminite from BaUrim) hurried with his men of Judah to meet King David, <sup>17</sup> and he brought along a thousand men from BenJamin, as well as Ziba (the servant of the house of Saul) and his fifteen sons and twenty servants. They all went straight to the king at the Jordan <sup>18</sup> to officially welcome him as he crossed the ford (in order to satisfy his family, and to do the right thing in his eyes).

Then ShiMei (the son of Gera) fell to his face before the king at the Jordan, <sup>19</sup> and said: 'Please, my lord; forgive the lawless way that your servant acted when the king left JeruSalem... please put it out of your heart, <sup>20</sup> for your servant knows that he has sinned! Now look; I've come here before all IsraEl and the house of JoSeph today, to welcome back my lord the king.'

<sup>21</sup> But AbiShai (the son of ZeruJah) asked: 'Shouldn't ShiMei be put to death for cursing the anointed of Jehovah?'

<sup>22</sup> And David said: 'Why are you sons of ZeruJah always coming to me with plots? No man of IsraEl will be put to death today, for I still don't know whether I'm even the ruler!'

<sup>23</sup> Then the king said to ShiMei: 'You won't die,' and he swore an oath to him.

<sup>24</sup> Well thereafter, MephiBosheth (the son of JoNathan and grandson of Saul) came to welcome the king. However, he hadn't washed his feet, cut his nails, or trimmed his mustache, and his clothes hadn't been washed since the day he left to ask the king for peace. <sup>25</sup> So when he came from JeruSalem to greet him, the king asked: 'Why didn't you come along with me, MephiBosheth?'

<sup>26</sup> And MephiBosheth answered: 'O my lord, O king; it was because my servant had misled me. When I told him to saddle my burro and help me mount it (because your servant is lame) to go with the king, <sup>27</sup> he wouldn't do it. However, my lord the king is as a messenger of God; so, do whatever is good in your eyes! <sup>28</sup> Why, when there was no one else left of the house of my father (other than those who deserved death from my lord the king), you allowed your servant to eat at your table. So, what reason would I have to speak out against the king?'

<sup>29</sup> And the king said to him: 'Why are you still talking? You must now give your field to Ziba!'

<sup>30</sup> And MephiBosheth said: 'Yes, may he take everything, now that my lord the king is returning in peace to his palace.'

<sup>31</sup> Then BarZilLai (the Gileadite) came to the king at the Jordan from RogelLim, to accompany him on his way back home. <sup>32</sup> BarZilLai was very old (eighty years old), but he had fed the king while he was living in Manaim, because he was very wealthy. <sup>33</sup> So the king said to BarZilLai: 'Now, come to JeruSalem with me, and I will care for you in your old age.'

<sup>34</sup> But BarZilLai said to the king: 'How many years do you think I have left, so that I should travel with the king to JeruSalem? <sup>35</sup> Why, I'm eighty years old today; so, how can I appreciate what you're doing? Can I still enjoy the taste of the food and drink that you will offer me? Or can I still enjoy the voices of men and women singing? Why should I burden my lord the king? <sup>36</sup> Your servant will just travel with the king for a short way to the Jordan. What reward or payment can you give me? <sup>37</sup> Let your servant stay here to die in my city and to be buried with my father and mother. But look; your servant's son CamaAm will cross [the Jordan] with my lord the king... please do for him whatever you find good in your eyes.'

<sup>38</sup> And the king said: 'Then let CamaAm cross over with me, and I will do what is good in my eyes for him... whatever you ask of me, I will do for you.'

<sup>39</sup> Well, as all the people were crossing the Jordan, the king also prepared to cross. So he kissed BarZilLai and blest him, and then he returned to his people. <sup>40</sup> And as the

king was crossing over toward GilGal, CamaAm crossed [the river] with him, along with all the people of Judah and half the people of IsraEl.

<sup>41</sup> Then the men of IsraEl came to the king and asked: 'Why did you allow our brothers of Judah to steal you and help the king, his household, and his army to cross the Jordan?'

<sup>42</sup> And the men of Judah shouted: 'Because the king is our close relative! Why are you so irritated about this? Has the king given us food, or gifts, or brought us a tribute?'

<sup>43</sup> And the men of IsraEl replied: 'We have ten [tribes] that serve the king, and we're the firstborn. So, how do you have [a greater claim] to David? We came here [to welcome him back] before you did; so, why did you insult us by not allowing us to be the first to escort the king?'

But the men of Judah just shouted down the men of IsraEl.

## Chapter 20

<sup>1</sup> Well, there was a man who was referred to as the Son of a Lawbreaker. His name was SabeE, and he was the son of BoChori, a BenJaminite. He then blew his horn and shouted: 'David [doesn't have any respect] for us, nor does the son of Jesse have an inheritance for us. So men of IsraEl; let's return to our tents!' <sup>2</sup> And at that, all the men of IsraEl who were following David turned and started following the son of BoChori. However, the men of Judah stuck by their king [and followed him] from the Jordan to JeruSalem.

<sup>3</sup> Then, when David arrived at his palace in JeruSalem, he took the ten concubines whom he had left to guard the house, and had them put under guard. He took care of them, but he never went to bed with them again. So they lived in custody as widows until the day they died.

<sup>4</sup> Well, the king then said to Amasa (the one who had served as the commander-in-chief of AbSalom's army): 'Call the army of Judah to assemble here in three days... and then I want you to come back here!'

<sup>5</sup> So Amasa went and called [the army of] Judah, but he stayed away longer than David had told him, <sup>6</sup> because David had said to Amasa: 'Now we're going to do something worse to the son of BoChori than we did to AbSalom. Get my servants and chase after him before he finds a fortified city and gives us a black eye.'

<sup>7</sup> Well, JoAb's men (the Cherethites, the Phelethites, and all the mightiest warriors) went after Amasa, and they left JeruSalem to chase down the son of BoChori. <sup>8</sup> Then, when they reached Great Stone in GibeOn, they found Amasa standing there before them. And JoAb, who was dressed in full uniform and carrying a sword in its sheath, drew his sword <sup>9</sup> and said to Amasa: 'Are you in good health, O brother?' Then he

grabbed Amasa's beard with his right hand as if to kiss him <sup>10</sup> (for Amasa didn't notice the sword in JoAb's other hand), and JoAb stuck the sword into his belly, pouring his guts out on the ground. Then he stabbed him a second time, killing him. And with that, JoAb and his brother AbiShai were ready to go after the son of BoChori. <sup>11</sup> So one of JoAb's servants stood up next to him and shouted, asking Amasa's army: 'Who of you are on JoAb's side and who is for David? Let them follow JoAb!'

<sup>12</sup> Well, Amasa was lying there dead in the middle of the road covered in blood, so one of his men carried his body from the road into a field and covered it with a cape, to keep people from coming there and stopping to look at it. <sup>13</sup> And after he took the body out of the road, all the men of IsraEl went with JoAb to hunt down the son of BoChori.

<sup>14</sup> Well, [the son of BoChori] had traveled throughout all the tribes of IsraEl on his way to Abel BethMacha. <sup>15</sup> Then they formed to attack him at Abel BethMacha, building a ramp around the city wall, because they planned to tear the wall down. <sup>16</sup> But a wise woman yelled from the wall: 'Listen! Listen! Tell JoAb to come here, because I want to speak to him!'

<sup>17</sup> So he got up close to her, and the woman asked, 'Are you JoAb?'

And he said, 'I am.'

And she said, 'Listen to what your servant has to say!'

And JoAb said, 'I'm listening.'

<sup>18</sup> And she said, 'There's a saying that goes:

*You should go ask in Abel;*

*For if the plans of the trusted fail in Dan,*

*They should go ask in Abel.*

<sup>19</sup> 'Now, I'm one of the peaceful ones who is in support of IsraEl; yet, you're planning to destroy our city... and a mother-city of IsraEl, at that. So, why would you want to sink the inheritance of Jehovah?'

<sup>20</sup> And JoAb replied: 'Be kind and friendly with me or I'll not only sink it, I'll totally destroy it! <sup>21</sup> For, isn't this the place where a man from the hills of Ephraim called *the son of BoChori* is staying... he who lifted his hand against King David? Hand him over to me personally, and I'll leave your city.'

And the woman said to JoAb: 'Look! I'll toss his head over the wall to you.'

<sup>22</sup> So the woman went to her people and told everyone in the city of her wise plan, and they cut off the head of the son of BoChori and tossed it to JoAb. Then JoAb blew his horn and all his men went back to their tents, as he returned to the king in JeruSalem.

<sup>23</sup> Thereafter, JoAb was put in charge of all the armies of IsraEl. . . BenaiJah (the son of JehoiAda) was over the Cherethites and the Phelethites, <sup>24</sup> AdoniRam was in charge of the tributes, JoSaphat (the son of AchiLuth) kept the records, <sup>25</sup> Susa was the scribe, ZaDok and AbiAthar were the Priests, <sup>26</sup> and Iras (the son of JaRin) was David's personal Priest.

## Chapter 21

<sup>1</sup> Well, there were three consecutive years of famine in the days of David, so he asked Jehovah, and the Lord said: 'This has happened because the house of Saul is guilty of shedding [innocent] blood when he killed the GibeOnites.'

<sup>2</sup> So the king called the GibeOnites, and thereafter, he said: 'Why, the GibeOnites aren't [really] IsraElites, they're just what remains of the Amorites. However, although the sons of IsraEl had sworn an oath to them, Saul attacked them in his zeal for the sons of IsraEl and Judah.'

<sup>3</sup> Then David asked the GibeOnites: 'What must I do for you. . . what must I do to [pay for our sins], and to get you to bless the inheritance of Jehovah?'

<sup>4</sup> And the GibeOnites replied: 'The problem can't be paid for with silver or gold by Saul and his house; and none of them remain anywhere in IsraEl, whom we can put to death.'

<sup>5</sup> So [David] asked: 'Then, what can I do for you?'

And they told the king: '[Saul] would have finished us off. For he chased us, tried to trick us, and he attempted to wipe us out. Therefore, we would like to remove [any trace] of him, so that his ways won't endure anywhere in the borders of IsraEl. <sup>6</sup> Give us seven of his descendants, and we will hang them in the sun before Jehovah, there in Saul's town of GibeOn.'

Then the king promised: 'I will give them to you.'

<sup>7</sup> However, the king spared MephiBosheth (the son of JoNathan and the grandson of Saul), because of the oath that Jehovah had made between them. . . between David and JoNathan (Saul's son). <sup>8</sup> So the king took ErMoni and MephiBosheth, the two sons of ResPha (who was the daughter of Saul's concubine AiAh), and the five sons of Michol (Saul's daughter), whom she had born to EsdriEl (the son of BarZilLai the Moulathite), <sup>9</sup> and he handed them over to the GibeOnites, who hung them on the mountain in the sun before Jehovah. There they fell, all seven of them together.

Well, this happened at the beginning of the barley harvest. <sup>10</sup> So ResPha (the daughter of AiAh) took sackcloth and made a bed for herself on a rock, [which she slept on] from the beginning of the barley harvest until water from God dripped from the sky. . . she wouldn't allow the flying creatures of the skies to rest there during the day, or wild animals to rest there during the night.

<sup>11</sup> Then, when all the things that ResPha (the daughter of Saul's concubine AiAh) was doing were reported to David, <sup>12</sup> he sent and had the bones of Saul and his son JoNathan taken from the sons of JabIsh Gilead (which they had stolen from the city square of BethSan where the Philistines put them after they'd killed Saul at GilBoa), <sup>13</sup> and they gathered the bones of the men who'd been hung in the sun, <sup>14</sup> and carried all their bones (those of Saul, JoNathan, and the men who were hung in the sun) to the land of BenJamin, where they were buried on the side of a hill, in the tomb of Kish, Saul's father. They did exactly as the king told them; and at that, God started paying attention to the land once again.

<sup>15</sup> Well, there was still a state of war between the Philistines and IsraEl, so David took his men and went to fight the Philistines. But meanwhile, David started feeling poorly.

<sup>16</sup> Now, JesBi (who was a descendant of Rapha) had a brass spear that weighed as much as three hundred large silver coins, and he was wearing heavy armor; so he decided to attack David. <sup>17</sup> However, AbiShai (the son of ZeruJah) came to his aid and struck down the Philistine, killing him.

Then David's men swore an oath to him saying: 'You must never again come with us to a battle, so that the lamp of IsraEl won't be extinguished.'

<sup>18</sup> Meanwhile, the war with the Philistines was still being fought at Gath, where SeboCha (the AstaTohite) eventually conquered the descendants of the giants. <sup>19</sup> And at the same time, they were fighting the Philistines at Gob, which is where EleAnan (the son of AriOrgim the BethLehemite) killed GoliAth the GitTite, whose spear was as large as a weaving loom.

<sup>20</sup> Well, as the battle raged on in Gath, a man from Madon who had six fingers on each hand and six toes on each foot (for a total of twenty-four), the son of Rapha, <sup>21</sup> came and shouted insults at IsraEl. However, JoNathan (the son of ShimeAh, David's brother) cut him down. <sup>22</sup> All of these men were descendants of the giants in Gath from the house of Rapha, but David and his servants cut them all down.

## Chapter 22

<sup>1</sup> Then, after the Lord rescued David from the hands of Saul and all his enemies, he sang this song to Jehovah:

<sup>2</sup> 'Jehovah's my rock and my fortress;  
He's the One who comes to my rescue.

<sup>3</sup> My God is a guard that's before me,  
So, upon Him, I will lean.

<sup>4</sup> 'He is the One that defends me;  
He's the trumpet of my salvation...  
My shield and my refuge from the unrighteous.

'You saved me, so You deserve all the praise...

I have called on the Lord and was saved.

<sup>5</sup> For by deadly battles, I was surrounded,

And by lawless dry streams, I was upset.

<sup>6</sup> Fear of losing my life, had me enwrapped,

And I awaited the harshness of death.

<sup>7</sup> 'But in my pain, I called to the Lord;

Yes, I yelled to my God,

And from His great Temple, He Heard me...

My voice and my cries reached His ears.

<sup>8</sup> 'Then the ground started to tremble,

And the sky was disturbed by His anger.

<sup>9</sup> Smoke ascended, because of His rage;

And the fire from His mouth became so consuming,

That even the coals burned away.

<sup>10</sup> 'He leaned on the sky and it fell,

As darkness was under His feet.

<sup>11</sup> He mounted a cherub upon its spread wings,

And He was seen on the wings of the winds.

<sup>12</sup> 'He concealed Himself in the gloom of His Tent,

And in the darkness of waters.

Then He thickened the clouds in the sky,

<sup>13</sup> As the brightness before Him lit fires.

<sup>14</sup> 'He thundered from out of the sky...

Jehovah shouted down from His place in the heights.

<sup>15</sup> Then He grabbed His arrows and shot them,

And with flashes of lightning, He scared them away.

<sup>16</sup> 'Then the things in the sea were exposed,

And the foundations of man's habitation.

[God] sent His accusations among them...

The breath of the spirit of His rage.

<sup>17</sup> 'From up above, He then grabbed me and took me...

He lifted me from those deep waters.

<sup>18</sup> He rescued me from my enemies' strength...

From those by whom I was hated.

<sup>19</sup> 'He saw all the problems I faced,

And the Lord became my foundation.

<sup>20</sup> He provided a space and He saved me,

For He chose to do good things for me.

<sup>21</sup> 'Jehovah has rewarded all my righteous ways;  
It's my reward for undefiled hands.

<sup>22</sup> For I've paid attention to the ways of the Lord...  
Before my God, I showed deep respect.

<sup>23</sup> 'I've kept His decisions before me,  
And His Laws never left me.

<sup>24</sup> So I'll stand before Him unblemished,  
And away from the lawless, I'll stay.

<sup>25</sup> ----

<sup>26</sup> 'With the holy, You will always be holy;  
And with the perfect, You will always be perfect;

<sup>27</sup> The elected, You'll treat as Your chosen,  
And to the crooked, You'll send crooked ways.

<sup>28</sup> 'By You, the poor will be saved,  
And You'll humble the eyes of the proud.

<sup>29</sup> By You, my lamp will be lit, O Jehovah...  
My Lord sends me light in the darkness.

<sup>30</sup> 'So in You, I will run lightly armed,  
And by my God, I'll pass over walls.

<sup>31</sup> Yes, flawless are the ways of the Almighty,  
And the sayings of Jehovah are very refined.

'He's the defender of all who obey Him;

<sup>32</sup> Yes, who is as strong as Jehovah?  
For, who other than our God, can create?

<sup>33</sup> Since He is the only Almighty.

'He strengthens me with His power;  
And removes the flaws of my ways.

<sup>34</sup> He sets my feet firm like a stag,  
And into the heights, He then lifts me.

<sup>35</sup> 'He teaches my hands to fight battles,  
And break brass bows with my arms.

<sup>36</sup> He gives me a shield to protect me...  
Because I obeyed, He made me strong.

<sup>37</sup> He enlarges my footsteps beneath me,  
And my trembling knees, He [makes firm].

<sup>38</sup> 'So, I will pursue and remove them,  
And not return until they're all gone.

<sup>39</sup> I'll crush them and then they won't rise again;  
They'll fall [to the ground] 'neath my feet.

<sup>40</sup> 'You'll strengthen me for great battles,  
And bend those who rise from beneath me.

<sup>41</sup> All my enemies, You've handed to me,  
And You've broken the backs of all those who hate me.

<sup>42</sup> 'They yelled, but [God] didn't come to their aid;  
For to them, He never would listen.

<sup>43</sup> So I ground them like dust on the ground,  
And made them fine like the mud in the streets.

<sup>44</sup> 'You saved me when men came to fight,  
And guarded me as the head over nations.

So a people I didn't know, came to serve me,

<sup>45</sup> Then they listened and did as I asked.

<sup>46</sup> 'The sons of liars will reel,  
And into confinement, they'll stumble.

<sup>47</sup> As Jehovah lives; may my great Guard be praised...

May my God who guards me, be lifted.

<sup>48</sup> 'For, Jehovah is strong and sends vengeance...

He corrects the people who serve me.

<sup>49</sup> From my enemies, He lifts me away;

He lifts me high over those who oppose me.

'From unrighteous men, You will save me,

<sup>50</sup> And for this, before the Gentiles, I'll praise You.

I'll strum tunes to Your Name, O Jehovah.

<sup>51</sup> For He saved His king in great awesome ways...

He's shown mercy to His anointed...

To David and his seed through the ages.'

## Chapter 23

<sup>1</sup> And these were the last words of David.

David (the son of Jesse) was a trustworthy man whom the Lord elevated to the position of the anointed of the God of Jacob. He also wrote many of the beautiful psalms of IsraEl... such as:

<sup>2</sup> 'Through me, spoke the Breath of Jehovah,  
And His words were there on my tongue.

<sup>3</sup> It was IsraEl's God (He who guards us),  
Who gave this parable to me.

'I once asked this of a man:  
*How can I teach you to fear [God's] anointed?*

*<sup>4</sup> 'It's God who brings light in the morning...  
The sun as it rises into the day,  
And its brightness, which then fades away.*

*'It is He who sends us the rain,  
That causes tender shoots to sprout from the ground.*

*<sup>5</sup> And He's the One who made my house strong...  
Who made it stand through the ages,  
Through a promise that He gave to me.*

*'He's the One who guarded and saved me,  
So I'll serve Jehovah and not break His Laws.*

*<sup>6</sup> 'Thorn-bushes couldn't stand and oppose me;  
And by the hands of men, they were taken away.*

*<sup>7</sup> 'There were those who worked hard among them,  
Turning iron and wood into spears.  
Then they were burned in the flames...  
They were consumed in their shame.'*

**<sup>8</sup> These are the names of the three mighty ones of David:**

· **JeBosthe the CanaAnite**, who was the greatest of the three. He [was also known as] **AdiNon the Asonite**; for it was he who unsheathed his broadsword and killed eight hundred men in one battle.

· <sup>9</sup> **EliYanan (AdiNin's nephew)**, who was with David in SeiRa when he berated the Philistines as they gathered for war against him. It was then that this man of IsraEl went right up to them <sup>10</sup> and kept killing Philistines until his hand got tired; so he tied his sword to his hand [and kept fighting]. Jehovah gave him a great victory that day, and the only reason why the people had to return to [the field] was just to strip the dead.

· <sup>11</sup> **SamaiJa (the son of Asa the Arachite)**; for when the Philistines went to Theria and people there were picking lentils in a field, they all ran from the Philistines. <sup>12</sup> But he stood there like a stone monument in the middle of the field and protected it, cutting down the Philistines in a great victory.

<sup>13</sup> It was these three (from among the thirty of the leaders) who went to David when he was at Kason in the cave of OdolLam, as the Philistines camped [against him] in the Valley of Rephaim. <sup>14</sup> Also, when David was in the citadel and the Philistines were in BethLehem <sup>15</sup> and David [got thirsty] and asked, 'Who will go to the well that's at the city gate in BethLehem to get me some water to drink?' (although all the Philistines were assembled in BethLehem)... <sup>16</sup> it was these same three mighty ones who tore up the camp of the Philistines, drew water from the well that was in

BethLehem, and brought it to David. However, he wouldn't drink it and offered it to Jehovah instead. <sup>17</sup> For he said: 'Please be kind to me, O Jehovah, for offering this. How could I drink it after these men risked their blood and their lives to bring it to me?' So he didn't drink it. And it was these three mighty ones did these things.

<sup>18</sup> Now, AbiShai (the brother of JoAb and the son of ZeruJah) was over the three. And because he had killed three hundred men, he was also considered to be with the three. <sup>19</sup> He was never part of the group, but he was the most highly regarded, so he was put in charge over them.

<sup>20</sup> Then there was BenaiJah, the son of JehoiAda. He also did many marvelous things. For at KabeseEl, he struck down the two sons of AriEl the Moabite. And it was he who went and killed a lion in the midst of a pit on a snowy day. <sup>21</sup> It was also he who cut down a remarkable Egyptian man that carried a wooden spear which was as large as a ladder. He went right up to him with a rod, grabbed the wooden spear out of the Egyptian's hand, and killed him with his spear. <sup>22</sup> Yes, these are things that BenaiJah (the son of JehoiAda) did, and that's why he was also considered among the mighty ones. <sup>23</sup> So he was considered one of the three, but he was never part of their group, and he was given more honor; for David appointed him [as the head of his guards].

**And these are the names of the mighty ones of King David:**

- <sup>24</sup> AshaEl, <sup>25</sup> the brother of JoAb (who was also one of the thirty).
- ElAnan (his uncle, the son of Dudi of BethLehem)
- <sup>25</sup> Samai the Arudite
- EliKa the Arodite
- <sup>26</sup> Seles the KelOthite
- Iras (the son of EkKas the Thekoite)
- <sup>27</sup> AbiEzer the AnathOthite (from the sons of the Asothites)
- <sup>28</sup> ElLon the Awiite
- MoOr the NetoPhathite
- <sup>29</sup> Ethi (the son of Riba of GabeOth, a BenJaminite)
- <sup>30</sup> BenaiJah the Pharathenite
- Uri from NachaLiga
- <sup>31</sup> GadabiEl (the son of the ArabOthite)
- AzMoth the BarSamite
- <sup>32</sup> EliAsou the Salabonite, and his sons, Jaban and JoNathan
- <sup>33</sup> SamNan the Arodite
- Acian (the son of Arai the SaraUrite)
- <sup>34</sup> AlipPhaleth (the son the Asbitite and grandson of MaAchathi)
- EliAb (the son of AhiThophel the Gelonite)
- <sup>35</sup> AsarAi the Carmelite
- PharAi the Erchite
- <sup>36</sup> GaAl (the son of Nathan, from the armies of the Gileadites)

- <sup>37</sup> ElIYe the Ammanite
- GelorAi the BerOthite, who was the arms bearer for JoAb (the son of ZeruJah)
- <sup>38</sup> Iras the Jethirite
- Gareb the Ethenite
- <sup>39</sup> UriAh the Hittite.

In all, they numbered thirty-seven [mighty men].

## Chapter 24

<sup>1</sup> Well, the anger of Jehovah started to burn in IsraEl, because David was moved to say, 'Go and take a census of IsraEl and Judah!'

<sup>2</sup> The king said to JoAb (who was in charge of the army): 'Go throughout all the tribes of IsraEl and Judah, from Dan to BeerSheba, and count the men, so I will know how many there are.'

<sup>3</sup> But JoAb said to the king: 'May Jehovah your God add to your people, and may you find that they have grown to be a hundred times greater. However, my Lord the king; why would you want to do you such a thing?'

<sup>4</sup> But the king refused to listen to JoAb and to those who were in charge of his army, so JoAb and his men left the presence of the king and went to take a census of the people of IsraEl. <sup>5</sup> They crossed the Jordan and camped to the right of AroEr in the ravine of Gad and EliEzer. <sup>6</sup> Then they went to Gilead and into the land of ThaBason (AdasSai). And from there, they traveled to DaniDan and UDan, and they camped around Sidon. <sup>7</sup> Then they traveled to MapSar of Tyre, and to all the cities of the Hivites and CanaAnites; and finally they went to the south of Judah, into BeerSheba. <sup>8</sup> So they traveled throughout the entire land, returning to JeruSalem at the end of nine months and twenty days, <sup>9</sup> and JoAb gave the numbers of the people to the king. He found that there were eight-hundred-thousand men in the armies of IsraEl who carried the broadsword, plus five-hundred-thousand warriors from Judah.

<sup>10</sup> Well, after he had the census performed, David [was ashamed] of what he had done, and he said to Jehovah: 'I have really sinned by doing this thing. And now, O Lord, please overlook this lawlessness on the part of your servant; for I was very foolish.'

<sup>11</sup> But when David got up the next morning, [he found that] the word of Jehovah had come to the Prophet Gad, the Seer, who was told, <sup>12</sup> 'Go and speak to David. Tell him that this is what Jehovah has said: *I am giving you your choice of three [penalties]. You must choose the one you prefer, and I will bring it against you!*'

<sup>13</sup> So Gad went to David and told him: 'Choose for yourself what is going to come upon you; three years of famine in our land, three months when your enemies will chase you and you will run from them, or three days of death in your land. Now, give me a reply for the One who sent me.'

<sup>14</sup> And David said to Gad: 'Those are all tough choices, but of the three, I choose to put myself into the hands of Jehovah, because He is very compassionate. He will never allow me to fall into the hands of [my enemies].'

<sup>15</sup> So David chose *the death*.

Now, it was the season of the wheat harvest when Jehovah sent death throughout IsraEl, from the morning until dinnertime, and devastation started among the people, killing seventy thousand men from Dan to BeerSheba. <sup>16</sup> Then the messenger of God turned his hand toward JeruSalem... to destroy it. However, [Jehovah then forgave] the evil that was done, and He said to the messenger who was destroying the people, 'That's enough!'

Well at the time, the messenger of Jehovah was at the threshing-floor of Orna the Jebusite. <sup>17</sup> And David said to Jehovah (when he saw the messenger striking the people): 'Look... I was the one who did the wrong! Yes, I'm the shepherd who sinned, and these are just the sheep... what have they done? May Your hand come against me and the house of my father instead!'

<sup>18</sup> Then Gad came to David that day and said to him: 'Now go and erect an Altar to Jehovah at the threshing-floor of Orna the Jebusite.'

<sup>19</sup> So, following the instructions of the Prophet Gad, he did what the Lord told him to do. <sup>20</sup> And when Orna saw the king and his servants coming toward him, he bowed before the king with his face to the ground. <sup>21</sup> Then Orna asked, 'Why is my lord the king coming to his servant?'

And David replied: 'To buy your threshing-floor from you in order to build an Altar to Jehovah, so that He will stop destroying the people.'

<sup>22</sup> And Orna said to David: 'Then, take it and offer it to Jehovah, my lord the king, and do whatever is good in your eyes. Look, here are some oxen to sacrifice as whole burnt-offerings... and use the wooden [ox-cart] and its wheels to burn [the sacrifices]!'

<sup>23</sup> So Orna offered it all to the king. And he said: 'May Jehovah your God bless you.'

<sup>24</sup> But the king said to Orna: 'No, I want to purchase it from you for a price; because, I won't offer a whole burnt-offering to Jehovah my God free of charge.'

So David bought the threshing floor and the oxen, paying for it with fifty large silver coins. <sup>25</sup> And there he built an Altar to Jehovah, where he sacrificed whole burnt offerings and peace offerings. Then [later on], Solomon added to the size of the Altar, because it was small at first. But [Jehovah's favor] returned to the land, and He ended the devastation that He was bringing upon IsraEl.

# 1 Kings

*From the Greek Septuagint text as was used by First Century Christians.  
Covering the period leading up to King David's death (about 1037-BCE) and ending with the death of king JehoShaphat (around 944-BCE).*

## Chapter 1

<sup>1</sup> Now, King David had grown very old, and even when they wrapped him in [heavy] clothes he couldn't get warm. <sup>2</sup> So his servants said: 'Have them search for a young virgin girl for the king, to wait on him, treat him well, and lie with him... that will keep him warm.'

<sup>3</sup> So they searched for a pretty young woman throughout the borders of IsraEl, and they found AbiSag the Somanite, and brought her to the king. <sup>4</sup> Now, the young woman was extremely beautiful, and she treated the king very well and served him; but he never [had sex] with her.

<sup>5</sup> Well, AdoniJah (the son of [David's woman] AgGith) tried to elevate himself, saying, 'I will be the king!' So he prepared himself [by collecting] chariots and horses, and having fifty men run ahead of him. <sup>6</sup> [David] never discouraged him or asked, 'Why are you doing this?'

Now, AdoniJah was a very handsome man (his mother had given birth to him after AbSalom). <sup>7</sup> Then he met with JoAb (the son of ZeruJah) and AbiAthar the Priest, and they became his supporters. <sup>8</sup> However, neither the Priest SaDoc, nor BenaiJah (the son of JehoiAda), nor the Prophet Nathan, nor Semei, nor Resi, nor any of David's mighty men supported AdoniJah.

<sup>9</sup> Then AdoniJah went to the Rock of ZoeLethi (near RogEl) to sacrifice sheep, calves, and lambs. And he called all his brothers, the king's servants, and all the adult men of Judah. <sup>10</sup> However, he didn't invite the Prophet Nathan, BanaYas, any of the mighty men, or his brother Solomon.

<sup>11</sup> Well, Nathan spoke to BathSheba (Solomon's mother) and asked: 'Have you heard? AgGith's son AdoniJah has started ruling, but our lord David doesn't know about it yet! <sup>12</sup> I beg you to allow me to give you some council that will save your life and the life of your son, Solomon. <sup>13</sup> Hurry and go to King David, then say to him: *O my lord the king; Didn't you swear to me (your handmaid) that my son Solomon would reign after you and sit on your throne? And if so, why is AdoniJah reigning?*

<sup>14</sup> 'Then, while you're still there speaking to the king, I'll come in after you and confirm what you're saying.'

<sup>15</sup> So, BathSheba went before the king in his bedroom.

Now, the king was very old, and AbiSag (the Somanite) was there serving him. <sup>16</sup> Then BathSheba bowed low before the king and he asked her: 'What do you want?'

<sup>17</sup> And she replied: 'My lord; Didn't you swear to your handmaid by Jehovah your God, saying, *Your son Solomon will reign after me and sit on my throne?* <sup>18</sup> But look! AdoniJah has started to rule; and you, my lord the king, don't know about this! <sup>19</sup> Why, he has already sacrificed many calves, lambs, and sheep, and he has invited all of the king's sons, AbiAthar the Priest, and JoAb the commander-in-chief of your army, to come with him. However, he didn't invite your servant Solomon. <sup>20</sup> So now, O my lord the king; All IsraEl is watching and waiting for you to tell them who will sit on your throne after you. <sup>21</sup> And as it presently stands; after my lord the king goes to sleep with his fathers, my son Solomon and I will be [in great jeopardy].'

<sup>22</sup> Then, {Look!} while she was still speaking to the king, the Prophet Nathan arrived, which was reported to the king with the words, <sup>23</sup> 'Look, the Prophet Nathan has arrived.'

So Nathan went into the king's presence and bowed to him with his face to the ground, <sup>24</sup> then he said: 'My lord; O king; Did you say that AdoniJah will reign after you and sit on your throne? <sup>25</sup> For today he has gone to sacrifice many calves, lambs, and sheep, and he has invited all your sons, the chiefs of the army, and AbiAthar the Priest. Why look! They're eating and drinking before him now, saying, *Long live King AdoniJah!* <sup>26</sup> But he didn't invite me (your servant), or the Priest SaDoc, or BenaiJah (the son of JehoiAda), or your servant Solomon. <sup>27</sup> Has this matter been authorized by my lord the king, and have you failed to tell your servant who will succeed you on the throne?'

<sup>28</sup> Then King David said: 'Call BathSheba back in.'

So she came in and stood before the king. <sup>29</sup> Then the king swore [an oath to her], saying: 'As Jehovah (who saved my life from all danger) lives, <sup>30</sup> and as I swore to you by Jehovah the God of IsraEl, saying, *Your son Solomon will reign after me and sit on my throne after me*, I'm saying the same thing today.'

<sup>31</sup> Then BathSheba bowed low with her face to the ground, and said: 'May my lord King David live through the ages.'

<sup>32</sup> Next, King David said: 'Call SaDoc the Priest, Nathan the Prophet, and BenaiJah (the son of JehoiAda) to me.'

So they came in and stood before the king, <sup>33</sup> and the king said to them: 'Take my servants with you and mount my son Solomon on my personal mule, then take him to GiOn. <sup>34</sup> There, SaDoc the Priest and the Prophet Nathan should anoint him to be the king over IsraEl. Then blow the trumpets and shout, *Long live King Solomon!* <sup>35</sup> For he will sit on my throne and be the ruler in place of me... I'm giving the order that he will now be the leader over IsraEl and Judah!'

<sup>36</sup> Then BenaiJah (the son of JehoiAda) said to the king: 'May it be so! May Jehovah, the God of my lord the king, make it so! <sup>37</sup> And as Jehovah was with my lord the

king, may Him be with Solomon... may He raise his throne even higher than the throne of my lord, King David.'

<sup>38</sup> So SaDoc the Priest, Nathan the Prophet, BenaiJah (the son of JehoiAda), and the Cherethites and Phelethites went and mounted Solomon on King David's mule, and led him away to GiOn. <sup>39</sup> Then SaDoc took the horn of oil from the Sacred Tent, anointed Solomon with it and blew the trumpets, as all the people started shouting, '[Long] live King Solomon!' <sup>40</sup> And thereafter, so many people came to him dancing and singing in joy that the ground literally shook with the sounds of their voices.

<sup>41</sup> Well, when AdoniJah and all his guests heard the commotion, they stopped eating. And when JoAb heard the trumpets blowing, he asked, 'Why is the whole city in such an uproar?'

<sup>42</sup> Then, while he was still speaking {Look!}, JoNathan (the son of AbiAthar the Priest) came in. And AdoniJah said: 'Come on in! Since you're such a powerful man, you must be bringing good news!'

<sup>43</sup> And JoNathan replied: 'It's true! For our lord King David has made Solomon the king! <sup>44</sup> He sent SaDoc the Priest, Nathan the Prophet, BenaiJah (the son of JehoiAda), and the Cherethites and Phelethites, and they mounted him on the king's mule; <sup>45</sup> then they anointed him in GiOn. So, the sounds that you're hearing from the city are the sounds of rejoicing! <sup>46</sup> For Solomon is now seated on the throne of the kingdom, <sup>47</sup> and the king's servants are going in to praise our lord King David, saying, *May God make the name of Solomon better than your name and his throne greater than your throne!*

'Right now, the king is bowing before [God] from his bed, <sup>48</sup> saying: *May Jehovah the God of IsraEl be praised, because today He has appointed one of my seed to sit on my throne while my eyes can still see it!*

<sup>49</sup> Well, all the guests of AdoniJah were shocked... and then they just left.

<sup>50</sup> Now, AdoniJah was afraid because of Solomon, so he got up and walked outside, then he went and grabbed hold of the horns on the Altar. <sup>51</sup> Well, when it was reported to Solomon that AdoniJah was afraid of him and that he was holding the horns of the Altar and saying, 'Let Solomon swear to me today that he won't kill his servant with his sword,' <sup>52</sup> Solomon said: 'If he's a valiant man, not a single hair will fall to the ground; but if he's evil, he will die.' <sup>53</sup> So King Solomon sent and had him brought back from the Altar. Then [AdoniJah] bowed low before King Solomon, and Solomon said to him: 'Now, just go back home!'

## Chapter 2

<sup>1</sup> Well, the time for David's death drew near, and he spoke to his son Solomon and said, 'I'm going the way of all on the earth. <sup>2</sup> So now, you must be strong and show that you're a man. <sup>3</sup> Follow the instructions of Jehovah your God... walk in His ways

and follow the Commandments, rules, and decisions that are written about in the Law of Moses, so you'll understand what you should do when it comes to all the things that I will tell you. <sup>4</sup> Then Jehovah will prove the thing that He promised to be true: *If your children will pay attention to the way that they should walk before Me wholeheartedly and in truth, there will never fail to be a man who sits on the throne of IsraEl.*

<sup>5</sup> Now, you know all the things that JoAb (the son of ZeruJah) did to me and to the two generals of the army of IsraEl... to AbNer (the son of Ner), and to Amasa (the son of JeTher)... he murdered them and shed their blood as in war, although we were at peace... he wrapped his waist and the sandals on his feet in innocent blood. <sup>6</sup> So, deal with him as your wisdom directs, and don't allow him to take his grey hair to the grave in peace.

<sup>7</sup> But I want you to deal kindly with the sons of BarZelli the Gileadite... they should eat at your table, because they came to my aid when I had to run from your brother, AbSalom.

<sup>8</sup> And {Look!} there is Semei (the son of Gera – a BenJaminite of BaUrim) who is still among us. He brought a great curse on me when he came down to the Jordan to meet me as I was returning to JeruSalem. Then I swore to him by Jehovah that I wouldn't use the sword to put him to death. <sup>9</sup> However, he isn't free of guilt. Now, you're a wise man, and you know what you must do to him... you must take his grey hair to the grave covered in blood.'

<sup>10</sup> So thereafter, David went to sleep with his ancestors, and was entombed in the city of David. <sup>11</sup> David had reigned over IsraEl for forty years... seven years in Hebron and thirty-three years in JeruSalem.

<sup>12</sup> Thus Solomon came to sit upon the throne of his father David, and his kingdom became very great.

<sup>13</sup> Well later, AdoniJah (the son of AgGith) went to see BathSheba (the mother of Solomon). He bowed before her, then she asked: 'Have you come in peace?'

And he replied: 'Yes, in peace... <sup>14</sup> I have some business with you.'

So she said: 'Then speak.'

<sup>15</sup> And he said: 'You know that the kingdom was mine, because all IsraEl turned to me as their king. But the kingdom was taken from me and it became my brother's, because it was given to him by Jehovah. <sup>16</sup> Now, I just want to ask one thing of you... and don't ignore me.'

Then BathSheba said: 'Keep talking.'

<sup>17</sup> And he said to her: 'I beg you to speak to King Solomon, because he won't ignore you. Ask him to give AbiSag the Somanite to me, to be my woman.'

<sup>18</sup> And BathSheba said: 'Well, I'll speak to the king for you.'

<sup>19</sup> So BathSheba went to King Solomon to speak to him on behalf of AdoniJah. And the king arose to meet her, kissed her, then he sat down on his throne and he had a throne placed there for the mother of the king; so she sat down at his right hand <sup>20</sup> and she said to him: 'I would like to make one little request... and please don't ignore me.'

So the king said: 'Ask, my mother, and I won't ignore you.'

<sup>21</sup> And she said: 'Please give AbiSag the Somanite to your brother AdoniJah as his woman.'

<sup>22</sup> At that, King Solomon asked her: 'Why are you asking me to give AbiSag to AdoniJah? You could ask me to give him the kingdom also, because he's my older brother... and his friends are the Priest AbiAthar and my commander-in-chief, JoAb (the son of ZeruJah).'

<sup>23</sup> Then King Solomon swore an oath by Jehovah, saying: 'May God curse me and add to it if AdoniJah hasn't spoken these words against his own life. <sup>24</sup> And now, as Jehovah lives (He who established me, set me on the throne of my father David, and made me a house, just as the Lord said); today, AdoniJah will be put to death!'

<sup>25</sup> So King Solomon sent out BenaiJah (the son of JehoiAda) to kill him, and AdoniJah died that day.

<sup>26</sup> Then the king said to AbiAthar the Priest: 'Now, go back to your farm in AnathOth quickly; for you also deserve death today. However, I'm not going to kill you, because you carried Jehovah's Chest of the Sacred Agreement before my father, and because you also shared in all the sufferings of my father.'

<sup>27</sup> So Solomon removed AbiAthar as the Priest of Jehovah, which fulfilled the words that the Lord spoke concerning the house of Eli in Salem.

<sup>28</sup> Well, the news of this reached JoAb (the son of ZeruJah); and because he had supported AdoniJah (not Solomon), he ran to the Tent of Jehovah and grabbed hold of the horns on the Altar. <sup>29</sup> So when Solomon was told, 'JoAb has fled to the Tent of Jehovah; and look, he's hanging onto the horns of the Altar,' he sent [a message] to JoAb, asking, 'What's wrong with you? Why have you fled to the Altar?'

And JoAb replied: 'Because I was afraid of you, I fled to Jehovah for refuge.'

Then Solomon sent BenaiJah (the son of JehoiAda), telling him: 'Go and kill him, and then bury him.'

<sup>30</sup> Well, when BenaiJah (the son of JehoiAda) reached JoAb at the Tent of Jehovah, he said to him: 'The king commands you to come away from there!'

And JoAb said: 'I'm not coming! For I'd rather die here!'

So BenaiJah (the son of JehoiAda) returned to the king and told him what JoAb said,<sup>31</sup> and the king told him: 'Then go and do what he told you to do... kill him, and then bury him! That way, you'll remove the blood that he shed for no reason from me and from the house of my father.'<sup>32</sup> For Jehovah has brought the blood of his unrighteousness down on his own head, because he attacked two men who were more righteous and better than himself, killing them with his sword. Yet, my father David was unaware that he would kill AbNer (the son of Ner) the commander-in-chief of IsraEl, and Amesa (the son of Jether) the commander-in-chief of Judah.<sup>33</sup> And now their blood is on his head and on the head of his seed through the ages. But upon David, his seed, his house, and his throne, may there be peace from Jehovah through the ages.

<sup>34</sup> So BenaiJah (the son of JehoiAda) went back and killed him, and then he turned his house in the desert into his tomb.

<sup>35</sup> Thereafter, the king appointed BenaiJah (the son of JehoiAda) to be the commander-in-chief of his army, and his kingship became firm in JeruSalem. As for SaDoc the Priest; the king appointed him as the High Priest in place of AbiAthar.

So Solomon (the son of David) reigned over IsraEl and Judah from JeruSalem, and Jehovah gave Solomon as much wisdom, understanding, and greatness of heart as there is sand at the seashore. For the wisdom of Solomon was greater than that of all the ancient peoples, and it was far greater than the wise men of Egypt.

<sup>36</sup> Then the king called Semei and said to him: 'You may build yourself a house in JeruSalem and live there... but don't leave it!' <sup>37</sup> For I want you to know that on the day you cross the Cedar (Kidron) Valley, you're going to die, and your blood will be on your own head.'

<sup>38</sup> And Semei said to the king: 'What you've said is good, O my lord the king; and that's what your servant will do.' Then the king made him swear an oath to this.

So Semei lived in JeruSalem for three years.<sup>39</sup> But after the three years, two of his slaves ran away (to Anchus, the son of MaAcha, the king of Geth). And when Semei was told that his slaves were in Geth,<sup>40</sup> he saddled his burros and went to Anchus in Geth to bring his slaves back.<sup>41</sup> But when Solomon was told that Semei had left JeruSalem and gone to Geth to bring back his slaves,<sup>42</sup> the king sent for Semei and said to him: 'Didn't you swear by Jehovah, and didn't I warn you that if you left JeruSalem (whether to the right or the left), you will surely die?' <sup>43</sup> So, why haven't you kept your oath to Jehovah and followed the instructions that I gave you?'

<sup>44</sup> Then the king told Semei: 'In your heart you know of all the bad things you've done, and of the bad things that you did to my father, David. So now, Jehovah is bringing your badness down upon your own head,<sup>45</sup> while King Solomon will be blest, so that the throne of David will be established before Jehovah through the ages.'

<sup>46</sup> Then Solomon commanded BenaiJah (the son of JehoiAda) to take him out and kill him.

## Chapter 3

<sup>1</sup> Well, under Solomon, the kingdom was united.

Then Solomon contracted a marriage with PharaOh, the king of Egypt. He took the daughter of PharaOh and brought her to the city of David. However, before that, he completed the building of his palace, the Temple of Jehovah, and the wall around JeruSalem.

<sup>2</sup> Now, before the Temple was built, the people were burning incense [to Jehovah] in the high places. <sup>3</sup> And since Solomon loved Jehovah (and because he was following the orders of his father David), he also offered his sacrifices and burnt incense there.

<sup>4</sup> So at the time, Solomon got up and went to GibeOn to offer sacrifices (since that was the highest place), where he had a thousand whole burnt offerings placed on the Altar. <sup>5</sup> And there, the Lord appeared to Solomon while he was sleeping that night, and said: 'Solomon; Ask for whatever you might wish for yourself.'

<sup>6</sup> And Solomon replied: 'You've shown great mercy to your servant, my father David, and he walked with You in truth, justice, and with a pure heart. Then You guarded him and showed him great mercy by allowing his son to sit upon his throne, which has happened today. <sup>7</sup> And now, O Jehovah my God; You have appointed Your servant in place of my father David. Yet, I'm just a boy who doesn't even know when to enter and when to leave. <sup>8</sup> However, Your servant [now rules] in the midst of this mighty [nation] that You've chosen, and which is so numerous that it can't be counted. <sup>9</sup> So, give your servant a heart to listen and make [wise] decisions for Your people in justice, and to recognize the difference between what's good and what's bad. For, who can bear the weight of such judgments?'

<sup>10</sup> Well, this thing that Solomon asked for was pleasing to Jehovah, <sup>11</sup> so He replied: 'Because you have asked this thing from Me, and you didn't ask for a long life, or for wealth, or for the lives of your enemies, and all you asked for yourself is the understanding to judge righteously; <sup>12</sup> {Look!} I have done what you asked. {Look!} I'm giving you an intelligent and wise heart... there has never been anyone before you, nor will there ever be anyone who will arise after you that will be like you. <sup>13</sup> And even what you didn't ask for, I've given to you... including wealth and glory; for there has never been a king like you. <sup>14</sup> And if you do things My way and obey My Commandments and instructions, as did your father David, I will also grant you a long life.'

<sup>15</sup> Well, when Solomon awoke, he remembered the dream. Then he got up and returned to JeruSalem; and there he went and stood before the Altar, which was in front of the Chest of the Sacred Agreement of Jehovah in Zion. Then he sacrificed whole burnt offerings and peace offerings, and he held a great banquet for himself

and for all his servants.

<sup>16</sup> Well, sometime thereafter, two women who were prostitutes came to stand before the king for a [judgment]. <sup>17</sup> One of the women said, 'Hear me, my lord! This woman and I both live in the same house, and we both gave birth to [babies] there. <sup>18</sup> Well, it was three days after I gave birth that this woman also gave birth in the same place while no one else was around... there was just the two of us in the house. <sup>19</sup> Then this woman's son died during the night when she rolled over on him. <sup>20</sup> So she got up in the middle of the night and took my son from my arms and put him to her breasts; then she took her son that had died and laid him at my breasts. <sup>21</sup> Well, when I got up in the morning to nurse my son, I saw the one that had died; but I studied him and realized that this wasn't my son to whom I had given birth.'

<sup>22</sup> Well, the other woman shouted: 'That isn't true! My son is the one that's living, and hers is the son that's dead!'

<sup>23</sup> Then the king said to them: 'You're saying that the living son is yours, and the dead one is hers. And she says that's not true; hers is the living son and yours is the one that's dead.' <sup>24</sup> So the king said, 'Bring me a sword!' And they brought him a sword. <sup>25</sup> Then he said, 'Cut this living, nursing child in halves, and give half to this one and the other half to that one!'

<sup>26</sup> Well, the real mother of the living son spoke to the king, because she was disturbed to the womb about what was going to happen to her son. So she said: 'Hear me, O lord! Give the child to her... don't kill it!'

But the other [woman] said: 'May it be neither mine nor hers... cut it in two!'

<sup>27</sup> Then the king said: 'I'm giving the child to the woman who said, *Give it to her, don't kill it*, because she's his mother.'

<sup>28</sup> Well, all IsraEl soon came to hear of this decision of the king, and they were in fear whenever they were in his presence; for they knew that the intelligence of God was in him, and that justice would prevail.

## Chapter 4

<sup>1</sup> Back when King Solomon was reigning in IsraEl, <sup>2</sup> these are the men who were with him and who were in charge:

- AzariAh (the son of ZaDok) was the [High] Priest
- <sup>3</sup> EliAm and AhiJah (the sons of Saba) were his scribes
- JehoShaphat (the son AchiLud) was the recorder
- <sup>4</sup> BenaiJah (the son of JehoiAda) was the commander-in-chief of the army
- ZaDok and AbiAthar were the Priests
- <sup>5</sup> AzariAh (the son of Nathan) directed his staff
- ZaboUth (the son of Nathan) was the king's right-hand man
- <sup>6</sup> AciSar was his manager

- EliAb (the son of Saph) was over his family
- AdoniRam (the son of AphDon) was in charge of the tributes.

<sup>7</sup> So Solomon assigned twelve men over all IsraEl to handle matters for him and his house.

<sup>8</sup> Then there were others who were assigned to [bring the things that Solomon required] for just one month each year, and these are their names:

- The son of Or was responsible in the mountains of Ephraim
- <sup>9</sup> The son of DaKar was responsible in MachEmas, SalaBin, BethSamus, AiLon, and BethAnan
- <sup>10</sup> The son of Esdi was responsible in ArabOth, SochOth, and all the land of Opher
- <sup>11</sup> The son of AmiNadab (who was married to Solomon's daughter) was responsible in all of NephthaDor and TephAth
- <sup>12</sup> BaAna (the son of AchiLouth) was responsible in IthAnak, MegidDo, and over the whole house of San near SesaThan and below EsraE, from BethSan to SebelMaula, to MaEber and Lucam
- <sup>13</sup> The son of Gaber from Gilead was over a piece of measured land around EreGaba (which is in BaShan) and which included sixty great walled cities that were [protected by] bronze bars
- <sup>14</sup> AchiNadab (the son of SadDo) was responsible in MaAnaim
- <sup>15</sup> AchimaAs (who was married to Solomon's daughter BasEmath) was responsible in [the land of] NaphTali
- <sup>16</sup> BaAnah (the son HushAi) was in charge of BaAlOth and [the land of] Asher
- <sup>17</sup> JehoShaphat (the son ParuAh) was responsible in [the land of] IsSachar
- <sup>18</sup> Shemei (the son of ElAh) was responsible in [the land of] BenJamin
- <sup>19</sup> Gaber (the son Adai) was responsible in the land of GileAd, [the land of] Seon (the king of HeshBon), [the land of] Og (the king of BaShan), and [the land of] NaSeb (in the land of Judah).

<sup>20</sup> Now, Judah and IsraEl had grown so large that [their people] were as the sands of the seas in number, and they all ate, drank, and rejoiced; <sup>21</sup> for Solomon was the ruler in all their kingdoms from the river in the land of the Philistines to the borders of Egypt. They also brought Solomon many gifts, and they served him throughout all the days of his life.

<sup>22</sup> Now, these are the things that Solomon required at his table each day:

- Two hundred bushels of fine flour,
- Four hundred bushels of beaten flour,
- <sup>23</sup> Ten choice calves,
- Twenty grass-fed oxen,
- A hundred sheep,
- And well-fed male and female antelope.

<sup>24</sup> Solomon was also the ruler of all the land on the [east] side of the [Jordan], and

there was peace throughout the whole country. <sup>25</sup> [So, during all the days of Solomon, the people] in Judah and IsraEl (from Dan to BeerSheba) harvested their own grapevines and [lived] under their own fig trees.

<sup>26</sup> Now, Solomon had forty thousand breeding horses (for his chariots) and twelve thousand horsemen. <sup>27</sup> And those whom he put in charge brought the things that were required to the king's table (each one in his own month)... they did just as they were told and they didn't change a word. <sup>28</sup> They brought barley and hay for the horses, and they took the chariots wherever the king needed them or arranged for them to be.

<sup>29</sup> Well, Jehovah gave intelligence and great wisdom to Solomon, and it kept growing in his heart like the sands of the seas. <sup>30</sup> Solomon's intelligence grew greater than that of all the men of ancient times and of all the intelligent ones of Egypt. <sup>31</sup> His understanding was greater than all men; he was wiser than GaiThan the Zarite, and AiNan, ChalKal, and DarDa (the sons of Mal).

<sup>32</sup> Solomon spoke three thousand parables and [wrote] five thousand songs. <sup>33</sup> He spoke of the cedars of Lebanon, of the hyssop, and of [plants that grow] through walls. He spoke about cattle, flying creatures, things that crawl, and about things that live in the water...<sup>34</sup> and people everywhere on earth would come to hear the wisdom of Solomon. Why, all their kings, when they heard of his wisdom, would bring him gifts.

## Chapter 5

<sup>1</sup> Then HiRam, the king of Tyre sent his servants to anoint Solomon in place of his father David; for HiRam loved David throughout his life.

<sup>2</sup> And Solomon sent [a message] to HiRam, saying, <sup>3</sup> 'You know that my father David was unable to build a [Temple] to the Name of Jehovah my God, because he was fighting the wars that were going on around him, until Jehovah put his enemies under the soles of his feet. <sup>4</sup> And now, Jehovah my God has provided rest for me all around [my land], for there are no more plotters or wicked people near me. <sup>5</sup> So, now I'm talking about building a [Temple] to the Name of Jehovah, my God, for as He told my father David: *Your son whom I will put on your throne after you will build the [Temple] to My Name.*

<sup>6</sup> 'Therefore, have your men cut some timber for me from the trees in Lebanon, and I'll pay whatever you ask for their wages. {Look!} I'll also send my servants to go with your servants. After all, no one understands timber cutting better than the Sidonians.'

<sup>7</sup> Well, when HiRam received Solomon's message, he was overjoyed and said: 'May the God who gave David an intelligent son to rule over this great people be praised today!'

<sup>8</sup> So he sent [a message] to Solomon replying: 'I've heard everything that you asked

of me, and I will send all the pine and cedar lumber that you've requested. <sup>9</sup> My servants will cut it in Lebanon, carry it to the sea, and haul it all on barges to wherever you tell me to drop it off... you can carry it on from there. All I ask in return is that you send some loaves of bread for my house.'

<sup>10</sup> So HiRam gave Solomon all the cedars and pines that he wanted. <sup>11</sup> And Solomon sent HiRam one hundred-and-thirty thousand bushels of wheat, and a hundred-and-twenty thousand gallons of beaten olive oil for his house. In fact, he sent that amount to HiRam every year.

<sup>12</sup> Well, Jehovah gave Solomon the wisdom that he had asked for, and there was peace between HiRam and Solomon, for they made a treaty between them. <sup>13</sup> And the king sent (as a tribute from all IsraEl) thirty thousand men. <sup>14</sup> He would send ten thousand of them to Lebanon each month in rotation, and they would spend a month in Lebanon, then two months at home. AdoniRam was put in charge of this tribute.

<sup>15</sup> Now, Solomon had seventy thousand laborers and eighty thousand stonecutters [working] in the mountains. <sup>16</sup> And (in addition to those whom Solomon placed in charge of his construction project) he had three thousand, six hundred supervisors on the job. <sup>17</sup> Then the king instructed them to set huge, valuable stone blocks in place as the foundations for the building. <sup>18</sup> So the sons of Solomon and HiRam laid them in place while they were cutting the blocks and the timbers (which took three years).

## Chapter 6

<sup>1</sup> Well, it was in the four hundred and [eightieth] year after the sons of IsraEl left Egypt (in the fourth year and second month of Solomon's reign over IsraEl) that the foundation of the Temple of Jehovah was laid. <sup>2</sup> It was seventy feet long, thirty-five feet wide, and forty-feet tall. <sup>3</sup> It had a columned front entryway that was as tall as the Temple and was seventeen-feet wide. Then, even after that, he continued [to make improvements].

<sup>4</sup> There was also a hidden window in the Temple that leaned inward, <sup>5</sup> and there was an eave along the top of the wall <sup>6</sup> that ran all the way around the building to the entryway. In addition, there were [three stories] of rooms inside the Temple. The room at the top was about eight-feet wide, the one in middle was about ten-feet wide, and the one at the bottom was about eleven-feet wide.

<sup>7</sup> Solomon also built a walkway around the outside of the Temple that wasn't joined to its walls. The Temple was built with rough-chiseled stone; for the sound of hammers, axes, and other metal tools wasn't to be heard during its construction. <sup>8</sup> There was a vestibule that stood under a protrusion on the right side of the building, and there was a winding stairway in the middle that led to the third story.

<sup>9</sup> After the [exterior] was built, Solomon had the [interior walls] covered with cedar [panels]. <sup>10</sup> He also built the interior chamber in the middle of the Temple, which

stood nine-feet high, and it was covered in cedar [panels].

<sup>11</sup> Then Jehovah sent word to Solomon, saying, <sup>12</sup> 'Regarding this [Temple] that you're building; if you follow My instructions and decisions, and obey all My Commandments; what I said to your father David will prove true... <sup>13</sup> I will camp in the midst of the sons IsraEl, and I won't abandon My people IsraEl.'

<sup>14</sup> Thereafter, Solomon went on to finish the Temple. <sup>15</sup> He paneled all its interior walls, floors, and beams with cedar. It was vaulted with timbers on the inside, and the walls were ribbed with pine. <sup>16</sup> So inside, the measurement from the floor to the ceiling beams was thirty-six feet. And inside the entryway, he built the Holy of Holies. <sup>17</sup> However, the front of the Temple rose seventy-five feet high at the entrance.

<sup>18</sup> Now, the interior cedar panels were all carved with decorations of gourds and spread leaves, and none of the stonework could be seen from the inside. <sup>19</sup> Also, in the entryway, in the center of the Temple, a place was made to hold the Chest of the Sacred Agreement of Jehovah. <sup>20</sup> It was thirty-five feet long, thirty-five feet wide, and thirty-five feet tall. It was totally enclosed and covered in gold.

<sup>21</sup> Then he built an Altar in front of the Temple entrance and he covered it with gold.

<sup>22</sup> In fact, by the time of its completion, the whole building was covered with gold. <sup>23</sup> He also made two wooden cherubs of cypress that he placed on either side of the entrance. These stood eighteen-feet high, <sup>24</sup> each of their wings were nine-feet long, and the distance from wing-tip to wing-tip was eighteen feet. <sup>25</sup> Both of the cherubs were the same size. <sup>26</sup> He also had two eighteen-foot cherubs built that were placed in the innermost part of the Temple. <sup>27</sup> They too had spread wings that touched each other and ran to the walls on either side of the building's interior. <sup>28</sup> These cherubs were also covered in gold, <sup>29</sup> and the walls around the Temple were engraved with cherubs and palms... both the innermost and outermost portions. <sup>30</sup> And he even covered the floors of the whole building with gold... both the innermost portions and the outermost portions.

<sup>31</sup> The front entrance was made of juniper wood, and there were five doorways. <sup>32</sup> Two doors were made of pines that were carved with cherubs and palms. There were also some panels that could be removed to enlarge the entrance. And everything was covered with gold, including the engraved cherubs and palms.

<sup>33</sup> The Temple vestibule had juniper doorposts and four columns. <sup>34</sup> Both of the doors were made of pine, and they were hinged into a bi-fold configuration. <sup>35</sup> They also had panels that were carved with cherubs and palm leaves, and then they were entirely covered in gold.

<sup>36</sup> Next, [Solomon] built the inner courtyard. It had three rows of uncut stones, and it was surrounded by cedar posts. <sup>37</sup> Then he had a veil made for the courtyard that separated it from the columned porch, which stood in front of the Temple.

<sup>38</sup> So in the eleventh year, in the month of BaAl (the eighth month), the Temple was finally completed per [Solomon's] instructions and design.

## Chapter 7

<sup>1</sup> Then during the next thirteen years, Solomon built his own palace, <sup>2</sup> which [he called], 'The House of the Forest of Lebanon.' It was a hundred-and-seventy feet long, eighty-five feet wide, fifty-feet tall, and it had four rows of cedar columns that ran up to cedar rafters. <sup>3</sup> The whole building was decorated with latticework on the upper parts of the columns, and there were forty-five columns per row. <sup>4</sup> There were three windows on each of three sides, <sup>5</sup> and they and the three doorways were all arched.

<sup>6</sup> It also had a columned front porch that was eighty-five feet long and fifty-feet wide, that was joined to a covering, which was supported by columns and thick beams on the front side. <sup>7</sup> This was where the throne was located and where he did his judging; and there was a columned porch over his judgment seat. <sup>8</sup> Then there was a courtyard in front of the place where he sat, which could be expanded whenever there was a need to do so.

He also built a house for the daughter of PharaOh, whom he had taken as his woman, which looked like his columned porch. <sup>9</sup> All of this was constructed of valuable stones, which had been chiseled at intervals on the inside and ran from the foundation to the moldings, and then on to the large courtyard outside.

<sup>10</sup> The foundation that he laid was also made of large, valuable stones, each of which measured seventeen feet by fourteen feet, <sup>11</sup> and the roof was made of valuable stones and cedar beams.

<sup>12</sup> The large courtyard was circled by three rows of uncut stones and a row of carved cedar posts.

Well, after Solomon completed his palace, <sup>13</sup> he sent and called for HiRam out of Tyre, <sup>14</sup> who was the son of a widow from the tribe of NaphTali, and whose father was a Tyranian man. For he was gifted when it came to working bronze (as well as at other crafts), and he was filled with knowledge on how to do all sorts of metalwork. He was brought to King Solomon, because he was able to do everything that needed to be done.

<sup>15</sup> [HiRam] then smelted and cast two columns for the Temple porch that were each thirty-feet tall and twenty-four feet in circumference. They were grooved to a depth of four fingers, <sup>16</sup> and he molded two bronze capitals for the tops of the columns that were each eight-feet tall. <sup>17</sup> Then he made bronze decorations for each capital <sup>18</sup> that consisted of rows of hanging pomegranates, <sup>19</sup> and the top of each column was shaped like a lily.

Thereafter, he finished off the columns for the porch with a ridge that ran between

the capitals. It was six-and-a-half feet wide,<sup>20</sup> and it was covered with two hundred rows of pomegranates.<sup>21</sup> He then erected these columns at the columned porch of the Temple, and he named one column JaKin, and the other Boaz.<sup>22</sup> He also covered [the rest of] the columns with [bronze] lilies. And with that, he finished his work on the columns.

<sup>23</sup> Next, he cast the [Sacred] Sea. It was round and seventeen-feet wide from rim to rim. It was eight-feet tall and about fifty-feet in circumference.<sup>24</sup> The base beneath it was seventeen-feet wide, and it was made of two rows of supports that were cast in a foundry furnace.<sup>25</sup> The Sea itself was supported by twelve metal oxen, three of which faced north, three faced west, three faced south, and three faced east. The Sea was then placed on top of them,<sup>26</sup> and of course, all the posteriors faced inward. The middle of the Sea was shaped like a palm, but its rim was like that of a cup, with lily buds around the top. It had a capacity of about eleven-hundred gallons.

<sup>27</sup> Then [HiRam] made ten bronze carts. They were each eight-feet long, six-and-a-half feet wide, and twenty-inches tall.<sup>28</sup> The carts were made of panels that were joined into frames.<sup>29</sup> The panels [were carved with] lions, oxen, and cherubs. In fact, lions, oxen, and cherubs covered all parts of the carts, including the bases.<sup>30</sup> Each of the carts had four bronze wheels, and all their fastenings were made of brass. Then, coming from the base were four supports that held washtubs, which were twenty-inches long.<sup>31</sup> [The tub supports] were round (two-and-a-half feet wide at the top), and they were covered with engravings. However, the four supports were rectangular, not round.

<sup>32</sup> The bronze wheels were mounted at the base of the supports, and the wheels each had spokes that were two-and-a-half feet long...<sup>33</sup> in fact, they looked like chariot wheels. And all the spokes were joined to cast axels.

<sup>34</sup> There were supports that stuck out at the corners of each of the cart's bases as handles,<sup>35</sup> which were mounted along the top of each base. They were ten-inches around and stood high enough [to serve as] handholds.<sup>36</sup> All the connecting parts [were carved] with cherubs, lions, and palms that were standing next to each other on the front, on the inside, and all around.<sup>37</sup> He made all ten carts exactly alike and to the same dimensions.

<sup>38</sup> Then he made the ten bronze washtubs. They each held two hundred-and-thirty gallons [of water], and they were eight-feet long. Each of the washtubs was then mounted on a cart.<sup>39</sup> Five were placed on the Temple's right side, and the other five on its left side. The [Sacred] Sea was placed to the right of the Temple, on its southeast corner.

<sup>40</sup> Next, HiRam made the cooking pots, the tongs, and the bowls.<sup>41</sup> And soon he had completed making all the things for King Solomon at the Temple of Jehovah... the two columns, the twisted decorations that were put on the capitals of the two

columns, the carvings for the tops of the columns, <sup>42</sup> and the pomegranates (four hundred of which were used as decorations). Two rows of [pomegranates] were put on each column, and the rest were used as decorations <sup>43</sup> for the carts, the metal washtubs that were mounted on them, and their axels, rims, and spokes, as well as for <sup>44</sup> the Sea and its twelve oxen that supported it, <sup>45</sup> and for the cooking pots, tongs, and bowls. He [personally] made all these things for King Solomon and for the Temple of Jehovah.

Altogether, he [decorated] forty-eight columns for the palace of the king and for the Temple of Jehovah. And everything that HiRam made for the king was entirely of bronze. <sup>46</sup> He did all his casting near the Jordan River, underground, in a place that was located between SokChoth and ZarEthan. <sup>47</sup> Solomon already had all the materials stored away, since he had received so much bronze.

<sup>48</sup> Then Solomon went on to make the rest of the items for the Temple of Jehovah... the gold Altar, the gold table for the showbread, <sup>49</sup> the solid-gold lampstands that were placed at the entrance (five on the right side and five on the left side), with their gold bowls, lamps, and oil funnels; <sup>50</sup> plus the gold thresholds, fasteners, bowls, saucers, and incense pans. And the doorway to the innermost part of the Temple (the Holy of Holies) and the doors to the entrance of the Temple itself were made of gold. <sup>51</sup> So Solomon finally finished his 'house' for Jehovah. And he carried in all the holy things of David his father, as well as all of his own holy things, including silver, gold, and other things for the treasury of the Temple of Jehovah.

## Chapter 8

<sup>1</sup> Then King Solomon held a meeting of all the elders of IsraEl there on [Mount] Zion, to talk about bringing the Chest of the Sacred Agreement of Jehovah out of the city of David (which was on Mount Zion). <sup>2</sup> This was in the month of Athanim (the seventh month), and because it was a holiday, all the elders of IsraEl were already there.

<sup>3</sup> Then the Priests lifted the Chest <sup>4</sup> from the Tent of Proofs (along with all the holy items that were there), <sup>5</sup> and the king and all IsraEl stood before the Chest and sacrificed multitudes of oxen and sheep.

<sup>6</sup> Thereafter, the Priests carried the Chest and put it into its place near the entrance of the Temple... inside the Holy of Holies, under the wings of the cherubs <sup>7</sup> (for the cherubs had open, spread wings that covered the Chest and the other holy things that were on its cover). <sup>8</sup> And the only parts that stuck out of the Holy [of Holies] were the sacred staves... but even these couldn't be seen from outside [the Temple]. <sup>9</sup> Of course, there was nothing in the Chest except the two stone tablets of the Sacred Agreement that Jehovah made with the sons of IsraEl after they had left the land of Egypt, and which were put there by Moses at the Dry Place (Horeb).

<sup>10</sup> Well, as the Priests were coming out of the Holy Place, a mist filled the whole

building. <sup>11</sup> So the Priests were unable to stand and officiate before the mist, because the glory of Jehovah filled the whole Temple.

<sup>12</sup> Then Solomon said: 'O Jehovah; You spoke of camping in dimness. <sup>13</sup> And now I've built a [Temple] to Your Name, and I've prepared a Holy Place for You. So, this is Your chair and a place for You to camp through the ages.'

<sup>14</sup> Then he turned around, and all IsraEl started praising the king; for the whole gathering of IsraEl was standing there. <sup>15</sup> And [the king] said: 'Praise Jehovah, the God of IsraEl, who spoke with His mouth about my father David, and who filled his hands, saying, *From the day that I led My people IsraEl out of Egypt, I had never chosen a city [for Myself] in one of the chiefdoms of IsraEl, where a [Temple] would be built to My Name.* <sup>16</sup> *But now I've chosen JeruSalem as the place to put My Name, and I've chosen David to lead My people IsraEl.* <sup>17</sup> And that's why the heart of my father David was moved to build a [Temple] to the Name of Jehovah, the God of IsraEl.

<sup>18</sup> 'Then, the Lord said to my father David: *Because your heart was moved to build a [Temple] to My Name, you've done a good thing, since it came from your heart!* <sup>19</sup> *However, you may not personally build the [Temple]... it will be built by a son who comes from you. He will build the [Temple] to My Name.'*

<sup>20</sup> 'So Jehovah caused these things that He spoke of, to happen. I replaced my father David and sat down on the throne of IsraEl, just as Jehovah said; and now I've built the [Temple] to the Name of the Lord God of IsraEl. <sup>21</sup> I've also created a place for the Chest that contains the Sacred Agreement that Jehovah made with our ancestors when He led them out of the land of Egypt.'

<sup>22</sup> Then Solomon stood before the Altar of Jehovah, there in front of the whole gathering of IsraEl, and he raised his arms toward heaven, <sup>23</sup> and said: 'O Jehovah, God of IsraEl; there are no gods in the sky above or on the earth below that are like You. For You have kept Your Agreement and shown mercy to Your servant... the one who has walked before You with his whole heart, Your servant David, my father. <sup>24</sup> You spoke to him with Your mouth, and with Your hands, today You've fulfilled what [You promised to him]. <sup>25</sup> And now, O Jehovah, God of IsraEl; keep [the promise] that You made with my father David when You said, *There will continue be a man who sits before Me on the throne of IsraEl for as long as your children keep following Me as you have followed Me.'*

<sup>26</sup> 'So now, O Jehovah, God of IsraEl; may the words that You said to my father David prove to be true. <sup>27</sup> But will You really live on the earth with men, when the heavens of the heavens can't contain You? Why, how can this [Temple] that I built to Your Name expect to do so?

<sup>28</sup> 'Please listen to my prayer, O Jehovah, God of IsraEl... hear the prayer that Your servant is praying before You today! <sup>29</sup> May Your eyes watch over this [Temple] both

day and night; for it's the place where You said that You would put Your Name.

'From Your home in the heavens, please listen to the prayers that Your servants will pray in this place both day and night,<sup>30</sup> and provide the things that Your servant and all Your people IsraEl will ask for when they pray here... answer them and provide!

<sup>31</sup> And if they should sin against their neighbors by vowing an oath to curse them, and then they come and openly declare such a thing before Your Altar in this [Temple];<sup>32</sup> may You listen from the heavens and act... judge Your people IsraEl! Declare the lawless one lawlessness, and bring his [evil] ways down upon his own head; but give justice to the righteous... treat the righteous with righteousness!

<sup>33</sup> 'And when Your people IsraEl sin against You; may they fail before their enemies until they return and acknowledge Your Name, and then pray and beg before You in this [Temple].<sup>34</sup> Then, please listen to them from the heavens and forgive the sins of Your people IsraEl, and return them to this land that You gave to their ancestors.

<sup>35</sup> 'And when You hold back the sky and don't allow rain to fall because of their sins against You, and then they come to pray in this place and acknowledge Your Name and turn away from their sins after You've humbled them;<sup>36</sup> please listen from the heavens and forgive the sins of Your servants... Your people IsraEl. Show them a better way to act, and then provide rain for this land that You've given to Your people as their inheritance.

<sup>37</sup> 'And if there should be a famine, a plague, a fire, an infestation of locusts, or a blight [on the crops], or if an enemy should come against one of our cities (no matter what the event or misery); may all the prayers and supplications of every man be heard, so that You will come to know the pain in their hearts.<sup>38</sup> And whenever a man spreads out his arms in this<sup>39</sup> House that has been prepared for You; may You hear him from the heavens, forgive him, and act. Give each man what he deserves according to the way that he behaves; for only You can know what's really in their hearts. Yes, You alone know what's in the hearts of all the sons of men.<sup>40</sup> So, they should fear You all the days of their lives that they spend on this land that You've given to our ancestors.

<sup>41</sup> 'And as for the aliens who are not from Your people;<sup>42</sup> when they come to this place that has been prepared as Your Home to pray,<sup>43</sup> please listen to them from the heavens and do everything that they ask, so all the people on the earth will know Your Name and come to fear You... just as Your people IsraEl should know that Your Name has been called upon this [Temple] that I built.

<sup>44</sup> 'And if Your people go to war against their enemies (following Your directions), and if they pray in the Name of the Lord in this city that You've chosen and in this [Temple] that I've built to Your Name;<sup>45</sup> please listen to their prayers and supplications from heaven and bring them justice.

<sup>46</sup> 'And when they sin against You (for there is no man who doesn't sin) and You

hand them over to their enemies who take them away as captives into a land that is nearby or far away; <sup>47</sup> and if, in the land where they are, they turn back and start begging for Your [help], saying, *We have sinned; We have done wrong; We have acted lawlessly*; <sup>48</sup> and they turn back to You with all their hearts and souls there in the land of their enemies who took them there, and pray to You in the direction of the land that You gave to their ancestors, to the city that You've chosen, and to the [Temple] that I built to Your Name; <sup>49</sup> please listen from heaven and from the home that has been prepared for You. <sup>50</sup> Forgive the wrongs that they did when they sinned against You, and for the wicked ways in which they've disregarded You, then give compassion to the ones who took them as captives, so they will pity them. <sup>51</sup> For they are Your people and Your inheritance... they are the ones whom You led out of the land of Egypt and from the midst of that iron-foundry furnace.

<sup>52</sup> 'May Your eyes and Your ears [always] be open to the cries of Your servants and to the pleas of Your people, IsraEl. Please listen to them, no matter why they are calling to You; <sup>53</sup> because, You have drawn them and set them apart for Yourself as an inheritance from among all the peoples of the earth, and You spoke to them through Your servant Moses when You led our ancestors out of the land of Egypt, O Lord Jehovah.'

Then Solomon said this concerning the Temple after he had completed its construction: 'When He made the sun in the sky, Jehovah said this:  
*I will live in a dimly-lit place. So, build a new [Temple] in which I can dwell... and make it beautiful for your own sakes!*  
{Look!} Isn't this what's written as a song in the scroll?'

<sup>54</sup> And after Solomon finished his prayer and his requests to Jehovah, he stood up before the Altar of Jehovah (because he had been kneeling before it), then he raised his arms toward heaven <sup>55</sup> and he blest the whole assembly of IsraEl in a loud voice, saying: <sup>56</sup> 'Praise Jehovah, for He has brought rest to His people IsraEl today, just as He promised among all the many things that He said. For, not a word of the many things He said through His servants has failed to come true.

<sup>57</sup> 'May Jehovah our God be with us, as He has been with our ancestors. May He not abandon us or turn from us. <sup>58</sup> May He move our hearts toward Him, so we will follow in all His ways and keep the Commandments and orders that He gave to our ancestors. <sup>59</sup> And may all the things that I've begged for, here before Jehovah our God, come true today. May they be heard by Jehovah our God day and night, and may He always do the right thing for His servant and for His people IsraEl, day in and day out, <sup>60</sup> so that all the people on the earth will come to know that Jehovah is God, and that there is no other. <sup>61</sup> May our hearts become perfect to Jehovah our God, and may we follow His orders and keep His Commandments in holiness, as we are doing today.'

<sup>62</sup> Then the king and all the sons of IsraEl offered sacrifices before Jehovah. <sup>63</sup> King

Solomon offered twenty-two thousand oxen and a hundred-and-twenty thousand sheep as a peace offering to Jehovah. Then the king inaugurated the [Temple] of Jehovah before all the sons of IsraEl.

<sup>64</sup> And on that holy day, the king stood in the middle of the courtyard (in front of the Temple of Jehovah) and prepared whole burnt offerings as sacrifices. He offered the fat of the peace offerings there, since the bronze Altar that was before Jehovah was just too small and it couldn't handle all the whole burnt-offerings, gift offerings, and peace-offering sacrifices.

<sup>65</sup> Then Solomon held a holiday feast that day, and all IsraEl attended. It was a huge gathering, for people had come from as far away as HaMath and the [Nile] River to stand before Jehovah God at the [Temple] that [Solomon] had built. They ate, drank, and rejoiced before Jehovah God for seven days. <sup>66</sup> And on the eighth day, [Solomon] sent the people away, and they offered ages of blessings to the king as they left. So they all returned to their [homes] rejoicing over all the good things that Jehovah had done for His servant David and for His people, IsraEl.

## Chapter 9

<sup>1</sup> Well, after Solomon had finished building the Temple of Jehovah, his own palace, and all the other things that he wanted to do, <sup>2</sup> Jehovah appeared to him a second time (as He had appeared to him in GibeOn). <sup>3</sup> And [God] said to him: 'I heard what you said in your prayer, and of the things that you asked and begged of Me. So now I've done everything that you asked for in your prayer... I've made this [Temple] (which you built to [honor] My Name) holy through the ages, and I will [always] watch over it and keep it in My heart. <sup>4</sup> And if you will continue to follow Me uprightly with holiness in your heart, as did your father David, and do everything that I told him by following My orders and Commandments; <sup>5</sup> I will elevate the throne of your kingdom over IsraEl through the ages, as I promised to your father. For I told him: *There will always be a man [who is descended from you] to lead IsraEl.*

<sup>6</sup> 'However, if you or your descendants should turn away from Me and fail to keep My Commandments and orders that Moses set before you, and then go and serve other gods and bow before them; <sup>7</sup> I will remove IsraEl from the land that I've given to them, and I will turn My face away from this [Temple] that I've made holy to My Name. Then IsraEl will become extinct and a topic of discussion among all the people. <sup>8</sup> And everyone who passes this lofty [Temple] will be amazed and whistle, asking, *Why did Jehovah do such a thing to this land and to this [Temple]?* <sup>9</sup> And they will be told, *Because they abandoned their God – the God of their ancestors, Jehovah – who led them out of the house of slavery in Egypt. Then they took hold of alien gods, and bowed before them and served them... this is why Jehovah brought all these bad things upon them.'*

<sup>10</sup> Well, this all took place some twenty years after Solomon had [started] construction of the two houses – the [Temple] of Jehovah and the [palace] of the king.

<sup>11</sup> HiRam, the king of Tyre, had helped Solomon by providing the cedar and pine boards, [some of] the gold, and everything else [that Solomon had asked for]. So King Solomon gave HiRam twenty cities in the land of Galilee. <sup>12</sup> But when HiRam traveled from Tyre to Galilee to look at the cities that Solomon had given to him, he wasn't pleased with them. <sup>13</sup> And he asked: 'What kind of cities have you given to your brother?' So from then on, he just referred to them as 'the border lands.'

<sup>14</sup> Now, HiRam had sent Solomon four-and-a-half tons of gold <sup>15</sup> that he'd plundered for the construction of the Temple of Jehovah, the king's palace, the walls around JeruSalem (to fortify the city of David), as well as the cities of MegidDo and GeZer.

<sup>16</sup> It was PharaOh (the king of Egypt) who first took GeZer. He burned it and killed all the CanaAnites who lived in the city, and then he gave it to Solomon as a dowry for his daughter when she married Solomon.

<sup>17</sup> So Solomon rebuilt GeZer, <sup>18</sup> as well as Lower BethHoron, BaAlAth, and Tadmor (which is in the desert). <sup>19</sup> He also built many other fortified cities, as well as forts for his chariots and cavalry; and he had many other construction projects in JeruSalem, Lebanon, and throughout all the land that he ruled.

<sup>20</sup> However, the Hittites, Amorites, Pherezites, CanaAnites, Hivites, Jebusites, and Gergesites (all those who weren't sons of IsraEl) <sup>21</sup> and their children remained in the land, because the sons of IsraEl weren't able to wipe them out; so Solomon has forced them pay a tribute down to this day. <sup>22</sup> And many of these non-IsraElites served Solomon as soldiers and as lieutenants over his chariots and cavalry. <sup>23</sup> Many were also put in charge over Solomon's construction projects (some five hundred-and-fifty of them) and they were over the people who were doing the work.

<sup>24</sup> Now, the daughter of PharaOh left the city of David and she went to live in the house that Solomon had built for her. And thereafter, he built MilLo.

<sup>25</sup> Well, three times each year, Solomon would sacrifice whole burnt offerings and peace offerings on the Altar that he'd built to Jehovah. He also burned incense on it, there before Jehovah, up until he had completed the Temple.

<sup>26</sup> Then King Solomon built a ship in GeBer (which is next to the seaport of ElAth on the border of Edom). <sup>27</sup> And HiRam sent some of his servants who were mariners and knew the sea, to do the rowing... as assistants to the servants of Solomon. <sup>28</sup> Then they [attacked] SopheRam and brought back gold to King Solomon – some sixteen tons of it.

## Chapter 10

<sup>1</sup> Well, the Queen of SheBa had heard of Solomon's fame and of the Name Jehovah; so she came to test him with problems.

<sup>2</sup> When she came to JeruSalem, she brought a very large contingent [of servants], as well as camels that were carrying spices, a huge amount of gold, and many valuable gems. So she went to King Solomon and spoke to him about all the things that were in her heart. <sup>3</sup> Then Solomon answered all her questions... he didn't overlook a thing, but explained everything to her. <sup>4</sup> And when the Queen of SheBa saw how knowledgeable Solomon was, as well as the palace that he had built, <sup>5</sup> all the food that he had, the ways that his servants were assigned, the jobs that his officials were given, how they were dressed, all of his wine servers, and the whole burnt offerings that he sacrificed at the Temple of Jehovah, she was beside herself.

<sup>6</sup> Then she said to King Solomon: 'Everything that I've heard about you in my land and about your knowledge is true. <sup>7</sup> Why, I came here because I didn't believe the things that I was being told; but now I find that it's all beyond what was reported in my land! <sup>8</sup> Why, your wives and servants are blest to be able to stand before you all the time and listen to your wisdom. <sup>9</sup> And your God Jehovah (who chose you and put you on the throne of IsraEl) must love IsraEl and [plan to] watch over it through the ages, since He set you as king over them to righteously hear and judge their cases.'

<sup>10</sup> Then she gave Solomon a ton-and-a-half of gold, a huge amount of spices, and many precious gems. Never before had anyone brought so many spices as those that the Queen of SheBa brought to King Solomon.

<sup>11</sup> Then HiRam sent a ship carrying gold from Ophir, as well as cut lumber and valuable stones. <sup>12</sup> The king used the timber as supports for the Temple of Jehovah and the king's palace, as well as for stringed instruments and lutes for the musicians. Never before had such wood been seen in the land (or anywhere else, for that matter).

<sup>13</sup> Then King Solomon gave the Queen of SheBa everything she asked for and desired... in addition to all the other gifts that King Solomon gave to her. And thereafter, she returned to her land with all her servants.

<sup>14</sup> Well, the weight of the gold that came to Solomon that year was thirty-two tons... <sup>15</sup> and that didn't include the tributes that the people or the merchants brought, or that which was brought by kings on the other side of the Jordan, or from the governors of the land.

<sup>16</sup> Then King Solomon had three hundred spears made from hammered gold, each of which was made from six hundred gold coins. <sup>17</sup> And he had three hundred small shields made of hammered gold, each of which was made from three large gold coins. Then the king had them mounted in the Palace of the Forest of Lebanon.

<sup>18</sup> Thereafter, the king had a huge throne made from ivory that was covered with pure gold, <sup>19</sup> and there were six stairs leading up to the throne. On the upper part of the throne there were calves on the backside and handrails on each side, with [carved] lions standing beside them... <sup>20</sup> twelve on both sides next to the stairs. There was never anything like it in the kingdom before.

<sup>21</sup> All the [dishes, cups, and bowls] that were used by Solomon were completely made of gold, as were the bathtubs and vases in the Palace of the Forest of Lebanon. Nothing there was made of silver, because it was too common in the days of Solomon.

<sup>22</sup> Solomon also owned a ship that sailed the sea from TarShish, along with the ships of HiRam. And once every three years, the ship brought gold, silver, and cut gems for the king. <sup>23</sup> So Solomon became greater than all the other kings of the earth in both wealth and in intelligence; <sup>24</sup> and all the kings of the earth came to Solomon to hear the wisdom that Jehovah had put into his heart. <sup>25</sup> Each one brought gifts of silver, gold, clothing, balsam, spices, horses, and mules every year.

<sup>26</sup> Solomon also obtained chariots and horsemen. He had a thousand, four hundred chariots and twelve thousand horsemen, which he kept in forts throughout the land and with himself in JeruSalem.

<sup>27</sup> The king's silver was as common as stones in JeruSalem, and his cedars were as common as trees in the plains.

<sup>28</sup> Solomon bought his horses from Egypt and Kue, where the king's merchants took items to barter. <sup>29</sup> He also bought chariots from Egypt for which he paid six-hundred silver coins each, and a hundred-and-fifty silver coins for each horse. Then he sold them to the kings of the Hittites and Syrians... but they had to come to him in order to pick them up.

## Chapter 11

<sup>1</sup> King Solomon was very fond of women, so he took several foreigners as wives, such as the daughter of PharaOh, as well as some MoAbites, AmMonites, Idumeans, Sidonians, and Hittites... <sup>2</sup> which Jehovah had forbidden the sons of IsraEl to do, for He said: 'You must not [marry] them and they must not come to you, because they will turn your hearts to their idols.'

However, Solomon [was a slave] to love; <sup>3</sup> so before long, he had taken seven hundred women, as well as three hundred concubines... and these foreign women changed his heart. <sup>4</sup> They had quickly turned his heart to worshiping other gods, and his heart was no longer perfect toward Jehovah his God, as was the heart of his father David. <sup>5</sup> For Solomon started serving Astarte, the goddess of the Sidonians and Melchom, the disgusting thing of the AmMonites. <sup>6</sup> So, Solomon was doing evil things before Jehovah, and he no longer followed Jehovah, as did his father David.

<sup>7</sup> Then Solomon built a high place to Camus (the idol of MoAb) and to Melchom (the idol of the sons of AmMon) on the mountain across from JeruSalem. <sup>8</sup> And there, all his foreign wives were burning incense and sacrificing to their idols. <sup>9</sup> Of course, this made Jehovah very angry with Solomon, for his heart had turned from Jehovah, the God of IsraEl, who had actually appeared before him twice, <sup>10</sup> warning him not to serve other gods and to be careful to do everything that the Lord God told him to do.

<sup>11</sup> So then the Lord said to Solomon: 'Because you've done these things and you haven't followed My Commandments or the instructions that I gave you; I will take your kingdom from your hands and rip in two, then I will give it to your servant. <sup>12</sup> However, I won't do this during your lifetime [out of respect for] David your father. Rather, I will take it from the hands of your son. <sup>13</sup> I won't take your whole kingdom; I'll leave your son as chief over part of it because of David My servant and because of JeruSalem, the city that I've chosen.'

<sup>14</sup> So Jehovah sent an enemy against Solomon under Ader (from the seed of the kingdom of the Idumeans). <sup>15</sup> For after David had wiped out Edom and his General JoAb went there to bury his dead, he also cut down the men of Idumea <sup>16</sup> (where JoAb stayed for the next six months). Yet, although JoAb had destroyed all the men there, <sup>17</sup> Ader (who was just a small boy then) got away, along with many of his father's servants, and they headed to Egypt. <sup>18</sup> Then after the men of Media attacked Pharan, the [people there] also joined with him as he was on his way to PharaOh (the king of Egypt).

<sup>19</sup> Now, when Ader went to PharaOh (possibly Amenemope), he was given a house, food, and some land, because he was well liked by PharaOh. He also gave him his sister-in-law to be his woman (the older sister of [Queen] ThekeMina), <sup>20</sup> and she gave birth to GaneBath, whom ThekeMina raised in her house as one of the sons of PharaOh.

<sup>21</sup> Now, when word got to Ader in Egypt that David had gone to sleep with his ancestors and that JoAb (the commander of his army) had been killed, Ader said to PharaOh: 'Allow me to return to my country.'

<sup>22</sup> And PharaOh asked him: 'What have I failed to give you so that you now wish to return to your country?'

And Ader replied: 'Not one thing! But now, please send me away.'

<sup>23</sup> Meanwhile, Jehovah had also raised another enemy against [Solomon]; Rezon (the son of EliAdah), who had run away from his master HadadEzer, the king of Zobah. <sup>24</sup> He then gathered an army and became the ruler of a confederation that captured Damascus, where he settled and started ruling, <sup>25</sup> and where he remained an enemy to IsraEl during all the days of Solomon, as the ruler of the land of Edom.

<sup>26</sup> Then one of Solomon's servants, JeroBoam (the son of NaBat the Ephrathite from

SariRa), whose mother was a widow, <sup>27</sup> rebelled against King Solomon. This happened after King Solomon had built the Akra (high fort) and <sup>28</sup> after he had completed the outer wall around the city of his father David.

<sup>28</sup> Now, JeroBoam was a mighty man, and when Solomon noticed that this young man was someone who could get things done, he put him in charge of the tributes from the house of JoSeph. <sup>29</sup> But one day, as JeroBoam was coming from JeruSalem, he met the Prophet AhiJah the Selonite, who stopped along the road to talk to him.

Well, AhiJah was wearing a new cape, and they were alone there in the plain. <sup>30</sup> Then AhiJah took off the cape that he was wearing and tore it into twelve pieces. <sup>31</sup> And he said to JeroBoam: 'Take ten of these pieces for yourself, because this is what Jehovah the God of IsraEl has said: *{Look!} I'm ripping the kingdom from the hands of Solomon and giving ten of its [tribes] to you.* <sup>32</sup> *However, two of the [tribes] will remain his because of My servant David, and on account of JeruSalem, the city that I have chosen from among all the tribes of IsraEl.* <sup>33</sup> *[I'm doing this] because [Solomon] has abandoned Me and is now making offerings to Astarte, the disgusting thing of the Sidonians, to Camus, the idol of MoAb, and to Melchom, the loathsome thing of the sons of AmMon. He is no longer walking in My ways or doing the right things before Me as did his father David.* <sup>34</sup> *I'm not going to remove the kingdom from him entirely, but I will oppose him all the rest of the days of his life. It was only because of My servant David that I chose him.* <sup>35</sup> *But now I'm going to take the kingdom from the hands of his son and give ten of the [tribes] to you.* <sup>36</sup> *I will give his son two [tribes], so that a descendant of My servant David will always stand before Me in JeruSalem, the city where I've chosen to put My Name.*

<sup>37</sup> *'Now, you may take and rule over whatever your soul desires, for you'll be the king over IsraEl.* <sup>38</sup> *And if you'll watch over all that I'm putting you in charge of, walk in My ways, always do the right things before Me and follow My orders and Commandments (as did My servant David), then I will build you a house that is as sure as the one that I built for David.* <sup>39</sup> *I'm giving you IsraEl, and I will mistreat the seed of David because of these things... but not forever.'*

<sup>40</sup> Well thereafter, Solomon started looking for ways to kill JeroBoam... but [JeroBoam] got up and ran away to Egypt, to SusAkim the king of Egypt, and he stayed there until Solomon died.

<sup>41</sup> Now, the rest of the words of Solomon – all the many things [that he said] and did in his wisdom – {Look!} have been written about in the scrolls of the sayings of Solomon. <sup>42</sup> So Solomon reigned over all IsraEl from JeruSalem for forty years, <sup>43</sup> and then he went to sleep with his ancestors and they buried him in a tomb in the city of David his father. <sup>44</sup> And thereafter, his son RehoBoam started reigning in his place.

## Chapter 12

<sup>1</sup> Well, King RehoBoam had gone to Sikima (because that's where all IsraEl went to

coronate him),<sup>2</sup> and JeroBoam (the son of NaBat) heard about it. However, he was still in Egypt, where he had settled after having to run from Solomon.<sup>3</sup> But the people of IsraEl called for him, and JeroBoam came to them. For the people had spoken to King RehoBoam and told him: 'Your father oppressed us and kept our necks in a yoke. So now, lighten the load of our service to you. For your father was a hard taskmaster and he kept us under a heavy load... if you'll do this, we'll always serve you!'

<sup>5</sup> And he replied: 'Give me three days [to think about it]!' So they left.

<sup>6</sup> Then King RehoBoam went to the elders who used to stand before his father Solomon while he was alive, and said: 'Give me your advice. Tell me what I should say to the people.'

<sup>7</sup> And they told him: 'If you wish to serve [as king] over these people today, do as they ask and they'll always be your servants.'

<sup>8</sup> However, he chose not to listen to the advice that the elders had given him, and he took the advice of some young men with whom he was raised and whom he had selected to be his advisors.<sup>9</sup> For when he asked them, 'What do you advise me to say to these people who came to me and told me to lighten the neck-yoke that my father put on them,'<sup>10</sup> the young men who had been raised with him said, 'You should say this to those people who said that your father put a heavy yoke on them and that you should lighten it: *My thinnest part is thicker than the hips of my father.*<sup>11</sup> *Therefore, as my father saddled you to a heavy yoke, I will add more weight to it. And as my father disciplined you with whips, I will discipline you with scorpions!*'

<sup>12</sup> So when all IsraEl came before King RehoBoam on the third day (for the king of IsraEl had told them, 'Return to me on the third day'),<sup>13</sup> the king spoke harshly to them and chose not to follow the advice that the older men had given to him.<sup>14</sup> Rather, he said what his young men told him to say: 'My father oppressed you with a neck yoke, and I will add to it. And my father disciplined you with whips, so I will discipline you with scorpions!'

<sup>15</sup> Well, the king just wouldn't listen to the people, because Jehovah had moved his heart so that what He had said through the Prophet AhiJah the Selonite concerning JeroBoam (the son of NaBat) would come true.

<sup>16</sup> Now, all IsraEl knew that the king wasn't listening to them, so they replied to him: 'What do we owe to David? We have no inheritance in the son of JesSe. So, O IsraEl, run to your tents... now! Let the house of David do its own grazing!' And with that, all IsraEl returned to their tents.

<sup>17</sup> Well after that, RehoBoam only ruled over the sons of IsraEl who lived in the cities of Judah.<sup>18</sup> For when the king sent AdoniRam to collect the tribute, all IsraEl stoned him to death... and King RehoBoam had to get on his chariot and flee to JeruSalem.

<sup>19</sup> So from that day on, IsraEl annulled its allegiance to the house of David.

<sup>20</sup> Then when [the people of] IsraEl heard that JeroBoam had returned from Egypt, they called for him to come to a meeting, where they gave him the rulership over IsraEl. So after that, they never again followed the house of David... only the tribes of Judah and BenJamin did so.

<sup>21</sup> Well, upon returning to JeruSalem, RehoBoam held a meeting with the armies of Judah and the tribe of BenJamin – a hundred-and-twenty thousand young warriors – and he talked about going to war with the house of IsraEl, in order to return them to the kingdom of RehoBoam, the son of Solomon. <sup>22</sup> However, Jehovah sent word through His servant ShemaiJah, who was told, <sup>23</sup> 'Speak to RehoBoam (the son of Solomon) the king of Judah, as well as to the houses of Judah, BenJamin, and the rest of the people, and tell them that <sup>24</sup> this is what Jehovah has decreed: *You must not go to war against your brothers, the sons of IsraEl. Return to your homes, because I'm the One who caused these things to happen.*'

So they paid attention to words of Jehovah, for they didn't want to oppose what He said.

<sup>25</sup> Thereafter, JeroBoam built Sikima in the hills of Ephraim and ruled from there, and then he built PenuEl. <sup>26</sup> But later, JeroBoam said this in his heart: '{Look!} I'm not going to return the kingdom to the house of David; <sup>27</sup> but if I let these people go to offer sacrifices at the [Temple] of Jehovah in JeruSalem, they will soon turn their hearts toward Jehovah and to RehoBoam, the king of Judah, and they'll kill me.'

<sup>28</sup> So the king held a meeting, and he had two gold heifers made. Then he said to the people: 'I don't want you going up to JeruSalem anymore. Look, here are your gods that led you out of the land of Egypt, O IsraEl!' <sup>29</sup> Then he put one [of the idols] in BethEl, and the other in Dan. <sup>30</sup> And because of this sin, the people started worshiping the [idol] that he put in Dan, and they no longer went to the Temple of Jehovah.

<sup>31</sup> The king also had temples built on the hilltops, and he appointed priests from among all the people who weren't of the sons of Levi. <sup>32</sup> Then JeroBoam appointed the fifteenth day of the eighth month as a holiday, the same as it was in the land of Judah.

Well, he went to BethEl, where he built an altar on which to offer sacrifices to his heifers; and there in BethEl, he appointed priests to be over the high places that he had created.

<sup>33</sup> Then on the fifteenth day of the eighth month (which was the holiday that he'd created in his own heart for the sons of IsraEl), he went up to the altar he'd made to offer some sacrifices.

## Chapter 13

<sup>1</sup> And {Look!} a man of God came to BethEl from Judah, with a message from Jehovah. He climbed on top of the sacrificial altar there <sup>2</sup> and shouted these words of the Lord:

'O altar; O altar;

This is what Jehovah has said:

*{Look!} A son has been born in David's house,*

*And his name is JosiAh.*

*On these high places, he'll offer the priests, Who lay the sacrifices upon it;*

*And upon these [same altars], he'll burn up their bones.'*

<sup>3</sup> Then he performed a miracle. He said, 'This is what Jehovah told me:

*{Look!} The altar has now been torn down, and all the fat that has been placed on it has been spilled [on the ground]!'*

<sup>4</sup> Well, when King JeroBoam heard what the man of God said as he stood there on the altar in BethEl, he reached toward the altar and shouted, 'Seize him!' But as he said that, the hand that he stuck out started to wither, and he wasn't able to draw it back... <sup>5</sup> and then the altar miraculously cracked and spilled all the fat that had been placed there, just as the man of God told them that Jehovah had said.

<sup>6</sup> So King JeroBoam said to the man of God: 'Go before the face of Jehovah your God and beg Him to return my hand to me!'

Well, the man of God [spoke to] the face of Jehovah, and the king's hand returned to him, becoming as it was before.

<sup>7</sup> Then the king said to the man of God: 'Come with me to my palace and dine with me, and I'll give you a gift.'

<sup>8</sup> But the man of God said to the king: 'Even if you were to give me half of everything that's [in] your palace, I wouldn't go with you, nor would I eat food or drink water in this place. <sup>9</sup> For this is what the Lord told me:

*Don't eat any bread, or drink any water,*

*And don't return by the way that you came.'*

<sup>10</sup> However, when he left BethEl, he actually traveled toward home by another way.

<sup>11</sup> Well, there was a prophet living in BethEl (an older man). And when his sons came to him and told him everything that the man of God had done that day in BethEl, and of the words that he had spoken to the king, the face of their father changed, <sup>12</sup> and he asked them: 'Which way did he go?'

So his sons pointed out the way that the man of God was traveling toward Judah, <sup>13</sup> and he said to his sons: 'Saddle my burro for me!'

<sup>14</sup> So they saddled his burro and he mounted it; then he went after the man of God

and found him sitting under an oak tree. And he asked, 'Are you the man of God who came from Judah?'

And he replied, 'I am.'

<sup>15</sup> Then [the prophet] said: 'Come with me and have something to eat.'

<sup>16</sup> But [the man of God] replied, 'There's no way that I can come with you, nor may I eat bread or drink water in this place. <sup>17</sup> For Jehovah told me:

*Don't eat any bread, nor drink any water,  
And don't return by the same way you came.'*

<sup>18</sup> However, he replied: 'But I'm a prophet like you, and a messenger [of God] told me these words from Jehovah... he said, *Take him back to your house and give him some food and water!*' (However, he was lying).

<sup>19</sup> So [the man of God] went back with him and he ate bread and drank water there in [the prophet's] house. <sup>20</sup> But as they were sitting down at the table, the word of Jehovah came to the prophet who did the inviting. <sup>21</sup> So he said to the man of God who had come from Judah, 'This is what the Lord told me: *Because you disobeyed the instructions of Jehovah and you didn't do as you were commanded by Jehovah your God <sup>22</sup> when you returned to eat bread and drink water in this place where He told you not to eat any bread or drink any water; there's no way that your body will be buried with your ancestors.'*

<sup>23</sup> And that's what happened. For after he ate bread, drank water, and saddled his burro for the return, <sup>24</sup> he was found by a lion and killed along the road. Then his body just laid there in the road with the burro standing next to it, as the lion stood nearby.

<sup>25</sup> Well, when some men came along the road and found the body starting to decay, they pushed it off the road, and the lion returned to it. Then they went back and reported the matter in the city where the elderly prophet lived. <sup>26</sup> And when the prophet heard what had happened to the man of God along the road, he said: 'This is what happens to those who rebel against the Word of Jehovah. For it was the Lord who sent the lion... it attacked him and killed him, just as Jehovah foretold.'

<sup>27</sup> Then he spoke to his sons and said, 'Saddle my burro for me!'

So they saddled it <sup>28</sup> and he went and found the body that had been tossed alongside the road (along with his burro)... and there was the lion standing by the body. However, the lion hadn't eaten the body of the man of God, nor had it attacked his burro. <sup>29</sup> So the prophet picked up the body, placed it on his burro, and carried it back to his city to bury him. <sup>30</sup> He put the body in his own tomb, and [the people] beat their chests over him, saying, 'Woe, O brother!'

<sup>31</sup> Then, after beating their chests over him, the prophet said this to his sons: 'When I

die, I want you to bury me in this tomb where we've put this man of God. Put me next to his bones, so that my bones will be preserved along with his bones. <sup>32</sup> For Jehovah used him to speak against the altar in BethEl and against the temples on the hilltops in Samaria.'

<sup>33</sup> Meanwhile, what [the man of God] had said to JeroBoam didn't turn him from his evil ways. For he went and appointed any man who wanted the position to be a priest in the high places, and the posts were filled by all whom he chose. <sup>34</sup> This was the sin that brought the house of JeroBoam to its ruin and extinction from the face of the earth.

## Chapter 14

<sup>1</sup> Well, after some time, AbiJah (JeroBoam's son) became ill. <sup>2</sup> So JeroBoam said to his woman: 'Get up and make yourself up so people won't recognize you as my woman, then go to ShiLoh and look for AhiJah the Prophet, because he's the one who first spoke to me about ruling over these people. <sup>3</sup> Carry along some bread for this man of God, and some small cakes for his children, as well as some raisins and a jar of honey. Go to him and have him tell you what will happen to our child.'

<sup>4</sup> So the woman of JeroBoam did as he said. She got up and went to ShiLoh, and then she went to the house of AhiJah.

Now, the man was too old to see well, for because of his old age, [he had developed cataracts]. <sup>5</sup> But Jehovah said to AhiJah: 'Look, the woman of JeroBoam is coming to you to ask about her son, because he's very ill; and this is what you should say to her ...'

<sup>6</sup> So when she got there (although she couldn't be recognized), AhiJah heard the sound of her feet coming up his entryway, and he said: 'Come on in, you woman of JeroBoam. Why are you coming as a stranger?'

Then he said, 'I have a harsh message for you. <sup>7</sup> Return to JeroBoam and tell him that this is what Jehovah the God of IsraEl has said: *I'm the One who elevated you from the midst of your people and appointed you over the people of IsraEl... yes, I'm the One who tore the kingship from the house of David and gave it to you. Yet, you haven't become like My servant David who kept My Commandments and followed after me with his whole heart, doing what was right in My eyes. <sup>8</sup> Rather, you've acted wickedly in everything that's before you, and you've gone and made other gods and molded images to anger Me... you've pushed Me aside! <sup>9</sup> And because of this, {Look!} I'm bringing evil against the house of JeroBoam. I will destroy all those of JeroBoam who can urinate against a wall... those who are now in IsraEl and those who are yet to come... they will all be treated like manure! <sup>10</sup> Those of JeroBoam who die in the city will be eaten by dogs, and the flying creatures of the sky will eat those who die in the fields. Yes, this is what Jehovah has declared!*

<sup>12</sup> 'So now, get up and go back home! And as your feet are entering your city, your child will die. <sup>13</sup> Then [his body] will be put in a tomb and all IsraEl will mourn him. He's the only one of JeroBoam's [children] who will be put in a tomb, because he's the only one in the house of JeroBoam that [would have] said something good about Jehovah, the God of IsraEl.

<sup>14</sup> 'Also, today – in fact, NOW – Jehovah is raising a king for Himself over IsraEl who will cut down the house of JeroBoam. <sup>15</sup> Then Jehovah will strike IsraEl as someone who stirs water with a reed. He will pluck IsraEl from the good land that He gave to their ancestors and toss them to the other side of the river, because of all the sacred poles that they've erected to anger Jehovah!'

<sup>16</sup> And that's how Jehovah actually brought His [dis]favor on IsraEl because of the sins of JeroBoam. For, not only had he sinned, but he also led IsraEl into sin.

<sup>17</sup> So JeroBoam's woman got up and returned to SariRa, and as she stepped onto the threshold of her house, her child died. <sup>18</sup> Then they put [his body] in a tomb and all IsraEl mourned for him, just as Jehovah said they would through His servant, AhiJah the Prophet.

<sup>19</sup> Now, all the other things that JeroBoam did (the wars that he fought and the things that he said during his reign) are written about in the words of the scroll of the lives of the kings of IsraEl.

<sup>20</sup> JeroBoam reigned for twenty-two years; then he went to sleep with his ancestors, and his son NaDab started ruling in his place.

<sup>21</sup> At the time, RehoBoam (the son of Solomon) was reigning over Judah. He was forty-one years old when he started his reign, and he ruled in JeruSalem (the city where Jehovah chose to put His Name for all the tribes of IsraEl) for seven years. His mother's name was NaAma, and she was an AmMonite.

<sup>22</sup> During this time, Judah was also acting wickedly before Jehovah and making Him jealous with all the things they were doing, just as their ancestors did when they sinned. <sup>23</sup> The [people] were building high places [of worship] for themselves, and erecting monuments and sacred poles on every high hill and under every shade tree.

<sup>24</sup> They got together throughout the land and started doing all the disgusting things that the nations which Jehovah had removed from before the sons of IsraEl, were doing.

<sup>25</sup> So in the fifth year of the reign of RehoBoam, the king of Egypt came against JeruSalem <sup>26</sup> and took all the treasures of the Temple of Jehovah, as well as all the treasures of the king's palace. He took the gold spears that David had taken from the children of AdraZar, the king of Suba, and carried them [from] JeruSalem. He took everything! He even took the gold shields that Solomon had made and carried them all to Egypt.

<sup>27</sup> Well after that, King RehoBoam had some shields made of bronze to replace [the gold shields], and they were set in place by the captains of his bodyguards (those who guarded the king's palace). <sup>28</sup> But one day, while the king was in the Temple of Jehovah, the bodyguards took them down and mounted them in their own barracks.

<sup>29</sup> All the rest of the things that RehoBoam said and did are written about in the scroll of the words and days of the kings of Judah. <sup>30</sup> And during the entire time, there was war between RehoBoam and JeroBoam. <sup>31</sup> Then RehoBoam went to sleep with his ancestors, and they buried him in the tomb of his fathers, in the city of David. Then his son AbiJah started ruling in place of him.

## Chapter 15

<sup>1</sup> It was in the eighteenth year of the reign of JeroBoam (the son of NaBat) that AbiJah (the son of RehoBoam) started ruling over Judah... <sup>2</sup> but he only reigned in JeruSalem for three years. His mother's name was MaAcha, and she was the daughter of AbSalom. <sup>3</sup> For he followed in the sins that his father had committed before him, and his heart wasn't perfect toward Jehovah his God, as was the heart of his grandfather David. <sup>4</sup> But because of David, Jehovah God gave him the right to establish his line of [kings] in JeruSalem. <sup>5</sup> For David did the right things before Jehovah and he didn't turn away from all that he was told to do during his lifetime <sup>6</sup> (except in the matter of UriAh the Hittite). <sup>7</sup> And the rest of the things that AbiJah said and did {Look!} have been written about in the scroll of the words of the days of the kings of Judah.

Now, there was always a state of war between AbiJah and JeroBoam. <sup>8</sup> But then AbiJah went to sleep with his ancestors (in the twenty-fourth year of the reign of JeroBoam), and he was buried in the tomb of his fathers in the city of David.

After him, his son Asa started ruling as king over Judah. <sup>9</sup> That was in the twenty-fourth year of the reign of JeroBoam, the king of IsraEl. <sup>10</sup> He then reigned in JeruSalem for forty-one years. The name of his mother was Ana, and she was also a daughter of AbSalom.

<sup>11</sup> Now, Asa did what was right before Jehovah, as his ancestor David had done. <sup>12</sup> For he removed all the mystic rites from the land and drove out all the bad practices that his fathers had established. <sup>13</sup> He also removed his mother Ana after she'd held a meeting in her field of sacred poles and tried to seize power. Asa cut off her retreat and burned [her followers] in a fire next to the Cedar (Kidron) Wadi. <sup>14</sup> And although he failed to remove the high places of worship, the heart of Asa was perfect toward Jehovah all the days of his life. <sup>15</sup> For Asa returned the huge columns of silver and gold to the Temple of Jehovah, as well as its silver and gold utensils.

<sup>16</sup> Well, there was war between Asa and BaAsha (the king of IsraEl) for as long as they both lived. <sup>17</sup> BaAsha had attacked Judah and built Rama so as to cut off Asa, the king of Judah. <sup>18</sup> But then Asa took all the silver and gold that he found in the

treasury of the Temple of Jehovah and in the treasuries of the palace of the king (he entrusted them to his servants) and then he sent the treasure to BenHader (the son of TaberEma) the king of Syria, in Damascus. <sup>19</sup> He said, 'May there be a treaty between you and me, and between your father and my father. Look! I've sent you gifts of silver and gold. So now, come and end your treaty with BaAsha, the king of IsraEl, and drive him away from me!'

<sup>20</sup> Well, BenHader sent his officials and an army to King Asa, and they attacked Ain in Dan, AbelMa and the house of MaAcach, and all of ChenNereth into the land of NaphTali. <sup>21</sup> And when BaAsha heard of it, he stopped building Rama and returned to TirZah.

<sup>22</sup> Then King Asa gave instructions to the army of Judah to make sure to tear down each and every stone in Rama and all its building timbers. He had it all taken to the hills of BenJamin, where he built a high fortification and a lookout post.

<sup>23</sup> All the rest of the words and deeds of Asa and his kingdom, and of the cities that he built {Look!} are written about in the scroll of the words of the days of the kings of Judah. However, in his old age he developed pain in his feet, <sup>24</sup> and then Asa went to sleep with his ancestors and was buried in the tomb of his fathers in the city of David. So his son JehoShaphat started ruling in place of him.

<sup>25</sup> Now, NaDab (the son of JeroBoam) had started ruling in IsraEl in the second year of Asa (the king of Judah). He only reigned in IsraEl for two years; <sup>26</sup> for he also acted wickedly before Jehovah and he followed in the steps of his father, committing the same sins and leading IsraEl into sin. <sup>27</sup> Then BaAsha (the son of AhiJah) laid siege against him [because of what he had done to] the house of BelaAn (the son of AhiJah), and he cut him down at the Philistine city of GabaThon... for NaBat and [the army of] IsraEl were then besieging GabaThon. <sup>28</sup> So BaAsha killed him in the third year of the reign of Asa (the son of AhiJah) the king of Judah, and then BaAsha became the ruler [of IsraEl].

<sup>29</sup> Well, during BaAsha's reign, he killed the entire house of JeroBoam. He didn't leave anyone alive... he killed them all, just as Jehovah had said through His servant AhiJah the Selonite, <sup>30</sup> because of the sins of JeroBoam in leading IsraEl into sin, and for provoking the anger of Jehovah, the God of IsraEl. <sup>31</sup> All the rest of the things that NaDab said and did {Look!} are written about in the scroll of the words of the days of the kings of IsraEl.

<sup>32</sup> Well, there was war between Asa and BaAsha (the king of IsraEl) for as long as they both lived. <sup>33</sup> It was in the third year of the reign of Asa (the king of Judah) that BaAsha (the son of AhiJah) started ruling over IsraEl from TirZah. He reigned for twenty-four years, and he also acted wickedly before Jehovah; for he followed in the footsteps of JeroBoam (the son NaBat) by sinning and leading IsraEl into sin.

## Chapter 16

<sup>1</sup> Then Jehovah sent word to BaAsha by Jehu (the son of AnaNi), saying: <sup>2</sup> 'Though I elevated you to be over the land and gave you the leadership of My people IsraEl, you have still chosen to follow in ways of JeroBoam and lead My people IsraEl into sin, provoking Me to anger with your foolishness. <sup>3</sup> So {Look!} I'm arousing enemies against BaAsha and his house, and I'm going to do to your house as I did to the house of JeroBoam (the son of NaBat). <sup>4</sup> For when those of BaAsha die in the city, dogs will eat them; and when they die in the fields, they will be eaten by the flying creatures of the skies.'

<sup>5</sup> Well, the rest of the things that BaAsha said and did, and the areas of his conquests {Look!} have been written about in the scroll of the words of the days of the kings of IsraEl. <sup>6</sup> Then BaAsha went to sleep with his ancestors and they buried him in a tomb in TirZah; and his son ElAh started reigning after him. <sup>7</sup> For Jehovah had sent a proclamation against BaAsha and his house through Jehu (the son of AnaNi) because of all the bad things he was doing before Jehovah. These things made Jehovah very angry; so BaAsha's house would soon become like the house of JeroBoam, whom he had slaughtered.

<sup>8</sup> It was in the twenty-eighth year of the reign of Asa (the king of Judah), after ElAh (BaAsha's son) had ruled IsraEl for two years in TirZah, <sup>9</sup> that ElAh's servants got together with ZimRi (the captain over half of his cavalry) and plotted a coup. And it was while he was in TirZah, drinking and getting drunk in the house of Osa (the Mayor of TirZah), <sup>10</sup> that ZimRi went in and stabbed him to death; and thereafter, he became the ruler [of IsraEl]. <sup>11</sup> Then when he took over, he killed the entire house of BaAsha... he didn't leave anyone who could urinate against a wall alive, including [BaAsha's] friends and relatives. <sup>12</sup> So ZimRi wiped out the whole house of BaAsha, just as Jehovah had foretold through the Prophet Jehu. <sup>13</sup> He did this because of all the sins of BaAsha and of his son ElAh, who had made Jehovah the God of IsraEl angry by leading IsraEl into sin with all their foolishness.

<sup>14</sup> The rest of the things that ElAh said and did {Look!} have been written about in the scroll of the words of the days of the kings of IsraEl.

<sup>15</sup> Well, ZimRi only ruled in TirZah for seven days. For at the time, the army of IsraEl was camped at the Philistine city of GabaThon. <sup>16</sup> And when the people in the camp heard how ZimRi had rebelled and killed their king, they appointed OmRi (the commander of the army of IsraEl) to be the king that day, there in the camp.

<sup>17</sup> So OmRi ascended to the throne, and all IsraEl met with him at GabaThon; then they went and besieged TirZah.

<sup>18</sup> Now, when ZimRi realized that his city was lost, he went inside the king's palace and set it on fire, burning it down around him, killing himself. <sup>19</sup> This happened because of all the sins that ZimRi had committed. For he also acted wickedly before

Jehovah and he followed in the ways of JeroBoam (the son of NaBat), committing the same sins and leading IsraEl into sin.

<sup>20</sup> The rest of the story of ZimRi and of the people who supported him {Look!} has been written about in the scroll of the words of the days of the kings of IsraEl.

<sup>21</sup> Thereafter, the people of IsraEl became divided, for half of them started following TibNi (the son of GoNath), wanting him to be their king, while the other half followed OmRi. <sup>22</sup> However, the people who followed OmRi won out over the followers of TibNi (the son of GiNath). For TibNi died, leaving OmRi as the only remaining ruler. <sup>23</sup> This all happened in the thirty-first year of the reign of king Asa. And thereafter, OmRi reigned over IsraEl for twelve years, six of which were from TirZah. <sup>24</sup> Then he acquired Mount SemerOn from Semer (who owned the mountain) for a hundred-and-fifty pounds of silver. And there he built [his city], which he named Semer (Samaria), after the man who had owned SemerOn.

<sup>25</sup> Well, OmRi also acted wickedly before Jehovah. In fact, he was worse than all those who came before him. <sup>26</sup> He followed in the ways of JeroBoam (the son of NaBat) and committed all his sins by leading IsraEl into foolishness and sin, which made Jehovah the God of IsraEl very angry.

<sup>27</sup> The rest of the things that OmRi said and did, and the areas of his rulership {Look!} have been written about in the scroll of the words of the days of the kings of IsraEl. <sup>28</sup> Then OmRi went to sleep with his ancestors, and they buried him in a tomb in Samaria. So his son Ahab started ruling after him.

Now, in the eleventh year of the reign of OmRi, <sup>28</sup> JehoShaphat (the son of Asa) started ruling when he was thirty-five years old, and he reigned from JeruSalem for twenty-five years. <sup>29</sup> It was during the second year of the reign of JehoShaphat (the king of Judah) that Ahab (the son of OmRi) started his rule. He reigned over IsraEl from Samaria for twenty-two years. <sup>30</sup> But he also acted wickedly before Jehovah... even wickeder than all those who had gone before him. <sup>31</sup> For the sins of JeroBoam (the son of NaBat) weren't bad enough for him.

Then he took a woman, JezeBel (the daughter of IthoBaAl, the king of the Sidonians), and he went and started serving BaAl, bowing before him. <sup>32</sup> He also erected an Altar to BaAl in the disgusting temple that he had built in Samaria. <sup>33</sup> And Ahab set up fields of sacred poles, doing everything he could to anger Jehovah, the God of IsraEl, and to bring about his own destruction. <sup>33</sup> He was worse than all the kings of IsraEl who had come before him.

<sup>34</sup> And it was during his reign that AchiEl the BethElite rebuilt JeriCho with the loss of his first-born son AbiRon (for laying its foundation), and with the loss of his youngest son Segub, for erecting its gates, just as Jehovah had said through JoShua (the son of NaWeh).

## Chapter 17

<sup>1</sup> Then the Prophet EliJah (the Tishbite from Tishbon of Gilead) went to Ahab and said: 'As Jehovah the Almighty – the God of IsraEl before whom I stand – lives; there won't be any dew or rain in the land for years, unless I call for it.'

<sup>2</sup> And then Jehovah told EliJah: <sup>3</sup> 'Leave here and head east! Hide near the Cherith Wadi, where it empties into the Jordan. <sup>4</sup> You will drink your water from the wadi, and I'll send crows to feed you there!'

<sup>5</sup> So EliJah did what Jehovah said; he settled by the Cherith Wadi near the Jordan, <sup>6</sup> and crows brought him bread loaves in the morning and meat in the afternoon. Also, he drank water from the wadi. <sup>7</sup> However, before long, the wadi also dried up, because there was no rain in the land. <sup>8</sup> So then Jehovah told EliJah: <sup>9</sup> 'Get up and go to the Sidonian [city of] SarEpta. {Look!} I've instructed a widow woman there to feed you.'

<sup>10</sup> So he got up and went to SarEpta; and as he neared the city gate, {Look!} he saw a widow woman collecting wood. Then EliJah called out to her and said, 'Take a little water from your jar and give me something to drink!'

<sup>11</sup> However, she just started carrying [her wood] inside. Then EliJah shouted after her, 'Hand me a little bit of your bread to eat!'

<sup>12</sup> And the woman said: 'As Jehovah your God lives; what good is a cake that is baked in hot ashes? All I have is just a handful of flour in a jar and a little olive oil in a pitcher. And look! Here I've collected two sticks, so I can go home and cook it for my children and myself... then we can eat it and die.'

<sup>13</sup> But EliJah said: 'Don't get discouraged; just go on ahead and do what you said you're going to do. However, bake a small loaf and bring it to me first. Then afterward, you and your children may eat. <sup>14</sup> For, this is what Jehovah the God of IsraEl has said:

*The jar of flour will never fail,  
Nor will the pitcher of oil, Until the day comes that Jehovah appointed  
For rain to fall on the ground.'*

<sup>15</sup> So the woman went and did as EliJah told her... she fed him first, and then she and her children ate. <sup>16</sup> And the jar of flour never became empty, nor did her pitcher of olive oil ever run low, just as Jehovah had told her through EliJah.

<sup>17</sup> But then the son of the lady of the house became ill, and he kept getting worse until he finally stopped breathing. <sup>18</sup> So she asked EliJah: 'What have I done to you, O man of God, that you should be reminded of all my sins and kill my son?'

<sup>19</sup> And EliJah said to the woman: 'Bring your son to me.'

So she picked him up and held him to her breasts; then she carried him to [EliJah's]

bed in an upstairs room and laid him there. <sup>20</sup> There, EliJah yelled out and said: 'O Jehovah; You've seen how this widow has treated me; so, why have You sent evil to kill her son?'

<sup>21</sup> Then he breathed into the boy's [mouth] three times, and he called to Jehovah, saying: 'O my God; Give the boy back his life!'

<sup>22</sup> And that's what happened. Suddenly the boy shouted! <sup>23</sup> Then he led him downstairs and gave him to his mother; and EliJah said: 'See, your son is alive!'

<sup>24</sup> And the woman said to EliJah: 'Now I know that you're a man of God, and that the words of Jehovah which come from your mouth are all true.'

## Chapter 18

<sup>1</sup> Well, after three years, the Lord came to EliJah and said: 'Go and speak to Ahab, for I'm going to allow rain to fall on the land again!'

<sup>2</sup> So EliJah went to appear before Ahab. And by then, the famine had become very severe in Samaria.

<sup>3</sup> Well, Ahab had called for AbDiu (his prime minister)... a man who had great respect for Jehovah. <sup>4</sup> For, back when JezeBel had many of the Prophets of Jehovah killed, it was he who gathered a hundred of them and hid them in two caves in groups of fifties; then he sent them food and water. <sup>5</sup> Ahab said this to AbDiu: 'Come, let's travel throughout the land and search all the streams and springs to see if we can find a pasture with water to keep all the horses and mules alive; otherwise, they'll die in their stalls!' <sup>6</sup> So they parted company along the road, with Ahab going one way and AbDiu going the other.

<sup>7</sup> Well, AbDiu was by himself when EliJah reached him. Then AbDiu ran and fell to his face and asked, 'Are you my lord EliJah?'

<sup>8</sup> And EliJah said: 'I am; go tell your master that EliJah is here!'

<sup>9</sup> But AbDiu replied: 'What has your servant done that you would hand me over to Ahab? For, he would kill me! As Jehovah your God lives, there isn't a nation or kingdom where my master hasn't searched for you. <sup>10</sup> And when they said you weren't there, he burned the kingdoms and their cities when he couldn't find you. <sup>11</sup> So, now you just want me to go and tell my master that EliJah is here?' <sup>12</sup> What if, after I leave you, Jehovah sends a wind that picks you up and carries you into an unknown land? Then, if I were to go and tell Ahab, and he doesn't find you here, he would kill me!

'Now, your servant has feared Jehovah since his youth. <sup>13</sup> And perhaps you haven't been told, my master, what I did when JezeBel killed the Prophets of Jehovah... I took a hundred of them and hid them in caves in groups of fifties. Thereafter, I fed them with bread loaves and provided them with water. <sup>14</sup> But now you tell me to just

go and tell my master, *{Look!}* *EliJah is here?* He'll kill me!

<sup>15</sup> And EliJah said: 'As the Almighty Jehovah who stands before me lives, I'm going to appear before him today.'

<sup>16</sup> So AbDiu went to find Ahab and reported this to him. Then Ahab ran to meet with EliJah. <sup>17</sup> And when Ahab saw EliJah, he asked, 'Are you finally going to [stop plaguing] IsraEl?'

<sup>18</sup> But EliJah said: 'No, I'm not going to [stop plaguing] IsraEl; for you and the house of your fathers have left Jehovah your God and started following the BaAls. <sup>19</sup> So now, gather all IsraEl to Mount CarMel, and bring all the Prophets of BaAl – all four hundred and fifty of them – as well as all the Prophets of the sacred poles – all four hundred of them who eat at the table of JezeBel!'

<sup>20</sup> So Ahab sent word throughout all IsraEl to call the Prophets to Mount CarMel.

<sup>21</sup> Then EliJah stood up in front of them all and said: 'How much longer are you going to be lame on both of your hams? If Jehovah is God, then follow Him! But if BaAl is God, follow him!'

Well, no one said a word.

<sup>22</sup> Then EliJah said: 'I'm the only Prophet of Jehovah that's left. But here are four hundred and fifty prophets of BaAl and four hundred prophets of the sacred poles. <sup>23</sup> So now, have them bring two oxen to us, then let them chose which one they want and cut it up and put it on the Altar. Also put some wood there, but don't light the fire. I'll do the same thing to the other ox, and I won't light the fire either. <sup>24</sup> Then you can call to the names of your gods, and I'll call upon the Name of Jehovah, my God. And whichever is able to light the fire truly is God.'

Well, all the people said: 'What you've proposed is very good!'

<sup>25</sup> Then EliJah said to the prophets of shame: 'Now, choose the calf you want and get it ready. There are many of you, so call on the names of your gods and have them light the fire!'

<sup>26</sup> Well, they took the calf and readied it for offering; and then they called on the name of BaAl from morning until noon saying, 'Listen to us, O BaAl! Hear us!' But there was no reply, because there was no one to hear. Then they started dancing around the Altar that they'd made.

<sup>27</sup> Well, by noon, EliJah (the Tishbite) had started making fun of them. He said, 'Keep shouting! Maybe he's just thinking about it... maybe he's off handling some business, or maybe he's sleeping and hasn't gotten up yet!'

<sup>28</sup> But they kept shouting and cutting themselves with knives and spears (which was their custom), until they were all running with blood... <sup>29</sup> they kept [acting like] prophets until midday. Well, after their sacrifice had stayed there until noon without

any reply, <sup>30</sup> EliJah said to the people: 'Now, come here to me!' And all the people came to him.

Then EliJah rebuilt an old Altar that had been knocked down. <sup>31</sup> He took twelve stones (to represent the tribes of IsraEl), just as Jehovah told him. This was the very same place where the Lord had once told [Jacob], 'IsraEl will be your Name.' <sup>32</sup> And these were the same stones that [Jacob himself had] erected in the Name of the Lord... it was the same Altar of Jehovah (which had been destroyed) that he rebuilt that day.

Then he built a moat around it that was deep enough to hold two sacks of seeds, and he put wood on the Altar that he had erected. <sup>33</sup> He then cut up the whole burnt offering and put it on the wood (he piled it all on the Altar), and said: 'Now, bring four buckets of water and pour them over the offering and the wood!' <sup>34</sup> And after that, he told them to do it a second time, and they did it again. Then he said, 'Now, do it a third time!' And they did it a third time. <sup>35</sup> Then he filled the moat around the Altar with water, <sup>36</sup> and he shouted into the sky, saying, 'O Jehovah, God of AbraHam, IsaAc, and IsraEl; hear me today and send fire, so all these people will know that You are Jehovah, the God of IsraEl... [show them] that I'm Your servant and that the things I'm doing are Your works! <sup>37</sup> Hear me, O Jehovah; send fire, so these people will know that You are the Lord God, and so that the hearts of these people will turn back to You!'

<sup>38</sup> Well at that, Jehovah sent fire that fell from the sky, and it consumed the whole burnt offering, the wood, the water in the moat, the stones... and even the dirt around [the Altar]. It was all licked up by the fire. <sup>39</sup> Then all the people fell to their faces and said, 'Truly, Jehovah is God... The God!'

<sup>40</sup> And EliJah said to the people: 'Now, seize all the prophets of BaAl... don't let any of them escape!' So they grabbed them, and EliJah took them down to the Kishon Wadi and killed them all there.

<sup>41</sup> Well after that, Ahab headed back [home] to eat and drink. Meanwhile, EliJah had walked up Mount CarMel, and there he bowed to the ground with his face between his knees. <sup>42</sup> Then he said this to his servant: 'Climb the mountain and look toward the sea!'

<sup>43</sup> So his servant climbed the mountain and looked toward the sea, and he said: 'I don't see anything.'

And EliJah said: 'Then turn around seven times!'

<sup>44</sup> So the servant turned around seven times; and on the seventh time he said, 'Look! A cloud that's as small as the sole of a man's foot arose from the water in the sea, and it said, *Go to Ahab and tell him to get his chariot ready and hurry away, so the rain doesn't overtake him.*'

<sup>45</sup> Well, suddenly the sky got dark with clouds, the wind started to blow, and a tremendous rainstorm began. However, as Ahab returned to JezreEl (he was crying),  
<sup>46</sup> the hand of Jehovah came over EliJah. So he tightened his belt, then he ran to JezreEl ahead of Ahab.

## Chapter 19

<sup>1</sup> Well, [when he got home], Ahab told his woman JezeBel (the one who had the Prophets killed with swords) about everything that EliJah did. <sup>2</sup> So JezeBel sent [a message] to EliJah that said: 'May the gods curse me and add to it if by this time tomorrow your life won't be the same as the lives [of those Prophets whom I had killed].'

<sup>3</sup> Well, this frightened EliJah, so he got up and ran for his life. And when he got to BeerSheba, he left his servant there <sup>4</sup> and traveled along the desert road for a day's journey, where [he spent the night] under a broom bush. That's when he prayed for his life to end. He said, 'It's now fitting for You to take my life, O Jehovah; for I'm no better than my ancestors!' <sup>5</sup> And thereafter, he bedded down and slept under that bush.

Then {Look!} someone touched him and said, 'Now, get up and eat!' <sup>6</sup> So he looked around and saw a loaf of oat bread that had been baked in ashes lying next to his head, and a jar of water. So EliJah got up and ate and drank, then he went back to sleep.

<sup>7</sup> But the messenger of Jehovah returned a second time and touched him, saying, 'Get up and eat! You'll need this for your long journey!'

<sup>8</sup> So he got up and ate and drank again, and he gained enough strength from the food to last the whole trip of forty days and forty nights to the Dry Mountain (Horeb). <sup>9</sup> And when he got there, he went into a cave to rest. But then {Look!} Jehovah sent word to him. He asked: 'Why are you here, EliJah?'

<sup>10</sup> And EliJah replied: 'Because of my zeal... because I'm zealous for Jehovah the Almighty. Yet, the sons of IsraEl have abandoned You... they've cut down Your Altars and they've killed Your Prophets with swords... and now I'm the only one left and they're looking [to kill] me!'

<sup>11</sup> Then he was told: 'Go outside and stand on the mountain before Jehovah; for there, {Look!} the Lord will pass by you in a strong wind that will split the mountain and break its rocks.'

[So he went outside and stood] before Jehovah; and wind blew... but it wasn't wind, it was Jehovah. Then after the wind blew, the ground shook... but it wasn't an earthquake, it was Jehovah. <sup>12</sup> And after the ground shook, there was fire... but it wasn't fire, it was Jehovah. And after the fire, there was a sound that came from a soft breeze, which was Jehovah.

<sup>13</sup> Well, after EliJah heard this, he covered his face with a sheepskin and he went back inside the cave. And there, {Look!} a voice again asked: 'Why are you here, EliJah?'

<sup>14</sup> And EliJah once more replied: 'Because of my zeal... because I'm zealous for Jehovah the Almighty. Yet, the sons of IsraEl have abandoned Your Sacred Agreement with them... they've demolished Your Altars and they've killed Your Prophets with swords... and now I'm the only one left and they're looking [to kill] me!'

<sup>15</sup> Then The Lord said to him: 'Now, go on with your journey; and when you reach the desert road to Damascus, [I want you to] anoint HazaEl as the king over Syria. <sup>16</sup> Also, anoint Jehu (the son of NamesSi) as the king over IsraEl, and anoint EliSha (the son of Shaphat from AbelMaoOla) to replace you as [My] Prophet. <sup>17</sup> Then, whoever is saved from the broadsword of HazaEl will be killed by Jehu, and whoever is saved from the broadsword of Jehu will be killed by EliSha. <sup>18</sup> However, there are still seven thousand men in IsraEl who haven't bent their knees to BaAl, and none of their mouths have spoken reverently of him.'

<sup>19</sup> So he went and found EliSha (the son of Shaphat), who was leading twelve teams of oxen that were pulling a plough. He went up to him and placed his sheepskin over him. <sup>20</sup> Then EliSha left his oxen and ran after EliJah, saying: 'Let me kiss my father and mother goodbye... and then I'll follow you!'

But [EliJah] told him: 'Come on... I've already done that for you!'

<sup>21</sup> So he went back and took the teams of oxen and sacrificed them, cooked them with the wood [of their yokes], and gave [the meat] to his people, which they ate. Then he got up and ran after EliJah, and started serving him.

## Chapter 20

<sup>1</sup> Well, BenHader (the king of Syria) gathered his whole army and went to lay siege against Samaria, and thirty-two [vassal] kings came with him with all their horses and chariots... they all came against Samaria to wage war against it. <sup>2</sup> He then sent messengers into the city of Ahab (the king of IsraEl), who told him, 'This is what BenHader says: <sup>3</sup> *Your silver and your gold are all mine. Also, your wives, children, and all your good things are mine.*'

<sup>4</sup> And the king of IsraEl replied: 'Just as you have said, O my master, O king; I and all that is mine is yours.'

<sup>5</sup> Then BenHader sent his messengers again, that said: 'I sent you the message telling you that you are to give your silver, gold, wives, and children to me. <sup>6</sup> So at this hour tomorrow, I will send my servants to you, and then they will search your palace and the homes of your servants and take anything that their eyes desire... whatever they put in their hands, they will take.'

<sup>7</sup> So the king of IsraEl called all the elders of the land and said: 'I want you to know of all the evil that this man intends to do. For although I've offered him all my silver, gold, wives, sons, and daughters, he's now asking for [everything else].'

<sup>8</sup> Well, the elders and all the people said: 'Don't listen to him... and don't worry!'

<sup>9</sup> So he replied to the messengers of BenHader: 'Tell your master that I will give him all that he asked for at first, but I won't be able to do this [other] thing that he's asking.' And his people carried that message back. <sup>10</sup> But BenHader said this: 'May the gods curse me and add to it if the dirt of the foxes of Samaria and all its people is good enough for the feet of my soldiers.'

<sup>11</sup> Then the king of IsraEl replied: 'That's enough! May the hunchback not boast as though he were able to stand erect!'

<sup>12</sup> Well, by the time this message reached [BenHader], he and all the other kings had been drinking inside his tent. And he'd just told his servants: 'Build a siege mound!' So they erected a siege mound around the city.

<sup>13</sup> Then {Look!} a Prophet came to Ahab (the king of IsraEl) and said, 'This is what Jehovah has said: *Have you seen how large an army they have? Look! Today I'm giving them all into your hands... and then you will know that I am Jehovah!*'

<sup>14</sup> So Ahab asked him, 'Who will accomplish this?'

And he was told, 'This is what Jehovah said: *It will happen at the hands of the young princes of this region.*'

And Ahab asked, 'Then, who will join them in this war?'

And he was told, 'You will!'

<sup>15</sup> So Ahab counted the sons of the rulers of his realm and found out that there were two-hundred-and-thirty of them. Then he counted his troops and found that there were seven thousand of them... all mighty men. <sup>16</sup> So he attacked at noon.

At the time, BenHader and the other kings (thirty-two of them) who were his allies, were in SokChoth, and they were all drunk. <sup>17</sup> Then in the first wave, [Ahab] sent the young princes to attack.

Well, when BenHader (the king of Syria) received word that men were coming from Samaria, <sup>18</sup> he said, 'Whether they're coming in peace or for war, let's capture them alive!'

<sup>19</sup> But the young princes attacked the city with the whole army following them, <sup>20</sup> and each one cut down the soldier who faced him. Then they did it again... each one cut down the soldier who came against him. So the Syrians turned and ran, and the IsraElites chased after them. But BenHader (the king of Syria) grabbed a cavalryman's horse and got away.

<sup>21</sup> Well, after [the battle], the king of IsraEl went and took all their horses and chariots, which was a great calamity for Syria.

<sup>22</sup> Then the Prophet went to the king of IsraEl and said: 'Now, strengthen your forces and consider what you must do, for BenHader (the king of Syria) will attack you again this year!'

<sup>23</sup> Meanwhile, the servants of the king of Syria went to him and said, 'The God of IsraEl is a God of mountains, not a God of valleys, and that's why they beat us. However, if we go to war with them in the straight plains, we can overpower them. <sup>24</sup> So, this is what you should do: Send all the kings home and appoint governors to replace them. <sup>25</sup> Then we will replace the men who were killed, get more horses, build more chariots, and we'll go back and fight them in the plains and overpower them.'

Well, the king listened to them and went along with their proposal. <sup>26</sup> And near the end of the year, BenHader gathered an army in Syria and marched them toward Apeka, to war against IsraEl. <sup>27</sup> And the sons of IsraEl gathered for war and went out to meet them. Then, like two flocks of goats, IsraEl stood opposite them on the right, while Syria literally filled the land on the other side.

<sup>28</sup> At that time, the man of God went to the king of IsraEl once more and told him, 'This is what Jehovah has said: *Because Syria says that Jehovah the God of IsraEl is a God of the mountains, not a God of the valleys, I'm going to give this huge army into your hands... and you'll know that I am Jehovah.*'

<sup>29</sup> Well, both armies just sat there camped against each other for seven days. Then on the seventh day, the war started, and IsraEl cut down the Syrians... a hundred-thousand foot soldiers in one day. <sup>30</sup> All the rest retreated to the city of Apeka. But then its walls crumbled, killing twenty-seven thousand of the remaining men, and BenHader ran away and hid in a bedroom in the inner part of a house. <sup>31</sup> There he said to his servants: 'I know that the kings of IsraEl are merciful. So, dress yourselves in sackcloth and wrap your heads with ropes; then go to the king of IsraEl and see if he will allow us to live.'

<sup>32</sup> So they wrapped sackcloth around their loins and wrapped ropes around their heads, and went to the king of IsraEl and said, 'Your servant BenHader says: *Please allow me to keep my life*'

And [IsraEl's king] asked, 'Is my brother still alive?'

<sup>33</sup> Then the men quickly got together and discussed what to say, and they replied: 'Yes, BenHader your brother [is still alive].'

And he said, 'Well then, go get him.'

So BenHader was brought [to the king] on a chariot. <sup>34</sup> And he said, 'I'm giving back

all the cities that my father took from your father, and you may name the streets that my father built in Damascus after yourself, just like my father did in Samaria.'

And [the king said], 'If you'll sign a treaty with me, I'll send you home.'

So they signed a treaty, and he was allowed to return home.

<sup>35</sup> Then a man who was one of the sons of the Prophets said to his neighbor (by [the inspiration] of Jehovah): 'Strike me!'

But his neighbor wouldn't knock him down. <sup>36</sup> So he said to him: 'Because you didn't listen to the voice of Jehovah; {look!} after you leave me, a lion will strike you down!' And after he left him, he found that a lion had indeed killed him.

<sup>37</sup> Then he went and found another man and said: 'Strike me!' However, this man struck him and wounded him. <sup>38</sup> Well, the Prophet went to see the king of IsraEl; but on the way, he wrapped gauze around his eyes. <sup>39</sup> And when he got to the king, he yelled to the king and said, 'Your servant was in the army and went to war. Then {Look!} someone brought me a prisoner and told me to guard him, and that if he got away, either my life would be required for his life, or I'd have to pay sixty-pounds of silver. <sup>40</sup> Well, when I turned around, the prisoner was just gone!'

And the king of IsraEl said to him: '{Look!} You were responsible, so you'll have to pay!'

<sup>41</sup> Then the man removed the gauze from over his eyes, and the king recognized him as one of the Prophets. <sup>42</sup> And the Prophet said to him, 'This is what Jehovah has said: *Because you allowed a man who escaped from you to live, your life will be required for his life, as well as your people for his people!*'

<sup>43</sup> Well, the king of IsraEl left dumbfounded and shaking, and he went back home to Samaria.

## Chapter 21

<sup>1</sup> Then there came the matter of the vineyard of NabOth the JezreElite. His vineyard was located near the threshing floor of Ahab (the king of Samaria). <sup>2</sup> And Ahab had spoken to NabOth and asked him to trade vineyards with him, because [NabOth's vineyard] was close to his palace, and he wanted it as a vegetable garden. He said, 'I'll give you another very-good vineyard for it; or if you prefer, we can discuss terms and I'll buy it from you, because I need it for a vegetable garden.'

<sup>3</sup> But NabOth replied: 'No, I could never give it to you, because this is the inheritance that my God gave to my ancestors.'

<sup>4</sup> Well, this matter bothered Ahab so much that he just went to bed, covered his face, and refused to eat. <sup>5</sup> So his woman JezeBel went to him and asked, 'Why is your spirit so disturbed, and why are you refusing to eat?'

<sup>6</sup> And he said, 'I spoke to NabOth (the JezreElite) and asked him to sell me his vineyard... I offered to trade him another good one for it, but he said that he doesn't want to give me the inheritance of his ancestors.'

<sup>7</sup> Then his woman JezeBel said: 'Aren't you the king of IsraEl? Get up, eat, and start acting like yourself. I'll give you the vineyard of NabOth the JezreElite!'

<sup>8</sup> So she wrote a letter and [forged] Ahab's name to it, put his seal on it, and then she sent it to the elders and free men who lived near NabOth. <sup>9</sup> In it, she wrote: 'I want you to declare a fast, and I want NabOth to be in charge over the people!'

<sup>10</sup> Then she assigned two sons of convicted criminals to work with him, who were to accuse him of blaspheming God and the king, and then take him out to be stoned to death. <sup>11</sup> And that's what happened. The men who lived in his city (the elders and free men to whom JezeBel sent the letter) <sup>12</sup> called for a fast, and they appointed NabOth to be in charge. <sup>13</sup> Then the two men who were sons of convicts and who sat right across from him, accused him of blaspheming God and the king, and they led him out of the city to be stoned to death. <sup>14</sup> So they sent a message to JezeBel that said: 'NabOth has been stoned and now he's dead.'

<sup>15</sup> Then when JezeBel got the message, she said to Ahab: 'Now, get up and take the vineyard that NabOth (the JezreElite) refused to sell you, because NabOth is dead!'

<sup>16</sup> So when Ahab heard that NabOth had died, he went and claimed the field as his own inheritance.

<sup>17</sup> Then the Lord spoke to EliJah (the Tishbite) and said, 'Get up and go to Samaria to meet with Ahab (the king of IsraEl). <sup>18</sup> {Look!} You'll find him in the vineyard of NabOth, where he has gone to claim it as his own inheritance. <sup>19</sup> Speak to him and tell him that Jehovah said this: *Because you had to murder someone to inherit this field; everywhere that the pigs and dogs licked the blood of NabOth, they will also lick your blood. Why, whores will bathe in your blood!*

<sup>20</sup> So EliJah went to Ahab, and Ahab said to him: 'O my enemy, I see that you've found me!'

<sup>21</sup> And EliJah replied: 'Yes, I've found you, because you've acted foolishly and sold yourself into wickedness before Jehovah. So, this is what He told me to say: *{Look!} I'm bringing all sorts of bad things upon you. I will destroy Ahab and burn away everything that comes after him... all those who can urinate against a wall and all those who serve him that still remain in IsraEl. <sup>22</sup> Then I'll make your house like that of JeroBoam, the son of NaBat, and as that of BaAsha's son AhiJah, because of the ways that you have provoked Me to anger and led IsraEl into sin.'*

<sup>23</sup> Then [EliJah] told JezeBel, 'Jehovah also said this: *Dogs will eat your [body] around the walls of JezreEl. <sup>24</sup> Also, those of [the house of] Ahab who die in the city will be eaten by dogs, and those who die in the fields will be eaten by the flying*

creatures of the sky. <sup>25</sup> For Ahab acted very foolishly when he sold himself into these wicked deeds before Jehovah through the perversions of his woman, JezeBel. <sup>26</sup> Why, all of his actions have been disgusting... he's even started worshiping the disgusting thing of the Amorites that Jehovah drove away from before the sons of IsraEl!"

<sup>27</sup> Well, after all these things were said, Ahab became very repentant before Jehovah... he started crying and ripping his clothes; then he tied sackcloth around his body and fasted, and he kept on wearing the sackcloth from the day that NabOth the JezreElite was killed. <sup>28</sup> So Jehovah spoke to EliJah the Tishbite and said: <sup>29</sup> 'I see that Ahab is repentant; therefore, I'm not going to bring the evil upon him during his lifetime. However, I will bring it upon his son and upon his house.'

## Chapter 22

<sup>1</sup> Well thereafter, for the next three years, there was no more war between IsraEl and Syria. <sup>2</sup> So in the third year, JehoShaphat (the king of Judah) came to visit the king of IsraEl. <sup>3</sup> [And at the time], the king of IsraEl had mentioned to his servants that RamOth Gilead belonged to them and that they had neglected to take it back from Syria. <sup>4</sup> So the king of IsraEl asked JehoShaphat: 'Will you join us in our war for RamOth Gilead?'

<sup>5</sup> And JehoShaphat replied: 'You and I, and your people and mine, are the same race; so, my horses are your horses. But, why don't you ask [Jehovah about this] today? You should definitely ask Him!'

<sup>6</sup> Well, the king of IsraEl gathered all his prophets (about four hundred of them), and the king asked them: 'Should I go to war against RamOth Gilead, or should I wait?' And their reply was: 'Go, and the Lord will give it into the hands of the king!'

<sup>7</sup> But then JehoShaphat asked the king of IsraEl: 'Don't you have any Prophets of Jehovah? We should use them to ask Jehovah about this matter.'

<sup>8</sup> And the king of IsraEl said to JehoShaphat: 'There's still one man of Jehovah whom we can ask; but I detest him, because he never tells me good things, just bad things. His name is MicaJah (the son of JemBlaAh).'

So JehoShaphat the king of Judah said: 'We should let him speak.'

<sup>9</sup> Therefore, the king of IsraEl called his primary eunuch and told him: 'Quickly, bring MicaJah (the son of JemBlaAh) to me.'

<sup>10</sup> Then the king of IsraEl and JehoShaphat (the king of Judah) each sat down on their thrones, then all the prophets came in and started prophesying before them. <sup>11</sup> ZedekiAh (the son of HanaAn) even made himself some horns of iron, and he said, 'This is what the Lord says: *With these you will gore the Syrians until you finish them off!*' <sup>12</sup> And all the prophets agreed, saying, 'Go to war for RamOth Gilead and you'll be blest; for [God] will hand the king of Syria over to you.'

<sup>13</sup> Well, the messenger (the one who went to call MicaJah) finally found him and said to him, '{Look!} All the prophets are telling the king good things, so you must do the same!'

<sup>14</sup> And MicaJah replied: 'As Jehovah lives; I'll say whatever He tells me to say.'

<sup>15</sup> But when he went before the king and the king asked: 'Should I go to war for RamOth Gilead, or should I wait?', MicaJah told him, 'Go, and Jehovah will bless the hands of the king!'

<sup>16</sup> However, the king said to him: 'How often do I have to make you promise to speak the truth to me in the Name of the Lord?'

<sup>17</sup> And MicaJah replied: 'Well, [what I said really] isn't true; for I saw all IsraEl scattered in the mountains like a flock with no shepherd. Then the Lord told me: *And when these people no longer have a lord, they should return to their homes in peace!*'

<sup>18</sup> Well at that, the king of IsraEl turned to JehoShaphat and said: 'Didn't I tell you that this one would only prophesy bad things?'

<sup>19</sup> And MicaJah said to him: 'Not true! For all I do is listen to the words of Jehovah... and that's what I've done! I saw Jehovah the God of IsraEl sitting on His throne and the whole army of the heavens were standing around Him, on His right and on His left. <sup>20</sup> Then Jehovah asked, *Who will fool Ahab the king of IsraEl and make him go to war for RamOth Gilead?* And one said this and another said that; <sup>21</sup> but then a spirit came and stood before Jehovah and said, *I will deceive him!*

<sup>22</sup> 'So Jehovah asked him: *How will you do that?*

'And he replied: *I'll go and become a lying spirit in the mouths of all his prophets.*

'And God said: *You will surely deceive him. Go on and do it!*

<sup>23</sup> 'So now, {Look!} Jehovah has put a lying spirit into the mouths of all your prophets; for Jehovah has foretold bad things for you.'

<sup>24</sup> And at that, ZedekiAh (the son of HanaAn) came up to MicaJah and hit him in the mouth, then he asked: 'So, what kind of spirit has Jehovah prophesied for you?'

<sup>25</sup> And MicaJah replied: '{Look!} You'll know [the answer] when you have to run and hide in the inner chamber of a storeroom!'

<sup>26</sup> Then the king of IsraEl said: 'Take MicaJah to AmMon (the mayor of the city) and to my son JehoAsh, <sup>27</sup> and have him kept under guard. Don't give him anything to eat but bread and water until after I have returned in peace!'

<sup>28</sup> But MicaJah told him, 'You won't return in peace! And the Lord told me to say this: *Listen all you people; <sup>29</sup> The king of IsraEl [will go to war], and JehoShaphat (the king of Judah) will go with him.*'

<sup>30</sup> Well, the king of IsraEl then said to JehoShaphat (the king of Judah): 'Let me disguise myself in the battle, and I want you to put on my clothes.'

So the king of IsraEl put on [JehoShaphat's] clothes, and they went to the battle.

<sup>31</sup> Meanwhile, the king of Syria had given these instructions to the thirty-two men that were in charge of his chariots: 'Don't attack the foot soldiers or the generals... go catch the king of IsraEl by himself.'

<sup>32</sup> So, when those who were in charge of the chariots saw the king of Judah [wearing the king of IsraEl's clothes], they shouted, 'That looks like the king of IsraEl!' Then they circled and prepared to attack him, but JehoShaphat shouted, <sup>33</sup> and those who were in charge realized that it wasn't the king of IsraEl; so they left him.

<sup>34</sup> Then a skilled bowman recognized the king of IsraEl and shot him in the chest between his lungs. And [the king] said to his chariot driver: 'Turn around and take me away from the battle, because I've been hit.'

<sup>35</sup> Well, this turned the tide of the battle; and the king sat in his chariot across from the fighting for the rest of the day, as blood poured all over the chariot. Then he died that evening.

Well after that, as the blood started running from the chariot toward the enemy camp, <sup>36</sup> a messenger went throughout IsraEl's camp after sundown, shouting: 'Everyone should go back to his city and land, <sup>37</sup> because the king is dead!' So everyone returned to Samaria, and they buried the king in a tomb in Samaria. <sup>38</sup> But as they were washing the blood off the chariot in the Spring of Samaria, pigs and dogs licked his blood, and whores bathed in the bloody water, just as Jehovah had said.

<sup>39</sup> Now {Look!}, the rest of the things that Ahab said and did, as well as [the description] of the house of ivory that he had built, and of all the cities he created, have been written about in the scrolls of the words of the days of the kings of IsraEl.

<sup>40</sup> So Ahab went to sleep with his ancestors, and his son AhaziJah started ruling after him.

<sup>41</sup> Well, JehoShaphat (the son of Asa) had started reigning over Judah in the fourth year of Ahab, the king of IsraEl. <sup>42</sup> He was thirty-five years old when he started ruling, and he ruled in JeruSalem for twenty-five years. His mother's name was Azuba, and she was the daughter of SalAi. <sup>43</sup> He had followed in the path of his father Asa unswervingly, doing what was upright in the eyes of Jehovah. However, he never tore down the high places where the people burned incense and offered sacrifices. <sup>44</sup> He also made peace with the king of IsraEl.

<sup>45</sup> The rest of the things that JehoShaphat said, and the area of his rulership, have been written about in the scrolls of the words of the days of the kings of Judah. <sup>46</sup> But

he removed everything that had been started or neglected during the reign of his father Asa.

<sup>47</sup> Well at the time, there was no king reigning in Idumea. <sup>48</sup> Also, King JehoShaphat had a Tharsis-style ship made, to go to Ophir for gold. But it never got there, because it was wrecked at GeBer. <sup>49</sup> Then king AhaziJah of IsraEl said to JehoShaphat: 'Ley my servants go with your servants.' <sup>50</sup> However, JehoShaphat didn't want to do that.

<sup>51</sup> Thereafter, JehoShaphat went to sleep with his ancestors, and they buried him in the tomb of his fathers in the city of David, his ancestor. So his son JehoRam started to rule.

<sup>52</sup> It was in the seventeenth year of the reign of JehoShaphat, the king of Judah, that AhaziJah (Ahab's son) had started ruling over IsraEl from Samaria, but he ruled for just two years, <sup>53</sup> because he also acted wickedly before Jehovah, following in the steps of his father Ahab, his mother JezeBel, and of JeroBoam the son of NaBat (who had first led IsraEl into sin)... <sup>54</sup> for he served the BaAls, bowing before them, and this angered Jehovah, the God of IsraEl.

# 2 Kings

*From the Greek Septuagint text as was used by First Century Christians.  
Covering the period starting with the death of IsraEl's King AhaziAh (about 944-BCE)  
to the destruction of JeruSalem by Babylon (somewhere between 630-BCE and 586-BCE).*

## Chapter 1

1 —

<sup>2</sup> AhaziAh fell through the latticework on the roof of [his palace] in Samaria and was badly injured. So he called in his messengers and told them: 'Go and ask BaAl, the Fly God of Ekron, if I'm going to live through this.' And they went to ask him.

<sup>3</sup> Then a messenger of Jehovah spoke to EliJah (the Tishbite) and said, 'Get up and meet the messengers of AhaziAh, the king of Samaria, and ask them: *Is it because there's no God in IsraEl that you're so anxiously going to see BaAl, the Fly God of Ekron... you know that isn't true!* <sup>4</sup> So, [tell them to return to AhaziAh], because Jehovah says, *You're not going to get out of that bed you're in... you're going to die!*' Then EliJah went and told them, <sup>5</sup> and the messengers returned to [the king], who asked, 'Why did you come back?'

<sup>6</sup> And they said, 'Well, a man came to meet us, and he told us to return to the king who sent us and tell him that Jehovah says this: *Are you so anxiously going to see BaAl, the Fly God of Ekron because there's no God in IsraEl? There's no need to do that, because you won't be getting out of the bed you're lying in, for you're going to die.*'

<sup>7</sup> Well, after they reported what EliJah said, the king asked: 'What did the man look like who came to meet you and said those things?'

<sup>8</sup> And they said: 'He had a lot of hair and he wore a large leather belt around his waist.'

Then [the king] said: 'Ah, it's EliJah the Tishbite!' <sup>9</sup> So he sent a contingent of fifty men to get EliJah, and when they found him, he was sitting at the very top of a mountain. Then the lieutenant in charge of the fifty men said to him: 'O man of God; The king has called for you, so come down from there!'

<sup>10</sup> But EliJah replied to the leader of the group: 'If I am a man of God, I can bring fire down from the sky to consume you and your fifty men.'

Then fire came from the sky and destroyed him and all fifty of his men.

<sup>11</sup> So the king sent another contingent of fifty men. And when they got [to EliJah], the lieutenant over the group said: 'O man of God; The king says that you should come down from there... right now!'

<sup>12</sup> But EliJah replied: 'If I am a man of God, fire will come down from the sky and consume you and your fifty men.'

And then fire came from the sky and destroyed him and his fifty men.

<sup>13</sup> So the king sent a third contingent of fifty men. But when they got to him, the lieutenant over the fifty got down on his knees before EliJah and begged him, saying: 'O man of God; Please value my life and the lives of your servants, these fifty men who are standing before you. <sup>14</sup> For, {Look!} fire came down from the sky and destroyed the two previous groups of fifty men and their leaders. But please value the lives of your servants who are standing here before you!'

<sup>15</sup> Then a messenger from Jehovah spoke to EliJah and said: 'Get down and go with him... don't be afraid of them.'

So EliJah climbed down and went with them to the king. <sup>16</sup> Then he told the king, 'This is what Jehovah has said: *Why did you send messengers to get a reply from BaAl, the Fly God of Ekron? That won't be necessary, because you won't be getting out of the bed that you're in, since you're going to die!*'

<sup>17</sup> And then he died, just as Jehovah had said through EliJah.

<sup>18</sup> Well, {Look!} all the rest of the many things that AhaziAh said and did have been written about in the scrolls that tell of the days of the kings of IsraEl.

## Chapter 2

<sup>1</sup> Then came the time when Jehovah was to take EliJah into the sky in a great shaking; so, EliJah and EliSha left GilGal together. <sup>2</sup> And EliJah said to EliSha: 'Wait here, because Jehovah is sending me on to BethEl.'

And EliSha asked: 'As Jehovah lives and as you live; should I just I abandon you?' So they traveled on to BethEl together.

<sup>3</sup> Then the Sons of the Prophets came to EliSha at BethEl and said to him: 'Did you know that Jehovah is going to take your master and lift him over your head today?'

And he replied, 'Yes, I know... but let's not talk about it!'

<sup>4,5</sup> —

<sup>6</sup> Then EliJah told him: 'Now, wait here; for Jehovah is sending me to the Jordan River.'

And EliSha [again] said: 'As Jehovah lives and as you live; am I to abandon you?' So they both traveled on.

<sup>7</sup> Meanwhile, fifty of the Sons of the Prophets were standing opposite them some distance away, as both men walked up to the Jordan. <sup>8</sup> Then EliJah took off his sheepskin cape, folded it, struck the water with it, and [the river] parted before them,

so they crossed it on dry land. <sup>9</sup> And as they were crossing, EliJah said to EliSha: 'Tell me what I can do for you before I'm taken from you.'

And EliSha replied: 'Please bestow a double portion of your [power from God's] Breath upon me.'

<sup>10</sup> And EliJah told him: 'That's a difficult request. But if you see me being taken up from you, you'll receive it. And if you don't, it just won't happen.'

<sup>11</sup> Then as they were crossing the river, walking along and talking, {Look!} a chariot of fire with horses of fire rode up between them and took EliJah into the sky with a great shaking.

<sup>12</sup> Well, as EliSha was watching this, he yelled out, 'O father, O father... the chariot of IsraEl and his horseman!' And as he passed from his sight, [EliSha] ripped his clothes in half, <sup>13</sup> then he picked up EliJah's sheepskin coat that had fallen on top of him, and he turned to cross to the other side of the river. <sup>14</sup> So he took EliJah's sheep skin that had fallen upon him and struck the water with it... but it didn't part. And he cried out, 'Where is the God of EliJah now?' Then he struck the water again, and [the river] ripped apart on either side of him. So EliSha was then able to cross the river.

<sup>15</sup> Well, when the Sons of the Prophets who had come from JeriCho saw him standing on their side, they said: 'The Breath of EliJah now rests upon EliSha,' and they came to greet him, bowing to the ground before him. <sup>16</sup> Then they said to him: '{Look!} We have fifty men [who are filled with God's] power. Allow us to send them to search for your master; for the Breath of Jehovah may have tossed him into the Jordan or onto one of the mountains or hills!'

And EliSha said, 'No, don't send them.'

<sup>17</sup> But they kept insisting until he was embarrassed, so he said, 'Okay, then send them!'

Well, they sent fifty men who searched for him for three days, but they couldn't find him. <sup>18</sup> And when they returned to where EliSha was staying in JeriCho, he said to them, 'Didn't I tell you not to go?'

<sup>19</sup> Then the men of the city came to EliSha and said: '{Look!} As you can see, O master; this city is in a good location. However, the water is bad and nothing wants to grow here.'

<sup>20</sup> And EliSha said: 'Bring me a new water jar filled with salt.'

So they went and brought it to him. <sup>21</sup> And EliSha went to the place where they got their water and threw the salt into it, and said, 'This is what Jehovah has said: *I've made the water good, so now it will cause no more death or destruction.*' <sup>22</sup> And the water there has remained good to this day, just as EliSha said.

<sup>23</sup> After that, he left [JeriCho] and traveled back toward BethEl. But on the way, some

young boys who were following him from the city started making fun of him by shouting, 'Go into the sky, bald man... go up into the sky!'

<sup>24</sup> And when he saw this, he turned around and cursed them in the name of the Lord. Then {Look!} two bears came out of the woods and tore all forty-two of the children to pieces.

<sup>25</sup> Thereafter, he traveled on to Mount CarMel, and then on to Samaria.

### Chapter 3

<sup>1</sup> In the eighteenth year of JehoShaphat, the king of Judah, JehoRam (the son of Ahab) started his reign in IsraEl, and he reigned for twelve years. <sup>2</sup> He also acted wickedly in the eyes of Jehovah, but he wasn't as bad as his father or mother, <sup>3</sup> for he removed the columns of BaAl that his father had erected. However, he still hung onto and practiced the sins of JeroBoam (the son of NaBat), who led IsraEl into sin.

<sup>4</sup> Now, King Mesha of Moab was a shepherd, and he'd sent a hundred-thousand lambs and a hundred-thousand wooly rams to [Ahab], the king of IsraEl, as a good-will gesture. <sup>5</sup> But after Ahab died, the king of Moab ended his alliance with the kings of IsraEl. <sup>6</sup> So King JehoRam went from Samaria and took a census [of the army] of IsraEl, <sup>7</sup> then he sent a message to JehoShaphat, the king of Judah, telling him, 'The king of Moab has annulled his alliance with me. Will you join me in a war against Moab?'

And he replied: 'I will... since you and I are very much alike, and your people and my people [are related], my horses are your horses! <sup>8</sup> Which road do you want me to take?'

And JehoRam replied: '[Join me] on the road to the desert of Edom.'

<sup>9</sup> So the king of IsraEl, the king of Judah, and the king of Edom [got together] and went on a march that lasted seven days (because they were marching in circles), and they finally ran out of water... they didn't have enough water for their animals or their troops. <sup>10</sup> Then the king of IsraEl said: 'Did Jehovah call us three kings and send us here just to hand us over to Moab?'

<sup>11</sup> And JehoShaphat asked: 'Didn't you bring along a Prophet of Jehovah? We should be asking him!'

And one of the servants of the king of IsraEl said: 'We can go to EliSha (the son of ShaPhat)... the one who used to wash the hands of EliJah.'

<sup>12</sup> Then JehoShaphat asked: 'Are the words of Jehovah in him?'

Well, the king of IsraEl, the king of Judah (JehoShaphat), and the king of Edom went to see him. <sup>13</sup> And EliSha asked the king of IsraEl: 'Why have you come here... why don't you go to the prophets of your father and mother?'

But the king of IsraEl asked him: 'Has Jehovah called all three of us kings just to hand us over to Moab?'

<sup>14</sup> And EliSha said: 'As Jehovah the God of armies (before whom I stand) lives; were it not for the fact that JehoShaphat (the king of Judah) is welcome here, I would never have bothered to see you. <sup>15</sup> But now, bring me my harp.'

Well, as he strummed his harp, the hand of Jehovah came over him <sup>16</sup> and he said, 'This is the word of Jehovah:

*'Dig cistern after cistern in the wadi,  
<sup>17</sup> And though the wind blows, it won't rain.  
But the wadi will be filled up with water,  
For your men, your animals, and you.*

<sup>18</sup> *'And because this is not a light matter, In the eyes of Jehovah, I will give Moab into your hands.*

<sup>19</sup> *'You must destroy their fortified cities,  
And cut down all their good trees,  
Then stop up their wells and their springs,  
And cover their land up with rocks.'*

<sup>20</sup> Well the next morning, just after they had offered sacrifices, {Look!} there was water running down the road to Edom, which covered the land.

<sup>21</sup> Now, when the Moabites heard that the three kings were coming to war against them, people started yelling all over the land and strapping on their [swords]; then they all gathered for war along their borders. <sup>22</sup> And when they got up early the next morning and the sun arose over the water; as they gazed across the water, it appeared to be fiery red... like blood! <sup>23</sup> And they said, 'That's blood from a battle! Why, the kings have fought among themselves, and now they're the spoils of Moab!' <sup>24</sup> So they advanced toward the camp of IsraEl; and then IsraEl came and attacked the Moabites, who retreated from before them. Then they entered the land and destroyed Moab, <sup>25</sup> demolishing all their cities. And afterward, each man picked up rocks and threw them over the good land, covering the ground with rocks, and they stopped up all the springs and wells. They also cut down all the good trees and broke the walls of the cities into rocks. Then they surrounded the cities and pelted them with the rocks.

<sup>26</sup> Well, when the king of Moab realized that all was lost, he took seven hundred of his best men and tried to cut through the [lines of] the king of Edom, but he was unsuccessful. <sup>27</sup> Then he [went back] and took his firstborn son (the one who was to be his successor) and sacrificed him as a whole burnt offering on his [city] wall. And since he had offered his repentance to IsraEl in such a great way, they left his land and returned home.

## Chapter 4

<sup>1</sup> Then a woman of one of the Sons of the Prophets yelled out to EliSha and said: 'My man (your servant) has died, and you know that your servant was [a person] who feared Jehovah. But the moneylender just came to take my two sons away to be his slaves.'

<sup>2</sup> And EliSha said: 'Tell me; What can I do for you? Is there anything that you own with which [you can pay for their release]?'

And she replied: 'I don't have a single thing in my house, other than some olive oil that's used for anointing.'

<sup>3</sup> And he said: 'Go around to your neighbors and see how many empty jars you can get from them. <sup>4</sup> Then go back home and lock yourself and your sons inside, and fill each of the jars with [the olive oil], one at a time.'

<sup>5</sup> So she went home and did as he told her. She gathered her sons and locked the doors, and then she started filling the jars. <sup>6</sup> And as she filled them, she would say to her sons: 'Now, bring me another jar!' However, they finally told her, 'There aren't any more jars'... and at that point, the flow of olive oil ended.

<sup>7</sup> Then she went and reported what had happened to EliSha, the man of God. And EliSha said: 'Now, go and sell the olive oil, and that will pay your interest. Then you and your sons can use whatever you don't sell.'

<sup>8</sup> Well, one day, as EliSha was passing Soman, a wealthy woman who lived there insisted that he come in for a meal. And thereafter, whenever he was passing by, he would stop there to eat. <sup>9</sup> Then the woman said to her husband: '{Look!} I know that this is a holy man of God who is always stopping here. <sup>10</sup> So, why don't we make him a small room upstairs? We can put a bed, a table, a chair, and a lampstand there, and whenever he comes to visit, he can spend the night here.'

<sup>11</sup> Well, one day (when he was in the area), he stopped by, went to his upstairs room, and then he went to bed. <sup>12</sup> And later, he told his servant GeHazi: 'Call the Somanite woman and ask to speak to her. Tell her, *{Look!} You have surprised us with [the good thing you've done for us]. So, what can we do for you? Can we put in a good word for you with the king or his generals?'*

<sup>13</sup> But her reply was: 'No, I live among friends and I have a happy life.'

<sup>14</sup> So he asked GeHazi: 'What [nice thing] do you think we can do for her?'

And GeHazi replied: 'Well, she has no son, and her husband is very old.'

<sup>15</sup> So EliSha said: 'Call her!' And he called her, then she came and stood by the door. <sup>16</sup> And he said to her: 'At this time next year, at about the same hour, you'll be holding a living son.'

But she said: 'Oh no, my lord; you shouldn't disappoint your female servant like this!'

<sup>17</sup> However, the woman did get pregnant and give birth to a living son on the same day and hour the following year, just as EliSha had told her.

<sup>18</sup> Well, the boy grew up. Then one day he went to his father (out where they were doing the harvesting) <sup>19</sup> and said: 'Oh, my head! My head hurts!'

So the father told his servant: 'Carry him to his mother.'<sup>20</sup> And he carried him to his mother, then she put him to sleep on her knees. However, sometime around noon, he died. <sup>21</sup> Then she carried him upstairs and laid him on the bed of the man of God; then she locked the door, and then she went to call her husband, <sup>22</sup> telling him: 'Send one of the servants with me and a burro, because I'm going to run and find the man of God and bring him back.'

<sup>23</sup> And he asked: 'Why do you have to go to him today? It's not a New Moon or a Sabbath.'

And she just said, 'Peace!' <sup>24</sup> Then she saddled her burro and told her servant: 'You lead... Go! Don't wait for me to mount the burro... as I said, Go! Search throughout Mount CarMel and find the man of God!'

<sup>25</sup> Well, they went and found the man of God on the mountain. And when EliSha saw her coming, he said to GeHazi (his servant): 'Isn't that the Somanite woman?' <sup>26</sup> Run to meet her and say, *May you, your husband, and the boy have peace!*

Then, as she [approached GeHazi], she said, 'Peace!' <sup>27</sup> And thereafter, she went up to EliSha on the mountain and grabbed hold of his feet... but GeHazi went to push her away. However, EliSha said, 'Leave her alone, because there's a lot of pain in her life. I don't know what it is, because Jehovah has concealed it from me.'

<sup>28</sup> Then she said, 'I didn't ask for a son from my lord, and I told you not to mislead me...'

<sup>29</sup> And EliSha said to GeHazi: 'Tighten your belt, then take my walking stick and go! If you see any man along the way, don't stop to bless him... or if a man should bless you, don't answer him. Go and place my walking stick against the face of the boy.'

<sup>30</sup> But the boy's mother said to EliSha: 'As Jehovah lives and as your body is living; are we going to leave you behind?' So EliSha got up and went after her, <sup>31</sup> as GeHazi traveled ahead.

Well, [when GeHazi got there], he placed the walking stick against the boy's face; but there was no sound and he couldn't hear anything. So he went back to EliSha and said, 'The boy didn't get up!'

<sup>32</sup> Then EliSha went into the house and {Look!} he found the dead boy lying on his bed. <sup>33</sup> So he went inside, locked the door behind him, and he prayed to Jehovah. <sup>34</sup>

Then he got down on top of the boy, mouth-to-mouth, eye-to-eye, and hand-to-hand, and he just laid warming his flesh.

<sup>35</sup> After that, he got up and walked all around the house, then he went back upstairs and leaned against the boy seven times... and suddenly the boy opened his eyes! <sup>36</sup> So EliSha yelled out to GeHazi, 'Call the Somanite woman!'

Well, he called her and she went upstairs; and EliSha said, 'Here's your son!'

<sup>37</sup> So she went in, fell upon EliSha's feet, and bowed to the ground before him. Then she took her son [back downstairs].

<sup>38</sup> Well after that, EliSha traveled to GilGal, because there was a famine in the land. There the Sons of the Prophets sat down before him, and EliSha told his servant: 'Go to the large cooking pot and boil up some stew for the Sons of the Prophets.' <sup>39</sup> So he went out into the field to collect some vegetables. There he found a vine growing that had some wild gourds. So he picked enough to fill his coat, and he threw them into the stew pot (but they didn't know anything about it). <sup>40</sup> Then he poured out the stew for the men to eat. Well, when they started eating it, they started yelling, 'O man of God, there's poison in this.' And they weren't able to eat it.

<sup>41</sup> However, EliSha said: 'Just take some flour and put it in the pot.' And thereafter, he told GeHazi to pour some for them to eat. Well, there wasn't anything wrong with the food in the pot after that.

<sup>42</sup> Then a man from BethSariSha came along carrying the first fruits of his harvest for the man of God... twenty barley loaves and [several] clusters of dried figs. And he said: 'Give this to these men and let them eat it.'

<sup>43</sup> But [EliSha] said to his servant: 'Why should I feed those things to just a hundred men? Give it to the [rest] of the people [of the city] and let them eat it, for Jehovah told me: *They will eat it and have leftovers!*'

<sup>44</sup> And after everyone ate, there were leftovers, just as Jehovah had said.

## Chapter 5

<sup>1</sup> There was a man named NaAman who was the commander-in-chief of the army of Syria. He was highly valued by his lord and everyone admired him. Why, Jehovah had even used him to save Syria; for he was a very strong and mighty man. However, he had contracted leprosy.

<sup>2</sup> Well, the Syrians had gone into IsraEl lightly armed, and they captured a young girl there, who was given to NaAman's woman as a servant. <sup>3</sup> And she suggested to her lady: 'My master should go to see the Prophet of God who is in Samaria, for he will cure him of his leprosy.'

<sup>4</sup> Well, [NaAman's woman] went to [her husband] while he was [with the king] and

told him what she'd heard the girl from the land of IsraEl say. <sup>5</sup> And the king of Syria said to NaAman: 'Then go there, and I'll send along a letter for the king of IsraEl.'

So he went [to Samaria] and brought along seven hundred pounds of silver, six thousand gold coins, ten suits of clothes, <sup>6</sup> and the letter to the king of IsraEl. The letter said: 'When you receive this letter, {Look!} I will have sent my servant NaAman to you. Cure him of his leprosy.'

<sup>7</sup> Well when the king of IsraEl read the letter, he ripped his clothes and said: 'Am I God who can bring death to one and life to another, so that he would send me a man to be cured of his leprosy? How do I know that this isn't just an excuse to attack me?'

<sup>8</sup> However, when EliSha heard about the king of IsraEl ripping his clothes, he sent [a message] to the king that said: 'Why did you tear your clothes? Allow NaAman to come to me, so he will know that there's a Prophet in IsraEl!'

<sup>9</sup> Then NaAman went to him, riding his horse-drawn chariot, and he stood in front of the door of EliSha's house. <sup>10</sup> Then EliSha sent a messenger outside to him who told him: 'Go and bathe yourself in the Jordan River seven times, and your flesh will be cleansed.'

<sup>11</sup> Well, NaAman was outraged! He said: 'Why, they told me that he would come out and stand before me, then call on the Name of his God and put his hand on the leprosy and cure it! <sup>12</sup> Aren't the Abana and Phaphar Rivers of Damascus superior to the Jordan and all the waters of IsraEl? If I want to be cleansed, I can go bathe in them!' So he left in a huff.

<sup>13</sup> But his servant spoke to him and gave him some great advice. He said: 'Shouldn't you do what the Prophet said? All he told you to do was to bathe and be cleansed!'

<sup>14</sup> So then NaAman went down to the Jordan and dipped himself in the water seven times, just as EliSha said... and he was cleansed! In fact, his skin became like that of a young boy. <sup>15</sup> So he returned to EliSha with his entire contingent of guards, and stood before him and said: '{Look!} Now I know for sure that there's no other God in all the earth... just in IsraEl! Now, take these blessings from your servant!'

<sup>16</sup> But EliSha said: 'As [Jehovah, the God] that I stand before lives; how could I accept such a thing?'

Well, [NaAman] kept insisting, but EliSha kept resisting. <sup>17</sup> Then NaAman said: 'At least let your servant give you this team of mules, and you give me some of your red earth in return... then I'll quit insisting. However, your servant won't present whole burnt offerings or sacrifices to any gods other than to Jehovah alone, because of what this God has done. <sup>18</sup> But may Jehovah deal kindly with your servant when I have to enter the temple of RemMan with my master. Because, when he goes there, he has to hold onto my hand when he kneels before RemMan; so I must bend down also... may Jehovah deal kindly with your servant in this matter.'

<sup>19</sup> And EliSha told NaAman: 'Go in peace.'

So he left and headed toward the land of DebRatha. <sup>20</sup> But GeHazi (EliSha's servant) said to himself, '{Look!}' NaAman was saved, yet my master wouldn't accept any of the things that he brought. As Jehovah lives, I'm going to run after him and accept anything that he's willing to give!

<sup>21</sup> So GeHazi ran after NaAman, and when NaAman saw him running behind, he stopped his chariot and waited for him. Then, [when he caught up], GeHazi said: 'Peace! <sup>22</sup> My master has sent me and he told me to say, *{Look!} Two young men just came to me from the hills of Ephraim... from the Sons of the Prophets. So, please let me have seventy-pounds of silver and two suits of clothes to give to them.*'

<sup>23</sup> And NaAman said: 'Take a hundred-and-forty pounds of silver!'

So GeHazi took the silver in two pouches, as well as two suits of clothes, and handed them to his servants. Then they carried the things on ahead of him. <sup>24</sup> And when they got to a shady spot, he took it all and carried it home, sending them on.

<sup>25</sup> Well, when he went to see his master, EliSha asked him: 'Where did you come from, GeHazi?'

And GeHazi replied: 'Oh, your servant was just traveling here and there.'

<sup>26</sup> And EliSha said to him: 'Wasn't my heart traveling with you when the man stopped his chariot to wait for you? And now you've taken the silver and the clothing to buy gardens, olive groves, vineyards, sheep, oxen, and male and female servants. However, the leprosy of NaAman will stick to you and to your seed through the ages.'

Then as he was leaving, his face became as white as snow with leprosy.

## Chapter 6

<sup>1</sup> Later, the Sons of the Prophets went to EliSha and said, <sup>2</sup> 'Look, this place near you (where we're living) is getting too small for us. <sup>3</sup> So we're going to the Jordan, and each man is going to carry along a board that we can use to build a place for us there.'

And EliSha said, 'Then go!'

<sup>3</sup> But one of them said, 'We want you to come with us.' And he agreed to go.

<sup>4</sup> So he traveled with them, and when they got to the Jordan, they started cutting trees. <sup>5</sup> Then {Look!} when one of them was setting a rafter in place, an iron tool fell off of it into the river. And he yelled, 'O Lord!' But it was gone.

<sup>6</sup> Well, the man of God came to him and asked, 'Where did it fall?' And he showed him the place.

Then EliSha picked up a piece of wood and threw it into the spot, and the iron tool floated to the surface. <sup>7</sup> And he said, 'Now, pick it up yourself.' So he reached out and grabbed the tool.

<sup>8</sup> Well at the time, the king of Syria was at war with IsraEl. So he consulted with his servants and selected a certain concealed place to set up his camp. <sup>9</sup> Then EliSha sent [a message] to the king of IsraEl, saying, 'Be careful not to get too close to (such and such) a place, because the Syrians are hiding there.'

<sup>10</sup> So the king of IsraEl went to the place that EliSha had warned him about, but he was spotted watching the place, not once, but twice! <sup>11</sup> And when word of this reached the king of Syria, he was very upset. So he called his servants and said to them: 'Is anyone going to tell me who betrayed me to the king of IsraEl?'

<sup>12</sup> Well, all of his servants said: 'No one our lord, O king; for it is EliSha the Prophet of IsraEl who tells the king of IsraEl the things that you say in your closet and in your bedroom.'

<sup>13</sup> And he said: 'Then go find him and capture him!' And they soon reported back to the king, saying, '{Look!} He's in Dothan.'

<sup>14</sup> So he sent horses and chariots there that night, along with many soldiers, who surrounded the city. <sup>15</sup> And when the servant who had been assigned to EliSha got up early in the morning and went outside, {Look!} he saw the army surrounding the city with all their horses and chariots. So he went back inside and said: 'O master, what should we do?'

<sup>16</sup> But EliSha said: 'Don't be afraid, for there are many more with us than there are with them.' <sup>17</sup> Then EliSha prayed and said: 'O Jehovah, open wide the eyes of this servant.'

So Jehovah opened his eyes wide, and he saw {Look!} that the mountain was filled with horses and chariots of fire that were surrounding EliSha.

<sup>18</sup> Well, when they came to get him, EliSha prayed to Jehovah, saying: 'Now, strike this nation so they can't see!' And suddenly they were all struck [mentally] blind, just as EliSha had asked. <sup>19</sup> Then EliSha shouted at them: 'This is the wrong city... you took the wrong road! Follow me and I'll lead you to the man you're searching for.'

So he led them to Samaria, <sup>20</sup> and when they got there, EliSha prayed: 'O Jehovah; now open their eyes and let them see!' And Jehovah opened the eyes wide, and they realized that {Look!} they were in the midst of Samaria.

<sup>21</sup> Well, when the king of IsraEl saw them, he asked EliSha: 'Shall I cut them down, O father?'

<sup>22</sup> And he said: 'No! For unless you've captured and beaten them with your swords and bows, you shouldn't cut them down. Rather, set some food and water before

them so they can eat and drink, then let them return to their lord.'

<sup>23</sup> As the result, he placed a great feast before them, which they ate and drank, and then he sent them back to their lord.

Well, the Syrians kept sending their armies into the land of IsraEl. <sup>24</sup> Then one day, BenHader (the king of Syria) gathered all his troops and laid siege to Samaria, <sup>25</sup> which caused a great famine in the city. {Look!} At the time, a burro's head was worth fifty silver coins, and a pint of dove droppings was worth five silver coins.

<sup>26</sup> Then one day, when the king of IsraEl was walking along the city wall, a woman yelled to him: 'Save us O lord, our king!'

<sup>27</sup> And he replied: 'What can I save you from... the threshing floor or the wine vat? Only Jehovah can save you!'

<sup>28</sup> Then the king asked her: 'What's wrong with you?'

And she replied: 'A woman came and said to me, *Give me your son so we can eat him today and tomorrow!* <sup>29</sup> So I gave her my son, and we boiled him and ate him. Then the next day, I told her to give me her son to eat, but she took him and hid him.'

<sup>30</sup> Well, when the king of IsraEl heard what the woman said, he ripped his clothes. Then he traveled around the wall and noticed that the people were wearing sackcloth as their underwear. <sup>31</sup> And he prayed: 'Curse me O God and add to it if I leave EliSha's head on his [shoulders] today.'

<sup>32</sup> Well at the time, EliSha was at his home and all the elders were sitting around him. So the king sent a man to EliSha; but before the messenger got there, EliSha said to the elders: 'Do you know that the king has sent an executioner to cut off my head today? Now, when he gets here, lock the door and don't let him in; for the feet of his lord will be following close behind.'

<sup>33</sup> And while he was still speaking to them, {Look!} the messenger arrived and said: '{Look!} Since all this evil has come from Jehovah, is there a reason to keep waiting on Jehovah any longer?'

## Chapter 7

<sup>1</sup> Then EliSha said, 'Listen to the word of Jehovah; for this is what He said: *At this same time tomorrow, a scoop of fine flour will sell for a copper coin, and two scoops of barley will sell for a copper coin inside the gates of Samaria.*'

<sup>2</sup> But this official proclaimer (the one to whom the king gave his hand and leaned on) said to EliSha: '{Look!} Are you saying that Jehovah will make it pour from the sky? It will never happen!'

And EliSha said: 'Look! You will see it with your own eyes, but you won't eat any of

it.'

<sup>3</sup> Well thereafter, there were four lepers who were standing outside the city gate. And one had said the other, 'Why are we just waiting here to die? <sup>4</sup> If we go into the city, they have a famine there and we'll just starve to death. However, if we go into the camp of the Syrians, they could kill us... but they might also allow us to live.'

<sup>5</sup> So they got up during the night and snuck into the camp of the Syrians. But when they reached the camp, {Look!} they found no one there. <sup>6</sup> For Jehovah had created the sounds of horses, chariots, and a huge army, and all the people in that camp thought the king of IsraEl had hired the kings of the Hittites and Egyptians to come and attack them. <sup>7</sup> So they all got up and just ran away in the darkness, abandoning their tents, their horses, and their burros, as they ran for their lives.

<sup>8</sup> Well, the lepers went into the camp, then they went inside one of the tents... and they ate and drank whatever they found there, and they took some silver, gold, and clothing. So they went into another tent and took what was there, and they hid everything. <sup>9</sup> Then one said to the other: 'Let's do the right thing today, because this is good news! We could just say nothing and wait until morning as we take more things; but let's go and announce what has happened to the house of the king!'

<sup>10</sup> So they went up to the city gate and yelled: 'We went into the Syrian camp because {Look!} we couldn't hear anything, and we found that no one is there! All we could find is their horses and burros still tied, and their tents. Everything has been left just as it was.'

<sup>11</sup> Well, the gatekeepers ran and announced this to the house of the king. <sup>12</sup> Then the king got out of bed and said to his servants: 'Let me tell you what the Syrians are doing; they know that we're starving, so they've left their camp and they're hiding in the fields. They think that we'll leave the city, then they can rush in and attack us, and after that, they can just walk into our city.'

<sup>13</sup> But one of his servants said: 'Well, let's go and take five of the horses that they've left behind, and then we'll send out some of the sick and dying... and we can watch to see what happens.'

<sup>14</sup> So the king of IsraEl sent out two men on horses to look for the king of Syria, telling them: 'Go search for him!'

<sup>15</sup> Well, they traveled as far as the Jordan and {Look!} all they found was clothing and other things that the Syrians had dropped as they fled. And after the messengers returned and reported to the king, <sup>16</sup> the people went out and tore the camp of Syria to shreds. <sup>17</sup> —

<sup>18</sup> So, just as EliSha had told the king; at the same time on the following day, two scoops of barley actually sold for a copper coin, and a scoop of fine flour sold for a copper coin inside the gates of Samaria. <sup>19</sup> And the official proclaimer who had said

to EliSha, '{Look!} Will Jehovah make it pour from the sky? It will never happen,' and to whom EliSha said, '{Look!} You'll see it with your eyes, but you won't eat any of it'... <sup>20</sup> well, that's what happened, for the king had put him in charge of opening the city gate, and the people trampled him to death as they rushed out.

## Chapter 8

<sup>1</sup> Then EliSha went and spoke to the woman whose son he had brought back to life. He told her: 'Get up and take everyone in your house to wherever you wish to go, for Jehovah has called for a famine on the land that will last for seven years.'

<sup>2</sup> So the woman got up and did as EliSha told her. She took everyone in her home and went to live in the land of the Philistines for seven years. <sup>3</sup> Then at the end of seven years, the woman left the land of the Philistines and returned to her city. And thereafter, she went to complain to the king about the [loss] of her house and fields.

<sup>4</sup> Well at the time, the king was speaking to GeHazi (the servant of EliSha, the man of God), and he had just said, 'Describe to me all the great things that EliSha did.' <sup>5</sup> And as he was describing how EliSha had brought the woman's dead son back to life after he died, the woman arrived to complain to the king about the [loss] of her house and fields. And GeHazi said: 'O my lord the king; Here's the woman whose son EliSha brought back to life!'

<sup>6</sup> So the king asked the woman, and she told him what had happened. Then the king said to one of his eunuchs: 'Return everything to her, including all the crops that have grown in her fields from the time she left the land until now.'

<sup>7</sup> Well, sometime later, EliSha went to see BenHader (the king of Syria) in Damascus, who was very ill. And when they announced to him, 'The man of God is here,' <sup>8</sup> the king said to HazaEl: 'Bring along a gift and go meet with the man of God. Tell him to go before Jehovah quickly and ask if I will survive this illness.'

<sup>9</sup> So HazaEl went to meet with him, and he brought along gifts of many fine things from Damascus that were carried on forty camels. Then he went in and stood in the presence of EliSha, and said, 'Your son, BenHader (the king of Syria), has sent me to you to ask, *Will I survive this illness?*'

<sup>10</sup> And EliSha said to him: 'Go and tell him that he will live... however, Jehovah has shown me that he will die.'

<sup>11</sup> Well, [HazaEl] brought the gifts in and set them before [EliSha] (but EliSha just let them sit there and rot, to shame him). Then the man of God started crying. <sup>12</sup> So HazaEl asked: 'Why is my master crying?'

And [EliSha] replied: 'Because I can see the many bad things that you're going to do to the sons of IsraEl. For you will burn all their forts, you will kill their best men with broadswords, you will destroy their little children, and you will cut open their

pregnant women.'

<sup>13</sup> And HazaEl asked: 'Do you think of your servant as a dead dog that I would do such a thing?'

And EliSha said: 'Jehovah has shown me that you will reign over Syria.'

<sup>14</sup> Then he left EliSha and returned to his master, who asked: 'What did EliSha tell you?'

And he replied: 'He told me that you will live.'

<sup>15</sup> Well the next day, [the king] took a cloth and dipped it in water; then he put it over his face, and he died. So HazaEl started reigning in place of him.

<sup>16</sup> It was in the fifth year of the reign of JehoRam (the son of Ahab, the king of IsraEl) that JehoRam (the son of JehoShaphat, the king of Judah) started to reign over Judah. <sup>17</sup> He was thirty-two years old when he became king, and he reigned in JeruSalem for eight years. <sup>18</sup> However, he followed in the ways of the kings of IsraEl and the house of Ahab, because Ahab's daughter was his woman. So he acted very wickedly before Jehovah. <sup>19</sup> But Jehovah didn't want [to harm] Judah because of His promise to His servant David, that He would allow him and his descendants to be the lamplight throughout their lives.

<sup>20</sup> Then the Edomites rebelled against Judah and set up their own king. <sup>21</sup> So JehoRam took his chariots and went to ZaIr to attack Edom. However, they surrounded JehoRam and his generals, so his army retreated to their tents. <sup>22</sup> As the result, Edom hasn't been ruled by Judah to this day. And then LibNah broke away from the rule [of Judah].

<sup>23</sup> The rest of the things that JehoRam said and did have been written about in the scrolls that tell of the days of the kings of Judah. <sup>24</sup> And when JehoRam went to sleep with his ancestors, they buried him in the tomb of his ancestors in the city of David (his ancestor), and his son AhaziAh started ruling in place of him.

<sup>25</sup> It was in the twelfth year of JehoRam (the son of Ahab, the king of IsraEl) that AhaziAh (the son of JehoRam) started to rule. <sup>26</sup> He was twenty-two years old when he began his reign in JeruSalem, which only lasted one year. His mother's name was AthaliAh, and she was the daughter of Omri, the king of IsraEl, who was related to the house of Ahab. <sup>27</sup> So he also followed in the ways of the house of Ahab and acted wickedly before Jehovah.

<sup>28</sup> AhaziAh had joined King JehoRam (the son of Ahab) in a war against HazaEl (the king of Syria) and the Philistines at RamOth GileAd... and the Syrians wounded JehoRam there, <sup>29</sup> who then went to JezReEl to have his wounds (that he received in the war with HazaEl at RamOth) treated medically, and AhaziAh (the son of JehoRam, the king of Judah) went to see this son of Ahab in JezReEl, because he

was very ill.

## Chapter 9

<sup>1</sup> Then the Prophet EliSha called one of the Sons of the Prophets and said to him: 'Wrap your loins and take this flask of oil to RamOth Gilead. <sup>2</sup> Then go to see Jehu, the son of JehoShaphat (the son of NaMesSi), and you must elevate him over his brothers. <sup>3</sup> Take him into the bin of a storage shed and pour this flask of oil over his head, and tell him that Jehovah said this: *I have anointed you to be the king over IsraEl.* Then open the door and flee... don't wait around!'

<sup>4</sup> So the young Prophet went to RamOth Gilead; <sup>5</sup> and when he went in, {Look!} all the other army generals were there. Then he said to Jehu: 'May I have a word with you, commander?'

And Jehu asked, 'To which of us do you wish to speak?'

And he replied, 'To you, general.'

<sup>6</sup> So [Jehu] got up and they both went outside. Then [the Prophet] poured the oil over his head and said, 'This is what Jehovah the God of IsraEl has said: *I have anointed you to be the king over the people of Jehovah... those of IsraEl.* <sup>7</sup> Now, you must wipe the house of your lord Ahab away from before My face and avenge the blood of My servants the Prophets and the blood of all the servants of [Jehovah who were killed] by JezeBel. <sup>8</sup> Kill all of them in IsraEl who can urinate against a wall, including their slaves and freemen. <sup>9</sup> Then I'll give the house of Ahab to the house of JeroBoam (the son of NaBat), as I gave [the kingship] to the house of BaAsha the son of AhiJah... including their slaves and freemen. <sup>10</sup> And thereafter, JezeBel will be eaten by dogs in JezReEl; for no one will bury her.'

And after that, he opened the door and ran away.

<sup>11</sup> So Jehu went to speak to the servants of his lord, and they said to him: '*Peace! Why have you come to us in such a rage?*'

And he said to them: 'You know that man and the way he thinks!'

<sup>12</sup> And they said: 'It would be wrong if you don't tell us what has happened!'

And Jehu said to them: 'So-and-so spoke to me and told me that Jehovah said, *I have anointed you to be the king over IsraEl.*'

<sup>13</sup> Well, when they heard that, they each took off their [official] robes and laid them on the steps beneath him. Then they got the trumpeters and had them blow the horns and proclaim, 'Jehu now reigns!'

<sup>14</sup> And after that, Jehu (the son of JehoShaphat and grandson of NaMesSi) gathered his forces to attack King JehoRam. Meanwhile, the army of IsraEl was protecting JehoRam from HazaEl (the king of Syria). <sup>15</sup> And it was when King JehoRam

returned to JezReEl for treatment of the wounds that he had received during his war with the Syrians that Jehu said [to his men]: 'If you're with me, don't let anyone leave the city to carry a report to JezReEl.' <sup>16</sup> So Jehu got up and rode on to JezReEl.

Meanwhile, JehoRam (the king of IsraEl) was being attended to in JezReEl, because he'd been shot by bowmen at RamAmin (in the land of RamOth) during his campaign against HazaEl, the king of Syria... for he was a very powerful, mighty man. And at the time, AhaziAh (the king of Judah) had gone there to visit JehoRam.

<sup>17</sup> Well, when the watchman climbed to the top of the lookout tower in JezReEl and saw the cloud of dust of Jehu's chariot, he shouted: 'I see a cloud of dust!'

And JehoRam said: 'Send out a horseman to see if he's coming in peace!'

<sup>18</sup> So they sent out a horseman to meet him, and he said: 'The king wants to know if you're coming in peace.'

And Jehu replied: 'What does he know about peace? Now, follow behind me!'

Well, when the watchman reported that the messenger wasn't coming back, <sup>19</sup> he sent out a second horseman who went up to Jehu and said: 'The king wants to know if you're coming in peace!'

And Jehu again said: 'What does he know about peace? Get behind and follow me!'

<sup>20</sup> Well, when the watchman reported that this messenger wasn't returning either, he sent out a third horseman to ask if he was coming in peace. And Jehu said to him: 'What does he know about peace? Get behind me and follow along!'

So the watchman reported back: 'This messenger isn't returning either, and I can tell by the frenzied way he's riding that the [man who is coming] is General Jehu, the son of NaMesSi.'

<sup>21</sup> So JehoRam said: 'Team up my chariots!' Then they teamed up the chariots and they (JehoRam the king of IsraEl and AhaziAh the king of Judah) rode out to meet him in their chariots. And when they got to Jehu, he just happened to be in the portion of the field [that used to belong to] NabOth the JezReElite. <sup>22</sup> Then the king shouted: 'Have you come in peace, Jehu?'

And Jehu replied: 'What do you know of peace? Isn't [our land] still under the spell of your mother, JezeBel?'

<sup>23</sup> Well at that, JehoRam wheeled his chariot to flee, and he shouted to AhaziAh, 'There's treachery here, AhaziAh!'

<sup>24</sup> Then Jehu took his bow and shot JehoRam in the middle of his chest, hitting him in the heart, and he fell to his knees. <sup>25</sup> And Jehu said to BadEkar (his aid): 'Take his body and throw it into the field of NabOth the JezReElite. For we both remember, back when we rode for his father Ahab, how Jehovah told him: *Look! Wasn't it just*

*yesterday that I saw the blood of NabOth and his sons?* <sup>26</sup> And then Jehovah said: *I will pay him back [for his sins] in this very field.* So now, throw his body into this field, just as Jehovah said!

<sup>27</sup> Well, when AhaziAh (the king of Judah) saw what was happening, he took off along the road to BethHagan. But Jehu chased after him shouting, 'Him too!' And he shot him as his chariot was headed up to Mount Gai (at JebLaAm). However, AhaziAh kept on riding to MegidDo, where he finally died. <sup>28</sup> Then his servants put his body in the chariot and carried it back to JeruSalem, where he was buried in his tomb in the city of David. <sup>29</sup> (It was in the eleventh year of the reign of JehoRam (the king of IsraEl) that AhaziAh had started his reign of Judah).

<sup>30</sup> Then Jehu rode back to JezReEl. And when JezeBel heard [he was coming], she made up her face and decorated her head, and sat down, looking down from her window. <sup>31</sup> So when Jehu entered the city, she said: 'Have you, like Omri who also murdered his lord, come in peace?'

<sup>32</sup> And when he looked up and saw her at her window he asked: 'Who are you? Come down here to me!'

Then two of her eunuchs bent over to look out the window, <sup>33</sup> and Jehu shouted to them: 'Throw her over!'

So they threw her out, and her blood splattered all over the wall and the horses; and then the horses trampled her body.

<sup>34</sup> Thereafter, Jehu entered [the palace] where he ate and drank, and after that he said: 'Now, go find the body of this cursed woman and bury it, because she's the daughter of a king.' <sup>35</sup> But when they went to bury her, all they could find was her skull, the soles of her feet, and the palms of her hands. <sup>36</sup> And when they returned to tell him, he said, 'This is what Jehovah had foretold through EliJah the Tishbite... He said: *Dogs will eat the flesh of JezeBel in JezReEl, <sup>37</sup> and her rotting flesh will become manure on the ground in JezReEl, so no one can say, There lies JezeBel.*'

## Chapter 10

<sup>1</sup> Now, Ahab had seventy sons who lived in Samaria. So Jehu wrote a letter and sent it to the governors, elders, and the women who'd raised Ahab's sons in Samaria, which said: <sup>2</sup> 'I know that the sons of your lord are living among you with their chariots, horses, weapons, and fortified cities. So when you receive this letter, <sup>3</sup> I want you to search among the sons of your lord for a good, upright man, and put him on the throne of his father. Then I will go to war against all of his sons.'

<sup>4</sup> Well, this frightened them all, for they said, '{Look!}' The two kings weren't able to stand against him, so how can we oppose him?' <sup>5</sup> As the result, they sent a reply from the family heads, the city leaders, its elders, and those who'd raised Ahab's sons to Jehu, which said: 'We're your servants and we'll do whatever you say. However, we

won't choose a man to rule us. So, do whatever you find good in your eyes.'

<sup>6</sup> Then he sent them a second letter that said: 'If you're with me and will do whatever I say; then bring the heads <sup>7</sup> of the sons of your lord to me here in JezReEl at this hour tomorrow... all seventy of them!'

Well, they were all big men, because the people of the cities provided a lot of food for them. <sup>7</sup> But when the people received this letter, they killed all seventy of them, put their heads in baskets, and sent them to Jehu in JezReEl. <sup>8</sup> Then when the messenger arrived saying, 'I've brought the heads of the sons of the king,' Jehu told him to just put the heads in two piles by the city gate and leave them there until the next morning.'

<sup>9</sup> Well the next morning, Jehu went out and stood at the city gatehouse and said to the people: '{Look!} You've proven yourselves righteous; for although I plotted against my lord and killed him... who killed all of them?' <sup>10</sup> '{Look!} Now, everything that Jehovah said through EliJah concerning what would happen to the house of Ahab, has come true. For it was Jehovah who did everything that He said He would do through His servant EliJah.'

<sup>11</sup> And thereafter, Jehu struck down everyone who was left of the house of Ahab in JezReEl, as well as all his mighty men, advisors, and priests... he wiped out every trace of him.

<sup>12</sup> Then he went to Samaria. And as he was traveling along the road near BethAkad-of-the-Shepherds, <sup>13</sup> Jehu met up with the brothers of AhaziAh (the king of Judah). And when he asked, 'Who are you?' they replied, 'We're the brothers of AhaziAh, and we've come in peace to visit the sons of the king, as well as the sons of the woman who is in charge.'

<sup>14</sup> Well, when they said that, he shouted: 'Seize them!' And he had all forty-two of them executed at BethAkad... he left none of them alive.

<sup>15</sup> And from there, he went and found JoNadab (the son of ReChab), who was on his way to meet him. Then Jehu blest him and asked, 'Is your heart with my heart, as my heart is with yours?'

And JoNadab replied: 'It is.'

And Jehu said: 'Well if it is, then give me your hand!'

So he stuck out his hand and lifted him into the chariot, <sup>16</sup> and he said: 'Come with me and see my zeal for Jehovah of Armies!'

From there, they rode in the chariot <sup>17</sup> to Samaria, where they killed all who were left of Ahab in Samaria... he wiped them all out, just as Jehovah had said through EliJah.

<sup>18</sup> Then Jehu gathered all the people and said to them: 'Ahab served BaAl a little, but

Jehu will serve him in a great way. <sup>19</sup> So, find all the prophets of BaAl and all his servants and priests, and send them to me! Don't overlook a man, because we're going to offer a great sacrifice to BaAl... anyone who doesn't show up will be killed.'

Well, this was a trick on Jehu's part, so he could destroy all the servants of BaAl.

<sup>20</sup> Then Jehu told them: 'Prepare the sacrifices for BaAl.' And the message went out. <sup>21</sup> For Jehu sent a message throughout all IsraEl that said, 'All the servants, priests, and prophets of BaAl must attend. No one may be left behind, for we're going to offer a great sacrifice to BaAl... and anyone who misses it won't be allowed to live!'

So all the servants of BaAl (including his priests and prophets) came, and everyone was there in the temple of BaAl... it was filled to capacity and people were jammed together head-to-head. <sup>22</sup> Then Jehu told the person who was over the temple wardrobe to bring out the official robes for all the servants of BaAl to wear, and he brought them out. <sup>23</sup> So Jehu went in with JoNadab (the son of ReChab) and said to the servants of BaAl: 'Now, look around and make sure that there are no servants of Jehovah; for we just want the servants of BaAl here!'

<sup>24</sup> Well, everyone went inside to offer the sacrifices and whole burnt offerings, and Jehu ordered eighty men to stand outside. Then he told them: 'Don't leave anyone alive here; for if you do, I'll demand your lives for theirs.'

<sup>25</sup> Then, after he presented the offerings, Jehu said to the guards and soldiers: 'Now kill them all... don't let a man get away!'

So they killed them with swords and threw their bodies outside. And thereafter, the soldiers and guards went throughout the city of the temple of BaAl, <sup>26</sup> and dragged out the images of BaAl and burned them. <sup>27</sup> Then they tore down the temple of BaAl and turned it into a public latrine, which is what it's still used for today.

<sup>28</sup> So Jehu removed BaAl from IsraEl; <sup>29</sup> however, he still followed in the sins of JeroBoam (the son of NaBat) who led IsraEl into sin. For he worshiped the golden heifers in BethEl and in Dan. <sup>30</sup> Yet Jehovah said to Jehu: 'Because of the many good things you did that were righteous in My eyes, and the things that you did to the house of Ahab (which was what My heart desired), your sons will sit on the throne of IsraEl through the fourth generation.'

<sup>31</sup> However, Jehu didn't follow the Law of Jehovah (the God of IsraEl) with his whole heart. And because he didn't remove the sins of JeroBoam (the son of NaBat), <sup>32</sup> Jehovah started cutting IsraEl down. For HazaEl attacked all the borders of IsraEl <sup>33</sup> from the Jordan to the sunrise (all the land of Gilead of the sons of Gad, ReuBen, and of ManasSeh) from AroEr to the Arnon Wadi, and from GileAd to BaShan.

<sup>34</sup> All the rest of the things that Jehu said and did, and the area of his rulership and alliances {Look!} have been written about in the scrolls that tell of the days of the

kings of IsraEl. <sup>35</sup> Then Jehu went to sleep with his ancestors, and they buried him in a tomb in Samaria. Then his son JehoAhaz became king after him. <sup>36</sup> Jehu had reigned over IsraEl from Samaria for twenty-eight years.

## Chapter 11

<sup>1</sup> Well, when AhaziAh's mother AthaliAh heard that her son was dead, she had all the [heirs to the throne] killed. <sup>2</sup> However, JehoSheba (the daughter of King JehoRam and the sister of AhaziAh) took her nephew JoAsh and hid him away as the other sons of the king were being slaughtered. She hid him and his nurse in a storage closet for beds, so AthaliAh couldn't find him and kill him. <sup>3</sup> Then she kept him hidden in the Temple of Jehovah for six years.

So thereafter, AthaliAh ruled the land. <sup>4</sup> But after seven years, JehoiAda (the Priest) took the commanders who were in charge of patrolmen and couriers, and brought them into the Temple of Jehovah. Then he had them make an agreement with Jehovah and bound them with an oath in the presence of Jehovah... and that's when JehoiAda showed the son of the king to them. <sup>5</sup> He told them, 'This is what you must do: <sup>6</sup> On the Sabbath, a third of you must take control of the city gates, a third must take control of the gate that leads to the road, and a third must take control of the gate to the king's guardhouse. Then everyone must [protect our king]. <sup>7</sup> Two of you must go to the Temple of Jehovah on the Sabbath to guard the king, <sup>8</sup> and all of you must gather there and kill anyone who comes [to attack] him. He must be protected wherever he goes.'

<sup>9</sup> Well, the commanders did just as JehoiAda had instructed them. On the Sabbath, each one gathered his men; and as the people were coming and going, they went inside to JehoiAda the Priest. <sup>10</sup> Then the Priest gave the commanders the spears and shields of King David that were kept in the Temple of Jehovah, <sup>11</sup> and they formed a contingent of armed bodyguards who stayed at the extension of the Temple, which was to the right of the Altar, and they formed a protective circle around the [young prince]. <sup>12</sup> Then they took the son of the king outside and placed the royal turban on him, gave him [the royal scepter], poured the anointing oil [over his head], and gave him the rulership, as they all clapped their hands and shouted, 'Long live the king!'

<sup>13</sup> Well, when AthaliAh heard the sound of people running, she went to the Temple of Jehovah, and that's when she saw the king standing at the columns and ruling. All the singers and trumpeters were there by the king, and all the people of the land were rejoicing and blowing horns. <sup>14</sup> So AthaliAh started ripping her clothes and she shouted, 'Conspiracy! Conspiracy!' <sup>15</sup> And that's when JehoiAda (the Priest) told the commanders and their lieutenants: 'Take her outside and kill her with your swords, because she shouldn't die inside the Temple of Jehovah.'

<sup>16</sup> So they grabbed her and dragged her along the road that leads to the stables next to the king's palace, and killed her there. <sup>17</sup> Then JehoiAda proclaimed an agreement

between Jehovah, the king, and his people... that they would be the people of Jehovah.

<sup>18</sup> Thereafter, all the people of the land gathered at the temple of BaAl and tore it down. They smashed its images and altars into fine pieces, and they killed Mathan (the priest of BaAl) in front of the altars.

Then the Priest appointed men as overseers in the Temple of Jehovah, <sup>19</sup> and he took the military commanders and their troops of patrolmen and couriers, along with all the people in the land, and led the king from the Temple of Jehovah, through the gate of the royal bodyguards, and into the palace of the kings. There they seated him on the throne, <sup>20</sup> and all the people of the land started rejoicing. Well thereafter, the city was very peaceful.

## Chapter 12

<sup>1</sup> JoAsh was just a seven-year-old boy when he started his reign, <sup>2</sup> which was during the seventh year of the reign of Jehu, and he ruled in JeruSalem for forty years. His mother's name was SabiJah and she was from BeerSheba.

<sup>3</sup> JoAsh did what was upright before Jehovah throughout his entire life, for he had been well trained by JehoiAda the Priest. <sup>4</sup> However, he still allowed the people to offer sacrifices and burn incense in the high places.

<sup>5</sup> Well, JoAsh had told the Priests that they could keep any money or sell anything of value that was brought to the Temple of Jehovah; <sup>6</sup> but he also told them that they (in return) would have to make all the needed repairs to the Temple. <sup>7</sup> However, by the twenty-third year to King JoAsh, the Priests hadn't made any repairs on the Temple at all. <sup>8</sup> So he called JehoiAda and all the other Priests, to ask them why they hadn't made the repairs. Then he told them: 'Well, from now on, you may not keep any money from the things you sell. Rather, you must use the money to repair the Temple.'

<sup>9</sup> As the result, the Priests agreed to no longer accept money from the people, and that they would no longer handle repairs on the Temple. <sup>10</sup> So JehoiAda the Priest built a chest, bored a hole in its top, and he placed it by the Altar of the Temple of Jehovah. Then Priests were assigned to stand next to the doors to guard all the money that was brought to Jehovah's Temple.

<sup>11</sup> Well after a while, quite a bit of money had accumulated in the chest at the Temple of Jehovah; so the Scribe and the High Priest went to the king, and they closed the doors and counted the money. <sup>12</sup> And thereafter, they put the money for the repairs into the hands of those who were in charge of the workers at the Temple of Jehovah – the woodcutters, carpenters, construction workers, fabricators, quarry workers, and stonemasons – so they could do the necessary work... <sup>13</sup> they told them to spend whatever was needed to complete the project. <sup>14</sup> However, they weren't authorized to

spend it for doors, items of silver or gold, nails, bowls, or trumpets, <sup>15</sup> because those who were doing the work were to contribute such things themselves.

Well, all the repairs were finally made to the Temple of Jehovah, and no one had to account for it. <sup>16</sup> They just paid out whatever was required, and those who were doing the work were trusted [to do the right thing]. <sup>17</sup> And thereafter, any money that was brought to the Temple as a sin offering or a trespass offering once again became the property of the Priests.

<sup>18</sup> Meanwhile, HazaEl (the king of Syria) had gone to war with Gath and was the first one to capture it... and then he turned his attention toward JeruSalem. <sup>19</sup> So JoAsh (the king of Judah) gathered all the holy things of his ancestors (JehoShaphat, JehoRam, and AhaziAh) as well as his own holy things and all the gold that was in the treasury of the Temple of Jehovah and in the king's palace, and sent it to HazaEl, the king of Syria, so he would leave JeruSalem alone.

<sup>20</sup> Well, all the rest of the things that JoAsh said and did {Look!} have been written about in the scrolls that tell of the days of the kings of Judah.

<sup>21</sup> Then the servants of JoAsh rebelled against him and attacked him in a house called MalLo in GaAla. <sup>22</sup> JeziChar (the son of JemuAth) and JezebUth (his son through Somer) cut him down and killed him. So he was buried with his ancestors in the city of David, and his son AmaziAh started ruling after him.

## Chapter 13

<sup>1</sup> It was in the twenty-third year of JoAsh (the son of AhaziAh, the king of Judah) that JehoAhaz (Jehu's son) started reigning in Samaria, and he ruled there for seventeen years. <sup>2</sup> However, he acted wickedly in the eyes of Jehovah, because he [actively promoted] the sins of JeroBoam (the son of NaBat), who led IsraEl into sin... and he kept on doing it. <sup>3</sup> So this provoked Jehovah's rage against IsraEl, and he gave them into the hands of HazaEl (the king of Syria) and his son BenHader, throughout his entire reign.

<sup>4</sup> However, JehoAhaz went before the face of [Jehovah to beg for help], and Jehovah listened to him... because He saw how badly the king of Syria was oppressing the people of IsraEl. <sup>5</sup> So Jehovah freed IsraEl from bondage to Syria, and the sons of IsraEl could [once again] sit in their tents in peace, as they had in the past. <sup>6</sup> However, they continued in the sins of the house of JeroBoam, and they once again set up sacred poles in Samaria.

<sup>7</sup> Now, JehoAhaz wasn't left with much of an army. All he had was fifty cavalrymen, ten chariots, and ten thousand infantry, because the king of Syria had considered them as dirt to be trampled on.

<sup>8</sup> All the rest of the things that JehoAhaz said and did, and the area of his rulership, are written about in the scrolls that tell of the days of the kings of IsraEl.

<sup>9</sup> Then JehoAhaz went to sleep with his ancestors and they buried him in a tomb in Samaria; and his son JehoAsh started ruling in place of him. <sup>10</sup> This happened in the thirty-seventh year of the reign of JoAsh, the king of Judah; and JehoAsh (the son of JehoAhaz) ruled IsraEl from Samaria for sixteen years. <sup>11</sup> He also acted wickedly in the eyes of Jehovah, and he didn't remove the sins of JeroBoam (the son of NaBat) who led IsraEl into sin.

<sup>12</sup> All the rest of the things that JehoAsh said and did, and the stories of his conquests with AmaziAh (the king of Judah) have been written about in the scrolls that tell of the days of the kings of IsraEl. <sup>13</sup> Then JehoAsh went to sleep with his ancestors, and JeroBoam succeeded him on the throne. So they buried him in a tomb in Samaria with the sons of IsraEl.

<sup>14</sup> Well, EliSha got very sick and was about to die, and JehoAsh (the king of IsraEl) went to see him and cried in his face, saying, 'O father, O father... the chariot of IsraEl and his horseman.'

<sup>15</sup> Then EliSha said to him: 'Go get your bow and some arrows.' So he got his bow and some arrows, <sup>16</sup> and EliSha told him: 'Now lift the bow!' And JehoAsh raised his bow. Then EliSha placed his hands on the hands of the king and said: <sup>17</sup> 'Now, open the window that faces east!' And he opened it. Then EliSha said, 'Now shoot!' And he shot. Then EliSha said, 'This is the arrow of the salvation of Jehovah and the arrow of deliverance from Syria. For you will keep attacking Syria at Aphek until you've won!'

<sup>18</sup> And then EliSha told him: 'Now, pick up the bow again!' And he picked it up. Then he told the king of IsraEl: 'Now, shoot into the ground!' So the king shot three arrows into the ground... and then he stopped, <sup>19</sup> which made the man of God very upset and angry, for he said: 'If you would have struck the ground five or six times, you would have attacked Syria and finished them off. But now you'll have to beat them three times!'

<sup>20</sup> Thereafter, EliSha died, and they buried him in a tomb.

Well, in the following year, the land was invaded by armed bands of Moabites. <sup>21</sup> And it was during a funeral procession that {Look!} the people saw one of these armed bands of Moabites coming. So they simply threw the body of the man into the tomb of EliSha. And when it touched EliSha's bones, the man came back to life and stood up on his feet!

<sup>22</sup> Thereafter, throughout the reign of JehoAhaz, HazaEl kept squeezing IsraEl. <sup>23</sup> But Jehovah showed mercy on IsraEl; He pitied them, and watched over them, because of the Sacred Agreement that He'd made with AbraHam, IsaAc, and Jacob, and He didn't allow them to be destroyed or to be torn from before His face.

<sup>24</sup> Then HazaEl (the king of Syria) died, and his son BenHader started reigning in his

place.<sup>25</sup> And that's when JehoAsh (the son of JehoAhaz) took back the cities from the hands of BenHader, the son of HazaEl, who had taken it from the hands of his father JehoAhaz in the war. But JehoAsh had to attack him three times before he would return the cities to IsraEl.

## Chapter 14

<sup>1</sup> It was in the second year of JoAsh (the son of JehoAhaz, the king of IsraEl) that AmaziAh (the son of JehoAsh the king of Judah) started his reign. <sup>2</sup> At the time, he was twenty-five years old, and he reigned in JeruSalem for twenty-nine years. His mother's name was JoAdeEn, and she was from JeruSalem.

<sup>3</sup> AmaziAh was an upright man in the eyes of Jehovah, but he wasn't as righteous as his ancestor David. <sup>4</sup> Though he did all the [good] things that his father JehoAsh did, he never removed the high places where the people offered sacrifices and burned incense.

<sup>5</sup> Well, after he'd become strong in his kingdom, he had all those servants who murdered his father executed... <sup>6</sup> but he didn't have their sons killed. [He did] this, because the Law that Jehovah gave to Moses said, 'Fathers shouldn't be put to death [for the sins] of their sons, and the sons shouldn't be put to death [for the sins] of their fathers. Rather, each one should die for his own sins.'

<sup>7</sup> Then he attacked the Edomites at GeMela, killing ten thousand of them. And he captured The Rock in the war, which he renamed JokTheEl (and that's what it's still called today).

<sup>8</sup> Then AmaziAh sent messengers to JehoAsh (the son of JehoAhaz and grandson of Jehu the king of IsraEl) saying, 'Come here and meet me face-to-face!'

<sup>9</sup> And JehoAsh (the king of IsraEl) replied to AmaziAh (the king of Judah): 'A thorn bush in Lebanon sent a message to one of the cedars of Lebanon, saying, *Give your daughter to my son as his woman!* [As the result], the wild animals in the fields of Lebanon went and trampled the thorn bush.

<sup>10</sup> 'Now, you've beaten the Idumeans, and that has encouraged your heart. So, sit back in your palace and revel in your glory. But if you're planning to do evil, you will fall... and Judah will fall with you.'

<sup>11</sup> Well, AmaziAh refused to listen, so JehoAsh (the king of IsraEl) went and faced the king of Judah at BethSamus in Judea. <sup>12</sup> Judah lost the battle to IsraEl, and all their soldiers ran back to their tents. <sup>13</sup> Then JehoAsh (the king of IsraEl) captured AmaziAh (the son of JoAsh and grandson of AhaziAh) the king of Judah, and he marched into JeruSalem and tore down almost seven hundred feet of its wall, from the gate of Ephraim all the way to the corner. <sup>14</sup> Then he carried off all the gold and silver utensils that he found in the Temple of Jehovah, everything in the kings' treasury and palace, and all the sons of [AmaziAh's] allies, bringing them all back to

Samaria.

<sup>15</sup> Well, the rest of the things that JehoAsh said and did, and his area of rulership and the wars that he fought with AmaziAh (the king of Judah) have been written about in the scroll that tells of the days of the kings of IsraEl. <sup>16</sup> Then JehoAsh went to sleep with his ancestors and they buried him in a tomb in Samaria with the kings of IsraEl. And his son JeroBoam started reigning after him.

<sup>17</sup> Well, AmaziAh (the king of Judah) survived the death of JehoAsh (the son of JehoAhaz the king of IsraEl) by fifteen years. <sup>18</sup> And all the rest of the things that AmaziAh said and did have been written in the scrolls that tell of the days of the kings of Judah. <sup>19</sup> For, conspirators plotted a rebellion against him in JeruSalem, so he fled to LachIsh. But they chased him down and killed him there in LachIsh. <sup>20</sup> Then they put his body on a horse and buried him in a tomb with his ancestors in JeruSalem, the city of David.

<sup>21</sup> Well, after the death of AmaziAh, all the people of Judah chose his son AzariAh (UzZiah) to be their king, but he was only sixteen-years-old at the time. <sup>22</sup> It was just after he had built ElAth that [AmaziAh] was returned to Judah and went to sleep with his ancestors.

<sup>23</sup> So thereafter, JeroBoam (the son of JoAsh) reigned over IsraEl in Samaria for forty-one years, starting in the fifteenth year of AmaziAh (who was also the son of JehoAsh, the king of Judah). <sup>24</sup> He too acted wickedly before Jehovah, because he didn't remove the sins of JeroBoam (the son of NaBat) who led IsraEl into sin. <sup>25</sup> However, he moved the boundary of IsraEl from the entrance of HaMath to the sea of ArabAh (just as Jehovah the God of IsraEl said would happen through His servant Jonah the Prophet, the son of AmaThi) to Gath Hopher. <sup>26</sup> But Jehovah saw the bitter humiliation of IsraEl, for there was little unity among them, they were being abandoned, and no one would help them; so their size was dwindling. <sup>27</sup> As the result, Jehovah didn't say anything about wiping their seed out from under the skies; but rather, He used JeroBoam (the son of JehoAsh) to save them.

<sup>28</sup> Well, the rest of the things that JeroBoam said and did (including his conquests and wars), and of how he returned Damascus and HaMath to Judah in IsraEl, have been written about in the scrolls that tell of the days of the kings of IsraEl. <sup>29</sup> Then JeroBoam went to sleep with his ancestors, the kings of IsraEl; and his son ZechariAh started ruling in place of him.

## Chapter 15

<sup>1</sup> It was in the twenty-seventh year of the reign of JeroBoam (the king of IsraEl) that AzariAh (the son of AmaziAh, the king of Judah) started his reign. <sup>2</sup> He was sixteen years old at the time, and he reigned in JeruSalem for fifty-two years. His mother's name was JeCheliAh, and she was from JeruSalem. <sup>3</sup> And like his father AmaziAh, AzariAh did what was right in the eyes of Jehovah. <sup>4</sup> However, he too failed to

remove the high places where the people sacrificed and burned incense. <sup>5</sup> So Jehovah touched the king and gave him leprosy until the day he died, and he had to live in his own house. As the result, JoTham (the king's son) was put in charge of the palace family and staff, and he served as the judge of the people of the land.

<sup>6</sup> All the rest of the things that AzariAh said and did have been written about in the scrolls that tell of the days of the kings of Judah. <sup>7</sup> Then AzariAh went to sleep with his ancestors, and they buried him in the tomb with his ancestors in the city of David. So his son JoTham started to rule in his place.

<sup>8</sup> It was in the thirty-eighth year of the reign of AzariAh (the king of Judah) that ZechariAh (the son of JeroBoam, the king of IsraEl) started his reign in Samaria, which only lasted six months. <sup>9</sup> He was very wicked in the eyes of Jehovah and he did all the things that his ancestors had done... he practiced all the sins of JeroBoam (the son of NaBat) who led IsraEl into sin. <sup>10</sup> And then Shallum (the son of JaBish through KeblaAm) had him murdered, and he became the king.

<sup>11</sup> All the rest of the things that ZechariAh said and did have been written about in the scrolls that tell of the days of the kings of Judah. <sup>12</sup> And as Jehovah told Jehu when He said that his sons would sit on the throne of IsraEl to the fourth generation; it came to be so.

<sup>13</sup> Then Shallum (the son of JaBish) started his reign in the thirty-ninth year of the reign of AzariAh (the king of Judah), but he only ruled in Samaria for a month, <sup>14</sup> because that's when MenaHem (the son of GadDi, from TharSila) marched on Samaria and killed him.

<sup>15</sup> All the rest of the words of Shallum and the story of his plots {Look!} have been written about in the scrolls that tell of the days of the kings of IsraEl.

<sup>16</sup> Then MenaHem attacked TiphSah and its surrounding cities and killed everyone there, because they wouldn't open their gates to him... he killed them all and ripped open all the pregnant women.

<sup>17</sup> So in the thirty-ninth year of the reign of AzariAh (the king of Judah), MenaHem (the son of GadDi) became the king of IsraEl in Samaria, where he ruled for ten years. <sup>18</sup> He too acted wickedly in the eyes of Jehovah, because he didn't remove the sins of JeroBoam (the son of NaBat) who led IsraEl into sin.

<sup>19</sup> It was during his reign that Pul, the king of Assyria, came against the land. Then MenaHem gave him three-and-a-half-tons of silver to satisfy him. <sup>20</sup> MenaHem sent the silver from IsraEl, and he had it delivered by mighty men who each carried fifty large silver coins to Assyria. And as the result, the king of Assyria didn't post garrisons in the land.

<sup>21</sup> Well, the rest of the things that MenaHem said and did {Look!} have been written in the scroll that tells of the days of the kings of IsraEl. <sup>22</sup> Then MenaHem went to

sleep with his ancestors, and his son PekahJah started ruling in place of him.

<sup>23</sup> So it was in the fiftieth year of AzariAh (the king of Judah) that PekahJah (the son of MenaHem) started his rule over IsraEl from Samaria; but he only reigned for two years, <sup>24</sup> because he also acted wickedly in the eyes of Jehovah by not removing the sins of JeroBoam (the son of NaBat) who led IsraEl into sin. <sup>25</sup> So his royal proclaimer, PekAh (the son of RomeliAh), attacked PekahJah right in front of the royal palace with the help of ArGob, AriJa, and fifty Gileadites. And after they killed him, PekAh became the king.

<sup>26</sup> Well, the rest of the things that PekahJah said and did {Look!} have been written in the scroll that tells of the days of the kings of IsraEl.

<sup>27</sup> So it was in the fifty-second year of the reign of AzariAh (the king of Judah) that PekAh (the son of RomeliAh) started his reign over IsraEl from Samaria, which lasted twenty years. <sup>28</sup> But he also acted wickedly in the eyes of Jehovah by not removing the sins of JeroBoam (the son of NaBat) who led IsraEl into sin.

<sup>29</sup> Now, it was during the reign of PekAh (the king of IsraEl) that Tiglath Pileser (the king of Assyria) captured Ain, Abel-BethMaAcha, AniOch, Kenez, Hazor, GileAd, Galilee, and the whole land of NaphTali, relocating all the people to Assyria.

<sup>30</sup> Then HosheA (the son of ElAh) rebelled against PekAh (the son of RomeliAh), and he attacked him and killed him. So in the twentieth year of the reign of JoTham (the son of AzariAh), HosheA began his rule.

<sup>31</sup> All the rest of the things that PekAh said and did {Look!} have been written about in the scroll that tells of the days of the kings of IsraEl.

<sup>32</sup> It was in the second year of the reign of PekAh (the son of RomeliAh, the king of IsraEl) that JoTham (the son of AzariAh) became the king of Judah. <sup>33</sup> He was twenty-five years old at the time, and he reigned in JeruSalem for sixteen years. The name of his mother was JeroUsa, and she was the daughter of ZaDok. <sup>34</sup> He did what was upright in the eyes of Jehovah, as did his father AzariAh; <sup>35</sup> however, he didn't remove the high places where the people offered sacrifices and burned incense. But he was the one who rebuilt the upper gate to the Temple of Jehovah.

<sup>36</sup> All the rest of the things that JoTham said and did have been written about in the scrolls that tell of the days of the kings of Judah.

<sup>37</sup> Well back in those days, Jehovah started sending RasSon (the king of Syria) and PekAh (the son of RomeliAh) against Judah.

<sup>38</sup> Then JoTham went to sleep with his ancestors, and they buried him in a tomb along with his ancestors in the city of David (his ancestor). And thereafter, his son Ahaz started ruling in place of him.

## Chapter 16

<sup>1</sup> In the seventeenth year of PekAh (the son of RomeliAh), Ahaz (the son of JoTham) became the king of Judah. <sup>2</sup> He was twenty years old at the time, and he reigned in JeruSalem for sixteen years. However, he didn't do what was upright in the eyes of Jehovah his God and trust in Him, as did his ancestor David. <sup>3</sup> Rather, he followed in the paths of the kings of IsraEl by offering up his own son in a fire, in the same disgusting way as the nations that God had driven away from the sons of IsraEl. <sup>4</sup> He also offered sacrifices and burned incense in the high places, on the hills, and under every tree in the woods.

<sup>5</sup> Then RasSon (the king of Syria) and PekAh (the son of RomeliAh, the king of IsraEl) came against JeruSalem to war against Ahaz, but they weren't successful. <sup>6</sup> So, RaAson (the king of Syria) went to ElAth and drove all the Judeans out of the city; and then the Idumeans moved into ElAth, where they still live to this day.

<sup>7</sup> Thereafter, Ahaz sent messengers to Tiglath Pileser (the king of Assyria), saying, 'I am your servant and your son. Please come and save me from the kings of Syria and IsraEl who have come to fight me!'

<sup>8</sup> Then Ahaz took all the silver and gold that he found in the treasuries of the Temple of Jehovah and in the king's palace, and sent it as a gift to the king of Assyria. <sup>9</sup> So the king of Assyria listened to him and attacked Damascus. He captured it, killed King RaAsson, and then he repopulated the city.

<sup>10</sup> Thereafter, King Ahaz went to Damascus to meet with Tiglath Pileser (the king of Assyria), and when he saw the altar in Damascus, he examined its dimensions and its construction, and he sent a drawing of the altar to UriAh the Priest. <sup>11</sup> So UriAh built a similar Altar, following the instructions that were sent to him from Damascus by King Ahaz. <sup>12</sup> And when the king saw the Altar, he climbed up on it, burned incense there, and sacrificed whole burnt offerings (including his own offerings and a drink offering), and he poured the blood of the peace offerings on the Altar <sup>13</sup> (which was made of brass and which was placed before Jehovah).

<sup>14</sup> He had the Altar moved forward and placed it in front of the Temple of Jehovah, between the Temple and the [old] Altar, and he displayed it next to [the old] Altar, on its north side. <sup>15</sup> And thereafter, he gave instructions to UriAh the Priest, saying, 'I want a great sacrifice offered on this Altar early tomorrow morning and tomorrow evening. I will bring my whole burnt offerings and other sacrifices, and then the people should bring their sacrifices and drink offerings. Then you are to offer the blood of the whole burnt offerings and other sacrifices. Pour them over the brass Altar for me in the morning.'

<sup>16</sup> Well, UriAh the Priest did exactly as King Ahaz told him.

<sup>17</sup> Then King Ahaz had the bases for the washbasins and the Sacred Sea (the oxen)

disassembled, and the brass Sea was lowered onto a new base that was made of stone. <sup>18</sup> He also built a foundation for the Sabbath Seat inside the Temple of Jehovah, <sup>19</sup> and he had the outside of the king's entrance turned so it wouldn't face of the king of Assyria.

<sup>19</sup> All the rest of the things that Ahaz said and did have been written about in the scrolls that tell of the days of the kings of Judah. <sup>20</sup> Then Ahaz went to sleep with his ancestors, and he was buried in a tomb in the city of David. Thereafter, his son HezekiAh began ruling in place of him.

## Chapter 17

<sup>1</sup> It was in twelfth year of the reign of Ahaz (the king of Judah) that HosheA (the son of ElAh) started reigning over IsraEl from Samaria, and he ruled there for nine years. <sup>2</sup> He also acted wickedly in the eyes of Jehovah... however, he wasn't as bad as the kings who came before him.

<sup>3</sup> Then ShalamaNasar (the king of Assyria) came against him and made HosheA his vassal, forcing him to send many gifts. <sup>4</sup> However, the king of Assyria became [very unhappy] with HosheA, because he'd sent messengers to Segor (Shabaka?) the king of Egypt, and he didn't send any gifts to him (the king of Assyria) that year. So he had him tied, shackled, and thrown into prison. <sup>5</sup> Then the king of Assyria marched through IsraEl and laid siege to Samaria for three years <sup>6</sup> (this happened in the ninth year of HosheA's reign.) And then the king of Assyria captured Samaria and moved all the people of IsraEl into Assyria – to Halae, Habor, along the Gozan River, and into the mountains of the Medes.

<sup>7</sup> This all happened because the sons of IsraEl had sinned against Jehovah their God who had brought them out of the land of Egypt and from under the hand of PharaOh, the king of Egypt, and they started fearing other gods. <sup>8</sup> They'd also started following in the ways of the nations that Jehovah had removed from in front of them... and their kings were doing the same things.

<sup>9</sup> There were so many things that the sons of IsraEl did to cover over the words of Jehovah and so as not to do anything that their God told them, for they [built altars] for themselves in high places near all their cities... from their guard towers to their walled cities. <sup>10</sup> They also erected stone monuments and groves of sacred poles on every high hill and under every tree in the woods. <sup>11</sup> On the high places, they burned incense in the same ways that the nations whom Jehovah had moved far away from them had been doing, and they formed alliances and carved images to provoke Jehovah to rage. <sup>12</sup> Then they served the very idols that Jehovah had warned them against!

<sup>13</sup> Meanwhile, Jehovah sent warnings to IsraEl and Judah through His Prophets (the Seers), who told them: 'Turn from your wicked ways and obey My Commandments, My instructions, and all the Laws that I gave to your ancestors and which I sent to

you through the hands of My servants the Prophets!' <sup>4</sup> But they just wouldn't listen to Him, and they made themselves even more stubborn than the stubbornness of their ancestors. <sup>15</sup> He warned them time and again, but they just wouldn't do what He said. They did foolish, silly things, and followed in the paths of the nations around them... the very ones that Jehovah had warned them against when He said, 'Don't do these things.'

<sup>16</sup> They also abandoned the Commandments of Jehovah their God, and they made the two heifers for themselves of cast metal and [they created] the groves of sacred poles. Then they bowed to all the powerful things in the sky and they started serving the BaAls. <sup>17</sup> In addition to that, they also offered their sons and daughters in fires, they went to fortunetellers to learn the future, and they sold themselves into wickedness in the eyes of Jehovah, provoking Him to anger. <sup>18</sup> As the result, He became so enraged with IsraEl that He removed them from before His face and He didn't leave any of them behind, other than the tribe of Judah. <sup>19</sup> However, even Judah didn't follow the Commandments of Jehovah their God, for they followed in the ways of IsraEl and did the same bad things, pushing Jehovah away!

<sup>20</sup> So Jehovah became enraged with all the seed of IsraEl and He just shook them off, handing them over to be ripped to pieces and thrown away from before His face. <sup>21</sup> For IsraEl had rebelled against the house of David and made JeroBoam (the son of NaBat) their king, and JeroBoam removed IsraEl from the way of following Jehovah and led them into a great sin. <sup>22</sup> So from then on, the sons of IsraEl followed along in all the sins that JeroBoam committed, and they never changed their ways until Jehovah removed them from before His face... just as He said He would do through all His servants, the Prophets.

<sup>23</sup> Thereafter, IsraEl was resettled in the land of Assyria, where they still live today. <sup>24</sup> Then the king of Assyria took all the people from HoUtha (near Babylon), Aia, HaMath, and Sepharaim, and settled them in the cities of Samaria, in place of the sons of IsraEl. So they inherited Samaria and started living in its cities.

<sup>25</sup> Well, from the very beginning, these [new] people wouldn't fear Jehovah either, so He sent lions among them to kill them. <sup>26</sup> Then they went to the king of Assyria and told him: 'The nations that you resettled and relocated in the cities of Samaria just don't understand the God of that land. So He has sent lions against them that are killing them off, because of the lack of their understanding of this God.'

<sup>27</sup> Then the king of Assyria said: 'Well, let's take some of the IsraElites back to the land and let them start living there once again, so they can enlighten the people [on how to please] the God of the land.'

<sup>28</sup> So they brought one of the Priests from Samaria and returned him to BethEl, so he could teach the people there to fear Jehovah.

<sup>29</sup> Well, all the nations [that had resettled in the land] were taking their gods and

putting them in the temples on the high places (which had been built by the Samaritans) and in the cities where they lived. <sup>30</sup> Then the men who were [relocated from] Babylon built SukCoth-BenOth; the men from Cuth built NerGal; the men from HaMath built AsiMath; <sup>31</sup> and the Hivites built EblaZer and TarTak.

Unfortunately, the [people of] SePharaim were still burning their sons in fires to their gods AdraMelek and AneMelek. <sup>32</sup> And although they had started fearing Jehovah, they kept the images of their gods in the temples that they built on the high places in Samaria, near the cities where each nation lived. And although they feared Jehovah, they still appointed priests to serve at the temples of the high places. <sup>33</sup> And although they feared Jehovah, they still served the gods of the countries from which they came... <sup>34</sup> and they're still following that same form of worship today. So, although they feared Jehovah, they didn't follow the instructions, the Laws, or the Commandments that He gave to the sons of Jacob (to whom He gave the name *IsraEl*). <sup>35</sup> For when Jehovah made a Sacred Agreement [with IsraEl], He told them this: 'You must not fear other gods... don't bow to them, serve them, or offer sacrifices to them! <sup>36</sup> You may only serve Jehovah, the God who led you out of the land of Egypt with His great strength and outstretched arm. You must fear, bow before, and sacrifice to just Him, <sup>37</sup> and you must follow His decisions, rules, Laws, and the Commandments that He wrote down for you. You must obey these things for as long as you live, and you must not serve other gods <sup>38</sup> or forget the Sacred Agreement that He made with you. You must not fear other gods; <sup>39</sup> you should fear only Jehovah your God, for He alone will rescue you from all your enemies. <sup>40</sup> So, don't pay attention to anything that [the other nations] are doing.'

<sup>41</sup> Well, although those nations [that lived in Samaria] feared Jehovah, they also served things that they carved for themselves... as did their sons and grandsons, and which they're still doing today.

## Chapter 18

<sup>1</sup> It was in the third year of the reign of Hoshea (the son of ElAh) the king of IsraEl, that HezekiAh (the son of Ahaz the king of Judah) started his reign. <sup>2</sup> He was twenty-five years old when he started to rule, and he reigned for twenty-nine years in JeruSalem. His mother's name was Abou, and she was the daughter of ZachariAh.

<sup>3</sup> HezekiAh did what was upright in the eyes of Jehovah... every bit as much as did his ancestor David; <sup>4</sup> for he removed the high places of worship and all the monuments. He also destroyed the groves of sacred poles and the brass snake that Moses had made, because back in those days, the people of IsraEl were burning incense to it. So he called it, *the Consumer*.

<sup>5</sup> He placed his hope in Jehovah the God of IsraEl, and there were none like him among the kings of Judah... neither those who lived before him or who came after him. <sup>6</sup> He stuck to Jehovah and never stopped following Him, and he obeyed all the

Commandments that Moses [wrote]; <sup>7</sup> so Jehovah was with him in everything that he did. He was wise and he annulled Judah's allegiance to the king of Assyria and refused to serve him. <sup>8</sup> Then he attacked the Philistines in Gaza and throughout their borders, from their guard towers to their walled cities.

<sup>9</sup> Well, it was in the fourth year of the reign of King HezekiAh (the seventh year of HoSheA, the son of ElAh, the king of IsraEl) that SalamaNasar (the king of Assyria) came against Samaria and laid siege to it. <sup>10</sup> It took him three years, but in the sixth year of HezekiAh and in the ninth year of HoSheA (the king of IsraEl), he conquered Samaria. <sup>11</sup> And then he relocated all the people of IsraEl to Assyria (in Halae, Habor, on the Gozan River, and in the mountains of the Medes), <sup>12</sup> [which happened] because they wouldn't listen to the voice of Jehovah their God. For they had violated the Sacred Agreement that He made through His servant Moses, and they just refused to listen and do as they were told.

<sup>13</sup> Then in the fourteenth year of King HezekiAh, SenNacherIb (the king of Assyria) came against the walled cities of Judah and captured them. <sup>14</sup> So HezekiAh (the king of Judah) sent messengers to the king of Assyria, who was at LachIsh at the time, saying: 'I have sinned! Please turn away from me! Whatever you tell me to do, I will do!'

Then HezekiAh (the king of Judah) sent a tribute to the king of Assyria, consisting of ten-tons of silver and a ton of gold... <sup>15</sup> he sent him all the silver that he could find in the Temple of Jehovah and in the treasuries of the king's palace. <sup>16</sup> He even cut off the Temple doors and their supports, which were covered with gold, and he gave them to the king of Assyria. <sup>17</sup> But the king of Assyria sent Tharthan, Raphis, and Rapsakes from LachIsh, along with a huge army, to King HezekiAh at JeruSalem. And when they got to JeruSalem, they stood outside by the aqueduct to the upper pool, along the road to the field where [women] washed clothes, <sup>18</sup> and they yelled for HezekiAh.

Well, EliAkim (the son of HelkiAh), HezekiAh's right-hand man, SomNas the Scribe, and JehoAsh (the son of ShaPhat) the record-keeper, came out. <sup>19</sup> And Rapsakes said, 'You tell HezekiAh that the great king of Assyria says this: *What is this thing that you're putting your trust in? <sup>20</sup> With your lips you've spoken of your power to go to war; so who is it that you were trusting in when you annulled your allegiance to me? <sup>21</sup> {Look!} Are you leaning on that broken stalk of reeds called Egypt? Why, who would [be foolish enough] to lean on them, for they will puncture your hand and go right through it... that's what PharaOh (the king of Egypt) does to all those who rely on him.*

<sup>22</sup> 'Or if you should say to me that you're relying on your God Jehovah; aren't you the one who removed His high places of worship and His altars, and who told the people of Judah and JeruSalem to bow before the Altar in JeruSalem?

<sup>23</sup> *'Now, come and ally yourself with my master the king of Assyria, and I'll give you two thousand horses upon which you can mount yourself and your cavalry. <sup>24</sup> But if you turn your back on even the lowliest of my lord's servants, you'll have to trust in Egypt for chariots and horsemen.*

<sup>25</sup> *'Do you really think that we came here to destroy this place without [the blessings of Jehovah]? Why, it was Jehovah who told me to attack this land and destroy it!'*

<sup>26</sup> Then EliAkim (the son of HelkiAh), SomNas, and JehoAsh said to RapSakes: 'Please speak to your servants in Aramaic, because we can understand that. Don't speak to us in the Judean language, because all the people who are on the walls can hear what you're saying.'

<sup>27</sup> And RapSakes replied: 'Do you think that my lord sent me here just to speak to you and to your lord? I've come here to speak to the men who are sitting on the wall... those who will have to eat their own poop and drink their own urine along with you.'

<sup>28</sup> Then RapSakes stood and shouted as loud as he could in the Judean language: 'Listen to the words of the great king of Assyria! <sup>29</sup> The king says, *Don't trust in HezekiAh, because there's no way that he's going to save you from my hands!* <sup>30</sup> *And don't listen to HezekiAh when he tells you to put your trust in Jehovah and that He will rescue you and never give you into the hands of the king of Assyria.*

<sup>31</sup> 'Don't listen to HezekiAh, because this is what the king of Assyria [has promised]: *Praise me and come out to me, and you'll all drink [wine] from your own grapevines, eat figs from your own trees, and drink water from your own wells. <sup>32</sup> Because, I'll come and take you to a land that's like yours... it's a land of grain, wine, bread, and vineyards... it's a land of olive oil and honey, where you can live and not have to be killed.*

'So, don't listen to HezekiAh, because he's fooling you when he says that Jehovah will rescue you. <sup>33</sup> Why, which of the [other] gods of the nations have saved [their people] from the hands of the king of Assyria? <sup>34</sup> Where are the gods of HaMath and ArPhad? Where are the gods of SepharVaim, Ana, and Aba? They didn't rescue Samaria from my hands! <sup>35</sup> Which of the gods of any land have saved their countries from my hand? So, how can Jehovah rescue JeruSalem from my hand?'

<sup>36</sup> Then everything got very quiet and no one said a word in reply, because the king had commanded that no one should give an answer.

<sup>37</sup> Thereafter, EliAkim (the son of HelkiAh), the king's right-hand man, SomNas the scribe, and JehoAsh (the son of ShaPhat) the recorder, returned to HezekiAh and started ripping their clothes as they told him what RapSakes had said.

## Chapter 19

<sup>1</sup> Well, as King HezekiAh listened to this, he ripped off his clothes and dressed

himself in sackcloth; then he went to the Temple of Jehovah. <sup>2</sup> He also had his right-hand-man EliAkim, SomNas the scribe, and the elders among the Priests put on sackcloth, and he sent them to see the Prophet IsaiAh (the son of Amos). <sup>3</sup> And he instructed them to say: 'HezekiAh [wants us to tell you that] today is a day of oppression, scolding, and rage, for the sons now have birth pangs but they don't have the power to give birth. <sup>4</sup> So if Jehovah your God heard all the things that RapSakes (who was sent by his lord the king of Assyria) said to berate the living God and to blaspheme Him – if He heard what was said – then pray to your God on behalf of the few of us who are left [in Judah].'

<sup>5</sup> So the servants of King HezekiAh went to IsaiAh, <sup>6</sup> and IsaiAh told them, 'Tell your lord that this is what Jehovah has said: *Don't be afraid of the words that you heard and the blasphemies of the servants of the king of Assyria.* <sup>7</sup> {Look!} *I will send [My] Breath, and [the king of Assyria] will receive a message and return to his own land, then I will cut him down with a sword there in his own country.'*

<sup>8</sup> Well, when RapSakes returned, he found that the king of Assyria had left LachIsh and was off waging war against LobNa, <sup>9</sup> because he'd heard that TharHaka (the king of the Ethiopians) had declared that he was coming to fight him. Then after he returned, he sent messengers to HezekiAh that said: <sup>10</sup> 'Don't allow the God that you're relying on to encourage you. [Don't believe Him] if He says that JeruSalem won't be given into the hands of the king of Assyria; <sup>11</sup> {Look!} for you've heard all the things that the king of Assyria has done, and of all the lands that he has destroyed. So, how can you be rescued? <sup>12</sup> Have any of the gods of the nations that I destroyed or were destroyed by my ancestors been able to rescue them... in places such as Gozan, Harran, Raphis, the sons of Edem, or the people of ThaEsthen? <sup>13</sup> Where are the kings of HaMath and Arphad? Where is the king of the SepharVaim, or [the kings] of Ana and Aba?'

<sup>14</sup> Well, HezekiAh took the letter from the hands of the messengers and read it, then he went to the Temple of Jehovah and unrolled it before Jehovah, <sup>15</sup> where he prayed: 'O Jehovah, God of IsraEl... He who is resting on cherubs; You alone are the God of all the kingdoms of the earth and the One who made the skies and the lands. <sup>16</sup> So, O Jehovah; turn Your ears to me and hear! O Jehovah; open Your eyes and Look... [read] the words that SenNacherIb sent to berate the living God. <sup>17</sup> For it was You, O Jehovah, who allowed the kings of Assyria to destroy all those nations, <sup>18</sup> and is You who have thrown their gods into the fire, because they aren't gods, they're just things that men made with their hands from wood and stone, and which will soon be destroyed.

<sup>19</sup> 'Now, O Jehovah our God; please save us from his hand, so that all the kingdoms of the earth will know that You – Jehovah – are the only [true] God.'

<sup>20</sup> Then IsaiAh (the son of Amos) sent a message to HezekiAh that said, 'This is what Jehovah the God of IsraEl and the God of armies has proclaimed: *I heard what you*

*said to Me in your prayer concerning SenNacherIb (the king of Assyria).<sup>21</sup> And then Jehovah went on to speak these words against him: The daughters of JeruSalem will shake their heads at you... you who would treat the virgin daughters of Zion with contempt and sneer at them.<sup>22</sup> For, who have you berated and who have you blasphemed... yes, against whom have you raised your voice and put yourself higher in your own eyes? Against the Holy One of IsraEL...<sup>23</sup> you sent your messengers who berated Jehovah!*

*'Then you said: With all my chariots, I have ridden to the tops of mountains along the borders of Lebanon, and I have cut down their great cedars (their best ones), then I rode among the forests of CarMel.<sup>24</sup> There I cooled myself and drank from alien waters, as I destroyed all the moats around the city walls with the sole of my foot.<sup>25</sup> Then I reshaped and moved things; and in my pride, I have relocated all those combative peoples away from their fortified cities.<sup>26</sup> Yes, by my own hand, I made the peoples who lived there weak, for they were shocked and disgraced, and they became like grass in the fields... like green hay or young shoots that grow on roofs, which are easily trampled by the people who stand there.*

*<sup>27</sup> 'Why, I know when you sit down, I know wherever go, and I know of your rage against Me.<sup>28</sup> And it's because of your rage against Me that the things you've been doing have reached My ears. So now I'm going to put My hooks into your nostrils and My bit between your lips, and I'm going to turn you around and send you back by the same way that you came!*

<sup>29</sup> [Then IsaiAh told HezekiAh], 'This will be your sign: This year you must eat the things that grow on their own and everything that grows on its own next year also. But in the third year, you will again sow seeds, harvest, and plant vineyards and eat their fruit.<sup>30</sup> At that time, [Jehovah] will add those who were taken away from you to those who've been preserved of the house of Judah – like roots beneath the ground – and they too will produce fruitage.<sup>31</sup> For a remnant will come from JeruSalem and a rescuer will come from Mount Zion. This will be accomplished by the zeal of Jehovah of armies...<sup>32</sup> and that's the truth!

*'Now, this is what Jehovah says to the king of Assyria: He won't enter this city, says Jehovah... he won't even shoot an arrow here, so no one will have to lift a shield, nor will he pour dirt to build a mound around this city.<sup>33</sup> For the way he came is the way he'll return... he won't enter this city, says Jehovah.<sup>34</sup> I will put a shield around this city and save her because of Myself and because of David My servant.'*

<sup>35</sup> And that's what happened. For, during the night, a messenger of Jehovah came and destroyed the camp of Assyria, killing a hundred-and-eighty-five-thousand men. So when [the people of JeruSalem] got up the next morning, {Look!} all [they found] was dead bodies.

<sup>36</sup> Then SenNacherIb (the king of Assyria) went back to his home in Nineveh; <sup>37</sup> and

one day, while he was bowing in the temple of his god MeserAk, his sons AdraMelek and SarAsar killed him with swords and ran off to the land of Ararat. Then his son AsorDan started ruling in place of him.

## Chapter 20

<sup>1</sup> Well, HezekiAh [developed an infection] and he became sick to the point of dying. So the Prophet IsaiAh (the son of Amos) went to see him and said, 'Jehovah says that you should [settle your affairs], because you're not going to live... you're going to die!'

<sup>2</sup> And at that, HezekiAh turned his face to the wall and made a vow to Jehovah, saying: <sup>3</sup> 'O Jehovah; remember that I walked before You in truth and with a heart that's full of good, doing what is right in Your eyes.' Then he broke down and cried.

<sup>4</sup> Well at the time, IsaiAh was walking out through the courtyard, and these words of Jehovah came to him: <sup>5</sup> 'Return to HezekiAh (the one who is leading My people) and say, *I've heard your prayer and I've seen your tears. So {Look!}, I will heal you on the third day... and then you must go to the Temple of Jehovah. <sup>6</sup> I will add fifteen more years to your life, and I will bring you and this city out from under the hand of the king of Assyria... for Myself and because of My servant David.*'

<sup>7</sup> Then He said: 'Have them take a cluster of dried figs and wrap it around the sore, and you'll be healed!'

<sup>8</sup> And HezekiAh asked IsaiAh: 'What's the sign that Jehovah will heal me and that I will go to the Temple on the third day?'

<sup>9</sup> And IsaiAh said, 'This is the sign that Jehovah will do the things that He said: The shadow on your stairway will go up ten stairs, then go back down ten stairs.'

<sup>10</sup> Then HezekiAh said, 'It's nothing unusual for a shadow to go up ten stairs, but it never goes back down ten stairs!'

<sup>11</sup> Well, the Prophet IsaiAh called out to Jehovah, and then the shadow went back down ten stairs.

<sup>12</sup> At the time, Maradak Baladan (the son of Baladan) the king of Babylon, had sent letters and gifts to HezekiAh, because he heard that he was sick, <sup>13</sup> and this made HezekiAh very happy; so he showed [the messengers] everything in his palace. He showed them all his good things... his spices, silver, gold, perfumes, oils, weapons, and everything that he had in his treasury... there wasn't anything in his house that he failed to show them.

<sup>14</sup> Then the Prophet IsaiAh came to HezekiAh and asked, 'Who were those men and why did they come to you?'

And HezekiAh replied: 'They came from far away... all the way from Babylon!'

<sup>15</sup> Then IsaiAh asked: 'What did they see in your palace?'

And he said: 'They saw everything that's here. I showed them everything in my house and in my treasury.'

<sup>16</sup> Then IsaiAh said: 'Listen to the words of Jehovah! <sup>17</sup> *Look; the days are coming,* says Jehovah, *when all the things in your palace and all the treasures that your ancestors have stored away until now will be taken to Babylon... there won't be a thing that Jehovah spoke about which will be left.* <sup>18</sup> *Also, the sons that you sire and those who descend from you will be taken as eunuchs to serve in the palace of the king of Babylon.'*

<sup>19</sup> Then HezekiAh said to IsaiAh: 'The words of Jehovah are good... but may there be peace during my lifetime!'

<sup>20</sup> Well, the rest of the things that HezekiAh said and did, and about the area of his rulership, of the wells that he dug, and of the water duct that he built to bring water into the city {Look!} have been written about in the scroll of the words of the days of the kings of Judah. <sup>21</sup> Then HezekiAh went to sleep with his ancestors and was buried in a tomb in the city of David. So after him, his son ManasSeh started ruling.

## Chapter 21

<sup>1</sup> ManasSeh was just twelve years old when he started his reign, and he ruled from JeruSalem for fifty-five years. His mother's name was OpSiba.

<sup>2</sup> ManasSeh acted wickedly in the eyes of Jehovah, for he returned to the disgusting practices of the nations that Jehovah had removed from before the sons of IsraEl. <sup>3</sup> He went and rebuilt the high places of worship that his father HezekiAh had torn down, he rebuilt the altar to BaAl, and he built groves of sacred poles like those of Ahab the king of IsraEl. He also bowed before the mighty things in the skies and served them.

<sup>4</sup> Then he built an altar inside the Temple of Jehovah, saying, 'Because of this, my name will be remembered in JeruSalem.' <sup>5</sup> And he also built an altar to all the mighty things in the skies in two of the courtyards of the Temple of Jehovah. <sup>6</sup> Then he went on to sacrifice two of his own sons in fire, and he brought many fortunetellers, diviners, and seers into the land, even establishing sacred precincts for them. Well, all of this was very wicked in the eyes of Jehovah, and it made Him very angry.

<sup>7</sup> Thereafter, [ManasSeh] put carvings of sacred poles inside the Temple... in the very place where Jehovah had said to David and his son Solomon: 'This is the House in JeruSalem that I chose out of all the rest of the tribes of IsraEl as the place to put My Name though the ages. <sup>8</sup> So, I won't ever shake the feet of IsraEl from off this land that I gave to their ancestors, as long as they do everything that I told them to do and they follow the Commandments that I gave to them through My servant Moses.' <sup>9</sup> However, they just wouldn't listen; and ManasSeh misled them into doing

things that were even wickeder in the eyes of Jehovah than what the nations whom the Lord had removed from before the sons of IsraEl had done.

<sup>10</sup> As the result, Jehovah spoke to them through His servants the Prophets, and said: <sup>11</sup> 'I'm not going to allow ManasSeh the king of Judah to continue doing these disgusting things, which are even worse than what the Amorites used to do in front of Me. For he has led Judah into sin with his idols, <sup>12</sup> and this cannot continue!'

Then the Lord God of IsraEl said this: '{Look!}' I'm going to bring so much evil upon JeruSalem and Judah that everyone will hear about it with both ears. <sup>13</sup> I'm going to stretch the measuring line out over JeruSalem, the same as I did over Samaria, and bring all the weight of the house of Ahab down upon it. I will wipe away JeruSalem like someone wipes out an alabaster jar... I'll wipe it clean and turn it over on its face. <sup>14</sup> I'll wipe away every trace of My inheritance and hand them over to their enemies, who will ravage and plunder them <sup>15</sup> for doing so many wicked things before My eyes, since they've been provoking Me to anger from the time that I led their ancestors out of Egypt down to this day. <sup>16</sup> And now ManasSeh has shed the blood of so many innocent [people] that it has filled JeruSalem from mouth to mouth... and this is in addition to all the rest of his sins and the ways that he's led Judah into sin by acting wickedly in the eyes of Jehovah.'

<sup>17</sup> Well, the rest of the things that ManasSeh said and did (including all of his sins) are written about in the scrolls of the words of the days of the kings of Judah. <sup>18</sup> Then ManasSeh went to sleep with his ancestors, and they buried him in a tomb in the garden of his house (the Garden of Oza). And thereafter, his son Amon started ruling in his place.

<sup>19</sup> Amon was twenty-two years old when he started his reign, and he ruled from JeruSalem for just two years. His mother's name was MesolLam (she was the daughter of Arus from JeTeba). <sup>20</sup> And like his father ManasSeh, he also acted wickedly in the eyes of Jehovah, <sup>21</sup> for he continued to do the same things that his father did. He served and bowed before the same idols that his father served, <sup>22</sup> and he abandoned Jehovah, the God of his ancestors. He certainly didn't walk in the paths of the Lord.

<sup>23</sup> However, Amon's servants plotted a coup against him, and they murdered the king in his palace. <sup>24</sup> Thereafter, the people of the land took those who had plotted against King Amon and had them executed, and they appointed Amon's son JosiAh to rule in his place.

<sup>25</sup> Well, the rest of the things that Amon said and did {Look!} have been written about in the scrolls of the words of the days of the kings of Judah. <sup>26</sup> And they buried him in his tomb in the Garden of Oza. Then JosiAh began his reign.

## Chapter 22

<sup>1</sup> JosiAh was only eight years old when he started his reign, and he ruled for thirty-one years in JeruSalem. His mother's name was JediYa, and she was the daughter of EdeYa of BasorOth.

<sup>2</sup> JosiAh did what was upright in the eyes of Jehovah, and he followed in the paths of his ancestor David. He didn't swerve to the right or to the left.

<sup>3</sup> Well, it was during the eighth month of the eighteenth year of King JosiAh's reign that the king sent for ShaPhan (the son of EseliJah and grandson of MesolLam) who was the scribe at the Temple of Jehovah. And he told him: <sup>4</sup> 'Go to HelkiAh the great High Priest, and have him set aside the money from the treasury that the people have been bringing to the Temple, <sup>5</sup> and have him give it to the men who are assigned to work on the Temple of Jehovah!'

So they gave the money to the men who were working on the Temple of Jehovah, and they used it to repair its walls. <sup>6</sup> It was given to the craftsmen, laborers, and stonemasons, who used it to buy wood and stones to fortify its walls. <sup>7</sup> No one required an accounting; they were just trusted to do the right thing.

<sup>8</sup> Then HelkiAh (the High Priest) went to ShaPhan the scribe and reported: 'We've found a scroll of the Law in the Temple of Jehovah!'

So HelkiAh gave the scroll to ShaPhan and he read it, <sup>9</sup> then he carried it to King JosiAh. Well, when he went before the king, the king first said to him: 'Set aside more of the silver in the Temple of Jehovah and give it to your servants who are appointed to do the repairs on the Temple.'

<sup>10</sup> Then ShaPhan (the scribe) said to the king: 'HelkiAh the Priest gave me this scroll.' And he read it to the king. <sup>11</sup> Well, when the king heard the Law that was written on the scroll, he started ripping his clothes. <sup>12</sup> Then the king gave instructions to HelkiAh the Priest, AchiKan (the son of ShaPhan), AchObor (the son of MichaJah), ShaPhan the scribe, and to AsaJah (the king's personal representative), telling them: <sup>13</sup> 'Go and search for Jehovah on behalf of myself and all my people in the land of Judah; because, according to the things that this scroll (which you found) says, the anger of Jehovah is surely blazing against us, since we haven't been paying attention to any of the instructions or to any of the things that were written about us in this scroll.'

<sup>14</sup> So HelkiAh the Priest, AchiCam, AchObor, ShaPhan, and AsiAh went to the Prophetess HuldAh (the [wife] of SelLem, who was the son of Thekou and grandson of Aras the keeper of the robes) who lived in Masena near JeruSalem, and they spoke to her about it. <sup>15</sup> Then she told them, 'The Lord God of IsraEl says that you should speak to the man who sent you to me <sup>16</sup> and tell him that Jehovah says this: *{Look!} I'm bringing bad things against this place and upon all those who live*

*here... everything that's written in the scroll that the king of Judah read. <sup>17</sup> For they have abandoned Me and are now offering incense to other gods... they're making Me so angry with those things they've made with their hands, that My rage is blazing against this place, and it won't be extinguished.*

*<sup>18</sup> 'Also, tell the king of Judah (the one who sent you to inquire of Jehovah) that these words you've heard are those of the Lord God of IsraEl. <sup>19</sup> But because you are tenderhearted and you felt ashamed when you heard the things that I said about this place and about those who live here (that they deserve to be cursed and extinguished), and you've ripped your clothes and cried before Me; I've heard you. <sup>20</sup> Therefore, none of these things will happen to you. Rather, {Look!} I will add you to your ancestors and you will be buried in your tomb in peace, so you won't have to see with your eyes all the bad things that I'm going to bring against this place.'*

And with that, they returned to the king and told him what was said.

## **Chapter 23**

<sup>1</sup> Thereafter, the king sent for all the elders of Judah and JeruSalem and had them brought to him. <sup>2</sup> Then the king went to the Temple of Jehovah with the men of Judah and JeruSalem (the Priests, the Prophets, and all the people, the small and the great), and he read all the words of the scroll of the Sacred Agreement that had been found there. <sup>3</sup> The king was standing there next to a column when he promised the Lord that they would all return to Jehovah and obey His Commandments, proclamations, and Laws with their whole hearts and souls, and that they would reestablish His Sacred Agreement that was written about in the scroll. Then he made all the people who were there say that they agreed with that promise.

<sup>4</sup> Next, the king had the High Priest HelkiAh (as well as all the other lesser priests and those who guarded the doors) go into the Temple of Jehovah and drag out all the objects for BaAl worship, the things for the groves of sacred poles, and the objects of worship of the things in the skies. Then he burned them outside of JeruSalem in the Cedar (Kidron) Valley, and he had the ashes carried off to BethEl. <sup>5</sup> Following that, he had all the idolatrous priests (those who had been appointed by the kings of Judah and who burned incense in the high places around the cities of Judah and JeruSalem, as well as those who burned incense to BaAl, or to the sun and moon, or to the Zodiac and all the mighty things in the sky) [killed and] incinerated. <sup>6</sup> He also had the carvings of the groves of sacred poles carried out of the Temple of Jehovah and outside of JeruSalem to the Cedar (Kidron) Wadi, where he had them burned and ground into dust, which was then scattered among tombs in the graveyards.

<sup>7</sup> Following that, he had the rooms in the Temple of Jehovah where male prostitutes were kept and where women wove robes for the worship of the sacred poles, demolished. <sup>8</sup> And he brought back all the Priests from the cities of Judah (all the way from GabaA to BeerSheba), and they went up to the high places where [people]

had burned incense, and they desecrated [those places]. He also demolished the high place that was located next to the entrance of the gate of JoShua (the city's mayor), which was to the left of the city's main gate.

<sup>9</sup> Then [the king] forbade the Priests who had served at the high places to ever be allowed to approach the Altar of Jehovah in JeruSalem, or to ever again share in eating the fermentation-free bread among their brothers.

<sup>10</sup> Next, he defiled Topheth, which is the place [of worship] in the valley of the sons of Hinnom where people took their sons and daughters to be burned in a fire before [the image of] Moloch. <sup>11</sup> And he incinerated the horses that the kings of Judah had offered to the sun, which were kept inside the Temple compound near the Temple entrance, in the treasury room of Nathan (the king's eunuch). He also burned the Chariot of the Sun, <sup>12</sup> the altars that were on the roof of the upper room of Ahaz (which had been built by the kings of Judah), and he demolished the altars that had been built for ManasSeh inside two of the Temple courtyards, and threw their dust into the Cedar (Kidron) Wadi.

<sup>13</sup> Then the king had the temple in front of JeruSalem (which was on the right side of Mount MosOath) that King Solomon had built to Astarte (the disgusting thing of the Sidonians), to Chemosh (the disgusting thing of Moab), and to Moloch (the disgusting thing of the sons of Ammon) desecrated. <sup>14</sup> And he broke up all the monuments and the groves of sacred poles; then he had the areas where they used to be covered with dead men's bones.

<sup>15</sup> After that, he went to the high altar in BethEl that JeroBoam (the son of NaBat) had built to lead IsraEl into sin, and had it torn down, its stones crushed into fine dust, and its grove of sacred poles incinerated.

<sup>16</sup> And when JosiAh noticed the tombs where the people of that city were buried, he had the bones taken from the tombs and burned on [JeroBoam's] altar so as to defile it. And at that, the [prophecy] of Jehovah that the man of God spoke on the holiday JeroBoam had called for he built the altar, was finally fulfilled. For back then, the man of God looked toward this graveyard and said, <sup>17</sup> 'What are these high rocks that I see?' And when the men of the city [heard] the man of God (who had come from Judah) foretell that these things would happen to the altar in BethEl, <sup>18</sup> they said: 'Leave him alone, and may no man ever move his bones!' So his bones were thereafter placed with the bones of the Prophets of Samaria.

<sup>19</sup> Then [the king] went throughout the cities of Samaria and had all the temples on the high places that the kings of IsraEl had built to provoke Jehovah to anger, torn down. JosiAh removed them all, along with all the things that were built for worship in BethEl. <sup>20</sup> Thereafter, he sacrificed all the priests of the high places on their own altars, and he incinerated their bones upon them.

After that, he went back to to JeruSalem, <sup>21</sup> and he told all the people: 'Now you must

observe the Passover of Jehovah our God, just as it is written about in the scroll of this Sacred Agreement.' <sup>22</sup> (For the Passover hadn't been celebrated since the time of the Judges... no, not during the time of any of the kings of Judah!)

<sup>23</sup> So it was in the eighteenth year of King JosiAh that the Passover to Jehovah was once again celebrated in JeruSalem.

<sup>24</sup> Then King JosiAh had all the witches, fortunetellers, objects for providing omens, idols, and all the other disgusting things and practices that were taking place in the land of Judah and JeruSalem removed, so the words of the Law that were written in the scroll that was found by HelkiAh the Priest in the Temple of Jehovah could be followed once again.

<sup>25</sup> Never before had there been any king like him who had turned so much toward Jehovah and to the Law of Moses with his whole heart, strength, and soul. And after him, no one like him ever arose again.

<sup>26</sup> However, none of this turned Jehovah from His rage and great anger against Judah over the things that ManasSeh had done. <sup>27</sup> For Jehovah had said: 'Yes, I will indeed remove Judah from before My face as I removed IsraEl. I'll throw this city that I chose (JeruSalem) away, as well as the Temple where I said that I would put My Name.'

<sup>28</sup> The rest of the things that JosiAh said and did have been written in the scrolls of the words of the days of the kings of Judah.

<sup>29</sup> Well back then, PharaOh Necho (the king of Egypt) attacked the king of Assyria at the Euphrates River, and JosiAh joined in the war against him. So when Necho saw him at MegidDo, he killed him. <sup>30</sup> Then [the king's] servants brought his dead body back from MegidDo to JeruSalem, and they buried him in his tomb in the city of David. Thereafter, the people of the land anointed JehoAhaz (JosiAh's son), and he started reigning in place of his father.

<sup>31</sup> JehoAhaz was twenty-three years old when he started his reign, and he only ruled in JeruSalem for three months. The name of his mother was AmiTal, and she was the daughter of JeremiAh of LobNa. <sup>32</sup> For he followed in the paths of his ancestors and acted wickedly in the eyes of Jehovah. <sup>33</sup> Then PharaOh Necho moved against him at DebLatha (in the land of HaMath) and removed him from [his throne] in JeruSalem. And thereafter, he required the land to pay him four tons of silver and four tons of gold. <sup>34</sup> And he put EliAkim (another son of JosiAh) on [the throne] of Judah in place of his father, changing his name to JehoiAkim.

Thereafter, JehoAhaz was carried off to Egypt, where he finally died. <sup>35</sup> Then JehoiAkim collected taxes from all the people of the land (which was assessed by how much they owned) to pay what PharaOh had required, and he sent all the silver and gold to PharaOh Necho.

<sup>36</sup> JehoiAkim was twenty-five years old when he started his reign, and he ruled from JeruSalem for eleven years. His mother's name was JelDaph, and she was the daughter of PhadaEl of RoUma. <sup>37</sup> He also acted wickedly in the eyes of Jehovah and did all the bad things that his ancestors had done.

## Chapter 24

<sup>1</sup> It was during the time of JehoiAkim that NebuChadnezzar became the king of Babylon, and JehoiAkim became his vassal for three years... but then he annulled his allegiance. <sup>2</sup> So during that time, Jehovah sent armed bands of Chaldeans, Syrians, Moabites, and Ammonites against him and the land of Judah, and they were finally overrun, just as Jehovah had foretold through His servants the Prophets. <sup>3</sup> This happened because of the rage of Jehovah against Judah and His purpose to remove them from in front of Him, due to the sins of ManasSeh and all the [bad] things that he did. <sup>4</sup> For he had [killed] many innocent [people] and he'd filled JeruSalem with innocent blood... and he refused to repent.

<sup>5</sup> Now, the rest of the things that JehoiAkim said and did have been written in the scrolls of the words of the days of the kings of Judah. <sup>6</sup> For then he went to sleep with his ancestors, and his son JehoiAchin started ruling in place of him.

<sup>7</sup> During this period, the king of Egypt no longer came into his land, because the king of Babylon had claimed all the land from the Euphrates to the [Nile]... everything that had once belonged to the king of Egypt.

<sup>8</sup> JehoiAchin was only eighteen years old when he started his reign, and he ruled from JeruSalem for just three months. The name of his mother was NesTha, and she was the daughter of EILaNathan of JeruSalem. <sup>9</sup> But JehoiAchin followed in the ways of his father and acted wickedly in the eyes of Jehovah.

<sup>10</sup> Then the time came when NebuChadnezzar (the king of Babylon) came and laid siege to JeruSalem... <sup>11</sup> yes, NebuChadnezzar [himself] came to the city when his army attacked it. <sup>12</sup> Then JehoiAchin (the king of Judah) surrendered to the king of Babylon, along with his mother, servants, governors, and eunuchs. So the king of Babylon [took him captive] during the eighth year of his (NebuChadnezzar's) reign. <sup>13</sup> Then he went and took all the treasures in the Temple of Jehovah, as well as all the treasures in the king's palace. He had all the gold things that Solomon (the king of IsraEl) had placed in the Temple of Jehovah cut off and removed, just as Jehovah said would happen.

<sup>14</sup> Then he took all the governors and all the important people from JeruSalem and carried them into captivity (some ten thousand people), including all the contractors and their workers. So all that was left in the land was just the poor people. <sup>15</sup> He carried off JehoiAchin, his mother, his wives, his eunuchs, and all the great people of the land. He took them all from JeruSalem and resettled them in Babylon. <sup>16</sup> He also carried off seven thousand of [Judah's] greatest men, a thousand contractors and

their craftsmen, and a thousand of the best soldiers, and took them to Babylon.

<sup>17</sup> Then the king of Babylon appointed MatThaniAh (JehoiAchim's son) to be [the king of Judah], and he renamed him ZedekiAh.

<sup>18</sup> Well, ZedekiAh was twenty-one years old when he started his reign, and he ruled in JeruSalem for eleven years. His mother's name was AmiTal (the daughter of JeremiAh). <sup>19</sup> And like his father JehoiAchin, he also acted wickedly before Jehovah, <sup>20</sup> so Jehovah's rage continued against JeruSalem and Judah until He threw them away from before His face.

Then ZedekiAh also annulled his allegiance to the king of Babylon.

## Chapter 25

<sup>1</sup> It was in the ninth year of his reign (on the tenth day of the tenth month) that NebuChadnezzar (the king of Babylon) came against JeruSalem with his whole army. Then he camped outside the city and built a siege wall around it, <sup>2</sup> so the city remained cut off until the eleventh year and ninth month of the reign of ZedekiAh. <sup>3</sup> And by then, famine was raging throughout the city, for none of the people in the land had any bread.

<sup>4</sup> Then its walls were breached, and all the soldiers slipped away during the night following a road that ran between the walls of the gate to the king's garden. And the Chaldeans (who were all around the city) marched after them along the desert road, <sup>5</sup> catching up with the king in the desert near JeriCho, where his men had just deserted him. <sup>6</sup> So they captured the king and carried him off to the king of Babylon (who was in DebLatha at the time), where he was put on trial. <sup>7</sup> Then the king of Babylon had ZedekiAh's sons slaughtered before his eyes, and he was blinded and carried off to Babylon in chains.

<sup>8</sup> Well, it was in the fifth month, on the seventh day of the month, in the nineteenth year of the reign of NebuChadnezzar (the king of Babylon) that NabuZarDan (the chief bodyguard of Babylon's king) came to JeruSalem. <sup>9</sup> Then he burned the Temple of Jehovah, the king's palace, and all the houses of JeruSalem... he burned everything, <sup>10</sup> and he had his soldiers tear down JeruSalem's walls. <sup>11</sup> The only people he left behind were those who had fallen in with the king of Babylon. And thereafter, NabuZarDan (the chief guard) removed his troops, <sup>12</sup> leaving behind the poor of the land as vinedressers and farmers.

<sup>13</sup> The Chaldeans broke up the brass columns in the Temple of Jehovah, as well as the basins and the Sacred Sea, and carried all the brass back to Babylon. <sup>14</sup> They also took all the cooking pots, the shovels, the bowls, the incense pans, and everything else in the Temple that was made of brass, <sup>15</sup> as well as the gold and silver censers and bowls.

<sup>16</sup> Well, with the two columns, the Sacred Sea, and the bases that Solomon had made

for the Temple of Jehovah, no one could estimate the weight of all the brass that they took; <sup>17</sup> for each column stood thirty-feet tall, and the brass caps for each column stood five-feet tall. There was also the latticework, the brass pomegranates that were all around each cap, and the hundred brass pomegranates that were all around the latticework on each column.

<sup>18</sup> The chief bodyguard also took the High Priest SaraiJah and his son ZephaniAh (who was in charge of [Temple] collections). <sup>19</sup> In addition, he carried off the eunuch who supervised the warriors, five of the king's advisors, the secretary of the army (who handled recruiting), and sixty other people whom he found in the city. <sup>20</sup> Then NabuZarDan (the chief guard) took them to the king of Babylon (who was in DebLatha) <sup>21</sup> and he had them killed in DebLatha (which is in the land of HaMath). Then he resettled the people of Judah [away from] their own land.

<sup>22</sup> Thereafter, NebuChadnezzar (the king of Babylon) appointed GedaliAh (the son of AchiKam and grandson of ShaPhan) to rule over all those who were still left in the land of Judah. <sup>23</sup> And when all the army generals and their men heard that the king of Babylon had put GedaliAh in charge, IshmaEl (the son of NathaniAh), JoAnan (the son of Kareth), SariAh (the son of ThanaMath the Netophathite), and JezoniJah (the son of the Mahathite) and their men went to GedaliAh in MizPah, <sup>24</sup> where he swore an oath to them and their men. He said: 'Don't be afraid when the Chaldeans leave; settle in the land and serve the king of Babylon, and all will go well for you.'

<sup>25</sup> Then in the seventh month, IshmaEl (the son of NathaniJah and grandson of EliSama), who was related to the kings, took ten men and murdered GedaliAh, along with all the Judeans and Chaldeans who were with him in MizPah. <sup>26</sup> Then all the people (the small and the great) and the army generals got up and left for Egypt, because they were afraid of what the Chaldeans would do.

<sup>27</sup> Well, it was in the thirty-seventh year of the resettlement of JehoiAchin (the king of Judah), on the seventh day of the twelfth month, <sup>28</sup> that Ebil Marodach became the king of Babylon. And during the first year of his reign, he allowed JehoiAchin (the king of Judah) out of his prison. <sup>29</sup> Then he said good things about him and put him on a throne that was higher than those of all the other kings who were in Babylon. <sup>29</sup> He also gave him new clothes to wear and allowed him to eat [at his table] for the rest of his life. <sup>30</sup> He ate at all the feasts in the palace of the king every day, throughout the rest of his life.

# 1 Chronicles

*From the Greek Septuagint text as was used by First Century Christians.  
Likely written by the scribe Ezra around 455-BCE,  
covering the history from the creation of Adam (about 5509-BCE)  
and ending with the death of King David (about 1037-BCE).*

## Chapter 1

<sup>1</sup> Adam, Seth, Enosh, <sup>2</sup> Kainan, MaHalaleEl, Jared, <sup>3</sup> Enoch, MethuSelah, Lamech, <sup>4</sup> Noah.

Noah's sons were Shem, Ham, and JaPheth.

<sup>5</sup> JaPheth's sons were Gomer, Magog, Madai, Javan, EliSha, Tubal, MeShech, and Thiras.

<sup>6</sup> Gomer's sons were AshKenaz, RiPhath, and TogarMah.

<sup>7</sup> Javan's sons were EliSha, Tharsis, KitTim, and Rodanim.

<sup>8</sup> Ham's sons were Kush, Mesraim, Put, and CanaAn.

<sup>9</sup> Kush's sons were Saba, HaviLah, SaBatha, RegMa, and SebethAha.

RegMa's sons were Sheba and Dedan.

<sup>10</sup> It was Kush who fathered NimRod, who became a giant on the earth.

<sup>17</sup> Shem's descendants were Elam, AsSur, and ArphaxAd. <sup>18 - 23 24</sup> ArphaxAd's [son was Kainan. Kainan's] son was Shelah (Sala). <sup>25</sup> [Shelah's son was] Heber, [whose son was] Peleg, [whose son was] Ragau, <sup>26</sup> [whose son was] Seruk, [whose son was] Nahor, [whose son was] Terah. <sup>27</sup> AbraHam's sons were <sup>28</sup> IsaAc and IshMaEl.

<sup>29</sup> **These are the genealogies:**

The firstborn of IshMaEl was NabayOth, then Kedar, NabDeEl, MabSam, <sup>30</sup> MasMa, IdoUma, MasSe, Adad, ThaIman, <sup>31</sup> JetTur, Naphes, and Kedma. They were the sons of IshMaEl.

<sup>32</sup> The sons of KeTurAh (AbraHam's concubine) were ZemBram, Jexan, Midian, MeDan, Sobak, and Soe.

The sons of JexAn were DeDan and Sheba.

<sup>33</sup> The sons of Midian were GaiPhar, Opher, Enok, AviDa, and EILada. These were the sons of KeTurAh.

<sup>34</sup> AbraHam fathered IsaAc, and IsaAc's sons were Jacob and Esau.

<sup>35</sup> Esau's sons were EliPhaz, RagouEl, JeSous, JegLam, and Koreh. <sup>36</sup> The sons of EliPhaz were ThaiMan, Omar, ZepPhoue, GoOtham, and Kanez; and through ThamNa, he had a son named Amalec. <sup>37</sup> The sons of RagouEl were NaCheth, Zare, SamMah, and MazeH. <sup>38</sup> The sons of SeEir were Lotan, Soubal, SebeGon, Ana,

Deson, Asar, and Disan. <sup>39</sup> Lotan's sons were ChorRei and Imam. Lotan also had a sister named ThamNa.

<sup>40</sup> Soubal's sons were AlouAm, ManaAth, Oubal, SapPhei, and Onam.

SebeGon's sons were Aia and Ana.

<sup>41</sup> Ana's son was Deson, and Deson's sons were Amadan, EseBan, JeThran, and CharRan.

<sup>42</sup> Asar's sons were BalaAn, ZaAn, and JoKan. Deson's sons were Uz and Aran.

<sup>43</sup> These are the kings who ruled in Edom before there were any kings in IsraEl: First, there was Balak (the son of BeOr), [who ruled from] DenNaba. <sup>44</sup> When he died, and Jobab (the son of Zara) started reigning from BozRah. <sup>45</sup> After Jobab died, Asom (who was from the land of the Temanites) became the king. <sup>46</sup> Then after Asom died, Adad (the son of BarAd) started to rule – he's the one who captured Midian in the plains of Moab – and the name of his city was GetThaim. <sup>47</sup> Then Adad died and SebLa from MasekKah became the king. <sup>48</sup> After SebLa died, Saul from RobOth by the River became the king. <sup>49</sup> Then Saul died and BelaEnNor (the son of AchObor) became the king. <sup>50</sup> And when BelaEnNor died, Adad (the son of Barad) started ruling after him. The name of his city was Phogor.

<sup>51</sup> These were the Governors of Edom:

Governor ThamNa, Governor GolaDa, Governor JeTher, <sup>52</sup> Governor EliBamah, Governor EIAs, Governor PhiNon, <sup>53</sup> Governor Kenez, Governor Thalman, Governor MabSar, <sup>54</sup> Governor MagediEl, and Governor ZaphoIn. These were the Governors of Edom.

## Chapter 2

<sup>1</sup> These are the names of the sons and Lords of IsraEl: ReuBen, SimeOn, Levi, Judah, IsSachar, ZebuLun, <sup>2</sup> Dan, JoSeph, BenJamin, NaphTali, Gad, and Asher.

<sup>3</sup> The sons of Judah were Er, Onan, and Selom. All three were born to him through the daughter of Shua the CanaAnite. Er was his firstborn, but he proved to be wicked before Jehovah, so He killed him. <sup>4</sup> Then through his daughter-in-law Tamar, he fathered Perez and Zerah. So all five were the sons of Judah.

<sup>5</sup> The sons of Perez were HezRon and JemouEl. <sup>6</sup> The sons of Zerah were ZamBri, AiThan, HeMan, KalChal, and Darad... five sons. <sup>7</sup> The son of CharMi was Achar, who brought trouble on IsraEl by breaking the agreement [with God] and was then destroyed. <sup>8</sup> The son of AiThan was AzariJah. <sup>9</sup> The sons of HezRon who were born to him through JaRameEl were Aram and ChelubAi. <sup>10</sup> Then Aram fathered AmiNadab, and AmiNadab fathered NahShon, who became the head of the house of Judah.

<sup>11</sup> NahShon fathered SalMon, SalMon fathered BoAz, <sup>12</sup> BoAz fathered Obed, and Obed fathered JesSe. <sup>13</sup> JesSe's sons were EliAb (the firstborn), AmiNadab (the second), SamaAh (the third), <sup>14</sup> NathaniEl (the fourth), ZadDai (the fifth), <sup>15</sup> Asom

(the sixth), and David (the seventh).<sup>16</sup> Their sisters were ZeruJah and AbiGail. The three sons of ZeruJah were AbiShai, JoAb, and AsahEl.<sup>17</sup> AbiGail gave birth to AmaSa (whose father was JoThor the IshMaElite)<sup>18</sup> and Caleb (the son of HezRon). He then took Azouba (the daughter of JeriOth) as his woman, and these are her sons: JaSar, Soubab, and Orna.<sup>19</sup> Then Azouba died and Caleb married EphRath, who gave birth to Or.<sup>20</sup> Or then fathered Ouri, and Ouri fathered BeseleEl.

<sup>21</sup> It was after this that Lord HezRon [had sex with] the daughter of MachIr (who was the father of GileAd); then he married her when he was sixty-five years old, and she gave birth to SegUb.<sup>22</sup> Then SegUb fathered JaIr, who [ruled over] twenty-three cities in GileAd.<sup>23</sup> Then GedSur and Aram took JaIr's villages (including KaNath – some sixty villages all together), which belonged to the sons of MachIr, the father of GileAd.<sup>24</sup> It was after HezRon died that Lord Caleb moved to EphRatha. HezRon's woman was AbiJah, and she gave birth to AsChod, who became the father of ThekoE.

<sup>25</sup> These are the sons of JaRameEl (HezRon's firstborn): His firstborn was Ram, then BaAna, and then Aran and his brother Asom.<sup>26</sup> But JaRameEl also had another woman whose name was Atara, and she was the mother of Ozom.<sup>27</sup> These were the sons of Ram: His firstborn was JaRameEl, then MaAs, JaMin, and Akor.<sup>28</sup> Ozom's sons were SamAi and JaDae. The sons of Samai were NaDab and AbiShur.<sup>29</sup> Then AbiShur married AbiHail and she gave birth to AchAbar and ModDi.

<sup>30</sup> The sons of NaDab were Seled and AphaIn. Then Lord Seled died without any children,<sup>31</sup> but [his brother] AphaIn fathered IshEmiEl, who fathered SoSan, and SoSan fathered AadAi.<sup>32</sup> The sons AadAi were AchiSamas, JeTher, and JoNathan. Then Lord JeTher died without having children.<sup>33</sup> But the sons of JoNathan were PhalEd and Ozam. These were all descendants of JaRameEl.

<sup>34</sup> Now, no sons were born to SoSan, just daughters. But SoSan was given an Egyptian slave named JochEl,<sup>35</sup> and he gave his daughter [to this slave] as his woman, then she gave birth to Ethi.<sup>36</sup> Thereafter, Ethi fathered Nathan, Nathan fathered Zabed,<sup>37</sup> Zabed fathered AphaEl, AphaEl fathered Obed,<sup>38</sup> Obed fathered JeOu, JeOu fathered AzariJah,<sup>39</sup> AzariJah fathered HelLes, HelLes fathered EliaAsa,<sup>40</sup> EliaAsa fathered SosomAi, SosomAi fathered SaloUm,<sup>41</sup> SaloUm fathered JechemiJah, JechemiJah fathered EliShama, and EliShama fathered IshMaEl.

<sup>42</sup> The firstborn son of Caleb (JaRameEl's brother) was MariSha,<sup>43</sup> who fathered Ziph and Hebron.<sup>43</sup> Hebron's sons were KorAh, ThaPhous, Rekom, and SamaAh.<sup>44</sup> SamaAh fathered RaEm, and he fathered JekLan. JekLan then fathered SamAi,<sup>45</sup> and SamAi's son was MaOn, who founded BethZur.

<sup>46</sup> Caleb's concubine GaiPha gave birth to ArRan, Mosa, and GezoWe.<sup>47</sup> The sons of Caleb's concubine AdDai were Ragem, JoAtham, Sogar, Phalek, GaiPha, and SagaE.

<sup>48</sup> And his sons through his concubine Mocha were Saber, ThaRam,<sup>49</sup> and SagaE,

who fathered MarMena, MachaMena, and GaiBaAh. Caleb also had a daughter named AshChah.<sup>50</sup> These were the descendants of Caleb.

The sons of Or were: EphRatha (his firstborn), Sobal (who founded KiriAth JaiRim),<sup>51</sup> and Arim (who founded BethGedor).<sup>52</sup> These are the sons of Sobal (the founder of KiriAth JaiRim, AraAh, AiSi, AmManith,<sup>53</sup> OumasPhae, and the city of JaIr): AiThalim, MiphiThim, EsamaThim, and EmaSaraim. They were the ones who fathered the SaraThaeans and the sons of EsthaAm.

<sup>54</sup> Salma's [descendants] founded BethLehem, as well as the NetoPhathites, AtarOth of the house of JoAb, half of the houses of MaLathi and EsAri,<sup>55</sup> the families of the scribes who live in JaBish, the TharGathiIm, the SamathiIm, the Sochathim (the KinaEans), those who come from MeSema, and he was the father of the house of Rechab.

### Chapter 3

<sup>1</sup> These are the sons of David who were born to him in Hebron: The firstborn was AmNon, whose mother was AchinaAm the JezreElite. The second was DaniEl, the son of AbiGail the CarMelite. <sup>2</sup> The third was AbSalom, the son of Mocha, who was the daughter of TholMai the king of GedsoUr. The fourth was AdoniJah, the son of HagGith. <sup>3</sup> The fifth was ShaphatiYa. <sup>4</sup> These sons were born to him in Hebron, where he reigned for seven years and six months.

After that, he reigned in JeruSalem for thirty-three years,<sup>5</sup> and four sons were born to him there through BathSheba (the daughter of AmiEl). They were KamaAh, SoBab, Nathan, and Solomon. <sup>6</sup> There was also Ebar, EliSha, EliPhaleth,<sup>7</sup> NagAi and NaPhek, HeAphie,<sup>8</sup> EliSama, EliAda, and EliPhala... nine sons who were born David,<sup>9</sup> in addition to the sons of his concubines, and their sister, Tamar.

<sup>10</sup> The descendants of Solomon were RehoBoam, then his son AbiJah, then his son Asa, then his son JehoShaphat, then his son <sup>11</sup> JehoRam, then his son AhaziJah, then his son JehoAsh, then his son <sup>12</sup> AmaziJah, then his son AzariJah, then his son JoTham, then his son <sup>13</sup> Ahaz, then his son HezekiJah, then his son ManasSeh, then his son <sup>14</sup> Amon, then his son JosiJah.

<sup>15</sup> The sons of JosiJah were JoHanan (his firstborn); the second was JehoiAkim; the third was ZedekiJah; and the fourth was Shallum. <sup>16</sup> The sons of JehoiAkim were JeconiJah and ZedekiJah. <sup>17</sup> Then the sons of JeconiJah were Asir, ShalathiEl,<sup>18</sup> MelchiRam, PhadiJah, SaneSar, JeKemYa, OsamAth, and NabadYas. <sup>19</sup> The sons of ShalathiEl were ZerubBabel and ShiMei. The sons of ZerubBabel were MosoLLam, HananiJah, and their sister SalomEth. <sup>20</sup> He also had five more sons: AsoUbe, Ool, BarachiJah, AsadiJah, and AsoBed. <sup>21</sup> The descendants of HananiJah were PhaletTiJah, his son JesiJah, his son Raphal, his son Orna, his son AbDiJah; his son ShecheniJah,<sup>22</sup> and his son ShemaiJah. ShemaiJah had six sons, HatTush, Igal, BeriJah, NeaJah, and ShaPhat. <sup>23</sup> NeaJah had three sons: EliOnai, HezekiJah, and

EzriKam. <sup>24</sup> EliOnai had seven sons: OdolJa, EliAsEbon, PhadaJa, AkoUb, JoHanan, DalaiJa, and Hanan.

## Chapter 4

<sup>1</sup> The sons of Judah were Perez, HezRon, Carmi, Or, Soubal, <sup>2</sup> and his son Rada. Soubal fathered Jeth, and Jeth fathered AchiMai and LaAd.

These are genealogies of SaraThi: <sup>3</sup> The sons of AiTam were JezreEl, JesMan, and IdBash. Their sister's name was EselebBon. <sup>4</sup> PhanouEl was the father of Gedor, and Azer was the father of Osan. The firstborn son of Or was EphRatha, who was the founder of BethLehem. <sup>5</sup> And AsoUr (whose father was ThekoE) had two women, Aoda and ThoAda. <sup>6</sup> Aoda gave birth to OchaiJa, Ephal, ThaIman, and HaAsther (those were all her sons), <sup>7</sup> and the sons of ThoAda were Serek, SaAr, and EthNan.

<sup>8</sup> Kos fathered Enob and SabaTha. They're related to the brother of ReChab, the son of JaRin.

<sup>9</sup> JaBez was the most honorable among all his brothers, and his mother named him JaBez, because she said: 'I have given birth in pain (heb. *JaBez*).'<sup>10</sup> And it was JaBez who called on the God of IsraEl, saying: 'Oh, please bless me, expand my borders, and may Your hand be with me... teach me Your wisdom so I don't [make a fool] of myself.'

Well, God gave him everything that he asked for.

<sup>11</sup> And Caleb (the father of AsCha) fathered MachIr, who became the father of AshSathon. <sup>12</sup> Then AshSathon fathered BathRaiAn, BesSee, and Thana, who was the founder of the city of NaHash and a relative of Eselom the Kenezite, who lived in Repha. <sup>13</sup> The sons of Kenez were GothoniEl and SaraJa. GothoniEl's sons were AthAth <sup>14</sup> and ManAthi (who fathered GoPhera). SaraJa fathered JoAb, who was the father of the Harashim, who were craftsmen.

<sup>15</sup> The descendants of Caleb (the son of JePhonNe) were Era, ElAh, and NoOm; and the son of ElAh was Kenez.

<sup>16</sup> The sons of GeseEl were Ziph, Zepha, ThephiJa, and EseraEl.

<sup>17</sup> The sons of EseraEl were JeTher, Morad, Apher, and JaMon. JeTher was the father of MaRon, SemAi, and MaReth... who was the father of EsthaIMon. <sup>18</sup> Then his Judean woman gave birth to JaRed the father of Gedor, Heber the father of Socho, and JechoutiEl the father of ZaNoe.

These are the sons of BethThouiJah (the daughter of PharaOh), who was taken by Marod <sup>19</sup> and the sons of his woman Hodia, the sister of Nahum ([who was also] the father of KeiLa the GarMite and EsthaIMon the Nochathite): <sup>20</sup> Simon, AmNon, Rena (whose sons were HanNan and ThiLon), and Ishi, whose descendants were ZoHath and the ZoHathites.

<sup>21</sup> The son of Selom (Judah's son) was Er. He became the father of LeChab and LaAda, who was the father of MariSha, all the descendants of the families of EphraDabak, the house of Esoba, <sup>22</sup> JoAkim, the men of ChozEba, JoAs, and ShaPhat (who lived in Moab and returned [with Moabite women named] AbeDerin and Athoukiim). <sup>23</sup> This [family] became the potters who live in Ataim and GadeRa; and since they were supporters of the king, they became very powerful in these cities.

<sup>24</sup> The sons of SimeOn were NamouEl, JaMin, JaRib, Zare, Saul, <sup>25</sup> and Salem, whose son was MabaSam. His son was MasMa; his son was <sup>26</sup> AmJaRameElouEl; his son was SaboUd; his son was ZakChour; and his son was ShiMei. <sup>27</sup> ShiMei had sixteen sons and three daughters. And since there were so few daughters, their families didn't grow as large in Judah, as did those of their brothers.

<sup>28</sup> The families [of ShiMei] lived in BeerSheba, Sama, MoLada, EserSouAl, <sup>29</sup> BalaAh, BoAsom, ThoUlad, <sup>30</sup> BathOuEl, Erma, ZikLag, <sup>31</sup> BethMariMoth, EmiSouseOsin, and BethBarouseOrim, where they lived until the reign of King David. <sup>32</sup> They also owned AiTan, En, RemMon, ThokKan, and AiSan (five cities), <sup>33</sup> as well as the land all around these cities all the way to BaAl. They owned it all, and it was distributed among the families of <sup>34</sup> MosoBab, Amalek, JosiJah, the sons of AmasiJah, <sup>35</sup> JoEl (the son of AsAbiJah; the son of SaraiJa; the son of AsiEl), <sup>36</sup> EliOnai, JakAba, JasouJah, AsaiJah, JediEl, IsMaEl, BenaiJah, <sup>37</sup> ZoUza (the son of SaphAi; the son of Alon; the son of JediJah; the son of SemRi; the son of SamiJah).

<sup>38</sup> These were the names of the rulers of their generations and the heads of their families (which grew in great numbers). <sup>39</sup> Their land ran from GeraRa to the east of Gai, because they needed a lot of pasture for all their animals. <sup>40</sup> This land had good pasture, and it was large enough for all their animals. It was also a peaceful, restful land... it was where the sons of Ham had lived previously. <sup>41</sup> But it was during the reign of HezekiJah (the king of Judah) that an edict was passed and they attacked the houses there (as well as all the Minaeans whom they found there), and they've been wiped out until this day. So [the family of Judah] moved in and claimed the pastures for their animals.

<sup>42</sup> Also, five hundred of the descendants of SimeOn moved there, near Mount SeIr. They were led by PhalaEtiJah, NoAdiJah, RaphiJah, and OziEl, who were the sons of JesSie. <sup>43</sup> They killed the rest of the Amalechites who lived there, and they still live in that land to this day.

## Chapter 5

### <sup>1</sup> These are sons ReuBen, the firstborn of IsraEl:

Although he was the firstborn; because he climbed onto the marriage-bed of his father, [his father] gave the blessing to his son JoSeph (the son of IsraEl). So the rights of the firstborn aren't traced through [ReuBen's] family line. <sup>2</sup> Also, since Judah was the most powerful among his brothers, a leader came from him (though

the blessing [of the firstborn] went to JoSeph).

<sup>3</sup> The sons of ReuBen (the firstborn of IsraEl) were Enoch, PalLu, AsRom, and Charmi. <sup>4</sup> The son of JoEl was ShiMei, and his son was BenaiJah. GoUg was [also] the son of ShiMei, <sup>5</sup> and his son was Micha, whose son was Recha, whose son was JoEl, <sup>6</sup> whose son was BeEl. BeEl was relocated by Tiglath Pileser (the king of Assyria), and he's the leader of the ReuBenites.

<sup>7</sup> These are the genealogies of BeEl's brothers and countrymen who were also resettled [by Tiglath-Pileser]: The first was JoEl, then ZachariJah, <sup>8</sup> Balek, his son AzoUz, his son Sama, his son JoEl (who lived in AroEr, Nebo, and BelMasSon). <sup>9</sup> This family [was relocated] to the east and lived along the edge of the desert near the EuPhrates River. But back in the land of GileAd, they had owned many cattle. <sup>10</sup> And during the time of Saul, they were known to attack and kill travelers from their tents that were located to the east of GileAd.

<sup>11</sup> The territory of the sons of Gad bordered theirs, which ran from the land of BaShan to SelCha. <sup>12</sup> JoEl was his firstborn, then ShaPham and JaNin (who was the scribe in BaShan). <sup>13</sup> The seven heads of their family lines were MichaEl, MosoLLam, SebeE, JoReE, JoAchan, ZouE, and Heber. <sup>14</sup> They were the sons of AbiChiJah, who was the son of Ouri, who was the son of JaRoAh, who was the son of GileAd, who was the son of MichaEl, who was the son of JeSai, who was the son of JedDai, who was the son of ZabouCham, <sup>15</sup> who was the son of AbDiEl, who was the son of GoUni, the head of the house of those family lines. <sup>16</sup> They lived in the towns all around GileAd in the land of BaShan and in places all the way to the end of ShaRon. <sup>17</sup> However, they were relocated in the days of JoTham the king of Judah, and JeroBoam the king of IsraEl.

<sup>18</sup> The sons of ReuBen, Gad, and the half-tribe of ManasSeh [had taken their land] with their army of trained swordsmen and bowmen... forty-four thousand, seven hundred and sixty men, who were fully prepared for battle. <sup>19</sup> They went to war with the Hagareans, Itoureans, NaphiSeans, and NaDabeans, <sup>20</sup> and beat them. The Hagareans were all given into their hands, along with their tents, because during the battle they called out to God – putting their hope in Him – and He listened to them. <sup>21</sup> So they captured all their belongings... five thousand camels, two hundred and fifty-thousand sheep, two thousand burros, and the lives of a hundred-thousand men. <sup>22</sup> That many were killed, because God was fighting the war. So they lived in their land until they were relocated.

<sup>23</sup> The large half-tribe of ManasSeh lived in the land that ran from BaShan, to BaAl Hermon, to SenIr, to Mount HerMon, and into Lebanon.

<sup>24</sup> Here are the heads of their family lines: Opher, Sei, EliEl, JeremiJah, OdouJah, and JediEl. They were all great, mighty, and famous men... the heads of their family lines. <sup>25</sup> However, they annulled their allegiance to the God of their fathers and

prostituted themselves with the gods of the peoples of the land that God had removed from before them. <sup>26</sup> So the God of IsraEl caused the spirit of Pul the king of Assyria (who was also known as Tiglath-Pileser) to become enraged with them. So he sent fifty thousand men and they relocated [the tribes of] ReuBen, Gad, and the half-tribe of ManasSeh. He moved them to Chalak and Mabor along the Gozan River, where they still are today.

## Chapter 6

<sup>1</sup> The sons of Levi were GedSon, KoHath, and MeraRi.

<sup>2</sup> KoHath's sons were AmBram, IsSaAr, Hebron, and OziEl.

<sup>3</sup> AmBram's sons were Aaron, Moses, and their sister Miriam.

Aaron's sons were NaDab, AbiHu, EliEzer, and IthaMar. <sup>4</sup> EliEzer fathered Phinehas, Phinehas fathered AbiSou, <sup>5</sup> AbiSou fathered BokAi; BokAi fathered Ozi; <sup>6</sup> Ozi fathered ZariJah; ZariJah fathered MariOth; <sup>7</sup> MariOth fathered AmariJah; AmariJah fathered AhiTub; <sup>8</sup> AhiTub fathered ZaDok; ZaDok fathered AchimaAs; <sup>9</sup> AchimaAs fathered AzarYan; AzarYan fathered JoHanan; <sup>10</sup> JoHanan fathered AzariJah (who was the Priest in the Temple that Solomon built in JeruSalem); <sup>11</sup> AzariJah fathered AmariJah; AmariJah fathered AhiTub; <sup>12</sup> AhiTub fathered ZaDok; ZaDok fathered SelLum; <sup>13</sup> SelLum fathered HelkiJah; HelkiJah fathered AzariJah; <sup>14</sup> AzariJah fathered SaraiJah; SaraiJah fathered JoSadak; <sup>15</sup> and JoSadak was carried off when Judah and JeruSalem were relocated to Babylon by NebuChadnezzar.

<sup>16</sup> The sons of Levi were GedSon, KoHath, and MeraRi. <sup>17</sup> The names of the sons of GedSon were LoBeni and ShiMei.

<sup>18</sup> The sons of KoHath were AmBram, IsSaAr, Hebron, and OziEl. <sup>19</sup> And the sons of MeraRi were MoOli and OmoUsi.

These are the descendants of Levi by their families: <sup>20</sup> GedSon's son was LoBeni; his son was Jeth; his son was SamMa; his son <sup>21</sup> was JoAb; his son was AdDo; his son was Zara; and his son was JethRi. <sup>22</sup> The descendants of KoHath were AmiNadab, his son Kor; his son Aser, his son <sup>23</sup> ElKana, his son AbiSaph, his son Aser, his son <sup>24</sup> ThaAth, his son OureEl; and his son OziJa.

<sup>25</sup> The sons of ElKana were Amasi, AchimOth, <sup>26</sup> and SoUphi. [SoUphi's] son was NaAth; his son <sup>27</sup> was EliAb; his son was JereAm; his son was ElKana; and his son was SamuEl.

<sup>28</sup> These are the sons of SamuEl: His firstborn was JoEl and his second was AbiJah.

<sup>29</sup> The sons of MeraRi were MoOli and LoBeni. His son was ShiMei; his son was OziJah; his son <sup>30</sup> was SamaAh; his son was AgGiJah; and his son was AsaiJah.

<sup>31</sup> These are the ones whom David put in charge of the chorus that sang at the Temple

of Jehovah when the [Sacred] Chest was brought there. <sup>32</sup> They were also the ones who officiated at the Tent of Proofs until Solomon built the Temple of Jehovah in JeruSalem, and they each handled their own assigned duties. <sup>33</sup> These are the ones who served there, and their [assistants]: From the sons of KoHath there was HeMan, who was the lead singer. He was the son of JoEl, who was the son of SamuEl, <sup>34</sup> who was the son of ElKana, who was the son of JerEbam, who was the son of EliEl, who was the son of Thou, <sup>35</sup> who was the son of SoUph, who was the son of ElKana, who was the son of MaAth, who was the son of Amathi, <sup>36</sup> who was the son of ElKana, who was the son of JoEl, who was the son of AzariJa, who was the son of SaphaniJah, <sup>37</sup> who was the son of ThaAth, who was the son of Aser, who was the son of AbiAsaph, who was the son of KorAh, <sup>38</sup> who was the son of IsaAr, who was the son of KoHath, who was the son of Levi, who was the son of IsraEl. <sup>39</sup> His assistant was Asaph (who stood on his right), who was the son of BarachiJah, who was the son of SamaAh, <sup>40</sup> the son of MichaEl, the son of BaAsiJah, the son of MelchiJah, <sup>41</sup> the son of Athani, the son of ZarAi, the son of AdAi, <sup>42</sup> the son of Ethan, the son of ZemMa, the son of ShiMei, <sup>43</sup> the son of JeEth, the son of GerShon, the son of Levi.

<sup>44</sup> The assistant of MeraRi (the one who stood on his left) was Ethan, who was the son of Kisa, the son of AbDi, the son of MaOch, <sup>45</sup> the son of AseBi, <sup>46</sup> the son of AmasiJah, the son of HelkiJah, the son of AmasiJah, the son of Bani, the son of Semer, <sup>47</sup> the son of MoOli, the son of MoUsi, the son of MeraRi, the son of Levi.

<sup>48</sup> And these were their brothers who were assigned responsibilities over the Tent and the Temple of God by Levite family lines: <sup>49</sup> There was Aaron and his sons who offered whole burnt offerings on the Altar and burned incense on the incense Altar, working inside the Holy of Holies to atone for [the sins] of IsraEl, just as God's servant Moses had instructed them.

<sup>50</sup> These are the sons of Aaron: EliEzer, his son Phinehas, his son AbiSou, his son <sup>51</sup> BokAi, his son Ozi, his son ZaraiJah, his son <sup>52</sup> MariOth, his son AmariJah, his son AhiTub, his son <sup>53</sup> ZaDok, and his son AchimaAs.

<sup>54</sup> These are the places where the sons of Aaron who descended from KoHath lived by towns and borders, which were assigned by a lottery: <sup>55</sup> They were given towns in the land of Judah that surrounded Hebron. <sup>56</sup> However, the cities themselves and their fields were given to Caleb (the son of JePhonNe). <sup>57</sup> The sons of Aaron were also given the refuge cities of Hebron, LobNa and its outskirts, SelNa and its outskirts, EsThamo and its outskirts, <sup>58</sup> JeThar and its outskirts, DabIr and its outskirts, <sup>59</sup> Asan and its outskirts, and BasaMus and its outskirts. <sup>60</sup> Then in the tribe of BenJamin there was GabaE and its outskirts, GalemEth and its outskirts, and AnathOth and its outskirts. These thirteen cities were assigned to their families.

<sup>61</sup> The rest of the family of KoHath was assigned ten cities in the half-tribe of ManasSeh by lottery, <sup>62</sup> and the descendants of GedSon were assigned thirteen cities

in the tribes of IsSachar, Asher, NaphTali, and ManasSeh (in BaShan).<sup>63</sup> The descendants of MeraRi were assigned twelve cities (by lottery) in the tribes of ReuBen, Gad, and ZebuLun.<sup>64</sup> In addition, the sons of IsraEl gave cities along their borders to the rest of the Levites.<sup>65</sup> They assigned them by lottery in the tribes of the sons of Judah, SimeOn, and BenJamin.

<sup>66</sup> The descendants of KoHath were given cities and refuge cities along the borders of Ephraim,<sup>67</sup> in and around SheChem, in the hills of Ephraim, in and around Gazer,<sup>68</sup> in and around JekmaAn, in and around BethOron,<sup>69</sup> in and around AiLon, and in and around GethRemMon.

<sup>70</sup> The half-tribe of ManasSeh gave Anar and its outskirts, as well as JemblaAn and its outskirts to the rest of the descendants of KoHath.<sup>71</sup> They also gave Golan in BaShan and its outskirts and AstarOth and its outskirts to the rest of the descendants of GedSon.

<sup>72</sup> The tribe of IsSachar gave them KaDesh and its outskirts, DaBor and its outskirts,<sup>73</sup> RamOth and its surrounding towns, and AiNan and its outskirts.

<sup>74</sup> The tribe of Asher gave them MaAsal and its outskirts, AbDon and its outskirts,<sup>75</sup> Akak and its outskirts, and RoOb and its outskirts.

<sup>76</sup> The tribe of NaphTali gave them KaDesh in Galilee and its outskirts, HamOth and its outskirts, and KiriAth JaiRim and its outskirts.

<sup>77</sup> The tribe of ZebuLun gave RemMon and its outskirts and ThalLia and its outskirts to the remaining descendants of MeraRi.

<sup>78</sup> On the other side of the Jordan, from Jericho to the east of the Jordan, the tribe of ReuBen gave them Bosor (in the desert) and its outskirts, Jasa and its outskirts,<sup>79</sup> KadMoth and its outskirts, and MaEphla and its outskirts.

<sup>80</sup> The tribe of Gad gave them RamOth GileAd and its outskirts, MaAnaim and its outskirts,<sup>81</sup> HeshBon and its outskirts, and JaZer and its outskirts.

## Chapter 7

<sup>1</sup> The four sons of IsSachar were Thola, Phua, JasoUb, and SomBran. <sup>2</sup> The sons of Thola were Ozi, RaphiJah, JeriEl, JaMai, JeBasam, and SamuEl, who were each rulers of their houses and family lines. Thola's descendants were renowned for their greatness and strength through their generations. And during the time of David, their [army] was numbered at twenty-two thousand, six hundred.

<sup>3</sup> The five sons of Ozi were JezRaiJah, MichaEl, AbDiOu, JoEl, and JesiJah, who were all rulers. <sup>4</sup> Each generation, as well as their houses and families, were renowned warriors. For [they were once] numbered at thirty-six thousand, because they had many women and many sons. <sup>5</sup> In fact, there were eighty-seven thousand mighty men listed in the genealogy of their family line.

<sup>6</sup> The three sons of BenJamin were Bale, BachIr, and JaDiEl. <sup>7</sup> Bale's five sons were AsEbon, Ozi, OziEl, JeriMoth, and Ouri, who were all the rulers of their houses and family lines. They were also mighty warriors, for in their genealogy there are twenty-two thousand and thirty-four listed.

<sup>8</sup> The sons of BachIr were ZemirAh, JoAs, EliEzer, ElioEnai, AmariJah, JeriMoth, AbiJah, AnathOth, and ElMemeth. <sup>9</sup> According to their genealogies, these were the rulers of their houses and family lines, among whom twenty-thousand two hundred are listed as mighty warriors.

<sup>10</sup> The son of JadiEl was BalaAn, and his sons were JaOus, BenJamin, AOth, ChenaAnah, ZaiThan, Tharsi, and AchiSaAr. <sup>11</sup> All these sons of JadiEl were rulers of their families, and seventeen-thousand two hundred are listed as mighty warriors.

<sup>12</sup> They include Saphin, Aphin, and the sons of RaOm... especially his son Aer.

<sup>13</sup> The sons of NaphTali through BalaA were JasiEl, Goni, IsSaEr, and SalLour.

<sup>14</sup> The sons of ManasSeh were AseriEl (who was born through ManasSeh's Syrian concubine) and MachIr, who was the father of GileAd. <sup>15</sup> MachIr took women [for GileAd] from among the Amphin and Mamphin, who were sisters. One was named MoOcha, and the second was SalpaAd. Now, SalpaAd only had daughters, <sup>16</sup> but MoOcha provided MachIr [a male heir] named Perez, and another who was named Soros. His sons were OuLam and Rokom; <sup>17</sup> and OuLam had a son named Badan. These were all the descendants of GileAd (the son of MachIr and grandson of ManasSeh).

<sup>18</sup> [GileAd] also had sisters. The one named MalechEth gave birth to IsAdek, AbiEzer, and MaEla. <sup>19</sup> And the sons of SemiRa were JaAim, SheChem, Lachim, and AniAn.

<sup>20</sup> The sons of Ephraim were SothAla, Barad, ThaAth, EliaAda, NomeE, <sup>21</sup> Zabed, and SothEle. Then he had two sons named Azer and EliaAd, who were killed by the men of Gath (the natives of the land) because they tried to take their cattle. <sup>22</sup> So Ephraim (their father) mourned for them a very long time, and their brothers came to comfort him. <sup>23</sup> Then he [had sex with] his woman and she got pregnant and gave birth to a son he named BarAga (Son of Trouble), because of the bad things that had happened to his house <sup>24</sup> and to those who were left. Then he built Upper and Lower BethOron, Ozan, and SeEra.

<sup>25</sup> [Thereafter, he had a son] named Raphe, who had sons named Saraph and ThaleEs. ThaleEs had a son named ThaEn, who had a son <sup>26</sup> named LaDan. His son was AmiOud; his son was EliSamAi; his son <sup>27</sup> was NoUm; and his son was JesOue. <sup>28</sup> They lived in and owned BethEl and its surrounding villages, the villages east of NoAran and to the west of Gazer, as well as SheChem and its villages and all the villages up to Mount An.

<sup>29</sup> The borders of the sons of ManasSeh included BethSaAn and its villages, ThaAnak and its villages, MegidDo and its villages, and Dor and its villages. These are the places where the descendants of JoSeph through ManasSeh lived.

<sup>30</sup> The sons of Asher were JemNa, SouYa, IsoWi, and BeriJah... and SoRe was their sister.

<sup>31</sup> The sons of BeriJah were Chaber and MelchiEl, who was the father of BerZaith. <sup>32</sup> Chaber was the father of JaPhlet, Samer, Chotham, and their sister Sola. <sup>33</sup> Japhlet's sons were Phasek, BamaEl, and Asith.

<sup>34</sup> Samer's sons were Achir, Rouga, Oba, and Aram.

<sup>35</sup> The sons of his brother ([who was also known as] Bane Elam) were SoPha, YamNa, SelLes, and Amal. <sup>36</sup> The sons of SoPha were SoWeh, ArnaPhar, SoUda, BarIn, ImRan, <sup>37</sup> Basar, JeoUd, SemMa, SaliSa, JethRan, and BeEra. <sup>38</sup> The sons of JethRan were JePhina, PhasPha, and Ara. <sup>39</sup> The sons of Oba were Orek, AniEl, and RasJa. <sup>40</sup> These were all descendants of Asher, and they were each rulers of their family lines. They were the best of their kind; strong, mighty men who were leaders and rulers, and whose line of descent can be traced through war records... all twenty-six thousand of them.

## Chapter 8

<sup>1</sup> BenJamin fathered Baleh (his firstborn), then AsBel (his second), Ara (his third), <sup>2</sup> Noa (his fourth), and RaPheh (his fifth). <sup>3</sup> The sons of Baleh were Adir, Gera, AbiHud, <sup>4</sup> AbiShua, NoAma, AchiJah, <sup>5</sup> Gera, SephouPham, and OuRam.

<sup>6</sup> These are the sons of Ehud, who were the family heads that lived in GabeE, but were relocated to ManaHath: <sup>7</sup> NaAman, AchiA, Gera, JeglaAm (who fathered Aza and AhiHud), <sup>8</sup> and SaArin (who fathered children in the plains of Moab after he sent his women Osin and BaAda away). <sup>9</sup> Through his woman Ada, he fathered Jobab, SebJa, Misa, MelCham, <sup>10</sup> JoAs, SekiJah, and Marma. These were his sons and the heads of their families. <sup>11</sup> But through Osin he fathered AbiTol and AlphaAl.

<sup>12</sup> AlphaAl's sons were Obed, MisaAl, SemMer (who built Ono, Lod, and their surrounding villages), <sup>13</sup> BeriJah, and Sama. These were the family heads of the people who lived in AiLam and who drove out the people who lived in Gath. <sup>14</sup> They were related to SoSel, JeriMoth, <sup>15</sup> ZabadiJa, Ored, Eder, <sup>16</sup> MichaEl, JesPha, and Joda (who were the sons of BeriJah), <sup>17</sup> and to ZabadJa, MosoLam, Azaki, Abar, <sup>18</sup> IsAlmari, JezliAs, and Jobab (the sons of ElPhaAl), <sup>19</sup> and to JaKim, ZachRi, ZabDi, <sup>20</sup> EliOnai, SalaThi, EliEl, <sup>21</sup> AdaiJah, BaraiJah, and SamarAth (who were the sons of ShiMei), <sup>22</sup> and to JesPhan, Obed, EleEl, <sup>23</sup> AbDon, ZechRi, Hanan, <sup>24</sup> HananiJah, Ambri, AiLam, AnathOth, <sup>25</sup> JephadiJah, and PhanouEl (who were the sons of SoSek), <sup>26</sup> and to SamSari, SaAriJah, GotholiJa, <sup>27</sup> JarasiJah, EriJah, and ZechRi (who were the sons of JeroHam).

<sup>28</sup> These are the heads of their families and their generations... the chiefs who lived in JeruSalem.

<sup>29</sup> The woman of JeEl, the founder of [the city of] GibeOn, was MaAcha. <sup>30</sup> His firstborn son was AbaDon, then SoUr, Kish, BaAl, Ner, NaDab, <sup>31</sup> GedoUr, ZakChoUr, <sup>32</sup> and MakelOth (who was the father of SamaiJah). They all lived around their families in JeruSalem.

<sup>33</sup> Ner fathered Kish, Kish fathered Saul, and Saul fathered JoNathan, MelchiShua, AmiNadab, and AsaBal.

<sup>34</sup> JoNathan's son was MeriBaAl, MeriBaAl's son was MiChah, <sup>35</sup> and MiChah's sons were PhiThon, MelAk, TharAk, and Ahaz. <sup>36</sup> Ahaz fathered Jada, and Jada fathered SalaiMath, AsMoth, and ZamBri. ZamBri fathered MaiSa, <sup>37</sup> and MaiSa fathered BaAna and RaphaiJah. His son was ElAsa, and his son was EsEl. <sup>38</sup> EsEl had six sons: EzriKam (his firstborn), IsMaEl, SaraiJah, AbDiA, Hanan, and Asa... these were all the sons of EsEl.

<sup>39</sup> And the sons of EsEl's brother EshEck were Ulam (his firstborn), Jas (his second), and EliPhalet (his third). <sup>40</sup> These were the strong and mighty bowmen of AiLam who produced a hundred and fifty sons. And these were all the sons of BenJamin.

## Chapter 9

<sup>1</sup> IsraEl can trace its genealogy because {Look!} it's all written in the scrolls of the kings of IsraEl. However, [the people of] Judah were among those who were resettled in Babylon, because they sinned by breaking their Sacred Agreement [with God]. <sup>2</sup> But in the land that they owned prior to that (in the cities of IsraEl), there were the Priests and Levites, who were in charge of everything.

<sup>3</sup> Now, in JeruSalem there were some Judeans, some sons of BenJamin, and some of the descendants of Ephraim and ManasSeh. <sup>4</sup> There was also UthAi, the son of SamMiHud, the son of Omri, the son of BuNi, the son of Perez, the son of Judah. <sup>5</sup> ShiLoh and his firstborn son AsaiJah and his family were also in JeruSalem, <sup>6</sup> as was JeEl (the son of ZaRa) and six hundred and ninety of that family line.

<sup>7</sup> Among the descendants of BenJamin there was Salo, who was the son of MosolLam, the son of HoDaviJah, the son of SanaAn and <sup>8</sup> JebNa, who was the son of JeroBoam and Elo.

There were also the sons of Ozi (who was the son of MachIr and MosolLam, the son of SaphatJa, the son of RagouEl, the son of JemNai) <sup>9</sup> and several generations of their relatives, numbering nine hundred and fifty-six in all. All the men were the heads of their family lines and houses.

<sup>10</sup> Then there were the Priests, JehoiAda, JoArim, JaChin, <sup>11</sup> and AzariJah (who was the son of HelkiJah, the son of MosSolLam, the son of ZaDok, the son of MaraiOth,

the son of AhiTub), who was the leader in the Temple of God.

<sup>12</sup> Then there was AdaiJa (the son of JeroAm, the son of PhasChor, the son of MelchiJah) and MaAsaJa (the son AdiEl, the son of EziRa, the son of MosolLam, the son of MaselMoth, the son of EmMer) <sup>13</sup> and their families. There were a thousand, seven hundred-and-sixty strong and mighty men who were the heads of their family lines and houses, and who worked at and oversaw everything in the Temple of God.

<sup>14</sup> Among the Levites there was SamaiJah (the son of Asob, the son of EzriKam, the son of AsAbiJah) from the family line of MeraRi. <sup>15</sup> And there was BakBakar, Ares, GalaAl, and MatThaniJah, who were the sons of Micha (the son of ZechRi, the son of Asaph), <sup>16</sup> and ObadiJah (the son of SamiJah, the son of GalaAl, the son of IdiThoun) and BarachiJah (the son of OsSa, the son of ElKana), who lived in the courtyards of the NetoPhathites.

<sup>17</sup> Then there were the gatekeepers: Salom, AkoUm, TelMon, and AiMan, and their families. Salom was in charge <sup>18</sup> of everything to the eastern King's Gate. The gatekeepers for the camps of the sons of Levi were <sup>19</sup> Salom (the son of KorAh, the son of AbiAsaph, the son of Sore) and his brothers of the paternal houses of the Korites. They were in charge of the work and administration of the watches for guarding the Sacred Tent, because their ancestors were once in charge of the entire camp of Jehovah, and they served as the guards to its entrances. <sup>20</sup> Back then, PhineHas (the son of EliEzer) stood as their leader before Jehovah, <sup>21</sup> and ZachariJah (the son of MasaLami) was in charge of guarding the entrance to the Tent of Proofs. <sup>22</sup> Altogether, those who were chosen as gatekeepers to stand at the entrances were numbered at two hundred and twelve. The records of their genealogies and properties were all counted and established by the trusted offices of David and the Seer SamuEl.

<sup>23</sup> Now, it was their sons who were in charge of the doors and who kept watch at the Temple of Jehovah and the house of the Tent. <sup>24</sup> These gatekeepers were stationed as the four winds... in the east, west, north, and south. <sup>25</sup> And their brothers had to leave their homes in shifts every seven weeks and spend seven days there.

<sup>26</sup> There were four mighty men who were in charge of the gatekeepers. They were Levites, and they were over everything, including the treasury of the Temple of God. For this reason, they lived close to the Temple. <sup>27</sup> Their watch responsibility was to use the keys both morning and evening to unlock and lock the Temple doors. <sup>28</sup> They were also responsible for the things that were used in the services. They had to count everything when it was taken out and when it was returned. <sup>29</sup> Also, some of them were over the equipment and holy things, such as the fine flour, the wine, the oil, the frankincense, and the aromatics. <sup>30</sup> In addition, some of the Priests' sons were perfumers [who mixed] the fragrant [oils and incense].

<sup>31</sup> The Levite MatTathiJah was the firstborn of Salom the Korite. He was entrusted with the work that had to do with the sacrifices of the pan of the High Priest. <sup>32</sup> BenaiJah the KoHathite was selected from among his brothers to be in charge of the loaves of showbread, which had to be prepared for each Sabbath.

<sup>33</sup> When it came to the singers; the heads of the Levite families were in charge at the central place of worship. They worked on a daily rotation basis, all day and all night long, to get everything done. <sup>34</sup> So through the generations, the heads of the families of Levites lived in JeruSalem.

<sup>35</sup> Now, the founder of GibeOn (JeEl) lived in the town of GibeOn. His woman's name was MaAcha. <sup>36</sup> His firstborn son was AbaDon, then SoUr, then Kish, then BaAl, then Ner, then NaDab, <sup>37</sup> then GedoUr and his brothers, ZakChour and MakelOth. <sup>38</sup> MakelOth fathered SamaAh, and he and his family lived together in JeruSalem. <sup>39</sup> Ner fathered Kish, then Kish fathered Saul, and Saul fathered JoNathan, MelchiShua, AmiNadab, and AsBal.

<sup>40</sup> The son of JoNathan was MeriBaAl, and MeriBaAl fathered Micah. <sup>41</sup> The sons of Micah were PhiThon, MelchiEl, Tharach, <sup>42</sup> and Ahaz, who fathered JaDa. JaDa then fathered GaleMeth, AzMoth, and ZamBri. ZamBri fathered Masa, <sup>43</sup> and Masa fathered BaAna and RaphaJah, whose son was ElAsa, and his son was EsEl. <sup>44</sup> EsEl had six sons: EzriKam (his firstborn), then IshMaEl, SaraiJah, AbdJah, Hanan, and Asa. These were the sons of EsEl.

## Chapter 10

<sup>1</sup> Back then, the Philistines were fighting a war against IsraEl, and the army of IsraEl was losing, so they turned and ran from the Philistines at Mount GilBoa. <sup>2</sup> Then the Philistines started chasing Saul and his sons, and they caught and killed Saul's sons JoNathan, AmiNadab, and MelchiShua. <sup>3</sup> And thereafter, they pressed on in the battle to reach Saul. Well, their archers found him and shot him, leaving him in great pain. <sup>4</sup> So Saul said to the aid that was carrying his weapons: 'Unsheathe your broadsword and stab me with it so these uncircumcised don't come here and make sport of me!' But his aid didn't want to do that, because he was afraid. So Saul took his sword and fell on it. <sup>5</sup> And when the man who was carrying his weapons saw that Saul had killed himself, he too fell on his sword and died. <sup>6</sup> So Saul and his three sons all died that day, and that was the end of his house. <sup>7</sup> Then when the men of IsraEl who had run into the valley heard that Saul and his sons had been killed, they all just ran back to their homes. So the Philistines then came and lived among them.

<sup>8</sup> Well, the day after the battle, when the Philistines came to loot the bodies, they found Saul and his sons dead on Mount GilBoa. <sup>9</sup> So they stripped his body and carried his head and weapons with them back into the land of the Philistines, where it was joyfully paraded before the temples of their idols and their people. <sup>10</sup> Then they put his weapons in the temple of their god, and carried his head and put it into the

temple of Dagon.

<sup>11</sup> Well, when the men of Jabish GileAd heard what the Philistines had done to Saul and his sons, and to IsraEl, <sup>12</sup> all their great warriors went and took the body of Saul and his sons, and brought them back to JaBish. Then they took their bones and placed them in a tomb that was located under an oak tree in JaBish, where they fasted for seven days.

<sup>13</sup> So Saul was killed because of the lawless ways in which he had acted against his God. For he had gone against the instructions of Jehovah and he didn't do what he was told. Saul also went to a fortuneteller to speak to the Prophet SamuEl. <sup>14</sup> And because he failed to ask Jehovah, he was killed and his kingdom was handed over to David, the son of JesSe.

## Chapter 11

<sup>1</sup> Then all the men of [the army of] IsraEl came to David at Hebron and said, 'Look! We're your own flesh and bones. <sup>2</sup> Though Saul used to be our king, you were the one who led the armies of IsraEl, and your God Jehovah said to you, *You will take care of My people IsraEl and you will be their leader.*'

<sup>3</sup> Then all the elders of IsraEl came to him at Hebron and made an agreement with King David before Jehovah, and they anointed him to be the king over IsraEl, just as Jehovah had said through the Prophet SamuEl.

<sup>4</sup> Thereafter, King David and [the whole army of] IsraEl went to JeruSalem (which was then called Jebus). And the Jebusites who lived there said to David: <sup>5</sup> 'You won't come in here.' However, he was the first to capture the citadel on Zion, so it became known as 'the city of David.'

<sup>6</sup> Back then, David had said: 'Whoever is the first to beat the Jebusites will become my commander-in-chief and the general [over my army].' And the one who did that was JoAb (the son of ZeruJah); so he was appointed the commander-in-chief.

<sup>7</sup> Thereafter, David stayed and took up residence in the citadel, and he started calling it his city; <sup>8</sup> for he had built a siege-wall around the entire city and captured it. <sup>9</sup> And from that point on, David kept getting greater and more famous, because Jehovah the Almighty was with him.

<sup>10</sup> These are the leaders and the mighty ones who were with David and who became great along with him when he ruled over all IsraEl, because they were the ones who made him the king over all IsraEl, just as Jehovah had said:

<sup>11</sup> Counted among the mighty ones of David was JeseBaAl (the son of AchaMani), who was the first of the thirty, because he once used his broadsword to kill three hundred men all by himself. <sup>12</sup> And with him was EliEzer (the son of DodAi the AchoChite). He was one [of David's] three greatest men, <sup>13</sup> for he was with David at

PhasoDomin when the Philistines had gathered for war in a field full of barley. And when [the army] turned and ran from the Philistines, <sup>14</sup> he stood there alone in the middle of the field and saved them by killing [all of] the Philistines, for Jehovah used him to bring a great victory. <sup>15</sup> He was also one of the three (from among the thirty generals) who went to David when he was at The Rock at the Cave of OdolLam, right in the midst of the camp of the Philistines, there in the valley of the giants. <sup>16</sup> David was in the citadel and all the Philistines were in BethLehem <sup>17</sup> when David asked, 'Who will bring me a drink of water from the well at the entrance to BethLehem?' <sup>18</sup> And it was these three who attacked the Philistines, drew water from the well at the entrance to BethLehem, and brought it to David. But then David refused to drink it. Rather, he offered it to Jehovah, saying, <sup>19</sup> 'It was because of Your kindness to me, O God, that they have done this thing. So, shall I now drink the blood of these men... something for which [they offered] their lives? Why, they risked their lives to bring it to me, so I don't want to drink it.'

Yes, it was these three mighty men who did these things.

<sup>20</sup> There was also AbiShai, the brother of JoAb. He was one of those three generals, and he had unsheathed his broadsword and killed three hundred men all by himself. In fact, he was the most famous of the three... <sup>21</sup> he was the most honored, and he was the leader of the three.

<sup>22</sup> And there was the mighty man BenaiJah (the son of JehoiAda). There were so many things that he accomplished at KaBasaEl, for it was he who killed the two lion-like soldiers of Moab, and it was he who went down into a pit and killed a lion on a snowy day. <sup>23</sup> It was also he who killed the remarkable Egyptian man who stood more than seven-feet tall and carried a spear that was as large as a weaving loom. BenaiJah went and grabbed the spear from the Egyptian's hands and killed him with it. <sup>24</sup> These are the types of things that BenaiJah (the son of JehoiAda) did. So his name is listed along with the three mighty ones; <sup>25</sup> but though he was considered the greatest among the thirty, he wasn't considered one of the three [generals], because David had put him in charge of his family.

<sup>26</sup> Also among the powerful mighty ones were AsahEl (JoAb's other brother), EliHanan (the son of DoDoe) the BethLehemite, <sup>27</sup> SamMoth the Arorite, HelLes the Phelonite, <sup>28</sup> Ora (the son of EkKish) the Thekoite, AbiEzer the AnathOthite, <sup>29</sup> SoboChai the Asothite, Eli the Achonite, <sup>30</sup> MoorAi the Netophathite, ChoLod (the son of NoOza) the Netophathite, <sup>31</sup> AiRi (the son of RebiE) from the hills of BenJamin, BenaiJah the Pharathonite, <sup>32</sup> Ouri from Nachali-GaAs, AbiEl the Arabethite, <sup>33</sup> AzBon the Baromite, EliAba the SaLobonite, <sup>34</sup> BenAsam the Gizonite, JoNathan (the son of Sola) the Ararite, <sup>35</sup> Achim (the son of Achar) the Ararite, ElPhat (the son of ThuroPhar) <sup>36</sup> the Mechorathite, AhiJah the PhellLonite, <sup>37</sup> EseRe the Charmadite, NaArai (the son of AzobAi), <sup>38</sup> JoEl (Nathan's brother), MeBaAl (the son of Agari), <sup>39</sup> SelLek the AmMonite, Nachor the BerOthite (who carried the

weapons for JoAb, the son of ZeruJah), <sup>40</sup> Ira the Jethrite, Gareb the Jethrite, <sup>41</sup> UriJah the Hittite, Sabet (the son of AchaJa), <sup>42</sup> and AdiNa <sup>43</sup> (the son of SaIZa), the head of the ReuBenites. And with the thirty were <sup>43</sup> Hanan (the son of MoOcha), JoShaphat the Mathnite, <sup>44</sup> OziJa the AstarOthite, SamMa and JeiEl (the sons of HoTham) the Ararites, <sup>45</sup> JediEl (the son of Sameri), JoZae and his brother (the ThosSaites), <sup>46</sup> EliEl the Maoite, JaRibi, JosiJa and his son EILam, JethAma the Moabite, <sup>47</sup> DaliEl, Obed, and JesSiEl the Mesobite.

## Chapter 12

<sup>1</sup> These are the men who came to David at ZikLag as part of his band, to [protect him from] Saul (the son of Kish). They are among the mighty ones who helped in his battles... <sup>2</sup> bowmen who could shoot with both their right and left hands. And they slung rocks and shot with their bows at the followers of the BenJaminite Saul. <sup>3</sup> There was AhiEzer (their leader), JoAsh (the son of Asma) the Gabathite, JoEl and JoPhalet (the sons of AsMoth), BarachiJah, Jehu the AnathOthite, <sup>4</sup> and SamaYas the GibeOnite... they were the mightiest among the thirty, and they were their leaders.

Then there was JeremiJah, JeziEl, JoHanan, JoZabath the Gederathite, <sup>5</sup> EliOzi, JarimoUth, BaAlJah, SamariAi, SaphatiJah the Haruphite, <sup>6</sup> ElKana, JesiJah, OzriEl, JoZara, SoboKam, and the Korites <sup>7</sup> JoEla and ZabadJa (the sons of JeroHam), and the sons of Gedor.

<sup>8</sup> These men came to David from the tribe of Gad when he was in the desert. They were great mighty men who all stood in battle lines dressed for war carrying shields and spears with faces like lions. They also moved as quickly as light does on the mountains. <sup>9</sup> There was Azer (who was their leader), AbDiJah (who was second in command), EliAb (the third), <sup>10</sup> MasMana (the fourth), JeremiJah (the fifth), <sup>11</sup> Jethi (the sixth), EliAb (the seventh), <sup>12</sup> JoHanan (the eighth), EliAzer (the ninth), <sup>13</sup> JeremiJah (the tenth), and MachaBanai (the eleventh). <sup>14</sup> These were all from the tribe of Gad, and they were all generals over the army... some over hundreds and one over a thousand. <sup>15</sup> They all crossed the Jordan during the first month when it was at its highest level and drove away all the people who lived in the valleys from the east to the west.

<sup>16</sup> Some also came from the tribes of BenJamin and Judah to help David. <sup>17</sup> And when David came to meet them, he said to them: 'If you've come to me in peace; may we share the same heart. But if you've come to hand me over to my enemies; may the God of your fathers discipline you.'

<sup>18</sup> Well, [God's] Breath came over AmasAi (the leader of the thirty), and he said: 'Go on, O David, son of JesSe...

For you and your people, may there be peace!

Yes, peace to you and your helpers;

And on your God, who also sends aid.'

So David welcomed them and appointed them as generals in his army.

<sup>19</sup> Men from the tribe of ManasSeh also joined with David, back when the Philistines attacked Saul. David didn't join with the Philistines, because the Philistine generals said, 'He'll just go back over to to his lord, Saul.' <sup>20</sup> So they sent him away, and David returned to ZikLag... and that's when some from the tribe of ManasSeh joined him. There was EdNah, JoZabath, RodiEl, MichaEl, JosaBeth, Eliu, and Selathi... generals over thousands from ManasSeh. <sup>21</sup> They and their troops fought alongside David, and they were all strong, mighty men and leaders of their armies. <sup>22</sup> They came and fought for David each day like a great force from God.

<sup>23</sup> And these are the names of the military generals who came to David in Hebron to fight Saul for his kingdom (following the words of Jehovah). <sup>24</sup> From the tribe of Judah, there were six-thousand eight hundred men, all bearing shields and spears, and ready for battle. <sup>25</sup> From the tribe of SimeOn there were seven-thousand, one hundred mighty men who were ready for battle. <sup>26</sup> From the tribe of Levi there were four-thousand, six hundred. <sup>27</sup> And when JehoiAda (the head of the family line of Aaron) came to meet with him, he brought along three-thousand, seven hundred more men.

<sup>28</sup> Then there was ZaDok, who was a strong and mighty young man. He brought along twenty-two leaders from his father's household.

<sup>29</sup> And from the tribe of BenJamin (Saul's tribe) there were three thousand men; yet, most of them were guards in the house of Saul.

<sup>30</sup> And from the tribe of Ephraim there were twenty-thousand, eight hundred strong, mighty, and famous men of their houses and family lines.

<sup>31</sup> And from the half-tribe of ManasSeh there were eighteen thousand, all of whom had sworn to make David the king.

<sup>32</sup> And from the tribe of IsSachar came two hundred men with their [armies] who understood the times and knew what IsraEl should do.

<sup>33</sup> And from [the tribe of] ZebuLon came fifty thousand men all dressed for war and carrying their weapons to help David (but not very wholeheartedly).

<sup>34</sup> And from [the tribe of] NaphTali came a thousand leaders with thirty-seven thousand men carrying shields and spears.

<sup>35</sup> And from [the tribe of] Dan came twenty-eight thousand, eight hundred men all ready for war.

<sup>36</sup> And from [the tribe of] Asher came forty thousand, six hundred to help in the war.

<sup>37</sup> And from the other side of the Jordan (from the tribes of ReuBen, Gad, and the half-tribe of ManasSeh) came a hundred-and-twenty thousand, all carrying their weapons of war.

<sup>38</sup> All these men were warriors that were dressed and ready for battle, but peaceful in heart. They came to Hebron to make David the king over all IsraEl. And the rest of IsraEl was of the same heart when it came to making David their king. <sup>39</sup> Then they all stayed with David for three days, eating and drinking; for their brothers were providing for them. <sup>40</sup> Those of IsSachar, ZebuLun, and NaphTali who lived nearby, loaded up their camels, burros, mules, and oxen, and brought them huge quantities of food... flour, dried figs, raisins, wine, olive oil, veal, and lamb, because everyone in IsraEl was very happy.

## Chapter 13

<sup>1</sup> First, David met with his generals, lieutenants, and all the leaders. <sup>2</sup> Then he went before the entire gathering of IsraEl and said: 'If you approve, and if our God Jehovah blesses the effort, we should send [a letter] to all our brothers who are left throughout the land of IsraEl, and to the Priests and Levites in their cities, and invite them all to gather with us. <sup>3</sup> Then we will bring the [Sacred] Chest of our God to us here, for no one has gone before it since the days of Saul.'

<sup>4</sup> Well, the entire gathering agreed to this, for in the eyes of the people, it seemed to be the right thing to do. <sup>5</sup> So David called all IsraEl together from the borders of Egypt to the land of HamAth, and he had the Chest of God transported from the town of JaiRim. <sup>6</sup> Then all IsraEl had traveled up to the city of David in Judah, to lead [a procession before] the Chest of Jehovah God (the one with the cherubs sitting on top) that was used to call on His Name.

<sup>7</sup> So they placed the Chest of God on a new wagon and carried it from the house of AmiNadab. Oza and his brothers walked in front of the wagon, <sup>8</sup> as David and all IsraEl sang and danced before God with all their might. There were singers, stringed instruments, woodwinds, tambourines, cymbals, and trumpets. <sup>9</sup> But as they were carrying [the Chest] up to a threshing floor, Oza stuck out his hand to steady the Chest (because one of the oxen [pulling the wagon] had bolted), <sup>10</sup> and the Lord became enraged with Oza for doing this, so He struck him down for touching the Chest; and he died there before God.

<sup>11</sup> Well, David was so upset over Jehovah cutting Oza down that he named the place 'The Severance of Oza', which is what it is still called today.

<sup>12</sup> And from that day on, David became afraid of The God; for he asked: 'Then, how can I carry the Chest of God to me?' <sup>13</sup> So David didn't go back to carry the Chest of God to himself into the city of David. Rather, he left it in the house of ObedEdom the Gittite, <sup>14</sup> where it remained for three months. However, during this time, God blessed ObedEdom and his entire household.

## Chapter 14

<sup>1</sup> After that, HiRam (the king of Tyre) sent emissaries to David, along with cedar

wood, tradesmen, and carpenters, to build a palace for him.

<sup>2</sup> Now, David knew that Jehovah had prepared him to be the king over IsraEl, and that He would make his kingdom become more important because of His people, IsraEl. <sup>3</sup> Also, after David moved to JeruSalem, he started taking more women and he had many more sons and daughters. <sup>4</sup> These are their names: Those who were born in JeruSalem were SamaAh, Sobab, Nathan, Solomon, <sup>5</sup> IbaAr, EliSae, EliPalet, <sup>6</sup> NaGeth, NaPhag, JaPhie, <sup>7</sup> EliShama, BaAlJada, and EliPhalet.

<sup>8</sup> But when the Philistines heard that David had been anointed as king over all IsraEl, their [entire army] came looking for him, and David went out to face them. <sup>9</sup> So the Philistines assembled for battle in the Valley of the Giants.

<sup>10</sup> Well, David went before God and asked, 'Should I go and fight the Philistines; and if so, will You give them into my hands?' And Jehovah replied: 'Go, and I will give them into your hands!' <sup>11</sup> So he marched to BaAl PharaSin and attacked them there.

And after [the battle], David said: 'God used my hand to cut through my enemies like cutting through water.' So he named that place, 'The Severance of PharaSin.' <sup>12</sup> For the Philistines just ran away, leaving [the images] of their gods lying there, and David [told his men to] burn them in a fire. <sup>13</sup> Then he marched after the Philistines and found them in the Valley of the Giants. <sup>14</sup> So David once again asked God what he should do, and [this time] God replied: 'Don't go after them! Turn away and wait for them near the pear trees. <sup>15</sup> Then, when you hear the sound of rumbling from the tops of the pear trees, attack them, for [that's the sound of] God going ahead of you to attack the camp of the Philistines.'

<sup>16</sup> So David did exactly as God told him, and he kept on attacking the Philistine camps all the way from GibeOn to GeZer. <sup>17</sup> And very soon, the name of David became known throughout the land; for Jehovah had put the fear of him upon all the surrounding nations.

## Chapter 15

<sup>1</sup> Thereafter, he did quite a bit of building in the city of David. He also prepared a place for the Chest of God, and he had a Tent built for it. <sup>2</sup> Then David said, 'No one is to handle the Chest of God other than the Levites, because Jehovah has chosen them for that purpose... to carry it and to officiate before Him through the ages.' <sup>3</sup> So David then gathered all IsraEl to JeruSalem, and he arranged for the Chest of Jehovah to be carried and put into the place that he had built for it. <sup>4</sup> Then he collected the descendants of Aaron and the Levites.

<sup>5</sup> OuriEl was the leader from the line of KoHath, and there were a hundred and twenty with him. <sup>6</sup> AsaiJa was the leader from the line of MeraRi, and there were two hundred and twenty with him. <sup>7</sup> JoEl was the leader of the line of GerShon, and there were a hundred and thirty with him. <sup>8</sup> Shemei was the leader of the line of EliSaphan,

and there were two hundred with him. <sup>9</sup> EliEl was the leader of the line of Hebron, and there were eighty with him. <sup>10</sup> AmiNadab was the leader of the line of OziEl, and there were a hundred and twelve with him.

<sup>11</sup> So David called the Priests (ZaDok and AbiAthar) and the Levites (OuriEl, AsaiJah, JoEl, Shemei, EliEl, and AmiNadab) <sup>12</sup> and said to them: 'Since you are the heads of the families of the Levites, you must now purify yourselves and your brothers, so you can carry the Chest of the God of IsraEl to the place that I've prepared for it. <sup>13</sup> The first time you tried to do this you weren't ready, and that's why The God came among us and cut through us... for we didn't ask Him exactly how we should do it.'

<sup>14</sup> Well, the Priests and the Levites then purified themselves so they could carry the Chest of the God of IsraEl, <sup>15</sup> exactly as God had instructed them through Moses and in the way that Moses wrote it should be done, using the staves to bear it.

<sup>16</sup> Then David told the heads of the Levites: 'Now, assign singers and musicians who play stringed instruments, woodwinds, and cymbals from among your brothers, to make loud and happy music.'

<sup>17</sup> So the Levites appointed HeMan (the son of JoEl) from among his family, and Asaph (the son BarachiJah) from the line of MeraRi, and his [friend] Ethan (the son of KishaJah). <sup>18</sup> Then they met and appointed others who would be under them... ZachariJah, OziEl, SemiRamOth, JeiEl, EliOhel, EliAb, BenaiJah, MaAseJah, MatTathiJah, EliPhaliJah, MakeniJah, and ObedEdom. And they appointed JeiEl and OziAs to be in charge [of the Sacred Chest]. <sup>19</sup> They also appointed HeMan, Asaph, and Ethan to be in charge of the singers. In charge of the brass cymbals (to make sure that the music was loud) were <sup>20</sup> ZachariJah, OziEl, SemiRamOth, JeiEl, Oni, EliAb, MasaiJah, and BenaiJah. And in charge of the stringed instruments and the many types of woodwinds (so the music would be loud enough) were AlamOth, <sup>21</sup> MatTathiJah, EliPhaliJah, MakeniJah, ObedEdom, JeiEl, and OziJah. <sup>22</sup> Then ChoNeniJah (the head of the Levites) was made the chief conductor of all the music, because he could orchestrate everything.

<sup>23</sup> BarachiJah and ElKana were assigned to [carry] the [front end of the Sacred] Chest; <sup>24</sup> SobniJah, JoShaphat, NathaniEl, AmasiJah, ZachariJah, BaniJah, and EliEzer (the Priests) were assigned to blow the trumpets ahead of it; and ObedEdom and JeiJah were [to carry] the back end.

<sup>25</sup> Of course, David, the governors of IsraEl, and his generals were to lead the joyful parade as the Chest of God's Sacred Agreement was carried from the house of ObedEdom. <sup>26</sup> And to be sure that God would empower them to carry the Chest of Jehovah, the [Priests] first sacrificed seven calves and seven rams.

<sup>27</sup> Then David came dressed in fine linen, followed by the Levites who would bear the Chest of the Sacred Agreement of Jehovah, then the singers, followed by

ChoneniJah, who led the musicians.

David came wrapped in a fine linen cape, <sup>28</sup> and all IsraEl walked ahead of the Chest of the Sacred Agreement of Jehovah, cheering, blowing ram's horns and trumpets, loudly beating on cymbals, and playing stringed instruments and harps.

<sup>29</sup> Well, as the Chest of the Sacred Agreement of Jehovah was entering the city of David, Michal (the daughter of Saul) was leaning over and watching from her window; and when she saw King David dancing and acting like a child, she inwardly felt contempt for him.

## Chapter 16

<sup>1</sup> So they carried the Chest of God and placed it in the middle of the tent that David had made for it. Then they offered whole burnt offerings and a salvation offering before God. <sup>2</sup> And when David completed these offerings, he blest the people in the name of the Lord. <sup>3</sup> Then he gave every man and woman of IsraEl a freshly-baked loaf of bread and some honey bread.

<sup>4</sup> Next, he stood before the Chest of the Sacred Agreement of Jehovah and he ordered the Levites to shout aloud and acknowledge and praise Jehovah, the God of IsraEl. <sup>5</sup> Then Asaph (the orchestra conductor) and those under him (ZachariJah, JeiEl, SemiRamOth, MatTathiJah, EliAb, BenaiJah, ObedEdom, and JeiEl) led the stringed instruments and woodwinds while Asaph had them beat on the cymbals, <sup>6</sup> and BenaiJah and OziEl (the Priests) blew the trumpets continuously before the Chest of the Sacred Agreement of God.

<sup>7</sup> So, that was the day when David arranged for Asaph and his brothers to start praising Jehovah. <sup>8</sup> [For they shouted]:

'Give praise to Jehovah!

Call on Him by His Name!

Tell the people of the things He has done!

<sup>9</sup> Yes, sing praises to Him!

'Describe all the wonders the Lord has performed;

<sup>10</sup> Give praise to His Holy Name!

Make your hearts glad... seek His favor;

<sup>11</sup> Seek the Lord and be strong!

'Always search for His face!

<sup>12</sup> Remember the wonderful things He has done...

The miracles and decisions that have come from His mouth,

<sup>13</sup> O seed of IsraEl, His servants...

You sons of Jacob, His elected.

<sup>14</sup> 'He is Jehovah, our God!

His judgments have filled the whole earth!

<sup>15</sup> Through the ages, remember His Sacred Agreement,  
<sup>16</sup> And the words that He had instructed  
For thousands of generations to follow...  
The things that He said to AbraHam,  
And the oath that He spoke to IsaAc.

<sup>17</sup> 'Then He established His Sacred Agreement  
Down through the ages with Jacob,  
And He gave these orders to IsraEl:  
<sup>18</sup> *I'll give CanaAn's land as a piece of measured ground,  
To be your inheritance [through the ages].*  
<sup>19</sup> Yet, at the time, they were few,  
And [the nation] was growing much smaller.

'But first, they had to travel on foot,  
<sup>20</sup> As they passed from nation to nation...  
Passing kingdoms of many foreign peoples.  
<sup>21</sup> But, He allowed no one to beat them,  
And He disciplined their kings with these words:  
<sup>22</sup> *You may not touch My anointed,  
Nor may you be wicked to My Prophets!*

<sup>23</sup> 'So, may the ground sing to Jehovah,  
And proclaim His salvation each day!  
<sup>24</sup> Tell all the nations of His glory,  
And all their peoples of His wonders!

<sup>25</sup> 'For, Jehovah is great and worthy of praise...  
He's more to be feared than all other gods;  
<sup>26</sup> For the gods of the nations are just idols,  
While the skies were made by Jehovah!

<sup>27</sup> 'Stand before His face and give praise to His strength!  
Boast of His Holy Place!  
<sup>28</sup> Give praise to Jehovah, you families of nations;  
Praise the Lord's glory and strength!

<sup>29</sup> 'Glorify the Name of the Lord!  
Carry gifts before His [Holy] Face.  
Before Jehovah, bow low,  
Yes, in His courtyard so holy!

<sup>30</sup> 'Before His face, be in fear,  
All you who live on the earth!  
May our land become stronger before Him,  
And may it never be shaken!

<sup>31</sup> 'You heavens be glad, and earth cry in joy!  
May all nations admit that Jehovah's their king!

<sup>32</sup> 'May the seas, and the sun, and the trees in the fields,  
And all else, tremble before Him.

<sup>33</sup> Why, even the forests and trees in the fields  
Find joy before the face of the Lord;  
For He'll come to judge the whole earth!

<sup>34</sup> 'Acknowledge that Jehovah is good,  
And His mercy lasts through the ages.  
O God; Deliver and save us!

<sup>35</sup> Take us from the nations and save us!

'Give praise to His Holy Name...  
Boast of the blessings that He brings!

<sup>36</sup> Praise Jehovah, IsraEl's God,  
Through the age of the ages.'

Then all the people shouted, 'Amen!' And they started praising Jehovah.

<sup>37</sup> So they left the Chest of the Sacred Agreement of Jehovah there; and thereafter, Asaph and his brothers served before the Chest continually, each day, <sup>38</sup> along with ObedEdom and his family; for ObedEdom (the son of IdiThoun) and Osa were the gatekeepers.

<sup>39</sup> ZaDok the Priest and his fellow Priests [set up camp] in front of the Tent of Jehovah, which was located on the High Place of GibeOn. <sup>40</sup> And there they offered whole burnt offerings on the Altar to Jehovah continually, morning and evening, just as it was written in the Law of Jehovah, and as it was given to the sons of IsraEl by the hand of Moses, God's servant.

<sup>41</sup> Those who assisted [the Priests] were HeMan, IdiThoun, and many others who were chosen by name to praise Jehovah for His mercy through the ages. <sup>42</sup> There were also the trumpeters, the cymbal players, and all the rest of the musicians who could play their instruments loudly in the songs [of praise] to God.

Then the sons of IdiThoun took their positions at the gates, as all the people returned to their homes; <sup>43</sup> and David went back home to bless his family.

## Chapter 17

<sup>1</sup> Then one day, when David was in his palace, he said to the Prophet Nathan: 'Look; here I am living in a palace of cedars, while the Chest of the Sacred Agreement of Jehovah is sitting under a tent of leather skins.'

<sup>2</sup> And Nathan said to David: 'Then, do whatever is in your heart, because God is with you!'

<sup>3</sup> But that night, the word of the Lord came to Nathan, saying, <sup>4</sup> 'Go and tell My servant David that this is what Jehovah has said: *You may not build a House for Me to stay in, <sup>5</sup> for I haven't stayed in a House from the day that I started leading IsraEl until now. I've stayed in a tent protected by the covering. <sup>6</sup> Why, in all the places that I've gone with IsraEl, did I ever ask any tribe of IsraEl or those whom I put in charge of taking care of My people why they didn't build Me a House of cedars?*

<sup>7</sup> 'So, tell My servant David that this is what Jehovah the Almighty had decreed: *I've taken you out of the pastures where you followed the flocks to lead My people IsraEl, <sup>8</sup> and I was with you wherever you went. I destroyed all your enemies from before you, and I've made your name one of the greatest on the earth.*

<sup>9</sup> *I've also made a place for My people IsraEl, and I've planted them there. And when they camp alone, they won't have to be afraid anymore; for no unrighteous person will humble them as has happened in the past. <sup>10</sup> Why, from the days when I arranged for the Judges [to lead] My people IsraEl, I've humbled all their enemies, so My [nation] would grow.*

*'So now, a House will [eventually] be built for Jehovah; <sup>11</sup> but that will happen after you've lived a full life and gone to sleep with your ancestors. For I will raise a seed after you who will come from your belly, and I will prepare his kingdom. <sup>12</sup> He will build a House for Me, and I'll make his throne last through the ages. <sup>13</sup> I will be a father to him and he'll be a son to Me. So My mercy will never be removed from him, as I have removed it from those who preceded you. <sup>14</sup> I will entrust My House to him and to his kingdom through the ages, and his name will be [remembered] through the ages.'*

<sup>15</sup> Well, Nathan relayed everything in that vision and spoke these words to David. <sup>16</sup> Then King David went and sat before Jehovah and said: 'Who am I, O Lord God... what is [so good about] my house that You've shown so much love for me through this era?

<sup>17</sup> Yet now, though it seems that all of this has become less important to You, O God, You have spoken about this House that your servant [has wished to build] for a long time, and in a vision that was given to a man, You looked upon me, and that lifted me high, O Jehovah God. <sup>18</sup> So now, how shall I proceed to glorify You? For Your servant knows that <sup>19</sup> what You have done is whatever is in Your heart, and it is all greatness.

<sup>20</sup> 'O Jehovah; There is no other like You, and there's no god other than You... no one that we've ever heard of. <sup>21</sup> And there's no nation like Your people IsraEl anywhere else on earth who have been guided by You, O God... a people whom You've ransomed for Yourself. For You've given Your people a great name and driven others away from before those whom You ransomed out of the nation of Egypt. <sup>22</sup> And You've appointed IsraEl as Your people exclusively through the ages. Then

You, O Jehovah, became their God.

<sup>23</sup> 'And now, O Jehovah; Concerning what You've said to Your servant about this House... may the words that You said prove trustworthy through the ages! <sup>24</sup> And may Your Name be trusted and magnified through the ages, O Jehovah the Almighty, the God of IsraEl. For You are the God of IsraEl and of the house of Your servant David, who is now standing here before You. <sup>25</sup> O Jehovah; You are my God! And now You've opened the ears of Your servant when it comes to building this House. And it's because of this that I saw the need to pray before Your face.

<sup>26</sup> 'And now, O Jehovah; You are Him... The God! You've spoken about these good things to Your servant, <sup>27</sup> and You've started blessing the house of your servant. So may it all stand that way before You through the ages. For You, O Jehovah, have blest... and You've promised us Your blessings through the ages!'

## Chapter 18

<sup>1</sup> Well after that, David attacked the Philistines and routed them, capturing Gath and all its surrounding villages. <sup>2</sup> Then he attacked Moab and made them serve him and pay a tribute. <sup>3</sup> David also attacked HadraAzar, the king of Souba at HamAth, as he was marching toward the EuPhrates. <sup>4</sup> There he captured a thousand chariots, seven thousand horses, and twenty thousand of their infantrymen. Then David had all the chariots destroyed, except for a hundred of them. <sup>5</sup> And when the Syrians came from Damascus to help HadraAzar, David attacked them and killed twenty-two thousand of their men. <sup>6</sup> Then he left a garrison in Syria near Damascus; so Syria became David's servant and had to bring tributes to him. For Jehovah watched over David, no matter where he went.

<sup>7</sup> Then David took the golden collars and other items of gold that were worn by the servants of HadraAzar and had it all carried back to JeruSalem. <sup>8</sup> And he went to MataBeth (which was one of HadraAzar's capital cities) and he brought back a tremendous amount of brass, which Solomon later used to make the Sacred Sea, the brass columns, and many other sacred utensils.

<sup>9</sup> Well, when Thoa the king of HamAth heard that David had beaten the army of HadraAzar (the king of Souba), <sup>10</sup> he sent his son AdouRam to King David to enquire of his welfare and to congratulate him on winning his war against HadraAzar and killing him, because Thoa had been at war with HadraAzar.

<sup>11</sup> Then David took all the gold, silver, and brass items that he captured from the nations of Idumea, Moab, the AmMonites, the Philistines, and the Amalechites, and set them aside as holy to Jehovah. <sup>12</sup> For AbiShai (the son of ZeruJah) had attacked the Idumeans in the Salt Valley, where he killed eighteen thousand of their men. <sup>13</sup> Then he placed a garrison in the Valley, and the Idumeans also became David's servants.

Well, Jehovah watched over David no matter where he went; <sup>14</sup> so David reigned over all IsraEl, and he served as a righteous judge over his people.

<sup>15</sup> At the time, JoAb (the son of ZeruJah) was the commanding general of his army, JoShaphat (the son of AchiLoud) was the recorder, <sup>16</sup> ZaDok (the son of AhiTub) and AhiMelech (the son of AbiAthar) were the Priests, SoUsa was the scribe, <sup>17</sup> BenaiJah (the son of JehoiAda) was in charge of the Cherethites and Phelethites, and David's sons served as his second-in-command.

## Chapter 19

<sup>1</sup> In time, NaHash (the king of the sons of AmMon) died, and his son Hanan became the king in his place. <sup>2</sup> So David said: 'What kind thing can I do for Hanan, the son of NaHash? For his father was very kind toward me?' Then David sent messengers to comfort him after the death of his father.

<sup>3</sup> Well, when the servants of David arrived in the land of the AmMonites and they went to Hanan to comfort him, the AmMonite governors said to [Hanan]: 'Isn't David glorifying your father over you by sending these comforters? And isn't he really sending them to see the city and to spy in our land?'

<sup>4</sup> So Hanan grabbed the servants of David and shaved [their beards], then he cut off their uniforms halfway to the waist and sent them away.

<sup>5</sup> Well, when the report of what was done to his men reached David, he sent people to meet them, because they had been very disgraced; and the king told them to stay in JeriCho and not to return until their beards grew back.

<sup>6</sup> Meanwhile, the sons of AmMon realized that they had disgraced David's emissaries; so Hanan and his men sent a shipment of thirty-five tons of silver to hire an army from MesoPotamia and from [King] MoOcha in Syria, along with chariots and cavalry. <sup>7</sup> They hired thirty-two thousand chariots, and King MoOcha brought his army, which camped next to MaiDaba. Also, the AmMonites gathered an army from their cities and they came to wage war [with IsraEl]. <sup>8</sup> So when David heard about this, he sent JoAb and his entire army to meet them.

<sup>9</sup> Well, the sons of AmMon marched right up to the city gates, but the kings had camped all by themselves out in the fields. <sup>10</sup> And when JoAb saw that they were ready to attack him from all sides, he took all the young men from the army and had them face the Syrians. <sup>11</sup> Then he put the rest of the army into the hands of his brother AbiShai, and they set up battle lines against the sons of AmMon. <sup>12</sup> He told [his brother]: 'If the Syrians start to win, you come and help me; but if the AmMonites start to win, I'll come to help you. <sup>13</sup> If we show that we're [courageous], our people will be stronger, because these are the cities of our God, and Jehovah will do whatever is good in His eyes.'

<sup>14</sup> So JoAb attacked the Syrians and they fled from before him. <sup>15</sup> And when the

AmMonites saw the Syrians retreating, they turned and ran from AbiShai (JoAb's brother), fleeing back into the city. Then JoAb returned to JeruSalem. <sup>16</sup> But after the Syrians saw that IsraEl had left the field of battle, they sent messengers to the Syrians who were camped on the other side of the river, and SoPha (the commander-in-chief of the army of HadraAzar) marched back.

<sup>17</sup> Well, when this was reported to David, he gathered the whole army of IsraEl and they crossed the Jordan and set up battle lines against them. So Syria deployed opposite David, and the battle began. <sup>18</sup> Then Syria again turned and ran from IsraEl, for David's [men] had killed forty thousand of their infantry, they captured seven thousand of their chariots, and they killed SoPha (the commander-in-chief of their army).

<sup>19</sup> So when the servants of HadraAzar saw that they had lost the battle to IsraEl, they signed a treaty with David and started serving him. And thereafter, the Syrians never again came to help the sons of AmMon.

## Chapter 20

<sup>1</sup> It was during the time of year when the kings traditionally went to war that JoAb led the entire army [of IsraEl] to destroy the cities of AmMon; and thereafter, they went and besieged RabBah.

Now, David had stayed behind in JeruSalem as JoAb attacked RabBah and razed the city. <sup>2</sup> Then David [went there and] took the gold crown from the head of MolChom, their king. It weighed sixty pounds and was covered with precious stones; so David took it and wore it.

Then he looted the city and brought back a huge amount of treasures. <sup>3</sup> He also captured the people and had them sawed in half with iron saws and threshing machines (that's what David did to all the sons of AmMon). Thereafter, David returned to JeruSalem with his army.

<sup>4</sup> However, there was still war with the Philistines in Gazer. And it was then that SoboChai cut down OuSathi the Raphite (who was from the family of giants) and dishonored him. <sup>5</sup> But the war with the Philistines continued, and ElHanan (the son of JaIr) killed LachMi (the brother of GoliAth the Gittite) whose wooden spear was as large as the rod of a weaving loom.

<sup>6</sup> They also had a huge man there with twenty-four fingers and toes (six fingers on each hand and six toes on each foot), who was a descendant of the giants. <sup>7</sup> And when he came forward and slandered IsraEl, JoNathan (the son of David's brother SamaAh) attacked him and killed him.

<sup>8</sup> These men were all born to Rapha in Gath, and all four were giants; but they all fell by the hand of David and his servants.

## Chapter 21

<sup>1</sup> Well, a Slanderer came to IsraEl and [he] urged David to count his people. <sup>2</sup> So King David said to JoAb and his generals: 'Go and take a census of IsraEl, from BeerSheba to Dan, then bring [the numbers] to me, so I'll know how many men I have [in my army].'

<sup>3</sup> And JoAb said: 'May Jehovah multiply His people a hundred times. But the eyes of my lord the king can see all of his servants; so, why do you want to do this, my lord? Be careful that you don't bring a sin upon IsraEl!'

<sup>4</sup> However, the king just wouldn't listen to JoAb. So JoAb traveled throughout all IsraEl, and then he returned to JeruSalem and gave the numbers of the people to David... there were a million, one-hundred-thousand men who could carry the sword. <sup>5</sup> And among the sons of Judah there was an additional four-hundred-and-seventy thousand. <sup>6</sup> However, he didn't count [the tribes of] Levi and BenJamin as being among them, because the king told JoAb not to do so.

<sup>7</sup> Well, doing this was wicked [in the eyes of] God, so He struck IsraEl. <sup>8</sup> Then David said to God: 'I [was guilty of] a great sin when I did this thing! So, please forgive the evil of Your servant, for it was me who did this foolish thing.'

<sup>9</sup> Then the Lord spoke to David's Seer Gad, saying: <sup>10</sup> 'Go speak to David and tell him that this is what Jehovah has said: *I will give you a choice of three punishments. Choose which you prefer, and I'll bring it upon you.*'

<sup>11</sup> So Gad went to David and told him, 'This is what Jehovah has said: *Choose for yourself<sup>12</sup> from these three:*

- *Three years of famine*
- *Three months of destruction and fleeing from your enemies*
- *Three days of death in the land, when the messenger of the Lord will go among all the inheritance of IsraEl and destroy.*

Now, give me an answer for the One who sent me... which do you choose?'

<sup>13</sup> And David told Gad: 'Those are three very tough choices, so I'll leave it in the hands of Jehovah, for He is exceptionally compassionate. I don't want to leave myself in the hands of men.'

<sup>14</sup> So the Lord sent death throughout all IsraEl, and seventy thousand of their males died. <sup>15</sup> Then God sent His messenger to JeruSalem to wipe it out also. But as he was destroying it, the Lord saw what was happening and felt sorry for the evil. So He said to the messenger who was doing the destroying, 'That's enough; stay your hand!'

Well at the time, the messenger of Jehovah was standing at the threshing floor of Ornan the Jebusite. <sup>16</sup> Then, when David looked up and saw the messenger of Jehovah standing there between the sky and the ground with an unsheathed broadsword in his hand that was stretched out over JeruSalem, David fell to the

ground and the elders put on sackcloth and covered their faces.

<sup>17</sup> So David called out to God, saying: 'Wasn't it me who told them to count the people? I'm the one who sinned! Yes, I'm the one who told them to do this bad thing! What did these sheep do, O Jehovah God? Bring Your hand and Your destruction against me and the house of my father instead, not against Your people, O Lord.'

<sup>18</sup> Then the messenger of Jehovah told Gad: 'Tell David that he must build an Altar to Jehovah there at the threshing floor of Ornan the Jebusite.'

<sup>19</sup> So David went and did what Gad had told him in the Name of the Lord. <sup>20</sup> But when Ornan turned and saw the king and four of his sons coming, he went and hid himself (he'd been threshing wheat at the time). <sup>21</sup> But David walked up toward Ornan, who then came down off the threshing floor and bowed with his face to the ground before David. <sup>22</sup> And David said: 'Give me your threshing floor, because I want to build an Altar to Jehovah upon it. Tell me how much you want for it; for this will bring an end to the calamity that has been plaguing the people.'

<sup>23</sup> And Ornan said to David: 'Just take it! And may my lord the king do whatever he thinks is best. Why, look; here are some calves to sacrifice as whole burnt offerings, as well as some wood and some grain. I'm giving it all to you!'

<sup>24</sup> And David said to Ornan: 'No, I want to pay you whatever it's worth. There's no way that I would take what's yours for Jehovah and then sacrifice whole burnt offerings for myself without paying you.'

<sup>25</sup> So David paid Ornan six hundred weighed gold coins for his place, <sup>26</sup> then he built an Altar to Jehovah there and sacrificed whole burnt offerings and a deliverance offering, as he stood there calling out to Jehovah.

Well, Jehovah listened to him from the heavens as he was standing there by the fire with the whole burnt offerings on the Altar. <sup>27</sup> So the Lord spoke to the messenger, who then put his broadsword back into its sheath. <sup>28</sup> And David recognized that Jehovah had listened to him there at the threshing floor of Ornan the Jebusite, where he had offered the sacrifices.

<sup>29</sup> Well at the time, the Tent of Jehovah that Moses had made was out in the desert, as was the Altar for sacrificing whole burnt offerings... it was located on the High Place in GibeOn. <sup>30</sup> But David wouldn't go there to seek the face of God, because he didn't want to turn away too quickly from the broadsword that was being held by Jehovah's messenger.

## Chapter 22

<sup>1</sup> Then David said: 'This is where the Temple of Jehovah our God [will be built], and where the Altar for the whole burnt offerings of IsraEl will be located.'

<sup>2</sup> And David said: 'Gather all the foreigners in the land of IsraEl and use them as

quarry workers to cut and work stones to build the Temple of Jehovah.'

<sup>3</sup> Thereafter, he prepared many other things for the project, such as the nails, the doorways, the gates, and the hinges. He also collected a huge amount of brass... so much that its weight couldn't even be calculated. <sup>4</sup> There was also an incalculable amount of cedar lumber, which the Sidonians and the people of Tyre had brought to David.

<sup>5</sup> Then David said: 'My son Solomon is still a young boy, but he will erect this great Temple to Jehovah, which will be known for its glory throughout the whole earth... and I will prepare for it.' So David did prepare for it by [collecting] many things before he died.

<sup>6</sup> Then David called his son Solomon and told him that he must build the Temple to Jehovah the God of IsraEl. <sup>7</sup> David said to Solomon: 'My child; it has been in my heart to build a [Temple] to the Name of Jehovah God. <sup>8</sup> But the word of the Lord came to me that said, *You've spilled a lot of blood and fought many great wars, so you may not build a Temple to My Name because of all the blood that you've spilled on the ground before Me.* <sup>9</sup> *Look! A son has been born to you who is a man of peace, and I will give him rest from all his enemies round about. The name that has been given to him is Solomon (Peace); so, I will give him peace and rest, and I will appoint him [as king] over IsraEl when his time comes.* <sup>10</sup> *He's the one who will build a [Temple] to My Name. He will be My son, I'll be a father to him, and I will establish the throne of his kingdom in IsraEl through the ages.*

<sup>11</sup> 'Now, my son; May Jehovah be with you and bless you, for you will build a Temple to your God Jehovah, just as He said you would. <sup>12</sup> May He give you wisdom, understanding, and make you strong over IsraEl. And may you preserve and keep the Laws of Jehovah your God; <sup>13</sup> for if you carefully obey the instructions and decisions that Jehovah gave to IsraEl through Moses, He will bless you. So, you must be a man and be strong... don't be weak or afraid!

<sup>14</sup> 'Now, {Look!} in my own poor way, I've made preparations for the Temple of Jehovah. I've collected hundreds of tons of gold, thousands of tons of silver, and so much brass that nobody can estimate its weight. I've also collected the wood and stones, and you must thereafter add to all of this.

<sup>15</sup> 'So, may Jehovah be with you, and may you finish [this project]. Bring together the huge number of craftsmen that will be needed... the stone workers, carpenters, and all the wise men <sup>16</sup> who know how to work gold, silver, brass, and iron. If you'll stand erect and act, Jehovah will be with you!'

<sup>17</sup> Then David instructed all the governors of IsraEl to assist his son Solomon, saying,

<sup>18</sup> 'Isn't Jehovah with you, and hasn't He provided you with peace all around? Why, He has put everyone who lives here into your hands, and the entire land is now subject to Jehovah and to His people. <sup>19</sup> So, search for Jehovah your God with all

your hearts and souls, then come and build a Holy Place to Jehovah your God, where you should place the Chest of the Sacred Agreement of Jehovah and all the rest of the holy things of God. Yes, you must build a Temple to the Name of the Lord!

## Chapter 23

<sup>1</sup> Well, after David had grown old and lived a full life, his son Solomon took his place as [the king] over IsraEl. <sup>2</sup> Then David brought all the rulers of IsraEl together, as well as the Priests and the Levites, <sup>3</sup> and he took a census of all the Levites who were more than thirty years old. And their head count showed there to be thirty-eight thousand men who qualified. <sup>4</sup> Of these, twenty-four thousand were [assigned] over the Temple of Jehovah, six thousand were [to be] scribes and judges, <sup>5</sup> four thousand were [to be] gatekeepers, and four thousand were anointed to praise Jehovah with the sacred musical instruments, which were made specifically for that purpose.

<sup>6</sup> Then David divided the Levites by family groups, [and they worked] in daily rotations.

Now, the sons of Levi were GerShon, KoHath, and MeraRi.

<sup>7</sup> In the family of GerShon, there was Edan and ShiMei. <sup>8</sup> The three sons (and rulers of) of Edan were JeiEl, ZeThan, and JoEl. <sup>9</sup> And the three sons of ShiMei were SalomIth, JeiEl, and Dan. They were the rulers of the families of LaAdan.

<sup>10</sup> The four sons of ShiMei were Jeth, Ziza, JoAs, and BeriJah. <sup>11</sup> Jeth was the firstborn and Ziza was second. But JoAs and BeriJah didn't have any sons, so the whole house and family received the same assignments.

<sup>12</sup> The four sons of KoHath were AmBram, IsaAr, Hebron, and OziEl. <sup>13</sup> The sons of AmBram were Aaron and Moses. Then Aaron and his sons were set-aside to [serve in] the Holy of Holies, to burn incense before Jehovah, and to officiate and use the power of His Name through the ages.

<sup>14</sup> Of course, Moses was the man of God, and his sons were assigned among the tribe of Levi. <sup>15</sup> Moses' sons were GerSam and EliEzer. <sup>16</sup> GerSam's son SoubaEl was the firstborn, <sup>17</sup> and EliEzer's son RabiJah was his firstborn. EliEzer didn't have any other sons, but the family line of RabiJah became very large.

<sup>18</sup> The son of IsaAr was SalomOth (the firstborn).

<sup>19</sup> The sons of Hebron were JeriJa (the firstborn), AmadiJa (the second), JeziEl (the third), and JekemiJah (the fourth).

<sup>20</sup> The sons of OziEl were Micha (the firstborn) and JesShiah (the second).

<sup>21</sup> The sons of MeraRi were MoOli and MoUsi. MoOli's sons were EliEzer and Kish.

<sup>22</sup> EliEzer died without any sons (just daughters), but the sons of Kish married them. <sup>23</sup> The three sons of MoUsi were MoOli, Eder, and JariMoth.

<sup>24</sup> These were the names of the rulers over the descendants of Levi by houses and family lines who were more than twenty years old and served at the Temple of Jehovah.

<sup>25</sup> Then David said: 'Jehovah the God of IsraEl has provided rest for His people and He is now camping in JeruSalem through the ages, <sup>26</sup> so the Levites won't have to carry the Sacred Tent or any of its things anymore.'

<sup>27</sup> And the last order that David [gave] was to count the sons of Levi who were twenty years old and older; <sup>28</sup> for he had appointed them to [assist the descendants] of Aaron as they served in the Temple of Jehovah. They were to be in charge of the courtyards and the place of worship, as well as the cleansing of the holy things and the maintenance of the Temple of God. <sup>29</sup> They were also to handle the mixing and measuring of the bread loaves and the fine flour for the sacrifice offerings, the fermentation-free bread, the fried cakes, and the place settings. <sup>30</sup> Each morning and evening they were to praise and acknowledge Jehovah, <sup>31</sup> and they were to prepare all the whole burnt offerings to Jehovah on the Sabbaths, on the New Moons, and on the holidays (as they were instructed); so they were to always stand before Jehovah. <sup>32</sup> In addition, they were to stand guard by watches over the Meeting Tent, over the Holy Place, and over their brothers the sons of Aaron, as they officiated at the Temple of Jehovah.

## Chapter 24

<sup>1</sup> These are the [Priestly] divisions of the sons of Aaron: NaDab, AbiHu, EliEzer, and IthaMar.

<sup>2</sup> Since NaDab and AbiHu died in front of their father, and they had no sons, the official Priests were Aaron's sons EliEzer and IthaMar. <sup>3</sup> Then David made a similar division. He appointed ZaDok (who was a descendant of EliEzer) and AhiMelech (who was a descendant of IthaMar) as the heads over their houses and families for duties [inside the Temple]. <sup>4</sup> But David found that among the descendants of EliEzer, there were many more leaders and powerful men than there were among the descendants of IthaMar; so he appointed sixteen descendants of EliEzer as leaders of their houses and families, and he only appointed eight from the descendants of IthaMar.

<sup>5</sup> Thereafter, he assigned each of their responsibilities in the Temple of God by lottery. <sup>6</sup> And SamaiJah, the son of NathaniEl (the scribe from the tribe of Levi) recorded the results for the king, the governors, the [High] Priest ZaDok, AhiMelech (the son of AbiAthar), the heads of families, and for the family heads of the Priests and Levites.

In the lottery for the [assignments of the] families of EliEzer and IthaMar, <sup>7</sup> the first group chosen was that of JoaRim. JediJah was the second, <sup>8</sup> Charib was the third, Seorim was the fourth, <sup>9</sup> MelciJah was the fifth, MeiJamin was the sixth, <sup>10</sup> Kos was

the seventh, AbiJah was the eighth, <sup>11</sup> JeShua was the ninth, ShecheniJah was the tenth, <sup>12</sup> EliAbi was the eleventh, JaKim was the twelfth, <sup>13</sup> Opha was the thirteenth, JesBaAl was the fourteenth, <sup>14</sup> BelGa was the fifteenth, EmMer was the sixteenth, <sup>15</sup> HezIr was the seventeenth, ApheSe was the eighteenth, <sup>16</sup> PhetaiJah was the nineteenth, EzekiEl was the twentieth, <sup>17</sup> Achim was the twenty-first, GamoUl was the twenty-second, <sup>18</sup> DalaiJah was the twenty-third, and MaAsiJah was the twenty-fourth.

<sup>19</sup> So, this is the way their duties were assigned and the order in which they were to enter the Temple of Jehovah, as the responsibilities were set out by their ancestor Aaron and as they were given to him by Jehovah, the God of IsraEl.

<sup>20</sup> These are the names of the rest of Levi's descendants:

Among the descendants of AmBram there was SobaEl and his son JediJah.

<sup>21</sup> From the descendants of RaAbiJah there was his firstborn, JesiJah.

<sup>22</sup> From the descendants of IsaAri there was SalomOth and his son, Jath.

<sup>23</sup> From the descendants of JediOu there was AmadiJah, JaziEl, and JekMoAm.

<sup>24</sup> From the descendants of OziEl there was Micha and his son Samer.

<sup>25</sup> Micha's brother was IsiJa, and his son was ZachariJah.

<sup>26</sup> The sons of MeraRi were MoOli, MoUsi, and through BonNi, OziJa. <sup>27</sup> So, OziJa was one of MeraRi's sons, and his sons were IsoAm, SakChour, and Abai. <sup>28</sup> MoOli's only son was EliEzer, <sup>29</sup> his son was Kish, and his son was JaRameEl. <sup>30</sup> The sons of MoUsi were MoOli, Eder, and JariMoth. These were the sons of the Levites by the houses of their families.

## Chapter 25

<sup>1</sup> King David also assigned some of the sons of Asaph, HeMan, and IdiThoun as heads of musical groups to praise [God] with woodwinds, stringed instruments, and cymbals. And these are the numbers of the musicians who were working in their bands:

<sup>2</sup> The sons of Asaph were SakChour, JoSeph, NathaniJah, and EraEl. These sons of Asaph worked under Asaph, who was a Prophet, and he reported directly to the king.

<sup>3</sup> Under IdiThoun were his six sons, GodoliJah, SoUri, IseAs, ShiMei, AsAbiJah, and MatTathiJah. They all played the woodwinds to praise and acknowledge Jehovah.

<sup>4</sup> Under HeMan were his sons BoukiJah, MathaniJah, OziEl, SoubaEl, JeriMoth, HananiJah, Hanan, EliAtha, GodolLathi, RomethiEzer, JesBasaka, MalLithi, OthEri, and MeAzOth. <sup>5</sup> (These were all the sons of HeMan.) They played music to the king about the Word of God with horns.

<sup>6</sup> Now, God gave HeMan fourteen sons and three daughters, and they all (including their father) sang in the Temple to the music of the cymbals, stringed instruments, and woodwinds during the services, and they all reported directly to the king (along with Asaph, IdiThoun, and HeMan).

<sup>7</sup> In addition, many others in their families were taught to sing to Jehovah; so altogether, there were two hundred and eighty-eight in the chorus. <sup>8</sup> Then they threw lots for themselves to choose the daily rotations of singers... from the unknown to the famous and from the novices to the experts. <sup>9</sup> The first lot fell to Asaph (the son of JoSeph, who was also called GedaliJah) and his sons. The second fell to EneiJa and twelve in his family. <sup>10</sup> The third fell to ZakChour and twelve in his family. <sup>11</sup> The fourth fell to JesRi and twelve in his family. <sup>12</sup> The fifth fell to NathaniJah and twelve in his family. <sup>13</sup> The sixth fell to BoUkiJah and twelve in his family. <sup>14</sup> The seventh fell to IshEriEl and twelve in his family. <sup>15</sup> The eighth fell to JosiJah and twelve in his family. <sup>16</sup> The ninth fell to MathaniJah and twelve in his family. <sup>17</sup> The tenth fell to SemeiJah and twelve in his family. <sup>18</sup> The eleventh fell to AsriEl and twelve in his family. <sup>19</sup> The twelfth fell to AsabiJah and twelve in his family. <sup>20</sup> The thirteenth fell to SoubaEl and twelve in his family. <sup>21</sup> The fourteenth fell to MatTathiJah and twelve in his family. <sup>22</sup> The fifteenth fell to JeriMoth and twelve in his family. <sup>23</sup> The sixteenth fell to HananiJah and twelve in his family. <sup>24</sup> The seventeenth fell to JesBasaka and twelve in his family. <sup>25</sup> The eighteenth fell to HananiJah and twelve in his family. <sup>26</sup> The nineteenth fell to MalLithi and twelve in his family. <sup>27</sup> The twentieth fell to EliAthah and twelve in his family. <sup>28</sup> The twenty-first fell to OthEri and twelve in his family. <sup>29</sup> The twenty-second fell to GodolLathi and twelve in his family. <sup>30</sup> The twenty-third fell to MeAzOth and twelve in his family. And the twenty-fourth fell to RometThiEzer and twelve in his family.

<sup>31</sup> Their brothers from the sons of Aaron also threw lots for themselves before the king, including ZaDok and AhiMelech, who were the heads of the families of the Priests and the Levites, as well as the family heads and the younger ones.

## Chapter 26

<sup>1</sup> These are the groups of the gatekeepers:

From the family of KorAh there was MoselLemiJa and his sons, who descended through Asaph. <sup>2</sup> Under MoselLemiJa there was ZachariJah (his firstborn), JadiEl (the second), ZabadiJa (the third), JethNouEl (the fourth), <sup>3</sup> JoLam (the fifth), JoNathan (the sixth), EliOnai (the seventh), and ObedEdom (the eighth).

<sup>4</sup> ObedEdom's sons were SamaiJah (the firstborn), JoZabath (the second), JoAth (the third), Sachar (the fourth), NathaniEl (the fifth), <sup>5</sup> AmiEl (the sixth), IsSachar (the seventh), and PheLathi (the eighth) – for God had blessed him.

<sup>6</sup> Then there was SamaiJah's son RoshAi, who was the firstborn of the house of his father (they were all mighty men). <sup>7</sup> SamaiJah's sons were OthNi, RaphaEl, Obed, EliZabath, and AchiOud (they were the most powerful). Then there was EliOu, SabachiJah, and IshBakom. <sup>8</sup> These were the descendants of ObedEdom and their ancestor MoselLemiJa. They all became great in their positions (all sixty-two of them), <sup>9</sup> and eighteen of them became extremely powerful.

<sup>10</sup> Then there was Osa (from the line of MeraRi), whose sons guarded the [Temple]. Although he wasn't the firstborn, his father appointed him head of the second division of gate guards. <sup>11</sup> HelkiJah was second under him, then TabliJah (the third), and ZachariJah (the fourth). Altogether, there were thirteen of the sons and family of Osa, <sup>12</sup> and it was from among them that the heads of the divisions of gate guards descended. They were all rulers and important men who handled the daily rotations of their families as they served in the Temple of Jehovah.

<sup>13</sup> Then they all (from the least to the most important) threw lots by houses and families at the gatehouse. <sup>14</sup> And the lot for the gates toward the east fell to SelemiJah and ZachariJah. Then MelchiJah threw the lots for the family of JoAs, and they received the north gate. <sup>15</sup> When the second lot was thrown, ObedEdom received the south gate, which was next to the collection boxes. <sup>16</sup> [The Family of] Osa received the west gate, and their job was to keep watch over the road leading up to the Temple.

<sup>17</sup> Six Levites were assigned to guard the east gate each day and four were in charge of the north gate. They worked in two shifts of two men each watching the south gate (by the collection boxes), <sup>18</sup> and there were also four at the west gate who worked in two shifts of two guards each, who watched the road.

<sup>19</sup> These were the divisions of the gatekeepers from the family of KorAh and MeraRi.

<sup>20</sup> The Levites and their families who received the responsibility of being over the treasury in the Temple of Jehovah and watching over the holy things <sup>21</sup> were the family of LaDan (of the line of GerShon). JeiEl was the head of this family group. <sup>22</sup> JeiEl's sons were Zethom and JoEl. They and their families were in charge of the treasury at the Temple of Jehovah, <sup>23</sup> as were AmBram, IsaAr, Hebron, and OziEl. <sup>24</sup> SoubaEl (a descendant of Moses through GerSam) was [the chief of] the treasury. <sup>25</sup> The sons of his brother EliEzer were RabiJah, JosiJah, JoRam, Zechri, and SalomOth. <sup>26</sup> SalomOth and his family [kept watch over] the treasures that were inside the Holy Place... the things that King David had set aside as holy, which the generals, lieutenants, and family heads had brought there. <sup>27</sup> These were the things they carried in from the cities they had captured, so that construction of the Temple of Jehovah God could begin soon. <sup>28</sup> These men were also in charge of all the holy things that had been dedicated by the Prophet SamuEl by Saul (the son of Kish), by AbNer (the son of Ner), and by JoAb (the son of ZeruJah). All of these holy things were put into the hands of SalomOth and his family.

<sup>29</sup> ChoNeniJah and his family (descendants of IsaAr) were assigned to work outside [the Temple] as scribes and judges over IsraEl.

<sup>30</sup> AsabiJah and his family (descendants of Hebron) – all one thousand, seven hundred of them – were important people, for they watched over IsraEl on the other side of the Jordan to its western border, serving as representatives of Jehovah and of

the king.

<sup>31</sup> JoriJah was the leader of the Hebronites and all the generations of their families.

It was in the fortieth year of David's reign that all the powerful men were counted at JaZer [in the land of] GileAd. <sup>32</sup> There were two thousand, seven hundred family heads; and (following Jehovah's instructions) King David put them in charge of the tribes of ReuBen, Gad, and the half-tribe of ManasSeh.

## Chapter 27

<sup>1</sup> Now, these are the sons of IsraEl by rank, who were the heads of their families and who served as generals or lieutenants in the army each month, every month of the year, as it was recorded by the scribes who officially served the king and wrote all his declarations:

In the first division there were twenty-four thousand. <sup>2</sup> The general over this division was IshBoaz (the son of ZabdiEl). His division included twenty-four thousand <sup>3</sup> from the line of Perez. He was in charge of all the army officers during the first month.

<sup>4</sup> In charge of the division during the second month was DodAi (the son of Ehok), and under him was MakelLoth. There were twenty-four thousand in his division.

<sup>5</sup> The general in charge during the third month was BenaiJah (the son of JehoiAda, the High Priest). In his division there were twenty-four thousand. <sup>6</sup> BenaiJah was the greatest of [David's] thirty men, and he was in charge of the thirty. The man who served under him was his son Zabad.

<sup>7</sup> In charge during the fourth month was AsahEl, JoAb's brother, and his son ZabadiJah, and there were twenty-four thousand in his division.

<sup>8</sup> The general in charge during the fifth month was SamaOth the JezreElite, and there were twenty-four thousand in his division.

<sup>9</sup> The general in charge during the sixth month was OdouJah (the son of EkKes) the Thekoite, and there were twenty-four thousand in his division.

<sup>10</sup> The general in charge of the seventh month was HelLes of PalLu, from the tribe of Ephraim, and there were twenty-four thousand in his division.

<sup>11</sup> The general in charge during the eighth month was SoboChai the Ousathite of ZarAi, and there were twenty-four thousand in his division.

<sup>12</sup> The general in charge during the ninth month was AbiEzer of AnathOth, from the tribe of BenJamin, and there were twenty-four thousand in his division.

<sup>13</sup> The general in charge during the tenth month was MeEra from NetoPhathi of ZarAi, and there were twenty-four thousand in his division.

<sup>14</sup> The general in charge during the eleventh month was BenaiJah from PharaThon of

the tribe of Ephraim, and there were twenty-four thousand in his division.

<sup>15</sup> The general in charge during the twelfth month was CholdiJah from NetoPhathi of GoThoniEl, and there were twenty-four thousand in his division.

<sup>16</sup> **These were the leaders of each of the tribes of IsraEl:**

[In charge of the tribe of] ReuBen was EliEzer (the son of Zechri)

[In charge of the tribe of] SimeOn was SaphatiAs (the son of MaAcha)

<sup>17</sup> [In charge of the tribe of] Levi was AsabiJah (the son of KamouEl)

[In charge of the line of] Aaron was ZaDok

<sup>18</sup> [In charge of the tribe of] Judah was EliJah (the brother of David)

[In charge of the tribe of] IsSachar was Ambri (the son of MichaEl)

<sup>19</sup> [In charge of the tribe of] ZebuLun was SamaiJah (the son of AbDiOu)

[In charge of the tribe of] NaphTali was JeriMoth (the son of OziEl)

<sup>20</sup> [In charge of the tribe of] Ephraim was Ose (the son of OziOu)

[In charge of the tribe of] half-tribe of ManasSeh was JoEl (the son of PhadiJah)

<sup>21</sup> [In charge of] the half-tribe of ManasSeh in the land of GileAd was JaDai (the son of ZadiJah)

[In charge of the tribe of] BenJamin was JasiEl (the son of AbNer)

<sup>22</sup> [In charge of the tribe of] Dan was AzariEl (the son of IroAb).

These were the patriarchs of the tribes of IsraEl.

<sup>23</sup> Now, David never counted the men who were under twenty years old, because Jehovah said that He would cause IsraEl to grow like the stars in the sky. <sup>24</sup> And although JoAb (the son of ZeruJah) did start to take a census of the people, he didn't complete it, because this brought [God's] anger against IsraEl. So the number was never written in the scroll of the words of the days of King David.

<sup>25</sup> The man who was in charge of the king's storehouses was AsMoth (the son of OdiEl). And over the storehouses in the country, towns, estates, and fortresses was JoNathan (the son of OziOu).

<sup>26</sup> The man in charge of farming was EzRai (the son of CheloUb), <sup>27</sup> and the person who was in charge of the fields was ShiMei of RaEl. The man in charge of the wineries in the fields was ZabDi (the son of SephNi). <sup>28</sup> And in charge of the olive groves and mulberry trees (in the plains) was BailHanan the Gedorite. The man who was over the olive storehouse was JoAs.

<sup>29</sup> The man in charge of the cattle that grazed in ShaRon was SatRai the ShaRonite, and the man in charge of the cattle in the valleys was Shophat (the son of AdLi).

<sup>30</sup> The man in charge of the camels was AbiJah the IshMaElite; the man in charge of the burros was JadiJah of MeraThon; <sup>31</sup> and over the sheep was JaZiz the Agarite.

These were the superintendents over the possessions of King David.

<sup>32</sup> JoNathan (David's uncle) was his advisor, because he was a very discerning man and a scribe. JeEl (the son of AchaMani) [watched over] the king's sons. <sup>33</sup> AhiTophel was also one of the king's councilors, and HushAi was his best friend. <sup>34</sup> And after AhiTophel came JehoiAda (the son of BenaiJah), then AbiAthar, and then JoAb (the king's commander-in-chief).

## Chapter 28

<sup>1</sup> Well, David had called for an assembly of all the governors of IsraEl, the chief justices of the tribes, the king's servants, the army generals and lieutenants, the treasury department, those in charge of the king's property, his sons, his eunuchs, and the most outstanding warriors in JeruSalem. <sup>2</sup> Then King David stood in the midst of the assembly and said: 'Hear me, my brothers and my people; It came into my heart to build a House of rest for the Chest of the Sacred Agreement of Jehovah and a footstool for the feet of our [God, Jehovah]. So I have prepared the things that will be needed to build it. <sup>3</sup> But God said, 'You may not build a Temple to Me that carries My Name, because you're a man of war and you've spilled [too much] blood.'

<sup>4</sup> Yet, Jehovah the God of IsraEl chose me from all the house of my father to be the king over IsraEl throughout this age, and He has given the kingship to Judah and to the house of my father. From among his sons, God chose me, because He wanted me to be the king over IsraEl. <sup>5</sup> And from among all my sons (and Jehovah has given me many of them), He has chosen my son Solomon and seated him on the throne of His kingdom over IsraEl. <sup>6</sup> For God said to me: *Your son Solomon will build My Temple and My courtyard. I have taken him to be My son, and I will be his Father. <sup>7</sup> I will establish his kingdom through the ages, as long as he faithfully obeys My Commandments and instructions as he is doing today.*

<sup>8</sup> 'And now, before this entire assembly of Jehovah and within the hearing of our God, I say [to Solomon]: Guard and seek all the Commandments of Jehovah our God, so you will inherit a good land, which your sons can inherit with you through the ages!

<sup>9</sup> 'So, Solomon my son; Know the God of your fathers! Serve Him with a perfect heart and a willing soul; for Jehovah regularly checks the hearts and He knows every thought! If you search for Him you can find Him. However, if you leave Him, He will leave you in the end.

<sup>10</sup> 'Now, {Look!} Jehovah has chosen you to build a House as His most holy place. Therefore, you must be strong and act!'

<sup>11</sup> Then David gave his son Solomon the plans for the Temple, its surrounding buildings, its treasury, its upper rooms, the inner storehouses, and the place where [sacrifices are to be offered] for the forgiveness of sins. <sup>12</sup> He had the plans all laid out in his mind for how the courtyards of the Temple of Jehovah were to be assembled, as was also true of all the places of worship, the storehouses around the

Temple, the storehouses for the holy things, and the sleeping quarters. <sup>13</sup> He had planned the daily rotations of the Priests and Levites, the assignments of work at the Temple of Jehovah, the management of the storehouses, and how the sacred things were to be handled.

<sup>14</sup> Then he weighed out the gold and silver <sup>15</sup> for the lamp stands, and he contributed weighed money to make the lamps. <sup>16</sup> Thereafter, he did the same thing for the tables and place settings (because each of the tables were to be made of gold and silver), <sup>17</sup> the meat hooks, the drinking bowls, and the gold bowls. Also, the weight of the gold and silver wash basins was all specified.

<sup>18</sup> [Then he provided] pure gold for the incense Altar, clearly specifying how much each item should weigh, and he showed him the plans for the chariot of the cherubs (the ones with the open, spread wings that cover the Chest of the Sacred Agreement of Jehovah).

<sup>19</sup> David gave everything that was written by the hand of Jehovah to Solomon, to help him understand how the plans should be carried out. <sup>20</sup> Then David said to Solomon: 'Be strong and act like a man! Don't be afraid or terrified, because my God Jehovah is with you. He won't push you away and He will never abandon you until you finish all the work of building the Temple of Jehovah. Look! Here are the plans for the Temple, His Most Holy, His treasury, the upper rooms, the inner storehouses, and the place where [sacrifices are to be offered] for forgiveness of sins at the Temple of Jehovah.

<sup>21</sup> 'And look! Here are the daily rotations for the Priests and Levites for their services at the Temple of Jehovah, and the people who are [to be] with you. They are all eager, wise, and skilled at all sorts of crafts, as are their supervisors, and they're all ready to follow your instructions.'

## Chapter 29

<sup>1</sup> Then King David said to the assembly: 'My son Solomon, whom Jehovah has taken for Himself, is still young and inexperienced, and he has a great work to do. However, this isn't going to be accomplished by a man, but by Jehovah God.

<sup>2</sup> 'Now, I've done everything in my power to prepare for the Temple of my God. [I've accumulated] all the gold for the things of gold, all the silver for the things of silver, all the brass for the things of brass, all the iron for the things of iron, all the wood for the things of wood, and all the stones for the things of stone. There is onyx, precious gems, all types of costly colored stones, and large amounts of white marble. <sup>3</sup> And yet; because I have favored myself by [preparing for] a Temple for my God, I've obtained even more gold and silver. And look... I'm also giving all it to the Temple of my God! For in addition to what I've prepared for the Holy Temple, <sup>4</sup> here is another ten tons of gold from Ophir, and twenty tons of pure silver with which to overlay the walls of the Temple <sup>5</sup> and to make things of gold and silver... whatever

the craftsmen can do with it!

'Now, if anyone else is eager to contribute gold to make things of gold, and silver to make things of silver, may he fill his hands for Jehovah today.'

;

<sup>6</sup> Well, the heads of families, the governors of the sons of IsraEl, the generals, the lieutenants, and the king's supervisors and managers were eager to contribute to building the Temple of Jehovah. <sup>7</sup> So he collected thirty-tons of gold, ten-thousand gold coins, sixty-tons of silver, six hundred-tons of brass, and three-thousand tons of iron. <sup>8</sup> And they gave whatever stones they had to JeiEl the GerShonite to put into the storehouses for the Temple of Jehovah.

<sup>9</sup> Well, all the people were very happy because they had shown such eagerness; for their hearts were filled with their zeal for Jehovah. And King David was extremely happy, <sup>10</sup> so he praised Jehovah before the assembly. He said: 'O Jehovah, the God of IsraEl, our Father through the ages of ages; May You be praised. <sup>11</sup> To You, O Jehovah, belongs the greatness, the power, the boasting, the victory, the recognition, and the strength; for it is You who made everything in skies and on ground.

'You are our Lord, and the kings of all the nations are in fear before Your face, <sup>12</sup> for from You comes all the wealth and glory. You're the Ruler over everything, O Jehovah... You are above all others. In Your hand there is strength and control; and in Your hand [is the power] to create all fame and mightiness.

<sup>13</sup> 'And now, O Jehovah; we acknowledge You and we praise the Name of which You boast. <sup>14</sup> But who am I, and who are my people, that we have felt so very eager for You by [contributing] these things? Why, everything is Yours, and all that we are doing is just giving Your things to You. <sup>15</sup> We're just visitors before You, as were our ancestors, for [our lives] are like shadows on the earth that keep passing by.

<sup>16</sup> 'O Jehovah our God; all these things that I've prepared in order to build a Temple to Your Holy Name have come from Your own hands, because everything belongs to You. <sup>17</sup> And I know, O Jehovah, that You are the One who examines hearts and that You love justice. So it is with a pure heart that I've been eager to do all these things. And now I've also seen gladness and eagerness for You among Your people.

<sup>18</sup> 'O Jehovah, the God of AbraHam, IsaAc, and IsraEl... the God of our fathers; keep this feeling in the minds and hearts of Your people through the ages, and make their hearts straight toward You! <sup>19</sup> Also, give my son Solomon a good heart, and make him obey Your Commandments, instructions and orders, and to take the lead in finishing Your Temple.'

<sup>20</sup> Then David said to the entire assembly: 'Praise Jehovah our God!'

And everyone there praised Jehovah, the God of their ancestors, and bent their knees to bow low before Jehovah and the king.

<sup>21</sup> Thereafter, David offered sacrifices to Jehovah. On the next day, he sacrificed a thousand calves, a thousand rams, and a thousand lambs as whole burnt offerings, as well as drink offerings; and [he offered] many more sacrifices on behalf of IsraEl. <sup>22</sup> So they joyfully ate and drank there before Jehovah that day, and they held a second coronation for David's son Solomon, anointing him as king before Jehovah and ZaDok the [High] Priest.

<sup>23</sup> Well thereafter, Solomon sat on the throne of Jehovah as king in place of his father David, and everyone thought highly of him. For all IsraEl – <sup>24</sup> the governors, the mighty ones, and all the sons of his father (King David) – submitted to him. <sup>25</sup> And Jehovah made Solomon great before all IsraEl, giving him greater glory than any king who had existed before him.

<sup>26</sup> Well, David (the son of JesSe) had ruled IsraEl for <sup>27</sup> forty years... seven years in Hebron and thirty-three years in JeruSalem. <sup>28</sup> But when he was old and after he had lived a long and good life filled with wealth and glory, [he died]... and his son Solomon took his place.

<sup>29</sup> The rest of the words of King David, from the beginning to the end, were written by the Seer SamuEl, by the Prophet Nathan, and by the Seer Gad... the things about his kingship, the area of his rule, the events of those times, and the things that happened to him, to IsraEl, and to all the other nations in the land.

# 2 Chronicles

*From the Greek Septuagint text as was used by First Century Christians  
Likely written by the scribe Ezra around 455-BCE,  
covering the history from the start of the reign of Solomon (about 1037-BCE)  
to the destruction of JeruSalem, then Babylon, and the start of the reign of King Cyrus of Persia (about 559-BCE).*

## Chapter 1

<sup>1</sup> Well, Solomon (the son of David) grew stronger in his kingdom because his God Jehovah was with him and made him great.

<sup>2</sup> Then, after Solomon had spoken to all the generals, lieutenants, judges, governors of IsraEl, and family heads, <sup>3</sup> he and the entire assembly went to the high place in GibeOn where God's Tent of Proofs that Moses (the servant of Jehovah) had made in the desert, was kept. <sup>4</sup> But at the time, the Chest of God wasn't there, because David had it carried from the city of KiriAth JaiRim [and put it in] a tent that he'd made for it in JeruSalem. <sup>5</sup> However, the bronze Altar that BeSeleEl (the son of UriAh and grandson of Or) had made was still there in front of the Tent of Jehovah, and that's why Solomon and the assembly went there.

<sup>6</sup> Then Solomon offered a thousand whole burnt offerings as sacrifices to Jehovah there on the bronze Altar before the Tent of the Proofs. <sup>7</sup> And that night, God appeared to Solomon and said to him: 'Ask for whatever you wish and I'll give it to you.'

<sup>8</sup> Then Solomon said to God: 'You've been extremely kind to my father David, and You've made me the king in his place. <sup>9</sup> So, O my God Jehovah; May You prove true to Your Name in all the things that You [promised] to my father David.

'Since You've made me the king over a people that are as vast as the dust on the ground; <sup>10</sup> please give me the wisdom and understanding [that I'll need] for when these people come before me. Who can possibly judge so many people?'

<sup>11</sup> And God said to Solomon: 'Because this is the desire of your heart, and you didn't ask for wealth, possessions, glory, the lives of your enemies, or for a long life, but for the wisdom and understanding to judge My people over whom I have appointed you king; <sup>12</sup> I am giving you the wisdom and understanding. However, I'm also giving you wealth, possessions, and glory... I'm giving you more than any of the kings that came before you or any who will come after you.'

<sup>13</sup> So Solomon left The Tent of Proofs in the place of worship in GibeOn and returned to JeruSalem to begin his reign over IsraEl.

<sup>14</sup> Then Solomon started collecting chariots and horsemen; and [in time], he had a thousand, four hundred chariots and twelve thousand horsemen, which he stationed in cities that [he built] to hold the chariots, and he kept many of the men with him in

JeruSalem.

<sup>15</sup> Well thereafter, the king made silver and gold as common in JeruSalem as stones, and the cedar wood in Judah was as common as mulberry trees in the plains.

<sup>16</sup> Solomon also brought horses from Egypt, which he paid for with the [money] that the merchants made in their trading. <sup>17</sup> They would travel to Egypt and buy a chariot for six hundred silver coins and a horse for a hundred-and-fifty silver coins, and then he would resell them to the kings of the Hittites and Syrians.

## Chapter 2

<sup>1</sup> Then Solomon gave the word to start building the Temple to the Name of the Lord, as well as a palace for his own kingship. <sup>2</sup> So he brought together seventy-thousand laborers, eighty-thousand quarry workers (who worked in the mountains), and three thousand, six hundred supervisors. <sup>3</sup> And Solomon sent a message to King HiRam of Tyre, saying: 'I know what you did for my father David by sending cedars to build a palace for himself. <sup>4</sup> But look; I (his son) am now building a Temple to the Name of my God Jehovah as a Holy Place for Him. It's a place to burn incense before Him through the ages and a place for Him to stay, where we can sacrifice whole burnt offerings in the mornings, evenings, on the Sabbaths, during the New Moons, and on the Lord's holidays. I'm doing this for all IsraEl.

<sup>5</sup> 'Now, the Temple that I am to build will be great, because our God Jehovah is greater than all other gods. <sup>6</sup> Yet, who is mighty enough to build a House for Him, since the skies and the heavens above them can't bear His glory? Yes, who am I to build a Temple to Him, since [I'm not even qualified] to burn incense before Him. <sup>7</sup> So, please send me a wise man who knows how to work with gold, silver, bronze, and iron, as well as with blue [thread], purple [yarn], and scarlet cloth. [He must be able to take the lead] over those wise ones who are with me in Judah and JeruSalem when it comes to carving and making the things that have been prepared by my father David.

<sup>8</sup> 'Also, please send me some cedar, juniper, and pine boards from Lebanon, because your servants know how to cut up the timber of Lebanon, and {Look!} your servants can direct my servants, <sup>9</sup> whom [I will send] to bring back large quantities of timber for the great and glorious Temple that I am to build.

<sup>10</sup> 'And look! I will send along gifts of grain as food for your servants who will cut the trees... a hundred-and-forty thousand bushels of wheat, a hundred-and-forty thousand bushels of barley, twenty-thousand barrels of wine, and twenty-thousand barrels of olive oil.'

<sup>11</sup> So King HiRam of Tyre sent a letter to Solomon that said: 'Jehovah must love His people to put such a king over them.' <sup>12</sup> And he added: 'Praise Jehovah the God of IsraEl who made the skies and the lands, and who gave King David such a wise son

who knows enough and understands enough to build a Temple to Him, as well as a palace for his kingdom.

<sup>13</sup> 'Now, I've sent a man to you who is wise and knowledgeable; my servant HiRam. His mother is one of the daughters of Dan, although his father is from Tyre. He knows how to work with gold, silver, bronze, iron, stone, and wood; and he knows how to weave blue [thread], purple [yarn], scarlet [cloth], and linen, and how to do carving. <sup>14</sup> He's good at doing everything that you will assign him to do alongside your wise men and the wise men of your father, my Lord David.

<sup>15</sup> 'And concerning the grain, barley, olive oil, and wine that my lord spoke of; let him send it to his servants, <sup>16</sup> and we will cut all the trees of Lebanon that you need and send it to you by sea to JopPa on barges. Then you can then carry it on from there to JeruSalem.'

<sup>17</sup> So Solomon gathered all the foreign men in the land of IsraEl that had been counted by his father David, and he found that there were a hundred and fifty-three thousand, six hundred of them. <sup>18</sup> Then seventy thousand were put to work loading carriers, eighty thousand were put to work in the mountain quarries, and three thousand six hundred were assigned as the supervisors.

### Chapter 3

<sup>1</sup> Thereafter, Solomon started construction on the Temple of Jehovah on Mount MoriAh in JeruSalem, the place where Jehovah had appeared to his father David at the threshing floor and which he [bought] from Ornan the Jebusite. <sup>2</sup> He started this construction project in the second month of the fourth year of his reign.

<sup>3</sup> When Solomon built the Temple of God, he made it a hundred feet long and thirty-three feet wide. <sup>4</sup> Also, the columned porch that adjoined its full width along the front was thirty-three feet wide and thirty-three feet high. Inside, [the Temple] was totally covered in pure gold. <sup>5</sup> It was a large building made of cedar wood that had been covered in pure gold and engraved with palms and chain work. <sup>6</sup> Valuable stones were then added to make the Temple more glorious. Using gold that he got from PharaOh Aim, <sup>7</sup> he gilded the Temple's walls, gatehouses, roofing, and doorways, and he had cherubs engraved on its walls.

<sup>8</sup> Next he made the Holy of Holies. Its width (along the front side of the Temple) was thirty-three feet, and it was thirty-three feet long. Then he had it covered with thirteen-tons of gold <sup>9</sup> (the weight of each nail was the same as the weight of fifty gold coins) and the upper rooms were also covered in gold.

<sup>10</sup> Inside the Temple, facing the Holy of Holies, he made two cherubs of durable wood that were covered with gold. <sup>11</sup> They each stood thirty-three feet tall, and their wings were eight feet long, <sup>12</sup> so that they touched the Temple walls on either side and they touched each other [in the middle]. <sup>13</sup> Their [combined] wingspan was

thirty-two feet, and they stood on their feet facing the [Sacred Chest].

<sup>14</sup> Then he made the separating veil of blue [thread], purple [yarn], scarlet [cloth], and linen that was woven into [the shape of] cherubs.

<sup>15</sup> In front of the Temple there were two columns that each stood fifty-feet tall, and their caps were each eight-feet tall. <sup>16</sup> Then he made a chain-work for the corners that was put over the column caps, and a hundred pomegranate figures were mounted over the chain-work. <sup>17</sup> These columns were located on each side of the [entrance to] the Temple. He named the one on the right Success, and the one on the left Strength.

## Chapter 4

<sup>1</sup> Next he built a bronze Altar that was thirty-three feet long, thirty-three feet wide, and sixteen feet high. <sup>2</sup> And after that, he had the [Sacred] Sea cast. It was round and sixteen feet in diameter. It stood eight-feet high and it was fifty-feet in circumference. <sup>3</sup> This bathing tub [was resting on metal] calves that were standing in a sixteen-foot circle beneath it. <sup>4</sup> There were twelve calves that were cast in two types... three looked north, three looked west, three looked south, and three looked east, with their backsides facing inward, and the Sea sat on top of them.

<sup>5</sup> [The Sea] looked like a palm in the middle, and its rim was like the edge of a cup, with carved lily buds [all around]. And it had a capacity of twenty-thousand gallons.

<sup>6</sup> After he finished the [Sacred Sea], he made ten washbasins, five of which were put on its right and five on its left. They were used to wash and rinse those who sacrificed the whole burnt offerings. However, the Sea was only be used for washing the Priests.

<sup>7</sup> Then he made ten of the unique gold lampstands and put them inside of the Temple, five on the right, and five on the left. <sup>8</sup> He also made ten tables and put them inside the Temple... five on the right and five on the left. And he made a hundred gold bowls.

<sup>9</sup> Next he made the Courtyard of the Priests. It was very large, and it had bronze doorways.

<sup>10</sup> He located the [Sacred] Sea next to the corner of the Temple, on the right side, to the east.

<sup>11</sup> Then HiRam made the meat hooks, the censers, the grate for the Altar, and all the other items. For by then, he had completed the rest of the work on the Temple of God for King Solomon. <sup>12</sup> He also made the two columns with their bases and caps. These caps had a meshwork that covered the tops. <sup>13</sup> And he made four hundred gold bells to go over the meshwork, and two types of pomegranates to cover the mesh that was on the bottom sides of the column caps.

<sup>14</sup> HiRam then made the ten wash tubs and their bases, <sup>15</sup> the Sacred Sea with the

twelve calves beneath it, <sup>16</sup> the foot basins, the ladles, the cooking pots, the meat hooks, and everything else, then he brought it all before King Solomon at the Temple of Jehovah. All of these things were made of pure bronze <sup>17</sup> that he had cast for the king in a temporary structure, which he'd built underground near the Jordan.

<sup>18</sup> Solomon had a tremendous number of items made, because he had more than enough bronze. <sup>19</sup> He had everything made [that was needed] for the Temple of Jehovah, including the gold Altar, the tables, the place settings for the bread, <sup>20</sup> and the unique lampstands and their lamps for lighting [the Temple], which were all made from pure gold. <sup>21</sup> Then there were the tongs, lamps, bowls, and incense pans, which were also made of pure gold, <sup>22</sup> as were the Temple doors and the inner door to the Holy of Holies.

## Chapter 5

<sup>1</sup> Well, after Solomon had finished construction on the Temple of Jehovah, he carried in all the holy things of his father David (the things made of silver and gold) and put them into the Temple treasury. <sup>2</sup> And thereafter, he held an assembly in JeruSalem of all the elders of IsraEl, all the tribal heads, and all the family heads of the sons of IsraEl, as they brought the Chest of the Sacred Agreement of Jehovah out of the city of David on [Mount] Zion.

<sup>3</sup> Thereafter, all IsraEl assembled with the king during the holiday of the seventh month, <sup>4</sup> including all the elders. Then the Levites picked up the Chest <sup>5</sup> and carried it into the Tent of Proofs, along with all the holy items, which were also carried by the Priests and Levites.

<sup>6</sup> Then Solomon and the entire assembly of the God-fearing (who had gathered there around the Chest) sacrificed so many calves and sheep that they couldn't be counted.

<sup>7</sup> So the Priests carried the Chest of the Sacred Agreement of Jehovah and placed it inside the Temple, inside the Holy of Holies, beneath the wings of the cherubs. <sup>8</sup> So there it sat beneath the spread wings of the cherubs that watched over the Chest, with its bearing poles lying across the top. <sup>9</sup> These bearing poles could be seen sticking through the veil to the Holy of Holies, but they couldn't be seen from outside [of the Temple]. And they are still there to this day.

<sup>10</sup> Of course, nothing was in the Chest except the two tablets that Moses had put there at The Dry Place (Horeb), when Jehovah made the [Agreement] with the sons of IsraEl after they left the land of Egypt. <sup>11</sup> Then the Priests came out of the Holy Place.

At the time, all the Priests were viewed as holy, since the assignments and the daily rotations <sup>12</sup> had yet to be made among the Levites.

Thereafter, the musicians and singers from the families of Asaph, Heman, and IdiThoum (and those who were with them) dressed themselves in fine linen and stood in front of the Altar with their cymbals, stringed instruments, and woodwinds,

along with a hundred and twenty Priests who blew their trumpets, <sup>13</sup> and they played a loud anthem, which was accompanied by singing, to acknowledge and praise Jehovah. Then the voices, trumpets, cymbals, and the other musical instruments reached a crescendo, with the words:

'Jehovah is good,  
And His mercies endure through the ages.'

Well at that, the glorious cloud of Jehovah started to fill the Temple. <sup>14</sup> So the Priests were no longer able to stand there and serve before the face of the cloud, because the glory of Jehovah was filling the Temple of God.

## Chapter 6

<sup>1</sup> Then Solomon said: 'O Jehovah; You've said that You camp in the shadows. <sup>2</sup> So I have built a House to Your Name as something holy to You... a place for You to camp through the ages.'

<sup>3</sup> Then the king turned his head and blest the entire gathering of IsraEl as they were standing nearby. <sup>4</sup> And he said, 'Praise Jehovah the God of IsraEl, who spoke to my father David with His mouth and who filled his hands, saying: <sup>5</sup> *From the day that I led My people out of the land of Egypt, I have not chosen a city from among any of the tribes of IsraEl to build a [Temple] to My Name, nor had I chosen a man to be a leader over My people, IsraEl.* <sup>6</sup> *But now I have chosen JeruSalem as the place for My Name, and I have chosen David to lead My people, IsraEl.*

<sup>7</sup> 'Therefore, it came into the heart of my father David to build a Temple to the Name of the Lord God of IsraEl. <sup>8</sup> However, the Lord said to my father David: *It's a good thing that your heart has been moved to build a Temple to My Name, <sup>9</sup> but you may not build it for Me. Rather, it will be a son who comes from your loins that will build a Temple to My Name.*

<sup>10</sup> 'Now Jehovah has made the thing that He said come true; for I have taken the place of my father David, and I am sitting on the throne of IsraEl, just as Jehovah said. And now I've built a Temple to the Name of the Lord God of IsraEl, <sup>11</sup> and I've placed the Chest of the Sacred Agreement that Jehovah made with IsraEl inside of it.'

<sup>12</sup> Then [he walked over] and stood against the Altar of Jehovah and raised his arms before the assembly of IsraEl. <sup>13</sup> For Solomon had a bronze podium made in the midst of the Temple courtyard that was eight-feet long, eight-feet wide, and five-feet high. So he got up on it and fell to his knees before the whole assembly of IsraEl; then he raised his arms toward the sky and said: <sup>14</sup> 'O Jehovah, God of IsraEl; There is no other god like You in the heavens or on the earth who keeps his agreements and shows mercy as You have shown to Your children who are now wholeheartedly standing before You. <sup>15</sup> You've honored [the agreement] that You made with Your servant David (my father), which You promised with Your mouth, and with which

You've filled Your hands to this day.

<sup>16</sup> 'And now, O Jehovah, God of IsraEl; keep [the promise] that you made with Your servant David (my father) when You said, *There will never fail to be a man from you who sits before My face on the throne of IsraEl for as long as your sons are careful to always obey My Laws, as you have been doing before Me.*'

<sup>17</sup> 'And now, O Jehovah, God of IsraEl; May the things You said to Your servant David prove to be true... <sup>18</sup> that You will for a fact live as God upon the earth. But if the skies and the heavens of the heavens aren't enough to hold You; then, how can this House that I built possibly do so?

<sup>19</sup> 'Please hear the prayers of Your servant and listen to these things that I'm begging before You, O Jehovah God; please answer the prayers and petitions that Your servant has brought before You today. <sup>20</sup> May Your eyes watch over this Temple day and night... this place that You said would be called by Your Name. Hear the prayer that Your servant is praying in this place... <sup>21</sup> listen to whatever things that Your servant and Your people IsraEl pray for in this place. Listen from the place where You dwell in the heavens, and be forgiving. <sup>22</sup> For if a man should sin against his neighbor and then [his neighbor] comes before the Altar at this Temple to curse him; <sup>23</sup> listen to him from the heavens and act. Judge Your servants, and bring the bad ways of lawbreakers down upon their own heads. Give justice to the just, and repay each one for his righteousness.

<sup>24</sup> 'And if Your people IsraEl should be devastated by their enemies for sinning against You, and then return and acknowledge Your Name and pray and beg before You in this Temple; <sup>25</sup> please listen from the heavens and forgive Your people IsraEl. Then return them to the land that You gave to them and to their ancestors.

<sup>26</sup> 'And if You should hold back the skies so there is no rain because of their sinning against You, and they come and pray and praise Your Name in this place, turning away from their sins because You have humbled them; <sup>27</sup> listen to them from the heavens and forgive the sins of your servants and of your people IsraEl. Then show them the good ways to go, and bring rain upon Your land that you have given to Your people as their inheritance.

<sup>28</sup> 'Or if a famine should come upon the land, or a killing plague, or a wind-blown blight, or jaundice, or locust, or grasshoppers, or if an enemy should attack their cities – whatever the calamity or misery – <sup>29</sup> please listen to the things that they beg and pray for.

'And if any man among Your people IsraEl knows of a man who has an infection and has become disabled, and then he raises his arms toward this Temple; <sup>30</sup> please listen to him from the Home that has been prepared for You and from the heavens, then forgive the man. Know [what's in] his heart and give him the things that he deserves. For only You know the hearts of the sons of men. <sup>31</sup> So, may they all fear

Your ways for as long as they live on the face of the land that You gave to their ancestors.

<sup>32</sup> 'And when foreigners who are not of Your people IsraEl come from far-away lands because of Your great Name, strong hand, and raised arm, and they come to pray in this place; <sup>33</sup> listen to them from Your Home in the heavens and do everything that they ask, so all the people of the earth will know Your Name and fear You, as do Your people IsraEl. And may they recognize that this Temple, which I built, bears Your Name.

<sup>34</sup> 'And if Your people must go to war against their enemies – wherever You may send them – and they pray in the direction of this city that You chose and toward this Temple that I've built to Your Name; <sup>35</sup> listen from the heavens to the things that they beg and pray, and bring them justice.

<sup>36</sup> 'And when they sin against You (for there is no man who doesn't sin) and You strike them and hand them over to their enemies, and they are carried away as captives to lands that are near or far away, <sup>37</sup> and they then turn their hearts to the land from which they were taken and turn and beg to You in their captivity, saying, *We have sinned! We have broken [Your] Laws! We were wrong!* <sup>38</sup> and then they return to You with their whole hearts and souls, as well as to this land from which they were taken as captives, and pray toward the land that You gave to them and to their ancestors, and toward this city which You chose, and toward this Temple that I have built to Your Name; <sup>39</sup> listen to the things that they beg and pray for from Your home in the heavens and bring them justice. Forgive Your people for their sins against You, O Jehovah. Open Your eyes and ears to the things that the people beg for [in the direction of] this place!

<sup>41</sup> 'And now, O Jehovah our God; Awaken from Your rest when it comes to this Chest of Your strength and to Your Priests, O Lord our God. May they wrap themselves in Your salvation, and may Your sons rejoice in good things!

<sup>42</sup> O Jehovah our God; Don't turn Your face away from Your anointed one. Remember the [goodness] of Your servant David!

## Chapter 7

<sup>1</sup> Then, as Solomon was finishing his prayer, fire came down from the sky and consumed the whole burnt offerings and the sacrifices; and the glory of Jehovah filled the Temple. <sup>2</sup> So the Priests couldn't enter the Temple at that time, because the glory of Jehovah filled the Temple.

<sup>3</sup> Now, when all the sons of IsraEl saw the fire come down and the glory of Jehovah in the Temple, they all fell to the stone pavement with their faces to the ground, bowing low and praising Jehovah, [singing]:  
'He is good,

And His mercy endures through the ages.'

<sup>4</sup> Well after that, the king and all the people offered [even more] sacrifices before Jehovah. <sup>5</sup> King Solomon himself offered twenty-two thousand calves and a hundred-and-twenty thousand sheep in dedication to the Temple of God.

<sup>6</sup> Meanwhile, the Priests were standing watch and the Levites were playing songs that were written to Jehovah by King David on their [musical] instruments [and singing] the songs they had written, which acknowledged before Jehovah His mercy through the ages. Then the Priests stood out in front and blew their trumpets, as the people stood there [listening].

<sup>7</sup> Thereafter, Solomon made the middle of the courtyard of the Temple of Jehovah holy by sacrificing whole burnt offerings and the fat of salvation. However, the bronze Altar that Solomon had made wasn't large enough to handle all the whole burnt offerings, gift offerings, and fat.

<sup>8</sup> Well, Solomon observed the holiday for seven days, and all IsraEl stayed there with him; for it was a huge crowd that had come from as far away as the entrance to HaMath and the River of Egypt. <sup>9</sup> Then on the eighth day, he proclaimed a holiday recess to the Altar dedication ceremony, since they had already celebrated the holiday during the previous seven days. <sup>10</sup> So on the twenty-third day of the seventh month, he sent the people back to their homes; and they all left joyfully and with happy hearts over all the good things that Jehovah had done to David, to Solomon, and to His people IsraEl.

<sup>11</sup> Now, Solomon had completed the Temple of Jehovah, his own palace, and everything else that he wanted to do for the Temple of Jehovah, and his house prospered. <sup>12</sup> Then Jehovah appeared to Solomon one night and said to him: 'I've heard your prayers, and I've chosen this place for Myself as a Temple for sacrifices. <sup>13</sup> So if I should stop up the sky and not allow it to rain, or if I should send locusts to eat all the trees, or if I should send a deadly plague among My people, <sup>14</sup> and then they become ashamed and once more have My Name called upon them, and they pray to Me and search for My face and turn from their wicked ways; then I will listen to them from the heavens, forgive their sins, and heal their land. <sup>15</sup> For My eyes will be open and My ears will pay close attention to the prayers of these people.

<sup>16</sup> 'I have also chosen this Temple and made it holy to My Name through the ages; so it will remain in My eyes and in My heart each day. <sup>17</sup> And if you come before Me, as did your father David, and do everything that I tell you to do, following My instructions and Commandments; <sup>18</sup> I will elevate the throne of your kingdom, just as I promised your father David when I said, *No [descendant] of yours will be removed from the leadership of IsraEl.*

<sup>19</sup> 'However, if you should turn away and abandon My instructions and the Commandments that I've set before you, and you go and serve other gods and bow

before them; <sup>20</sup> I will remove all of you from the land that I've given to you, and I will turn My face away from this Temple that I've made holy to My Name and make it an example that will be talked about among the nations. <sup>21</sup> Then people who pass by this Temple that I've made so important will be shocked and ask, *Why did Jehovah do all of this to His land and to His Temple?* <sup>22</sup> And they will be told: *Because they abandoned Jehovah, the God of their ancestors who led them out of the land of Egypt, then they started following other gods, bowing before them and serving them. That's why God has brought all of these bad things upon them.'*

## Chapter 8

<sup>1</sup> Well, it was some twenty years after Solomon finished building the Temple of Jehovah and his own palace <sup>2</sup> that he started developing the cities that HiRam had given to him, and he settled the sons of IsraEl there. <sup>3</sup> He went to ZoBah (in HaMath) and strengthened its defenses, <sup>4</sup> then he built TadMor in the desert, and he built several other fortified cities in HaMath. <sup>5</sup> He also built both Upper and Lower BethHoron, and he fortified them all with walls, bars, and gates; for that's where he kept his chariots and cavalry. <sup>6</sup> Then Solomon did all the things he wanted to do in JeruSalem, Lebanon, and throughout his whole kingdom.

<sup>7</sup> Those who were left in the land that were descendants of the Hittites, Amorites, Pherezites, Hivites, and Jebusites (all those who weren't IsraElites <sup>8</sup> and who hadn't been destroyed by IsraEl) were forced by Solomon to pay a tribute (which they still pay to this day). <sup>9</sup> And Solomon didn't appoint any IsraElites as servants in his kingdom; for these people served as his warriors, governors, great men, and as those who were in charge of his chariots and cavalry. <sup>10</sup> There were two-hundred-and-fifty [of them] who were governors that King Solomon had appointed over the supervisors of public works among the people.

<sup>11</sup> Then Solomon built a palace for the daughter of PharaOh outside the city of David, where he sent her to live. He said: 'You may not live as the [wife] of the king of IsraEl inside the city of David; for it is holy, due to the fact that the Chest of Jehovah is there.'

<sup>12</sup> Solomon also sacrificed whole burnt offerings on the Altar that he built to Jehovah in front of the Temple <sup>13</sup> on each of the days that they calculated by the Commandments of Moses... on the Sabbaths, on the [New Moons], and on the three annual holidays (the Festival of fermentation-free Bread, the Festival of Weeks, and the Festival of Temporary Dwellings).

<sup>14</sup> Then, following the instructions of his father David, he set up the divisions of the Priests and assigned their duties. He assigned the watches for the Levites and for when they were to direct the other priests (as he understood it was to be handled each day), as well as the shifts for the gatekeepers of each of the gates. He did just as David (the man of God) had instructed... <sup>15</sup> all the commandments of the king were

followed when it came to the Priests, Levites, and everything that had to do with the [Temple] treasures.

<sup>16</sup> Solomon continued to set everything in order from the day that the Temple foundation was laid to the day that it was completed. <sup>17</sup> Then Solomon built EziOn Geber in ElAth by the Sea (in the land of Idumea).

<sup>18</sup> Thereafter, HiRam sent some of his servants (who were able seamen) with boats to be used by Solomon's servants, and they went to Ophir where they brought back fourteen-tons of gold to King Solomon.

## Chapter 9

<sup>1</sup> Well, when the Queen of SheBa heard of Solomon's reputation, she came to JeruSalem to test him with riddles. And when she came, it was with a very large contingent of [servants] and with camels that carried huge amounts of aromatics, gold, and gems. And when she spoke to Solomon, she talked about everything that concerned her; <sup>2</sup> and Solomon replied to everything that she asked, not missing a word.

<sup>3</sup> Well, after the Queen of SheBa saw the Wisdom of Solomon, the Temple he had built, <sup>4</sup> the food on his tables, what his servants looked like, the stations and uniforms of his wine servers, and all the whole burnt offerings that he sacrificed at the Temple of Jehovah, she was beside herself. <sup>5</sup> And she said to the king: 'Everything that I've heard about you in my own land and of the wise things that you say, are true! <sup>6</sup> However, I didn't believe any of it until I came and saw it with my own eyes. And look, they didn't tell me half the story, for I've [learned] so much from your wisdom! <sup>7</sup> Why, your men and your servants are blest to be able to always stand before you and listen to your wisdom. <sup>8</sup> May your God Jehovah be praised for choosing you and putting you on His throne as their king. Your God Jehovah must have a great love for IsraEl and [and He must plan] for it to last through the ages, that He would put you as king over them as their righteous judge.'

<sup>9</sup> Then she gave the king three-and-a-half tons of gold and a huge amount of aromatics and gems. And the aromatics that she gave to him were without equal.

<sup>10</sup> Then the servants of Solomon and HiRam brought more gold to Solomon from Ophir, as well as pine lumber and precious gems. <sup>11</sup> The king used the wood to build the entryway stairs to the Temple of Jehovah and [the entrance] to his palace, as well as the harps and other stringed instruments for his musicians. Nothing like this had ever been seen before in the land of Judah.

<sup>12</sup> Then King Solomon gave the Queen of SheBa everything that she desired and asked for... which exceeded the [gifts] that she'd brought to Solomon; and thereafter, she returned to her own land.

<sup>13</sup> Well, the weight of the gold that was brought to Solomon that year was twenty

tons. <sup>14</sup> And this was in addition to what his men had gained from their trading. For all the kings of Arabia and all the governors of the land brought gold and silver to the king. <sup>15</sup> So Solomon had two hundred shields of pure gold hammered out, which were each made with six hundred gold coins, <sup>16</sup> as well as three hundred more shields of three hundred gold coins each, which were then taken and hung in the king's palace, in [the room that he called] the Forest of Lebanon.

<sup>17</sup> Then the king had a huge throne made for himself from ivory tusks that were covered with pure gold. <sup>18</sup> And he had six steps to the throne that were overlaid with gold. There was a drop-off on either side of the throne, <sup>19</sup> and there were twelve [carved] lions on either side of the throne that were positioned along the drop-off on the six steps leading up to the king's throne. Nothing like this has ever been seen in any other kingdom.

<sup>20</sup> Everything that King Solomon had was made of gold, and everything in his palace and in the Forest of Lebanon was overlaid with gold. For during the time of Solomon, silver was considered as nothing.

<sup>21</sup> The king's ships would sail to TarShish with the servants of HiRam once every three years, and they would return to the king filled with gold, silver, ivory, and monkeys. <sup>22</sup> So Solomon became greater than all other kings in both wealth and wisdom, <sup>23</sup> and all the kings of the earth would come before Solomon to listen to the wisdom that God had put into his heart. <sup>24</sup> And when they came (which they did each year), they each brought gifts... items of gold and silver, clothes, balsam, spices, horses, and mules.

<sup>25</sup> So Solomon soon had four thousand mares for his chariots and twelve thousand horsemen, whom he stationed in the cities that he'd built for his chariots, as well as those that he kept with him in JeruSalem. <sup>26</sup> He also ruled over all the kings from the river and the land of the Philistines to the borders of Egypt.

<sup>27</sup> During his reign, gold and silver in JeruSalem became as common as stones, and cedar wood was as common as sycamores in the plains. <sup>28</sup> Solomon also had horses delivered from Egypt and many other lands.

<sup>29</sup> The rest of the things that Solomon said – from beginning to end – [Look!] were recorded by the Prophet Nathan, by AhiJah the ShiLonite, and in the visions of the Seer JoEl, who saw things concerning JeroBoam (the son of NaBat).

<sup>30</sup> So Solomon reigned over all of IsraEl for forty years. <sup>31</sup> Then he went to sleep and they buried him in a tomb in the city of David (his father); and his son RehoBoam started ruling in his place.

## Chapter 10

<sup>1</sup> Well, RehoBoam went to SheChem; for there's where he was to receive his coronation as king over IsraEl. <sup>2</sup> And when JeroBoam (the son of NaBat) heard of it,

he returned from Egypt (where he had been living after he had to flee from King Solomon),<sup>3</sup> because the assembly of IsraEl had called for him. And when he got there, he and the entire assembly went to the king and said: <sup>4</sup> 'Your father put a hard yoke on us. So now, free us from the hard service and the heavy yoke that your father laid upon us, and we will serve you.'

<sup>5</sup> And [RehoBoam] replied: 'Leave me for three days, and then return [for an answer].' So the people left.

<sup>6</sup> Well, King RehoBoam assembled all the older men who had served his father Solomon during his entire life, and asked, 'How do you suggest that I answer the people?'

<sup>7</sup> And they told him: 'If you give a good reply to these people today and think well of them, they will serve you for as long as you live.'

<sup>8</sup> However, he rejected this advice of the older men and listened to the advice of the younger men that he had grown up with and whom he had chosen as his councilors. <sup>9</sup> For when he asked them, 'What do you suggest that I tell these people who came before me and asked me to remove the yoke that my father put on them?' <sup>10</sup> the young men who had been raised with him replied, 'When you speak to them say: *Why, my little finger is greater than the hips of my father. <sup>11</sup> So if my father disciplined you with a heavy load, I will add to the weight of your yoke. And if my father disciplined you with whips, I will discipline you with scorpions!*

<sup>12</sup> So when all the people and JeroBoam came before RehoBoam on the third day (for the king had said, 'Return to me on the third day'), <sup>13</sup> the king gave them the hard answer, because he had rejected the council of the older men, telling the people what the younger men had suggested. He said: <sup>14</sup> 'My father put you under a heavy yoke, so I will add to it. And my father disciplined you with whips, so I will discipline you with scorpions.'

<sup>15</sup> However, the [reason why the] king had refused to listen to what the people said, was because God had caused the words that He'd said through AhiJah the ShiLonite concerning JeroBoam (the son of NaBat) <sup>16</sup> and all IsraEl to be fulfilled... and that is what kept him from listening to them.

<sup>17</sup> So the people said to the king: 'What [do we owe] David and the inheritance of the sons of Jesse? Run to your Tents, O IsraEl! And you go back to your own house, O David!'

So all the men of IsraEl returned to their homes, and RehoBoam only ruled over those who lived in Judah. <sup>18</sup> For when King RehoBoam sent AdoniRam to collect their taxes, they threw rocks at him and killed him... and King RehoBoam had to run to his chariot to flee to [the safety of] JeruSalem. <sup>19</sup> So IsraEl annulled their allegiance to the house of David, which is still true to this day.

## Chapter 11

<sup>1</sup> Well, when RehoBoam returned to JeruSalem, he called an assembly of Judah and BenJamin – a hundred and eighty thousand young men – for the purpose of going to war. Then he went off to fight IsraEl, in order to bring them back under his rule. <sup>2</sup> But the Lord said to the Man of God ShemaiJah: <sup>3</sup> 'Tell RehoBoam the son of Solomon (who was the king Judah and all IsraEl, Judah, and BenJamin) that Jehovah says you must not go and attack your brothers. Everyone must just go back home, because I said so!'

<sup>4</sup> As the result, they obeyed the words of Jehovah and they didn't attack JeroBoam. <sup>5</sup> So RehoBoam [reigned] in JeruSalem and he built [many] fortified cities throughout Judah. <sup>6</sup> He also refortified BethLehem, AiTan, Thekoe, <sup>7</sup> BethSoura, SocChoth, OdoLam, <sup>8</sup> Gath, MariSan, Ziph, <sup>9</sup> AdoRaim, LachIsh, Azeka, <sup>10</sup> SaraA, AiLom, and Hebron (in Judah and in BenJamin). <sup>11</sup> He built strong walls around them and appointed governors over them; then he sent them provisions of food, olive oil, and wine, <sup>12</sup> and he armed each city with shields and spears. He made all the cities that he ruled in Judah and BenJamin very strong.

<sup>13</sup> Well, all the Priests and Levites who had been scattered throughout IsraEl left their homes and came to him... <sup>14</sup> they left their homes and all their possessions, and moved to Judah and into JeruSalem, because JeroBoam and his sons drove them out so they wouldn't represent [Jehovah in his land]. <sup>15</sup> For he had assigned his own priests for the high places, his idols, his foolish things, and the calves that he made. <sup>16</sup> He also drove out all those of the tribes of IsraEl whose hearts belonged to Jehovah the God of IsraEl, and they all moved to JeruSalem, where they could sacrifice to Jehovah the God of their ancestors. <sup>17</sup> So the [influx of] all these people strengthened RehoBoam (the son of Solomon) and the kingdom of Judah; and he followed in the ways of David and Solomon for the next three years.

<sup>18</sup> RehoBoam married MolLath, who was the daughter of David's son JeriMoth and of AbiGail (the daughter of JesSe's son EliAb), <sup>19</sup> and she gave birth to her sons JaOus, ShamariJa, and ZaAm. <sup>20</sup> He also married MaAchah (AbSalom's daughter), and she gave birth to AbiJah, JetThi, ZeZa, and SalemOth.

<sup>21</sup> Now, RehoBoam loved AbSalom's daughter MaAcha much more than his other wives and concubines (he had eighteen wives and thirty concubines through whom he fathered twenty-eight sons and sixty daughters); <sup>22</sup> so he appointed MaAcha's son AbiJah over his brothers to become king after him, <sup>23</sup> and he became very powerful throughout the fortified cities and borders of Judah and BenJamin. He sent huge amounts of provisions to them, but he also asked for many women.

## Chapter 12

<sup>1</sup> Well, once RehoBoam was firmly established on his throne, he abandoned the

Commandments of Jehovah, and all IsraEl followed along. <sup>2</sup> Then in the fifth year of the reign of RehoBoam, Shishak (the king of Egypt) attacked JeruSalem, because they had sinned against Jehovah. <sup>3</sup> He came with twelve hundred chariots, sixty thousand cavalrymen, and innumerable soldiers from Egypt, Libya, SukKia, and Ethiopia, <sup>4</sup> and they captured all the fortified cities of Judah... then they came to JeruSalem.

<sup>5</sup> Well, the Prophet ShemaiJah went to RehoBoam and the governors of Judah (who had all fled to JeruSalem), and said to them: 'Jehovah says, *You have abandoned Me, so I will abandon you to the hands of Shishak.*'

<sup>6</sup> And at that, the king and all the governors of Judah became ashamed, and they said: 'Jehovah is just.'

<sup>7</sup> Then when Jehovah saw their shame, He sent word to ShemaiJah, saying: 'They feel ashamed, so I won't destroy them totally. I will give them some small consideration, and I won't pour out all My rage upon JeruSalem. <sup>8</sup> If they will become My servants, they will learn what serving Me really means... and what it means to really serve the kingdom of this land.'

<sup>9</sup> Then Shishak (the king of Egypt) attacked JeruSalem and took all the treasures that were in the Temple of Jehovah, as well as all the treasures in the king's palace, including the gold shields that Solomon had made <sup>10</sup> (which RehoBoam later replaced with brass shields). Then Shishak stationed his own guards in the king's gatehouse; <sup>11</sup> so whenever the king went to the Temple of Jehovah, they would go along and watch him, and then return with him.

<sup>12</sup> Well, because he felt ashamed, the anger of Jehovah turned away from him and he didn't remain corrupt to the end. So things went well for Judah, <sup>13</sup> as RehoBoam continued reigning in JeruSalem, and he started to regain his power.

RehoBoam was forty-one-years-old when he started his reign, and he ruled in JeruSalem (the city from among all the tribes of IsraEl where Jehovah chose to put His Name) for seventeen years. His mother's name was NoOmMa (she was an AmMonite). <sup>14</sup> But he continued to act wickedly, because he could never straighten out his heart when it came to seeking Jehovah.

<sup>15</sup> [Look!] All the words of RehoBoam (from beginning to end) and all the things he did were recorded by the Prophet ShemaiJah and by the Seer AdDo.

Well, RehoBoam stayed in a state of war with JeroBoam throughout his life. <sup>16</sup> Then he died and was buried in a tomb with his ancestors in the city of David, and his son AbiJah became king after him.

## Chapter 13

<sup>1</sup> So in the eighteenth year of the reign of JeroBoam, AbiJah started his rule over

Judah, <sup>2</sup> and he reigned in JeruSalem for three years. His mother's name was MaAcha, and she was the daughter of OuriEl from GibeOn.

[During the lifetime of] AbiJah, there was war between him and JeroBoam. <sup>3</sup> For AbiJah assembled a huge force of four-hundred-thousand mighty warriors, and JeroBoam came against him with an even larger army of eight-hundred-thousand mighty warriors. <sup>4</sup> Then AbiJah stood on Mount SomorOn (in the mountains of Ephraim) and shouted: 'Hear me, O JeroBoam and all IsraEl; <sup>5</sup> Don't you know that Jehovah the God of IsraEl appointed King David to rule over IsraEl through the ages, and that He made an agreement of salt with his sons? <sup>6</sup> But then JeroBoam, the son of NaBat and the servant of David's son Solomon, went and rebelled against his lord, <sup>7</sup> gathering a group of troublemakers and lawbreakers to come against Solomon's son RehoBoam. And because RehoBoam was young and timid at heart back then, he didn't oppose him face-to-face.

<sup>8</sup> 'But now, do you dare to speak of resisting the kingdom of Jehovah through the hands of the sons of David, and have you gathered a huge army against us? Why, your gods are just the gold calves that JeroBoam made for you. <sup>9</sup> For you drove out the Priests of Jehovah – the sons of Aaron and the Levites – and you choose your own priests from among the people of the land, so just anyone who came and offered seven rams was made the priest of something that isn't even a God! <sup>10</sup> However, we have Jehovah as our God, and we haven't abandoned Him! His Priests – the sons of Aaron and the Levites – still serve before Jehovah in their daily rotations and offer whole burnt offerings to Jehovah in the mornings and in the evenings. They also burn the [sacred] incense, lay the [sacred] bread loaves on the table, and serve before the sacred lampstand of pure gold, keeping the lamps burning to light the nights.

<sup>11</sup> 'We're the ones who guard the watches of Jehovah, the God of our ancestors, and you're the ones who have abandoned Him. <sup>12</sup> So {Look!} Jehovah is leading us, and His Priests are blowing the signal trumpets that testify against you and the sons of IsraEl! Therefore, you can't fight against Jehovah the God of your ancestors, because you know that what you're doing won't be blest!'

<sup>13</sup> Well at the time, [part of] JeroBoam's [army] was marching around Judah to ambush them from behind. So, while JeroBoam was there in the front, an ambush was forming behind Judah. Then, when the army of Judah looked around, <sup>14</sup> they found that they were being attacked from the front and from the rear. So they yelled to Jehovah, and the Priests started blowing their trumpets. <sup>15</sup> And when the men of Judah started calling to Jehovah, He struck JeroBoam and IsraEl, there before AbiJah and Judah. <sup>16</sup> So the sons of IsraEl turned and ran from Judah, and Jehovah saved them from their hands.

<sup>17</sup> Then AbiJah and his men attacked, causing a great calamity for IsraEl; for they killed five-hundred-thousand of their mighty men. <sup>18</sup> So the sons of IsraEl were disgraced that day, and the sons of Judah became stronger, because they trusted in

Jehovah, the God of their ancestors.

<sup>19</sup> Well, AbiJah pursued JeroBoam and captured the cities of BethEl and its surrounding towns, JeShanah and its surrounding towns, and EphRon and its surrounding towns. <sup>20</sup> So JeroBoam was no longer strong during the rest of AbiJah's lifetime; then Jehovah struck him and ended him. <sup>21</sup> But AbiJah grew stronger and took fourteen women for himself, fathering twenty sons and sixteen daughters.

<sup>22</sup> All the rest of the things that AbiJah said and did are written in the scrolls of the Prophet AdDo.

## Chapter 14

<sup>1</sup> Then AbiJah died and they buried him in a tomb with his ancestors in the city of David, and his son Asa started reigning after him.

During the lifetime of Asa, all was quiet in the land of Judah for the next ten years, <sup>2</sup> for he did good things and was righteous before his God Jehovah. <sup>3</sup> He removed all the [pagan] altars and high places [of worship], he broke down their monuments, and he cut down their sacred poles. <sup>4</sup> Then he urged Judah to search for Jehovah, the God of their ancestors, and to obey His Laws and Commandments. <sup>5</sup> Throughout Judah he had all the altars and idols destroyed, and he brought peace to all the walled cities in the land. <sup>6</sup> So everything was peaceful, and there were no more wars during that period, because Jehovah gave him rest.

<sup>7</sup> Then [Asa] said to the people of Judah: 'We should rebuild all our cities and give them walls, towers, gates, and bars. For, since we've been searching for our God Jehovah, He has been searching for us, and He's provided us with rest all around and blest us.'

<sup>8</sup> Well at the time, Asa had three-hundred-thousand armed soldiers from the land of Judah who each carried shields and spears, as well as two-hundred-and-eighty-thousand bowmen from the land of BenJamin with small shields, all of whom were powerful warriors.

<sup>9</sup> Then Zare the Ethiopian attacked them with a million troops and three hundred chariots. <sup>10</sup> And when he reached MariSha, Asa came to meet him and attacked him in the ravine north of the city. <sup>11</sup> Then Asa called to Jehovah his God and said, 'O Jehovah; It isn't impossible for You to save with many or with few. So strengthen us, O Jehovah God, for we will trust in You. We've come against this huge army in Your Name, O Jehovah our God... don't allow any man to defeat You!'

<sup>12</sup> Well, Jehovah cut down the Ethiopians before Judah, and they fled. <sup>13</sup> Then Asa and his men chased after them all the way to Gedor. And there the Ethiopians couldn't find a place to hide, so they were cut down and defeated before Jehovah and his army, and [the Judeans] carried away much loot.

<sup>14</sup> Then, because Jehovah was with them, the whole situation was reversed; for [Judah] attacked and destroyed all the towns around Gedor, and they ravaged all the [Ethiopian] cities, carrying away a huge amount of loot. <sup>15</sup> They even destroyed the tents and property of the shepherds, carrying away many sheep and camels; and then they returned to JeruSalem.

## Chapter 15

<sup>1</sup> Then the Breath of Jehovah came over AzariAh (the son of Oded), and he went to meet with Asa, as well as with all of Judah and [the tribe of] BenJamin. He said, 'Hear me Asa, and all Judah and BenJamin! <sup>2</sup> As long as you're with Him, Jehovah will be with you; and if you'll search for Him, you'll find Him. However, If you abandon Him, He'll just abandon you.

<sup>3</sup> 'IsraEl, on the other hand, has been without the true God for a long time. So there is no Priest among them who can explain things clearly, and they have no Law. <sup>4</sup> But [you people] have returned to Jehovah the God of IsraEl, and He will be found by you!

'Until now, there has been no peace for those who enter or leave [our cities], but Jehovah is bringing a change of state to all those who live here. <sup>6</sup> Why, nations used to fight against nations and cities against cities, because God shocked them by bringing all sorts of problems upon them. <sup>7</sup> But now you must be strong and not lose your grip, because you're going to reap the reward of your [good] deeds!'

<sup>8</sup> Well, after he heard these words of the Prophet AzariAh, Asa was moved to drive all the disgusting things out of the lands of Judah and BenJamin. He dedicated all the [idols] that JeroBoam had [built] in the mountains of Ephraim [to destruction], [and he repaired] the Altar of Jehovah that was in front of His Temple.

<sup>9</sup> Then he [called an] assembly of Judah, BenJamin, and those of the tribes of Ephraim, ManasSeh, and SimeOn who were living among them (for many had moved there from IsraEl when they saw that Jehovah God was with him), <sup>10</sup> and they all came to JeruSalem in the third month of the fifteenth year of the reign of Asa. <sup>11</sup> He thereafter sacrificed part of the things they had captured to Jehovah that day... seven hundred calves and seven thousand sheep. <sup>12</sup> And they all agreed to search for Jehovah the God of their ancestors with their whole hearts and souls. <sup>13</sup> They also agreed that anyone who refused to search for Jehovah the God of IsraEl should die, whether they are young or old, male or female. <sup>14</sup> So everyone swore an oath to Jehovah in a loud voice, as the trumpets and horns were being blown. <sup>15</sup> And everyone in Judah was delighted to swear the oath with their whole souls... freely and of their own will. So they searched for Jehovah and they found Him; then He rested among them.

<sup>16</sup> Well, [Asa] thereafter forced his mother MaAcha to stop bowing before Astarte, and he cut down the idol, incinerated it, and had [its ashes] thrown into the Cedar

(Kidron) Wadi. <sup>17</sup> However, he failed to remove the high places of worship that were then located all around Judah and IsraEl, though Asa's heart remained [true] throughout the rest of his life. <sup>18</sup> He also recovered the holy things of his ancestor David and the holy things of the Temple of God... all the items of silver and gold.

<sup>19</sup> And there was no more war through the thirty-fifth year of Asa's reign.

## Chapter 16

<sup>1</sup> It was during the thirty-sixth year of the reign of Asa that BaAsha (the king of IsraEl) attacked Judah, and he fortified RamAh to keep [his people] from entering or leaving the land of Asa (the king of Judah). <sup>2</sup> Then Asa took silver and gold from the treasury in the Temple of Jehovah and the king's palace, and sent it to BenHader, the king of Syria who lived in Damascus, saying: <sup>3</sup> 'Let's create a treaty between you and me, [as there was] between my father and your father. Look! I'm sending you gold and silver; so, come and scatter BaAsha (the king of IsraEl), and drive him away from me!'

<sup>4</sup> Well, King BenHader listened to Asa and he ordered his generals to attack the cities of IsraEl. So they attacked AiOn, Dan, AbelMain, and [cities] throughout the land of NaphTali. <sup>5</sup> And when BaAsha heard what was happening, he stopped working on RamAh and ended his projects. <sup>6</sup> Then King Asa gathered all Judah and they gathered up the stones and timbers that BaAsha was using to build RamAh and used them to build GabaE and MasPha.

<sup>7</sup> Thereafter, the Prophet HanaNi went to Asa (the king of Judah) and said to him: 'Because you relied on the king of Syria and you didn't trust in your God Jehovah, the army of Syria won't remain under your control. <sup>8</sup> Don't [you remember] how large and courageous the armies of the Ethiopians and Libyans were, and how vast their cavalry was? And when you relied on Jehovah, He gave them into your hands. <sup>9</sup> For the eyes of Jehovah search throughout the earth looking to strengthen any heart that is devoted to Him. But now I want you to know that you'll be going to war.'

<sup>10</sup> Well, Asa was furious with the Prophet and had him thrown in prison (because he was so angry), and he had several people killed.

<sup>11</sup> {Look!} The rest of the things that Asa said and did (from beginning to end) are written about in the scrolls of the kings of Judah and IsraEl.

<sup>12</sup> It was during the thirty-ninth year of Asa's reign that he became seriously ill; for he was having problems with his feet. And rather than going to Jehovah for help, he went to the physicians. <sup>13</sup> So Asa [died] and went to sleep with his ancestors, ending his reign in its fortieth year. <sup>14</sup> Then they buried him in a tomb that he had cut for himself in the city of David. They placed [his body] on a bed that was covered with aromatics and expensive perfumes, and they held a great funeral for him.

## Chapter 17

<sup>1</sup> After that, [Asa's] son JehoShaphat took his place as the king. And JehoShaphat fortified the [land] against IsraEl <sup>2</sup> by placing troops in all the walled cities of Judah. He also appointed governors over each city in Judah and over all the cities of Ephraim that his father Asa had captured.

<sup>3</sup> Now, Jehovah was with JehoShaphat, because he started out by following in the ways of his ancestor David. <sup>4</sup> He didn't [worship] any of the idols... just Jehovah, the God of his father. He also obeyed the commandments of his father and he didn't follow in the ways of IsraEl. <sup>5</sup> So Jehovah strengthened the kingdom under his hands, and all Judah sent him gifts. As the result, he became very rich and powerful.

<sup>6</sup> JehoShaphat followed in the ways of [Jehovah faithfully], and he again removed all the high places of worship as well as all the sacred poles from the land of Judah. <sup>7</sup> Then during the third year of his reign, he sent his governors and his sons, as well as other dignitaries (such as AbdiAn, ZachariAh, NathaniEl, and MichaiJah) to teach in the cities of Judah, <sup>8</sup> along with the Levites (ShemaiJah, NathaniAh, ZabDiAh, AsiEl, SemiRamOth, JoNathan, AdoniJah, and TobiAh) and the Priests (EliSama and JoRam). <sup>9</sup> They traveled throughout Judah with the book of the Law of Jehovah, going to each city and teaching [God's Law] to the people. <sup>10</sup> As the result, Jehovah brought a change over all the surrounding kingdoms, because they no longer went to war against JehoShaphat.

<sup>11</sup> Why, even the Philistines brought JehoShaphat gifts and things made of silver; and the people of Arabia sent him seven thousand, seven hundred male sheep, and seven thousand, seven hundred male goats. <sup>12</sup> So he kept growing in stature and importance, as he built houses and fortified cities throughout Judah, <sup>13</sup> and he started several public-works projects as well.

JehoShaphat kept a contingent of mighty warriors in JeruSalem, <sup>14</sup> and here are their numbers by houses and families: The generals of Judah were AdNah, the leader of three-hundred-thousand men; <sup>15</sup> JoAnan, the leader of two hundred and eighty thousand; <sup>16</sup> and AmasiAh (the son of Zari, who was known for his zeal for Jehovah), the leader of two-hundred-thousand strong, mighty men. <sup>17</sup> Also, from [the tribe of] BenJamin, came the strong, powerful leader EliAda, who had two-hundred-thousand bowmen that carried small shields. <sup>18</sup> And following him was JoZabad with a hundred-and-eighty-thousand mighty men of war. <sup>19</sup> These men were also the king's governors who were in charge of the fortified cities throughout Judah.

## Chapter 18

<sup>1</sup> Well, after JehoShaphat became very rich and famous, he decided to ally himself with the house of Ahab through marriage. <sup>2</sup> So after several years, he went to visit Ahab in Samaria with a large contingent of his people, and he sacrificed many calves

and sheep on behalf of Ahab. Then to show his love for him, he consented to go with him to [fight at] RamOth GileAd. <sup>3</sup> For Ahab (the king of IsraEl) had asked JehoShaphat (the king of Judah): 'Will you go to RamOth GileAd with me?' And he replied: 'You and your people are the same as [me and] my people, so we will join you in the war.' <sup>4</sup> However, JehoShaphat said to the king of IsraEl: 'But first, let's ask for [God's direction]!'

<sup>5</sup> So the king of IsraEl gathered all his prophets (some four hundred men) and asked them: 'Should I attack RamOth GileAd or should I wait?'

And they replied: 'Go there, and God will hand them over to the king!'

<sup>6</sup> But then JehoShaphat asked: 'Aren't there any Prophets of Jehovah that we can ask?'

<sup>7</sup> And the king of IsraEl replied: 'There's one man who searches for answers from Jehovah, but I detest him, because he never prophesies anything good for me. All he ever tells me is bad things. He is MichaiJah, the son of JemBla.'

But JehoShaphat said: 'The king shouldn't talk that way!'

<sup>8</sup> Then the king called one of his eunuchs and said: 'Quickly! Go find MichaiJah (the son of JemBla) and bring him to me!'

<sup>9</sup> Well at the time, the king of IsraEl and JehoShaphat (the king of Judah) were each sitting on thrones in the broad area near the city gate of Samaria dressed in [their royal] robes, and all the prophets were there prophesying before them. <sup>10</sup> Then one of them (ZedekiAh, the son of CanaAn) made some iron horns for himself and said, 'This is what the Lord says: *You will gore the Syrians with these until you've wiped them out completely!*' <sup>11</sup> And all the rest of the prophets said the same thing. They said, 'Go to RamOth GileAd and you'll succeed! For the Lord will give it into the hands of the king.'

<sup>12</sup> Well, the messenger who had been sent to call MichaiJah said to him: 'Look! All the prophets are saying good things to the king, so it would be a blessing if you would tell him good things also.'

<sup>13</sup> And MichaiJah replied: 'As Jehovah lives, I'll say whatever God tells me to say.'

<sup>14</sup> So MicaiJah went before the king, and the king asked: 'Should I attack RamOth GileAd or should I wait?'

And he replied: 'Go, and you will be blest, because it will be given into your hands!'

<sup>15</sup> But the king said: 'How often do I have to tell you to swear to only tell me the truth in the Name of the Lord?'

<sup>16</sup> And MichaiJah said: 'I see IsraEl being scattered in the mountains like sheep without a shepherd. For Jehovah said, *They will be without a leader, so each one*

*should return to his home in peace.'*

<sup>17</sup> Then the king of IsraEl said to JehoShaphat: 'You see... didn't I tell you that he wouldn't prophesy anything good, just bad things?'

<sup>18</sup> And MichaiJah said: 'That isn't so! [These are] the words of Jehovah! For I saw Jehovah sitting on His Throne and all the armies of the heavens were sitting beside Him on His right and on His left. <sup>19</sup> Then Jehovah asked: *Whom can I send to deceive Ahab the king of IsraEl so that he attacks RamOth GileAd and is defeated?* Well, one suggested this and another suggested that; <sup>20</sup> but then a spirit stepped forward into the presence of Jehovah <sup>2</sup> and said, *I can fool him!* And when Jehovah asked how, <sup>21</sup> he said: *I will go into the mouths of his prophets as a lying spirit.* And [God] said: *You will indeed be able to fool him, so go there and do it!*

<sup>22</sup> 'As the result {Look!}, Jehovah has put a lying spirit into the mouths of all these, your prophets. And it was Jehovah who spoke these bad things against you, [not me].'

<sup>23</sup> Then ZedekiAh (the son of CanaAn) [came up] and hit MichaiJah in the jaw and shouted: 'How has the Lord's Breath passed from me to you, that you should feel so free to speak?'

<sup>24</sup> And MichaiJah replied: '{Look!} You will know it in that day when you have to run from closet to closet to hide!'

<sup>25</sup> Then the king of IsraEl gave the order: 'Take MichaiJah and hand him over to Emer the city mayor, and to [my] son JoAsh the governor. <sup>26</sup> Tell them that the king wants this man thrown in jail and just fed moldy bread and water until we return in peace!'

<sup>27</sup> And MichaiJah said: 'Well, as Jehovah told me; you're not going to return in peace... listen to this, all you people!'

<sup>28</sup> So the king of IsraEl and JehoShaphat (the king of Judah) rode up to RamOth GileAd. <sup>29</sup> And the king of IsraEl said to JehoShaphat: 'I'm going to disguise myself when I go into battle, so I want you to wear my clothes!' Thus the king of IsraEl disguised himself and rode into the battle.

<sup>30</sup> Then the king of Syria told the generals who were standing near him (those who were in charge of his chariots), 'Don't attack the regular soldiers, just attack the king of IsraEl.'

<sup>31</sup> So when the generals in charge of the chariots saw JehoShaphat, they shouted: 'That's the king of IsraEl!' And they surrounded him and prepared to attack. But JehoShaphat called out, and Jehovah saved him by turning them away from him. <sup>32</sup> For when the generals in charge of the chariots saw that it wasn't the king of IsraEl, they turned and left him.

<sup>33</sup> Then a skilled archer pulled his bow tight and shot an arrow at the king of IsraEl, hitting him in the middle of his chest, between his lungs. And [the king] said to his chariot driver: 'Turn around and take me away from the battle, because I'm in a lot of pain!'

<sup>34</sup> So the king of IsraEl left the battle that day; and there he sat on his chariot, right across from the Syrian lines, until the evening. Then he died just as the sun was setting.

## Chapter 19

<sup>1</sup> Well, as JehoShaphat (the king of Judah) was returning to his palace in JeruSalem, <sup>2</sup> the Prophet Jehu (the son of AnaNi) came to meet him. And he said: 'O King JehoShaphat; Why did you befriend and help a sinner who is hated by Jehovah? Now, because you did this, you've brought Jehovah's anger upon yourself. <sup>3</sup> However, good things have been said about you, because you've removed the sacred poles from the land of Judah, and you've straightened your heart to search for Jehovah.'

<sup>4</sup> So thereafter, JehoShaphat continued to live in JeruSalem, and he once again went to all the people (from BeerSheBa to the mountains of Ephraim) to turn them to Jehovah, the God of their ancestors. <sup>5</sup> He also assigned judges in all the walled cities of Judah, city by city. <sup>6</sup> And he told the judges: 'Pay close attention to what you're doing, because you aren't judging for men but for Jehovah! <sup>7</sup> So may the fear of God rest upon you! And be careful about how you act, for your God Jehovah isn't unjust... He isn't swayed by how a man looks, nor does He accept bribes!'

<sup>8</sup> Then JehoShaphat brought the Levites, the Priests, and the patriarchs of IsraEl to JeruSalem to serve as judges for Jehovah and to judge the people of JeruSalem. <sup>9</sup> The instructions he gave to them were: 'You must [judge] with the fear of Jehovah... in truth and with a [pure] heart. <sup>10</sup> You must warn each man among your brothers who comes to you for justice from any of the cities (whether it's a matter of blood, of order, of the Commandments, of the Law, or of the decisions [of God]) that they must not sin against Jehovah, so He doesn't become angry with you or with your brothers. No, you must not sin!'

<sup>11</sup> '{Look!}' I've appointed AmariAh the Priest over to be you, so every decision is the word of Jehovah. Also, ZabDiAh (the son of IshMaEl) is in charge of the house of Judah when it comes to the decisions of the king. And you have the scribes and Levites there [to help you]. So be strong and act, then Jehovah will bless those who are doing what's good!'

## Chapter 20

<sup>1</sup> Then the sons of Moab, the sons of AmMon, and some of the Minaeans marched against JehoShaphat in war. <sup>2</sup> And [the king's messengers] spoke plainly to

JehoShaphat and told him: 'A huge army has come against you from the other side of the sea and from Syria. Look! They're already in AsaSan-Thamar (EnGedi)!'

<sup>3</sup> Well, this frightened JehoShaphat and he went to seek [God's] guidance; then he proclaimed a fast throughout Judah. <sup>4</sup> So all Judah gathered to seek Jehovah's help, coming from all the cities of the land. <sup>5</sup> Then JehoShaphat stood up before the entire assembly of Judah in JeruSalem, there at the Temple of Jehovah (in front of the new courtyard), <sup>6</sup> and said: 'O Jehovah, the God of my fathers; Aren't You the God of all that's above the skies, and don't You dominate all the kingdoms of the nations? Don't Your hands have the strength to dominate everything, and can anyone stand against You? <sup>7</sup> You are Jehovah... You're the One who destroyed those who lived in this land from before your people IsraEl, and it was You who gave this land to the seed of AbraHam... he who loved you through that age. <sup>8</sup> So, this is where they now live and where they've built a Most Holy Place to Your Name.

<sup>9</sup> 'Now, [the people have said], *Should any bad things come against us, such as war, judgments, plagues, or famines, we will all come and stand before You, and You will save us; for the battle is Jehovah's!* <sup>10</sup> But look! The sons of AmMon, Moab, and [people from] the mountains of Seir (those whose lands You refused to allow Your people to pass through as they returned from the land of Egypt, and from which they were driven away, but who we couldn't conquer) <sup>11</sup> have now come here to drive us out of the inheritance that You gave to us!

<sup>12</sup> 'O Jehovah our God; Won't You condemn them? Why, we aren't strong enough to resist such a huge army, and we don't know what to do about them, so we're all looking to You!'

<sup>13</sup> Well, all of Judah was standing there before Jehovah, including the women and children. <sup>14</sup> Then the Breath of Jehovah came over OziEl (the son of ZachariAh, a descendant of BenaiJah, the son of EliEl, the son of MathaniAh the Levite of the sons of Asaph) as he stood there in the assembly. <sup>15</sup> And he said, 'Listen all Judah, you who live in JeruSalem, and King JehoShaphat; for this is Jehovah's reply to you: *Don't be afraid of that huge army, because this battle isn't yours, it belongs to God; <sup>16</sup> so, you must march against them tomorrow! Look; they will be marching along the road to Asa, and you will find them camped beside the river in the JeriEl Desert. <sup>17</sup> However, don't attack them. Just stand there and watch; and then you'll see that the deliverance of Jehovah is with you, O Judah and JeruSalem. Don't worry and don't be frightened; for when you march to meet them tomorrow, Jehovah will be with you!*'

<sup>18</sup> And at that, JehoShaphat bowed to his face, and all Judah and the people of JeruSalem fell to their faces before Jehovah. <sup>19</sup> Then the Levites (the sons of KoHath and KorAh) got up and started praising Jehovah the God of IsraEl, calling out loudly toward the heavens.

<sup>20</sup> Well, they all arose early the next morning and started their march into the ThecoE Desert. And as they were marching, JehoShaphat went before them and shouted: 'Hear me, O Judah and those who live in JeruSalem! Trust in Jehovah and you'll find that He can be trusted... yes, trust in His Prophet and you will be blest!'

<sup>21</sup> Then he led the people on, and he sent the singers and [the Priests] who offer holy praise and acknowledgements, to march ahead of the army shouting, 'Praise Jehovah and His mercy through the ages!'

<sup>22</sup> Well, as they were shouting these praises and acknowledgements, Jehovah caused the sons of AmMon to turn against Moab and the people of the mountains of Seir as they were marching against Judah, and they all turned and ran away. <sup>23</sup> Then the sons of AmMon and the Moabites attacked the people from the mountains of Seir and killed everyone who lived there... and after that, they started fighting among themselves until they were all destroyed. <sup>24</sup> So when Judah reached the ridge along the edge of the desert, they looked down on that whole army and found them all lying on the ground dead... none were left!

<sup>25</sup> Then JehoShaphat and his people went down and looted all their possessions (there were many cattle, personal things, desirable things, and loot)... they took it all! Why, it took three days for them to pick it all up, because there was so much to be collected! <sup>26</sup> And on the fourth day, they all assembled in the Valley of Blessings, which is what they started calling that place because Jehovah had blest them there... and it's still called the Valley of Blessings to this day.

<sup>27</sup> Then all the men of Judah marched back to JeruSalem joyfully, with JehoShaphat taking the lead; for everyone was so happy over what Jehovah had done to their enemies. <sup>28</sup> And as they entered JeruSalem, they were playing stringed instruments, woodwinds, and trumpets, as they headed toward the Temple of Jehovah.

<sup>29</sup> Well after that, Jehovah brought a change of state upon all the kingdoms of the land; for when they heard that Jehovah was fighting against the enemies of IsraEl, <sup>30</sup> they allowed the kingdom of JehoShaphat to have peace and rest all around.

<sup>31</sup> JehoShaphat had started his reign over Judah when he was thirty-five years old, and he reigned in JeruSalem for twenty-five years. His mother's name was Azuba, and she was the daughter of Sali. <sup>32</sup> He followed in the ways of his father Asa, and he never turned aside from doing what was upright before Jehovah. <sup>33</sup> But the high places of worship were still there, and the people never straightened out their hearts to Jehovah, the God of their ancestors.

<sup>34</sup> {Look!} The rest of the things that JehoShaphat said, from beginning to end, have been written by Jehu (the son of AnaNi), who put it all in the scrolls of the kings of IsraEl.

<sup>35</sup> However, later on, JehoShaphat (the king of Judah) [displeased Jehovah] by

working with AhaziAh (the king of IsraEl) to build boats in Ezion Geber, which they could sail to TarShish. <sup>36</sup> So EliEzer (the son of DodiJa, from MarIsis) prophesied against JehoShaphat, saying: <sup>37</sup> 'Because you befriended AhaziAh, Jehovah has destroyed all your work and broken your boats to pieces.' And as the result, they never sailed to TarShish.

## Chapter 21

<sup>1</sup> Then JehoShaphat went to sleep with his ancestors and they buried him in a tomb in the city of David. So his son JehoRam started reigning in place of him.

<sup>2</sup> Now, JehoRam had six brothers, AzariAh, JeiEl, ZachariAh, AzariAh, MichaEl, and ShaphatiAh, all of whom were sons of JehoShaphat, the king of Judah, <sup>3</sup> and their father had given them many gifts of silver, gold, shields, and walled cities in Judah. However, he gave the kingdom to JehoRam, because he was the firstborn. <sup>4</sup> But after JehoRam became strong in his kingdom, he had all of his brothers and some of the governors of IsraEl killed with a sword.

<sup>5</sup> JehoRam was thirty-two years old when he became king, and he reigned in JeruSalem for eight years. <sup>6</sup> But he then started acting like the kings of IsraEl and doing the same things as the house of Ahab, acting wickedly before Jehovah, even marrying the daughter of Ahab. <sup>7</sup> However, Jehovah didn't want to destroy the house of David, due to the agreement that He had made with David when He told him that He would set him and his sons [as] a lamp through all the days.

<sup>8</sup> Then Edom rebelled against Judah and appointed a king to rule over them. <sup>9</sup> So JehoRam, his leaders, and his cavalry [marched on] to Edom. But during the night, the generals in charge of his chariots found themselves surrounded and they all retreated to their tents. <sup>10</sup> Therefore, Edom has continued their revolt against Judah down to this day. Then LobNa revolted and became free of [JehoRam's] rule, because he had abandoned Jehovah, the God of his ancestors, <sup>11</sup> by building the high places [of worship] in the cities of Judah and leading the people of Judah and JeruSalem astray.

<sup>12</sup> Then [JehoRam] received a letter from the Prophet EliJah saying, 'This is what Jehovah, the God of your ancestor David, has said: *Because you haven't followed in the ways of your father JehoShaphat, or in the ways of Asa the king of Judah, <sup>13</sup> and have gone in the ways of the kings of IsraEl, leading the people of Judah and JeruSalem into [spiritual] immorality (just as the house of Ahab is guilty of such immorality), and because you murdered your brothers, the sons of your father who were all better than you; <sup>14</sup> {Look!} Jehovah is going to bring a great calamity upon you, your people, your sons, your women, and everything you own... <sup>15</sup> then you're going to become very sick and feel worse each day until your belly bursts!*

<sup>16</sup> So Jehovah sent the Philistines, the Arabians, and the people from around Ethiopia against JehoRam, <sup>17</sup> and they attacked Judah and defeated them. They carried off

everything that they found in the king's palace and in the houses of his sons and daughters. And the only son that survived was JehoAhaz (his youngest).<sup>18</sup> Thereafter, Jehovah struck JehoRam with a disease of the belly that couldn't be cured,<sup>19</sup> and it got worse day after day for two years. Then his belly broke open from the disease and he died in agony.

Well, his people didn't even hold a funeral for him as they had done for his ancestors.<sup>20</sup> He was thirty-two years old when he started his reign, and he reigned in JeruSalem for eight years. But when he died, he wasn't highly regarded, so they buried him in a tomb in the city of David, but not among the kings.

## Chapter 22

<sup>1</sup> Then the people of JeruSalem chose his youngest son, AhaziAh, to become their king, because all of JehoRam's older sons had been murdered by a band of Arabian and AliMazonian highwaymen. <sup>2</sup> So AhaziAh became the king of Judah and started his reign in JeruSalem when he was twenty-five years old. His mother's name was AthaliAh, and she was the daughter of Omri.

<sup>3</sup> AhaziAh also followed in the ways of the house of Ahab, because his mother was his counselor in sin. <sup>4</sup> So, like the house of Ahab, he acted wickedly before Jehovah, because [Ahab's family] served as his counselors after his father died, and they led him into destruction. <sup>5</sup> For he listened to their council and joined Ahab's son JehoRam (the king of IsraEl) in a war against HazaEl (the king of Syria) at RamOth GileAd. [In this war], a bowman shot JehoRam, <sup>6</sup> so he went to the hospital at JezreEl to be treated for the wound that he had received in his war against HazaEl (the king of Syria) at RamOth. Then AhaziAh (the son of JehoRam, the king of Judah) went to see JehoRam (the son of Ahab) while he was recovering there in JezreEl. And that's when (under God's direction) the final event in the life of AhaziAh happened; <sup>7</sup> for he joined with JehoRam to fight against Jehu (the son of NimShi), the one whom Jehovah had anointed to destroy the house of Ahab.

<sup>8</sup> Now, as Jehu was punishing the house of Ahab, he found the governors of Judah along with some of AhaziAh's relatives, and he killed them all. <sup>9</sup> Then Jehu told [his men] to search for AhaziAh, and they found him at the hospital in Samaria. So they [led Jehu to] him and Jehu killed him. But they buried him in a tomb, for they said: 'He's the descendant of JehoShaphat, a man who searched for Jehovah with his whole heart.'

Thereafter, with the death of AhaziAh, there was no one left to rule his kingdom.<sup>10</sup> And when his mother AthaliAh learned that her son AhaziAh had been killed, she tried to have everyone in the royal house of Judah murdered.<sup>11</sup> But JehoShabeth (the king's daughter) stole his son JoAsh from the midst of the other sons of the king who were to be killed, and she hid him and fed him in a bed closet.

Now, JehoShabeth was the daughter of King JehoRam, the sister of AhaziAh, and

the wife of JehoiAda (the Priest). And she kept JoAsh with her, hidden from AthaliAh so she wouldn't have him murdered, <sup>12</sup> inside the Temple of God, until he was six years old. But during that time, AthaliAh ruled the land.

## Chapter 23

<sup>1</sup> Well, after seven years, JehoiAda figured that the time had finally come. So he took several army lieutenants (AzariAh the son of JehoRam, IshMaEl the son of JoAnan, AzariAh the son of Obed, MaAseJah the son of AdiJa, and EliShaPhan the son of ZachariAh) with him into the Temple of Jehovah. <sup>2</sup> Then they traveled around Judah and gathered the Levites from all the cities of Judah and all the family heads of IsraEl and brought them to JeruSalem; <sup>3</sup> and this whole gathering of Judah made a sacred agreement with the king there at the Temple of God. For [JehoiAda] showed the king's son to them and said, 'Look... this is the king's son! So may he now become the king, just as Jehovah said concerning the house of David!

<sup>4</sup> 'Now, this is what you must do: A third of you Priests and Levites should come here on the Sabbath and occupy all the [Temple] gates and entrances, <sup>5</sup> a third must surround the king's palace, and a third must occupy the central gate. Then all the people must assemble in the courtyards of the Temple of Jehovah... <sup>6</sup> don't let anyone enter the Temple who isn't a Priest or Levite! Allow all the officiating Levites to enter, because they are holy, and all the rest should guard the watches of Jehovah. <sup>7</sup> Each of the Levites should gather around the king with their weapons in their hands, and then kill anyone who dares to enter the Temple... they must protect the king as he is entering and leaving.'

<sup>8</sup> So the Levites and all Judah did exactly as JehoiAda the Priest told them. Each of [the lieutenants] had his men in their stations from the time that the Sabbath started until its conclusion, and JehoiAda didn't allow the Priests to rest after their daily rotations. <sup>9</sup> He gave the Priests and army lieutenants their orders, and then he armed them with swords, large shields, and even the small shields that King David had placed in the Temple of God; <sup>10</sup> and he stationed them (bearing their weapons) from the room on the right of the Temple to the room to the left of the Altar, and all around the king's palace. <sup>11</sup> Then he brought out the king's son and placed the trappings and proofs of his kingship upon him; and the [High] Priest JehoiAda and his sons anointed him as the king, shouting, 'Long live the king!'

<sup>12</sup> Well, when AthaliAh heard the sounds of the people running and shouting, praising the king, she went to the Temple of Jehovah <sup>13</sup> and saw {Look!} the king standing at his station in the king's entrance [to the Temple], and she heard the trumpets blowing. There, all the governors were standing around the king as the people of the land were joyfully shouting and blowing trumpets, the musicians were playing their instruments, and the singers were singing praises.

Then AthaliAh tore her robe and shouted, 'Attack them!'

<sup>14</sup> But JehoiAda the Priest told the army lieutenants: 'Throw her out of the Temple, then take her outside and kill her with your swords... don't kill her inside the Temple of Jehovah!'

<sup>15</sup> Well, they released her. And as she was walking through the gate of the horsemen toward the king's palace, they killed her.

<sup>16</sup> Then JehoiAda proclaimed an agreement between himself, the people, and the king, that they were all going to be Jehovah's people. <sup>17</sup> And thereafter, all the people of the land went to the temple of BaAl and tore it and its altars down, and they ground its idols into a fine dust. Then they put Mathan (the priest of BaAl) to death in front of his altars.

<sup>18</sup> Thereafter, [High] Priest JehoiAda commissioned the Priests and Levites to refurbish the Temple of Jehovah, and he reestablished the assignments and daily rotations of the Priests and Levites as they were set up by David for the Temple of Jehovah. Then he sacrificed whole burnt offerings to Jehovah in the way that was written in the Law of Moses, as they played the joyful songs that were written by David. <sup>19</sup> He also assigned gatekeepers to stand at the gates of the Temple of Jehovah, to prevent anyone who was unclean in any way from entering.

<sup>20</sup> After that, he gathered the family heads, the dignitaries, the people's governors, and all the people of the land. Then they led the king into the Temple of Jehovah through the inner gate of the king's palace, and had him sit down on the king's throne. <sup>21</sup> However, although all the people of the land were joyful, everything became silent as they executed Queen AthaliAh with a sword.

## Chapter 24

<sup>1</sup> So JoAsh was seven years old when began his reign, and he ruled from JeruSalem for forty years. His mother's name was SabiJa, and she was from BeerSheba.

<sup>2</sup> JoAsh did what was right before Jehovah for as long as the [High] Priest JehoiAda was alive. <sup>3</sup> Meanwhile, JehoiAda [the Priest] had taken two women who bore sons and daughters to him.

<sup>4</sup> Then it came into the heart of JoAsh to repair the Temple of Jehovah. <sup>5</sup> So he assembled all the Priests and Levites and said to them, 'Go into all the cities of Judah and IsraEl each year and collect enough money to strengthen the Temple of Jehovah... starting from right now!'

Well, the Levites didn't do anything; <sup>6</sup> so King JoAsh called for JehoiAda their leader, and asked: 'Why haven't you been overseeing the Levites, to make sure they are taking up the collections from Judah and IsraEl that were specified by Moses (the man of God) for the gathering of IsraEl at the Tent of Proofs?' <sup>7</sup> Why, [Queen] AthaliAh is to blame [for its poor condition], because it was her sons who wrecked the Temple of Jehovah, taking all its holy things and dedicating them to the BaAls.'

<sup>8</sup> And the king said: 'Make a [collection] chest and place it just outside of the entrance to the Temple of Jehovah. <sup>9</sup> Then have [the officials] travel throughout Judah, JeruSalem, IsraEl, and into the desert, to tell [the people] to bring the amount that was specified by Moses (the servant of God) to Jehovah.'

<sup>10</sup> Well thereafter, all the people and their governors came and brought [their tithes] until the [collection] chest was filled. <sup>11</sup> So when the Levites carried the chest to the king's accountants, they found that they had more than enough money [to complete the Temple reconstruction project]. Then the king's scribe and the High Priest's accountant emptied the chest and put it back into its place. They did this each day, and they gathered huge amounts of money, <sup>12</sup> which the king gave to the Priest JehoiAda and to those who were doing the work on the Temple of Jehovah; so they hired the stonecutters, carpenters, and metalworkers that were needed to repair Jehovah's Temple.

<sup>13</sup> Well, everyone did their jobs, and soon the project of rebuilding and refurbishing the Temple was completed. <sup>14</sup> Then after it was done, they carried the rest of the money to King JoAsh and to JehoiAda, and they made things that were required for the services at the Temple, such as gold incense pans and other items of silver and gold. And thereafter, whole burnt offerings were sacrificed at the Temple of Jehovah throughout the rest of the life of JehoiAda.

<sup>15</sup> Well, [the High Priest] JehoiAda lived a very full life, which ended after a hundred-and-thirty years. <sup>16</sup> So they buried him in a tomb in the city of David... among the kings, because he had served IsraEl, God, and the Temple so well!

<sup>17</sup> But after [High Priest] JehoiAda died, the governors of Judah came and bowed before the king, and the King [JoAsh] listened to them. <sup>18</sup> So they abandoned the Temple of Jehovah the God of their ancestors, and started serving the Astartes and the idols... which has brought [God's] anger upon Judah and JeruSalem down to this day. <sup>19</sup> So [God] sent His Prophets to turn them back to Jehovah, and they warned the people... but they just wouldn't listen. <sup>20</sup> Then the Breath of God came over AzariAh the Priest (JehoiAda's son), and he went before the people and told them, 'This is what Jehovah has said: *Why are you overlooking My Commandments so that the things you're doing won't be blest? You have abandoned Jehovah; so now, He will abandon you!*'

<sup>21</sup> Well, following the orders of King JoAsh, they attacked him and stoned him to death there in the courtyard of Jehovah's Temple. <sup>22</sup> For JoAsh had forgotten the mercy that JehoiAda ([AzariAh's] father) had shown to him, and had his son murdered.

And as [AzariAh] was dying, he said: 'Look down upon this O Jehovah, and judge!'

<sup>23</sup> Well, as that year came to its end, the armies of Syria came and attacked Judah and JeruSalem, and they killed all the rulers of the people, then they carried away loot

and brought it to their king in Damascus. <sup>24</sup> For although the army of Syria that came against them wasn't very large, God gave [Judah] and their huge army into their hands, because they had abandoned Jehovah, the God of their ancestors.

They also punished JoAsh, <sup>25</sup> leaving him sick and broken. Then his own servants turned against him (over the blood of the son of JehoiAda the Priest), and they killed him in own his bed. So he died, and they buried him in a tomb in the city of David, but not in the tomb of the kings.

<sup>26</sup> Well, the men who attacked him were SaBed (the son of SamaAth the AmMonite), and JoZabed (the son of SomarOth the Moabite) <sup>27</sup> and his sons (all five of them joined in killing him).

{Look!} The rest of the things [that JoAsh] said are written in the scrolls of the kings. Then his son AmaziAh became the king in his place.

## Chapter 25

<sup>1</sup> AmaziAh was twenty-five years old when he started his reign, and he reigned from JeruSalem for twenty-nine years. His mother's name was JoAden, and she was from JeruSalem.

<sup>2</sup> Now, he did what was upright before Jehovah, but not with his whole heart.

<sup>3</sup> When he became the king, he killed the servants who had murdered his father (the king), <sup>4</sup> but he didn't kill their sons, because of what was written in the Sacred Agreement of the Law of Jehovah, where Jehovah said, 'Fathers should not be put to death for their children, and sons should not die for their fathers.'

<sup>5</sup> Then AmaziAh gathered [the troops] of Judah and divided them under the generals and lieutenants by the houses of their families throughout all Judah and JeruSalem. He had counted all those who were twenty-years old and up, and found that there were three-hundred-thousand mighty warriors who carried a spear and a shield. <sup>6</sup> But then he hired a hundred-thousand mighty, powerful warriors from IsraEl for three-tons of silver. <sup>7</sup> So the man of God came to him and said: 'O king; You should not march along with the forces of IsraEl, because Jehovah isn't with IsraEl or with any of the descendants of Ephraim. <sup>8</sup> So if you should choose to build your army with them, Jehovah will make you run from your enemies. For Jehovah can either make you stronger or He can force you to run.'

<sup>9</sup> Then AmaziAh asked the man of God: 'But, what should I do about the three-tons of silver that I paid for the soldiers of IsraEl?'

And the man of God replied: 'Jehovah can repay you with more than that.'

<sup>10</sup> So AmaziAh sent the soldiers away who had come to him from Ephraim; but this made them furious with Judah, and they went back to their homes in a rage.

<sup>11</sup> Well, AmaziAh's [army] did grow stronger, so he gathered his men and marched into the Salt Valley, where they attacked and killed ten thousand of the sons of Seir <sup>12</sup> and brought back ten thousand captives to Judah. Then they led them to a high cliff and tossed them all over, ripping them to shreds.

<sup>13</sup> But after that, the soldiers whom AmaziAh had sent away (the ones that he didn't allow to join him in the war) attacked all the cities of Judah from Samaria to BethOron, killing three thousand and carrying away a lot of loot.

<sup>14</sup> And meanwhile, after AmaziAh had attacked Idumea, he brought back some of the gods of the sons of Seir, erecting them for himself as gods, and he bowed and offered sacrifices to them. <sup>15</sup> So Jehovah became very angry with AmaziAh and sent His Prophet, who asked him: 'Why are you now looking to the gods that weren't able to save their own people from your hands?'

<sup>16</sup> And the king replied: 'Have I appointed you as one of the king's councilors? Be careful that I don't have you whipped!' So the Prophet didn't tell him anything more. He just said, 'I know that He will oppose you and ruin you, because He [sent me to you], and you refused to listen to my advice.'

<sup>17</sup> Then AmaziAh (the king of Judah) sent word to JehoAsh (the son of JehoAhaz and grandson of Jehu, the king of IsraEl), saying: '[Why don't you] come and meet me face-to-face?'

<sup>18</sup> And JehoAsh (the king of IsraEl) replied: 'A thorn bush in Lebanon sent word to the cedars of Lebanon, saying, *Give me your daughter to be my son's wife*. But then the wild animals of the fields of Lebanon went and trampled the thorn bush. So now you're saying [to yourself], *Why, look! I have attacked Idumea*, and your heavy heart has been lifted! But [it would be better for] you to just go back home and sit in your palace. <sup>19</sup> Why have you assembled [your army] to do evil? For you will fall, and Judah will fall with you!'

<sup>20</sup> Well, AmaziAh just wouldn't listen, because Jehovah planned to hand him over to JehoAsh, due to his trusting in the gods of the Idumeans. <sup>21</sup> So AmaziAh (the king of Judah) and JehoAsh (the king of IsraEl) marched against each other, facing off at BethSamus in Judah. <sup>22</sup> Then the battle began, and Judah had to run from IsraEl – everyone ran back to their tents – <sup>23</sup> and AmaziAh (the king of Judah, the son of JoAsh and grandson of JehoAhaz) was captured by JehoAsh (the king of IsraEl) at BethSamus. Then he was brought back to JeruSalem, where they tore down the city walls from the gate of Ephraim to the corner gate... seven hundred and fifty feet of it. <sup>24</sup> And [JehoAsh] took all the gold and silver, all the things that he found in the Temple of Jehovah, the things being cared for by ObedEdom, and all the treasures in the king's palace. He also carried off several of the sons of [AmaziAh's] allies, and then he returned to Samaria.

<sup>25</sup> Well, AmaziAh (the son of JoAsh) the king of Judah thereafter survived the death

of JehoAsh (the son of JehoAhaz) the king of IsraEl by fifteen years. <sup>26</sup> And {Look!} all the things that AmaziAh said, from beginning to end, are written in the scrolls of the kings of Judah and IsraEl. <sup>27</sup> But after AmaziAh [rebelled] against Jehovah, there was an attempt to assassinate him. So he fled JeruSalem and went to LachIsh. But after he got there, they still found him and killed him. <sup>28</sup> Then they mounted his body on a horse and buried him in a tomb with his ancestors in the city of David.

## Chapter 26

<sup>1</sup> Thereafter, all the people of the land took UzZiAh, who was just sixteen years old, and appointed him as king in place of his father AmaziAh. <sup>2</sup> He had been away while building EIAtH, but he returned to Judah after the king went to sleep with his ancestors. <sup>3</sup> So UzZiAh was only sixteen years old when he started his reign, and he ruled in JeruSalem for fifty-two years. His mother's name was JecheliAh, and she was from JeruSalem.

<sup>4</sup> [UzZiAh] did what was upright before Jehovah, every bit as much as did his father, AmaziAh. <sup>5</sup> He searched for Jehovah throughout the entire life of ZachariAh, who was the one that [showed him] the need to fear Jehovah. So, during the period that he was searching for Jehovah, all of his ways were blest. <sup>6</sup> Therefore, when he went to war with the Philistines, he tore down the walls of Gath, JabNe, and AshDod, and he built cities around AshDod, right there in the midst of the Philistines. <sup>7</sup> For Jehovah gave him power over the Philistines, the Arabians, those who lived on The Rock, and the Minaeans. <sup>8</sup> Why, the Minaeans even brought gifts to him, and his name became famous beyond Egypt.

<sup>9</sup> Then UzZiAh built [battle] towers around JeruSalem's gates, at the corners [of the walls], at the gates and corners of the walls in the valley below, and he strengthened the [city walls]. <sup>10</sup> He also built forts in the desert and he dug many wells, because there were so many cattle in the plains of ShepheLa. In addition, he sent vinedressers into the mountains and to CarMel, because he was fond of farming.

<sup>11</sup> However, UzZiAh [was also fond of] war, because he fought many battles. The accounts of these were recorded by the Scribe JeiEl and Judge MasSiAh, from what they were told by AnaniAh, the king's second-in-command.

<sup>12</sup> There were two thousand, six hundred generals in his army <sup>13</sup> [that were appointed over] three-hundred-and-seven thousand, five hundred men. These were always prepared for war and ready to [fight for] the king against his many opponents. <sup>14</sup> And UzZiAh took good care of [his army] by providing them with shields, spears, helmets, chest plates, bows, and stone slings. <sup>15</sup> He also had war machines built for them in JeruSalem by an engineer (see the Conservapedia link, UzZiah, under the subheading, *Military Strength and Public Works*), which were used to attack the towers and corners of [city walls]. The machines were used to shoot arrows and to throw huge boulders. In fact, they became famous throughout the whole earth at the

time, for he had such wonderful help... that is, until he grew strong.

<sup>16</sup> However, after he became strong, his heart became very corrupt and he started sinning against his God Jehovah; for he entered the Most Holy [in the Temple of Jehovah] to burn incense on the [sacred] Incense Altar. <sup>17</sup> Well, the [High] Priest AzariAh and eighty mighty Priests of Jehovah went in after him <sup>18</sup> and resisted King UzZiAh, saying to him: 'UzZiAh, you aren't allowed to burn incense to Jehovah! That may only be done by the Priests who have descended from Aaron and have been made holy to burn the incense. Now, leave this Holy Place; for you have left Jehovah! This glory will not be given to you by Jehovah God!'

<sup>19</sup> Well, this made UzZiAh furious! For, there he was with the incense pan in his hand, ready to burn incense inside the Most Holy. And as he was raging against the Priests, leprosy started to appear on his forehead, right there in front of the Priests in the Temple of Jehovah and in front of the Incense Altar. <sup>20</sup> So when AzariAh (the High Priest) and the other Priests turned to look at him, they saw the leprosy in his forehead, and they pushed him out of the Temple. Why, even he was in a hurry to leave, because Jehovah was disciplining him!

<sup>21</sup> Well, King UzZiAh had leprosy until the day he died, and he was kept in a home for lepers, cut off from the Temple of Jehovah. As the result, his son JoTham ruled over his kingdom and judged the people of the land.

<sup>22</sup> {Look!} The rest of the things that UzZiAh said, from beginning to end, were written by the Prophet IsaiAh (the son of Amoz). <sup>23</sup> Then UzZiAh went to sleep with his ancestors, and they buried him in a tomb in the graveyard of his ancestors, but not among the kings, because they said, 'He's a leper.'

Then his son JoTham became the king after him.

## Chapter 27

<sup>1</sup> JoTham was twenty-five years old when he started his reign, and he ruled from JeruSalem for sixteen years. His mother's name was JeroUsa, and she was the daughter of ZaDok.

<sup>2</sup> [JoTham] did what was upright before Jehovah in the same way that his father UzZiAh did (but he didn't enter the Holy Place of Jehovah). Yet, despite this, the people still kept corrupting themselves.

<sup>3</sup> [JoTham] built the tall gatehouse of Jehovah, and he did a lot of building along the wall of Ophel. He also built cities <sup>4</sup> in the mountains of Judah, as well as forts and places to live in the forests.

<sup>5</sup> He fought wars with the king of the sons of AmMon and conquered him. And thereafter, the sons of AmMon had to send him three tons of silver, three hundred tons of wheat, and three hundred tons of barley each year, which they did for the

first three years. <sup>6</sup> So JoTham grew strong, because he faithfully served his God, Jehovah.

<sup>7</sup> {Look!} The rest of the things that JoTham said and did, and the stories of his wars, are written about in the scrolls of the kings of Judah and IsraEl. <sup>8</sup> Then JoTham went to sleep with his ancestors and they buried him in a tomb in the city of David. So his son Ahaz started reigning in his place.

## Chapter 28

<sup>1</sup> Ahaz was twenty-five years old when he started his reign, and he reigned in JeruSalem for sixteen years. <sup>2</sup> He didn't do what was upright before Jehovah as did his ancestor David; rather, he went the way of the kings of IsraEl and made carved images, <sup>3</sup> offering sacrifices to them in the Valley of the Sons of Hinnom. He also [offered] his children in the fire, in the same disgusting way as the nations that Jehovah had destroyed from in front of IsraEl had once done. <sup>4</sup> He burned incense on the high places, on roofs, and under every tree in the woods. <sup>5</sup> As the result, his God Jehovah handed him over to the king of Syria, who attacked him and carried off many prisoners to Damascus.

He also allowed the king of IsraEl to bring a great calamity upon him; <sup>6</sup> for PekAh (the son of RemaliAh, the king of IsraEl) killed a hundred-and-twenty thousand of his strong, might men (all on that same day); which happened because they had left Jehovah the God of their ancestors. <sup>7</sup> Then he executed ZechRi (the great man of Ephraim), MaAsa (the king's son), EzriKan (who was in charge of the king's palace), and ElKana (the king's right-hand man); <sup>8</sup> and he carried off three-hundred-thousand women and children, along with everything of value, to Samaria.

<sup>9</sup> Now, there was a Prophet of Jehovah in Samaria whose name was Obed; and when the army of IsraEl was returning to Samaria, he went out to meet them and said: '{Look!} The reason why these people have been given into your hands is because Jehovah the God of your ancestors is angry with Judah. But you have killed them in anger, and [news of this] has reached into the heavens. <sup>10</sup> And now you're saying that the sons of Judah and JeruSalem can be sold as male and female slaves. But {Look!} here I am among you to testify about this before your God Jehovah, <sup>11</sup> so listen to me! Return your brothers whom you've taken as captives; because, now the rage of Jehovah is upon **you!**'

<sup>12</sup> Well thereafter, the leaders of Ephraim (AzariAh the son of JoHanan, BarachiAh the son of MoSolamOth, EzekiAs the son of SelLem, and AmasiAh the son of ElDai) said to those who were returning from the war: <sup>13</sup> 'There's no way that we will allow you to bring these captives to us, because that would bring a sin against Jehovah upon us. By talking this way, you're trying to add to our sins and our ignorance. For we're already guilty of great sins, and the anger of Jehovah is already upon IsraEl.'

<sup>14</sup> As the result, they released the captured warriors and laid all the loot they had taken before the rulers of the gathering. <sup>15</sup> Then those whose names were called out took the captives and covered those who were naked with clothing from the loot, tied sandals on their feet, and gave them food to eat and something to clean themselves with. <sup>16</sup> Thereafter, they mounted all those who were weak upon animals and took them to Jericho and to The City of Palms, along with the rest of their brothers; then [Israel returned] to Samaria.

<sup>17</sup> Well later on, King Ahaz sent for the king of Assyria and asked him for aid, because the Idumeans had attacked Judah and carried off captives. <sup>18</sup> Then the Philistines attacked his cities in the plains and to the south of Judah, capturing BethSamus, everything in the Temple of Jehovah and in the king's palace, and all the governors. So they handed AiLon, GadEron, SoChor and its surrounding towns, ThamNa and its surrounding towns, and GamZo and its surrounding towns over to their king, and they started living there. <sup>19</sup> For Jehovah was humbling Judah because their king (Ahaz) had turned away from Him.

<sup>20</sup> Then Tiglath-Pileser (the king of Assyria) came to his aid. <sup>21</sup> So Ahaz took the things in the Temple of Jehovah, the things in his palace, and the things that belonged to his governors, and gave it all to the king of Assyria... not for his help, <sup>22</sup> but to keep him from attacking them.

Well, King Ahaz continued in his course of [rebellion] against Jehovah; for he then said: 'I will [ask for help] from the gods of Damascus' ([the gods of the people] who were overpowering him) <sup>23</sup> 'Since the gods of the king of Syria are making them strong, I will offer sacrifices to them and they'll help me also.'

Well, this became a trap to him and to all Israel.

<sup>24</sup> Then Ahaz took everything out of the Temple of Jehovah, cut it all to pieces, and locked the Temple doors. And thereafter, he built altars in every city and on every corner of Jerusalem, <sup>25</sup> and he erected high places in all the cities of Judah to burn incense to foreign gods, which made Jehovah (the God of their ancestors) very angry.

<sup>26</sup> {Look!} The rest of the things that he said and did are written in the scrolls of the kings of Judah and Israel. <sup>27</sup> Then Ahaz went to sleep with his ancestors, and they buried him in a tomb in the city of David... but they didn't bury him in the tombs of the kings of Israel.

Then his son Hezekiah became king in his place.

## Chapter 29

<sup>1</sup> Hezekiah was twenty-five years old when he started his reign, and he reigned in Jerusalem for twenty-nine years. His mother's name was Abba and she was the daughter of Zachariah.

<sup>2</sup> HezekiAh did what was upright before Jehovah, as his ancestor David had done. <sup>3</sup> And after his kingdom was established, in the first month, he reopened the doors to the Temple of Jehovah and had it repaired. <sup>4</sup> Then he brought back the Priests and Levites... he had them assemble on the east side [of the Temple] <sup>5</sup> and said to them: 'O Levites, listen to me! Now, purify yourselves, and then purify the Temple of Jehovah, the God of your ancestors. Clear out everything from the Holy Place that's unclean, <sup>6</sup> because our fathers have been [guilty of] rebellion and they've done evil things before our God Jehovah when they abandoned Him and turned their faces away from the Tent of Jehovah, showing Him the backs of their necks!

<sup>7</sup> 'Why, they locked the Temple doors; they extinguished the lamps; they stopped burning the incense; and they stopped sacrificing whole burnt offerings in the Holy Place of the God of IsraEl. <sup>8</sup> That's why Jehovah has been so angry with Judah and JeruSalem, and why He appointed them as objects of wonder and destruction by the Syrians... as you can see is happening with your own eyes. <sup>9</sup> Look! Your fathers have been attacked with swords, and your wives, sons, and daughters have been carried off as captives into a land that isn't their own... and that's where they are now!

<sup>10</sup> 'So, because of these things, you must decide in your hearts to conclude a sacred agreement with Jehovah, the God of IsraEl; for only then will He turn His anger and rage away from you! <sup>11</sup> Don't give up, because Jehovah has selected you to stand before Him and to serve Him by officiating and burning the incense.'

<sup>12</sup> Then all the Levites stood up.

From the sons of KoHath, there was MaAl (the son of AmaSi) and JoEl (the son of AzariAh).

From the sons of MeraRi, there was Kish (the son of AbDi) and AzariAh (the son of JalLeEl).

From the sons of GerSham, there was JodaAd (the son of ZemMa) and JoAdam (the son of JoAcha).

<sup>13</sup> From the sons of EliShaphan, there was ZamBri and JeiEl.

From the sons of Asaph, there was ZachariAh and MathanAniAh.

<sup>14</sup> From the sons of HeMan, there was JeiEl and Semei.

From the sons of IdiThoun, there was SamaiJah and OziEl.

<sup>15</sup> These went back and gathered all their brothers, and they were purified just as the king had commanded them (and following the directions of Jehovah), so they could do the work of cleansing the Temple of Jehovah. <sup>16</sup> Then the Priests went inside and threw out everything that was unclean, both in the building and in the courtyards... the Levites took it all and threw it into the Cedar (Kidron) Wadi.

<sup>17</sup> Well after that, on that first day of the month, they celebrated their first New Moon festival. <sup>18</sup> And on the eighth day of the month, they went into the Temple of Jehovah to make everything holy, which took eight days. So they finished the project on the

sixteenth day of the month. <sup>18</sup> Then they went to see King HezekiAh and said: 'We have purified all the things in the House of Jehovah, from the Altar for the whole burnt offerings and its utensils, to the table where the [sacred bread] is placed (along with its utensils)... <sup>19</sup> all the things that King Ahaz defiled during his defection. So everything has been prepared and purified, and look... it's all there in front of Jehovah's Altar.'

<sup>20</sup> Well, King HezekiAh arose early the next morning and gathered all the city officials, and they went up to the Temple of Jehovah. <sup>21</sup> They brought along seven calves, seven rams, seven lambs, and seven winter-yearling goats as sin offerings for the kingdom, for the holy things, and for IsraEl. Then he told the Priests (the sons of Aaron) to go up to the Altar of Jehovah, <sup>22</sup> where they sacrificed the calves and collected the blood and poured it out on the Altar. Then they sacrificed the rams and poured their blood on the Altar. And after that, they sacrificed the lambs and poured their blood on the Altar. <sup>23</sup> Finally, they brought the winter-yearling goats to be sacrificed as sin offerings before the king and the gathering. So everyone placed their hands on [the goats], <sup>24</sup> and the Priests sacrificed them, pouring their blood against the Altar to cover the sins of all IsraEl. For the king said: 'We are sacrificing these whole burnt offerings and sin offerings [on behalf of] all IsraEl.'

<sup>25</sup> The Levites had also come to the Temple of Jehovah carrying their cymbals, stringed instruments, and woodwinds, just as King David had instructed them, along with the king's Seer Gad and the Prophet Nathan, following the Commandments of Jehovah... since the order of events had been entrusted to the hands of the Prophets.

<sup>26</sup> So the Levites stood there with the instruments of David, and the Priests had their trumpets. <sup>27</sup> Then when HezekiAh [said it was time] to sacrifice the whole burnt offerings on the Altar, they all started singing to Jehovah, accompanied by the trumpets and the instruments of David (the king of IsraEl), <sup>28</sup> as the whole assembly bowed with their faces to the ground.

Well, the singers kept singing and the trumpets continued to blow until all the whole burnt offerings had been sacrificed. <sup>29</sup> And as they were completing the offering, the king and all his guests also bowed to the ground.

<sup>30</sup> After that, King HezekiAh and his dignitaries told the Levites to [sing] praises to Jehovah in the [psalms] of David and of the Prophet Asaph. So they sang these praises joyfully, and they also fell and bowed low to the ground.

<sup>31</sup> Then HezekiAh [told the people]: 'Now that you've filled your hands for Jehovah, come forward and bring your sacrifices of praise to the Temple of Jehovah!' So the people eagerly started bringing their sacrifices of praise to the Temple as whole burnt offerings to Jehovah. <sup>32</sup> The gathering offered seventy calves, a hundred rams, and two hundred lambs as whole burnt offerings to Jehovah, <sup>33</sup> and they also set aside some six hundred calves and three thousand sheep for sacred use.

<sup>34</sup> Well, because there were so few Priests, they were unable to cut up all the whole burnt offerings; so their brothers the Levites had to assist them until all the work was done and all the Priests were purified (for the Levites had been more eager to purify themselves than were the Priests). <sup>35</sup> But there was more than enough of the whole burnt offerings and fat for the sacred deliverance offerings and drink offerings.

Well, the work in the Temple of Jehovah had finally begun. <sup>36</sup> And HezekiAh and all the people were very joyful, because God had prepared the people, and everything came together so quickly.

## Chapter 30

<sup>1</sup> Thereafter, HezekiAh sent letters to all IsraEl and Judah, as well as letters to Ephraim and ManasSeh, inviting them to come to the Temple of Jehovah in JeruSalem to observe the Passover to Jehovah, the God of IsraEl. <sup>2</sup> Then the king and his governors laid plans for the entire assembly to come to JeruSalem to observe the Passover in the second month, <sup>3</sup> because they hadn't been able to celebrate it at the correct time (since the Priests weren't sufficiently purified and all the people hadn't gathered in JeruSalem).

<sup>4</sup> Well, this pleased the king and the [people] so much <sup>5</sup> that they decided to send a proclamation throughout IsraEl (from BeerSheBa to Dan), inviting everyone to come and observe the Passover to Jehovah the God of IsraEl in JeruSalem (because most of them hadn't responded to the [first] letters). <sup>6</sup> So they sent runners with letters from the king and his governors into all IsraEl and Judah (following the king's orders), saying, 'Sons of IsraEl; return to Jehovah, the God of AbraHam, IsaAc, and Jacob. For He will return to those who have escaped and survived the hand of the king of Assyria. <sup>7</sup> Don't be like your ancestors and your brothers who turned away from Jehovah, the God of their fathers; for He handed them over for destruction, as you can see has truly come to be.

<sup>8</sup> 'Don't stiffen your necks as your fathers did; give glory to Jehovah, your God! Come to the Holy Place that He made holy through the ages and serve your God, Jehovah. Then He will turn His rage and anger away from you. <sup>9</sup> For when you return to Jehovah, your brothers and your children will be shown pity by those who have taken them captive, and He will return this land to you. Jehovah our God is merciful and He feels compassion, so He won't turn His face from us if we return to Him.'

<sup>10</sup> Well, the runners traveled from city to city throughout the mountains of Ephraim and ManasSeh and into ZebuLun; and everywhere, people made fun of them and ridiculed them. <sup>11</sup> However, some of the men of Asher, ManasSeh, and ZebuLun did feel ashamed, and they came to Judah and into JeruSalem; <sup>12</sup> and the hand of God gave them a united heart to do as the king and his governors had ordered... to follow the instructions of Jehovah.

<sup>13</sup> Then they all gathered in JeruSalem, and so many people attended to observe the celebration of the fermentation-free bread in the (the second) month, [that it turned into] a huge assembly. <sup>14</sup> And thereafter, everyone got up and demolished all the [pagan] altars in JeruSalem and they tore down all the altars upon which they had burned incense to their lying idols, and threw them into the Cedar (Kidron) Wadi. Then they sacrificed the Passover on the fourteenth day of the second month.

<sup>15</sup> Well, the Priests and the Levites all felt ashamed, so they purified themselves and carried whole burnt offerings into the Temple of Jehovah. <sup>16</sup> Then each one took his station and handled his responsibilities, just as Moses (the man of God) had commanded, and the Priests received the [sacrificial] blood from the hands of the Levites, <sup>17</sup> because many of them had been purified. However, not all of the Levites who were to sacrifice the Passover had yet been purified to Jehovah, <sup>18</sup> and most of the people that had come from Ephraim, ManasSeh, IsSachar, and ZebuLun had not purified themselves. Yet, they all ate the Passover, which was contrary to [what was written in] the Scriptures.

<sup>19</sup> Then HezekiAh prayed for them, saying: 'Jehovah, the good God; [Please] cover [the sins] of those of us who have straightened our hearts to search for You, the God of our ancestors, and who haven't been purified as the Holy Things have been purified.'

<sup>20</sup> Well, Jehovah listened to HezekiAh and healed the people. <sup>21</sup> Then all the sons of IsraEl who were found in JeruSalem celebrated the holiday of the fermentation-free bread for seven days with great joy, singing praises to Jehovah each day, as the Priests and Levites played their instruments to the Lord.

<sup>22</sup> Then at the conclusion of the holiday of the fermentation-free bread loaves (at the end of seven days of sacrificing for salvation and for praising Jehovah the God of their ancestors), HezekiAh spoke to the hearts of the Levites and to all those who were searching for Jehovah with a pure heart. <sup>23</sup> And thereafter, the entire assembly agreed to observe [the festival] for another seven days... so they joyfully celebrated for seven more days!

<sup>24</sup> Then HezekiAh dedicated a thousand calves and seven thousand sheep on behalf of those who had assembled from Judah, and then the governors dedicated a thousand calves and ten thousand sheep on behalf of the people... giving many holy things to the Priests. <sup>25</sup> So everyone was happy – the Priests, the Levites, the whole assembly of Judah, and everyone else that was found in JeruSalem, including the foreigners who had come from the land of IsraEl and those who were living in Judah. <sup>26</sup> It was a joyful day in JeruSalem, for there hadn't been one like it since the days of Solomon, the son of David, the king of IsraEl.

<sup>27</sup> Then the Levite priests got up and blest the people... and the things they said were heard, because their prayers reached to the Sacred Home in the heavens.

## Chapter 31

<sup>1</sup> Well after that, all the IsraElites in the cities of Judah broke down the monuments and sacred poles, then they tore down the high places [of worship] and the shrines throughout Judah, BenJamin, Ephraim, and ManasSeh, until they were all gone; and all IsraEl returned to the lands and cities of their inheritance.

<sup>2</sup> Then HezekiAh reestablished the different responsibilities and the daily rotations of the Priests and Levites for sacrificing the whole burnt offerings, for offering sacrifices of salvation, and for praising, acknowledging, and officiating at the gates and courtyards of the Temple of Jehovah. <sup>3</sup> He also set aside a portion of his own possessions as whole burnt offerings to be sacrificed early in the morning, at dusk, on the Sabbaths, on the New Moons, and on the holidays, as it was written in the Law of Jehovah.

<sup>4</sup> He also spoke to the people who lived in JeruSalem about giving their due portion to the Priests and Levites, so they could do more in their services at the Temple of Jehovah, <sup>5</sup> and he sent word to all sons of IsraEl to bring in the first fruits of their grain, wine, olive oil, honey, and the offspring of their fields. And as a result, a huge number from IsraEl and Judah brought in their tenth portion. <sup>6</sup> Also, those from the cities of Judah brought a tenth of their calves, sheep, and goats, which they [offered] as holy to their God Jehovah... they brought it all in and piled it in heaps upon heaps.

<sup>7</sup> It was in the third month that they started the heaped piles of [offerings], which they [continued to bring] until the seventh month. <sup>8</sup> And when HezekiAh and his governors came and saw all the heaps, they praised Jehovah and His people IsraEl. <sup>9</sup> Then HezekiAh spoke to the Priests and the Levites about the heaps. <sup>10</sup> He said to AzariAh (the High Priest and the head of the house of ZaDok), 'When the first-fruits were brought to the Temple of Jehovah and we all ate and drank, we left a huge amount behind... Jehovah has blest His people so much that we still have a lot left over.'

<sup>11</sup> Then HezekiAh told him to prepare a place for it in the Temple of Jehovah, which he did. <sup>12</sup> So they carried in all the remaining first fruits and tenth portions, and stored them away. The Levite ConaniJah was put in charge of it all, and his brother ShiMei was assigned as his assistant, <sup>13</sup> as were JeiEl, OzaziAh, NaEth, AsahEl, JeriMoth, JoZabad, EliEl, ShamachiAh, MaAth, and BenaiJah and his sons. They were all assigned under ConaniJah and his brother ShiMei by King HezekiAh and AzariAh (the head of the Temple of Jehovah).

<sup>14</sup> JemNa, the Levite who was in charge of the east gate, was then put in charge of distributing the gifts, the first-fruits that were donated to Jehovah, and the holy things in the Holy of Holies <sup>15</sup> that were brought by the singers and from BenJamin, JeShua, ShiMei, AmariAh, and ShechoniJah, as well as the things that the Priests

had stored away. Then he divide it among the Priests by the size of their families (counting all males from three years old and up) and their daily rotations, <sup>16</sup> regardless of their genealogy, and to all those who served at the Temple of Jehovah by the number of days that they actually served in the arrangement of the daily rotations. <sup>17</sup> It was also distributed among the Levites (by houses and families) who were twenty-years-old and older, by their arrangement of daily rotations, <sup>18</sup> classifications, genealogies, and by the number of sons and daughters they had, because they were entrusted with purifying the Holy Place.

<sup>19</sup> Among the sons of Aaron (those who served as the officiating Priests from each of the cities); all the men were given assignments as Priests, as were those who were considered Levites. <sup>20</sup> HezekiAh did this throughout all Judah, and everything he did was good and upright before his God Jehovah. <sup>21</sup> In all that he did – whether it was the work at the Temple of Jehovah, or having to do with the Law, or with the instructions – he relied upon his God with his whole soul, and his ways were blest.

## Chapter 32

<sup>1</sup> Well, when word of this was spread, the things that were happening there came to the attention of SenNacherIb, the king of Assyria. So he marched into Judah and camped around its walled cities, as he talked about conquering them. <sup>2</sup> Then, when HezekiAh saw that SenNacherIb had arrived and that he intended to wage a war with JeruSalem, <sup>3</sup> he met with his councilors and generals and discussed ways to stop up the springs and streams that were outside the city wall... and they vigorously assisted him in doing this. <sup>4</sup> So he recruited a large number of people and stopped up the waters of the springs, as well as the river that runs [in front] of the city. For they asked: 'Should the king of Assyria find a lot of water and grow strong?'

<sup>5</sup> Thereafter, HezekiAh strengthened his position by rebuilding all the walls that had been torn down and all the battle towers. In fact, he built a perimeter wall around the city wall. He also strengthened the citadel in the City of David, and he made many other preparations. <sup>6</sup> Then he declared Marshall Law, and he gathered all his military leaders in the square at the gate that leads into the valley, and he spoke to their hearts, saying: <sup>7</sup> 'Be manly and strong! Don't allow the king of Assyria or any of those nations that are marching with him to frighten or terrify you, because there are more with us than there are with him. <sup>8</sup> For, while those who are with him have arms of flesh, we have our God Jehovah to save us and to fight our battles!'

Well, the words of HezekiAh the king of Judah inspired confidence in the people. <sup>9</sup> But then SenNacherIb (the king of Assyria) sent his personal servant to JeruSalem (while he was marching on [the city of] LachIsh with his entire army), who spoke to HezekiAh and to all the Judeans who were gathered in JeruSalem, saying, <sup>10</sup> 'This is what SenNacherIb, the king of the Assyrians, has said: *What are you people relying on that you've all [fled] to the stronghold of JeruSalem?* <sup>11</sup> *Has HezekiAh deceived*

*you into thinking that he can save you from hunger, thirst, and death by telling you that your God Jehovah will save you from the hands of the king of Assyria? <sup>12</sup> Why, isn't this the same HezekiAh who tore down His altars and high places of worship, and said to Judah and to those who live in JeruSalem, Now bow before this Altar, and here is where you should burn incense? <sup>13</sup> Don't you know what my ancestors and I have done to similar peoples? For, none of the gods of any of the other nations on earth have been able to save their peoples from my hands! <sup>14</sup> Which of any of the gods of these nations that my ancestors and I destroyed were able to rescue their people from my hands, and how can your God save you from my hands?*

*<sup>15</sup> 'Now, don't allow HezekiAh to fool you and persuade you to do what he says... don't trust him! For there's no way that any god of any nation or kingdom has been able to save his people from my hands... and there's no way that your God will save you from my hands.'*

<sup>16</sup> Well, he just kept on speaking against Jehovah God and His servant HezekiAh. <sup>17</sup> And [SenNacherIb] even wrote a letter to berate Jehovah, the God of IsraEl, saying concerning Him: 'No other god of any nation on earth has rescued his people from my hands, so there's no way that the God of HezekiAh will save his people from me!'

<sup>18</sup> Then he yelled in the Jewish language to the people of JeruSalem who were manning the walls, telling them to tear down the walls so he could take the city. <sup>19</sup> And he [again] spoke against the God of JeruSalem as well as against the gods of all the peoples of the earth (those that men made with their hands).

<sup>20</sup> Well, King HezekiAh and the Prophet IsaiAh (the son of Amoz) prayed about these things, calling into the heavens. <sup>21</sup> Then Jehovah sent a messenger who wiped out all the mighty warriors, all the rulers, and all the leaders in the camp of the king of Assyria, forcing [SenNacherIb] to return to his own land in shame. And when he went to the temple of his god, those who came from his own belly overthrew him, [murdering] him with a broadsword.

<sup>22</sup> So Jehovah saved HezekiAh and the people who were living in JeruSalem from the hands of SenNacherIb the king of Assyria (as well as all who were with him), and He provided a period of rest throughout the land. <sup>23</sup> And thereafter, many people brought gifts to Jehovah in JeruSalem, and they brought presents to HezekiAh, the king of Judah. For after that, he became highly respected by all the surrounding nations.

<sup>24</sup> Sometime later, however, HezekiAh became ill to the point of dying. So he prayed to Jehovah, and God heard him and gave him a sign. <sup>25</sup> But after that, HezekiAh failed to deal with [God] in the same way that [God] had dealt with him; for he became proud in his heart, which brought [God's] anger upon Judah and JeruSalem,

<sup>26</sup> so as to humble the proud hearts of HezekiAh and those who lived in JeruSalem.

And thereafter, Jehovah's anger didn't come again to HezekiAh through the rest of his days.

<sup>27</sup> So, HezekiAh became very rich and famous. He filled his treasuries with silver, gold, precious gems, aromatics, weapons, and all sorts of desirable things. <sup>28</sup> His cities had all types of produce, grain, wine, and olive oil; and his towns had stables for all sorts of animals and huge pens for the flocks [of sheep]. <sup>29</sup> Then he built cities for himself, and he came to own vast herds of sheep and oxen; for [Jehovah was blessing] all of his holdings.

<sup>30</sup> Why, it was HezekiAh who blocked up the upper [spring] of GiHon and rerouted it to the south of the city of David... and all of HezekiAh's projects prospered.

<sup>31</sup> Well, it so happened that ambassadors were sent to him from the rulers of Babylon to ask about the miracles that had taken place in his land; and that's when Jehovah left him (as a test), to find out the things that were in his heart.

<sup>32</sup> {Look!} All of the rest of the things that HezekiAh said (and of his mercy) are written about in the prophecies of IsaiAh (the son of Amoz) the Prophet, and in the scrolls of the kings of Judah and IsraEl. <sup>33</sup> Then HezekiAh went to sleep with his ancestors and they buried him in the tomb that's along the road that leads up to the tombs of the sons of David. And all the people of Judah and those living in JeruSalem showed him great honor after he died.

Thereafter, his son ManasSeh started reigning in his place.

## Chapter 33

<sup>1</sup> ManasSeh was twelve years old when he started his reign, and he ruled from JeruSalem for fifty-five years. <sup>2</sup> However, he acted wickedly before Jehovah and he started doing the same disgusting things that the nations Jehovah had destroyed before the sons of IsraEl had been doing. <sup>3</sup> He returned and rebuilt the high places [of worship] that his father HezekiAh had torn down; he erected columns to the BaAls; he erected sacred poles; and he bowed before and served all the armies of the heavens. <sup>4</sup> He even built altars inside the Temple of Jehovah, the place where Jehovah had said, '[I will establish] My Name in JeruSalem through the ages.' <sup>5</sup> And he erected altars to all the armies of the heavens inside the Temple courtyards. <sup>6</sup> Then he [sacrificed] his own children in the fire at GeHenna; he [personally] foretold the future; he administered potions and went to fortunetellers; and he did many other bad things before Jehovah so as to anger Him.

<sup>7</sup> He also carved and molded images and placed them inside the very Temple of God where Jehovah had said to David and to his son Solomon, 'I have chosen this House and JeruSalem from all the tribes of IsraEl, and I will put My Name here through the ages.' <sup>8</sup> And I will not shake the foot of IsraEl from this land that I gave to their ancestors, as long as they're careful to do all the things that I've instructed them and

they follow the Laws, orders, and decisions that they were given through the hands of Moses.'

<sup>9</sup> So, ManasSeh misled Judah and the people of JeruSalem into acting worse than all the nations that Jehovah had removed from before the sons of IsraEl. <sup>10</sup> And although Jehovah spoke to ManasSeh and his people, they just wouldn't listen. <sup>11</sup> As the result, Jehovah led the rulers of the army of the king of the Assyrians against them, and they captured ManasSeh and put him shackles, then they led him off to Babylon. <sup>12</sup> And it was while he was in this terrible situation that he finally searched for the face of Jehovah his God, and he became very humble before the God of his ancestors. <sup>13</sup> He prayed to Him, and [God listened]... He heard his cries and returned him to JeruSalem [as king] over his kingdom; for ManasSeh had finally learned that Jehovah is The God.

<sup>14</sup> Well after that, [ManasSeh] built a wall outside the city of David, from GiHon in the south, along the [Cedar] Wadi, and all the way around to the Fisherman's Gate. He also had a huge number of weapons [made], and he assigned generals and troops to guard each of the walled cities of Judah.

<sup>15</sup> Thereafter, he removed the foreign gods and carved images from the Temple of Jehovah, along with all the altars that he had built on the mountain where the Temple of Jehovah was located, as well as those inside JeruSalem and outside the city. <sup>16</sup> After that, he erected an Altar to Jehovah, where he sacrificed a salvation offering and a praise offering... and he told Judah to serve Jehovah, the God of IsraEl. <sup>17</sup> However, the people kept on offering sacrifices in the high places, which was something that wasn't acceptable to their God, Jehovah.

<sup>18</sup> {Look!} The rest of the things that ManasSeh said... of his prayer to God and of the [warnings that came from] the Seers who spoke to him in the Name of the Lord God of IsraEl, <sup>19</sup> and of how he prayed and God listened to him, and of all his sins and defections, and of the locations of the high places that he built, and of the sacred poles and the images he erected before he returned [to God], are written about in the words of the Seers.

<sup>20</sup> Then ManasSeh went to sleep with his ancestors, and they buried him in a tomb in the garden [behind] his palace. So his son Amon started ruling in his place.

<sup>21</sup> Well, Amon was twenty-two years old when he started his reign, and he ruled in JeruSalem for two years. <sup>22</sup> Like his father ManasSeh, he acted wickedly before Jehovah. For he worshiped and sacrificed to all the idols that his father had made, <sup>23</sup> and he was never humbled before Jehovah as his father ManasSeh was humbled; so he committed sins that were even worse than those of his father. <sup>24</sup> Then his own servants attacked him and killed him in his palace, but the people of the land attacked those who'd killed King Amon, and they appointed his son JosiAh as king in his place.

## Chapter 34

<sup>1</sup> JosiAh was only eight years old when he started his reign, and he ruled in JeruSalem for thirty-one years. <sup>2</sup> He did what was upright before Jehovah and he followed in the ways of his ancestor David... he didn't deviate to the right or to the left.

<sup>3</sup> It was in the eighth year of his reign (while he was still a boy) that he started searching for Jehovah, the God of his ancestor David. And in the twelfth year of his reign, he started cleansing Judah and JeruSalem of the high places [of worship], the sacred poles, the shrines, and the molded images. <sup>4</sup> He totally destroyed the things that were there before his face... the altars and high places of the BaAls, as well as all those who were in charge of them. He cut down the sacred poles and carved images, and he had the molded images crushed into a fine powder; then he had their dust thrown on the tombs of those who had sacrificed to them. <sup>5</sup> He also incinerated the bones of the priests on their own altars, and he cleaned up Judah and JeruSalem.

<sup>6</sup> Thereafter, he did the same things throughout the cities of ManasSeh, Ephraim, SimeOn, and NaphTali, and all the places around them. <sup>7</sup> He tore down the altars and the sacred poles, and he cut the idols into fine pieces. Then after he beat down all the high places throughout the land of IsraEl, he returned to JeruSalem.

<sup>8</sup> It was during the eighteenth year of his reign that he urged a cleansing of the land and of the Temple; so he sent ShaPhan (the son of EseliJa), MaAsa (the city mayor), and the City Recorder JoAh (the son of JoAhaz) to repair the Temple of his God Jehovah. <sup>9</sup> Then they went to the High Priest HelkiAh, and gave him the money that had been collected by the Levites at the gates, which had been donated to the Temple by those from ManasSeh, Ephraim, the governors, and all the rest of Judah, BenJamin, IsraEl, and the people of JeruSalem. <sup>10</sup> He in turn gave it to those who were in charge of doing the work in the Temple of Jehovah, to repair and fortify it. <sup>11</sup> So they paid the builders and contractors who bought blocks of cut stone and wooden beams for the roof, since all of that had been destroyed by the kings of Judah.

<sup>12</sup> Now, the overseers who were in charge of the men that supervised the construction were Jeth and ObadiAh (Levites who were descendants of MeraRi), as well as ZachariAh and MosShaloam (descendants of KoHath). Then all the Levites, including the musicians and singers, kept an eye on the project, <sup>13</sup> while the Levite scribes, gatekeepers, and judges watched over the laborers and their foremen.

<sup>14</sup> Well, it was while they were delivering the money that had been collected for the Temple of Jehovah that the High Priest HelkiAh found a scroll of the Law of Jehovah that [had been written] by the very hand of Moses. <sup>15</sup> And HelkiAh said to ShaPhan (the scribe): 'We've found the scroll of the Law in the Temple of Jehovah!' So HelkiAh gave the scroll to ShaPhan, <sup>16</sup> and he carried it to the king and said: 'All

your servants have been paid for doing their work. <sup>17</sup> They also melted down the silver that was found in the Temple of Jehovah and used it to pay the overseers and laborers.' <sup>18</sup> Then the Scribe ShaPhan gave the king the [good news]. He said: 'This scroll was given to me by HelkiAh the Priest.' And then he read it before the king.

<sup>19</sup> Well, when the king heard the words of the Law, he started ripping his clothes. <sup>20</sup> Then he gave orders to HelkiAh, AchiKam (the son of ShaPhan), AbDon (the son of MichaiJah), ShaPhan (the scribe), and his personal servant AsaiAh, saying: <sup>21</sup> 'Go and ask Jehovah about the things that are written in this scroll we found, on behalf of myself and everyone who is left in IsraEl and Judah. For, Jehovah's rage must surely be burning against us, because we've ignored what our ancestors told us about the words of Jehovah when they passed on the things that are written about in this scroll.'

<sup>22</sup> So HelkiAh (and the others whom the king had called) went to see the Prophetess HulDah (the wife of SelLem, the son of ThekoE and grandson of Aras, the one who was in charge of guarding the Commandments). She lived in JeruSalem, in the second section. And they told her everything that had happened.

<sup>23</sup> Then she told them, 'This is what Jehovah the God of IsraEl has said: *Tell the man who sent you to me <sup>24</sup> that Jehovah says [He is] calling down evil upon this place because of the things that are written in this scroll that was read before the king of Judah. <sup>25</sup> For they have abandoned Me and burned incense to foreign gods to make Me angry over these things that they made with their hands. So My rage is burning against this place, and it won't be extinguished.*

<sup>26</sup> 'And say this to the King of Judah who sent you to search for Jehovah... tell him that Jehovah the God of IsraEl says: <sup>27</sup> *Because you felt shame in your heart over the words that you heard, and because you humbled yourself before Me when you heard what I said about this place and those who live here, and because you were humbled and ripped your clothes then wept before Me; I have listened to you. And Jehovah said: <sup>28</sup> {Look!} I will count you among your ancestors and send you to your tomb in peace, so your eyes won't see any of the bad things that I will bring upon this place and upon those who live here.'*

Well thereafter, they brought the message back to the king, <sup>29</sup> and then the king gathered all the elders of Judah and JeruSalem, <sup>30</sup> and they went to the Temple of Jehovah, along with all the people of Judah and JeruSalem (including the Priests and Levites)... all the people from the least to the greatest. Then he read all the words of the scroll of the Sacred Agreement that were found in the Temple of Jehovah.

<sup>31</sup> The king got up on the podium and proposed a sacred agreement there before Jehovah... that they would obey His Commandments, testimonies, and orders with their entire hearts and souls, so as to observe the words of the Agreement that were written in the scroll. <sup>32</sup> Then he asked all in JeruSalem, Judah, and BenJamin to ratify

this agreement with the Temple of Jehovah, the God of their ancestors.

<sup>33</sup> Thereafter, JosiAh removed all the disgusting things from the land that the sons of IsraEl had made, and he decreed that everyone in JeruSalem and IsraEl should serve Jehovah as their God. And throughout his life, he didn't turn aside from following Jehovah, the God of his ancestors.

## Chapter 35

<sup>1</sup> Then JosiAh observed the Passover to his God Jehovah... he offered the Passover sacrifice on the fourteenth day of the first month.

<sup>2</sup> He also stationed the Priests at their watches and granted them even more power to do their work at the Temple of Jehovah. <sup>3</sup> Then he urged the most prominent Levites in all IsraEl to dedicate themselves to serving Jehovah and to returning the Holy Chest [to its place] in the Temple... and that's what they did. They put the Holy Chest into the Temple that was built by Solomon (the son of David), the king of IsraEl.

Then the king said to them: 'It isn't your job to be carrying anything on your shoulders... you're just to serve your God Jehovah and His people IsraEl! <sup>4</sup> So, prepare the houses of your families to handle your daily rotations according to the way it was written by David, the king of IsraEl, and by the hand of his son Solomon.

<sup>5</sup> Then take your stations in the Temple by your houses and families, so you can [help] your brothers, the sons of the people. Select some from each house of the families of the Levites, <sup>6</sup> then sacrifice the Passover and prepare the holy things, so that your brothers may observe it as Jehovah had instructed through the hand of Moses.'

<sup>7</sup> Well, JosiAh dedicated some thirty-thousand sheep, lambs, and goat kids for the Passover on behalf of the sons of the people, as well as three thousand calves (which all belonged to the king). <sup>8</sup> Then his governors dedicated [animals] on behalf of the people and brought them to the Priests and Levites. However, HelkiAh, ZachariAh, and JeiEl (the Chief Priests at the Temple of God) also offered two thousand, six hundred sheep, lambs, and goat kids, plus three hundred calves for the Passover. <sup>9</sup> And ConaniAh, BenaiJah, SamaiJah, his brothers NathaniEl, AsabiJah, JeiEl, and JoZabad (the heads of the Levites) dedicated five thousand sheep and five hundred calves on behalf of the Levites for the Passover.

<sup>10</sup> Well, after everything was arranged, the Priests took their stations. Then the Levites handled their assignments as they were commanded by the king, <sup>11</sup> and they sacrificed the Passover... the Priests poured out the blood, and the Levites did the cutting and skinning, <sup>12</sup> as they prepared the whole burnt offerings. And after that, they delivered portions to the sons of the people by houses and families, so they could present them to Jehovah as it is written in the book of Moses, which all lasted well into the morning. <sup>13</sup> Then, following the Law, they roasted the Passover

[sacrifices] over a fire, while the holy pieces were boiled in brass pots and kettles. Everything went well, so they ran and [distributed the pieces] among the sons of the people.

<sup>14</sup> Then the Priests prepared to sacrifice whole burnt offerings on behalf of themselves, and the fat was burned for themselves and their brothers (the sons of Aaron) until that evening.

<sup>15</sup> After that, the singers and musicians (the sons of Asaph) took their stations. And following the instructions of David, Asaph, Heman, and JediThun ( the king's Prophet), the gatekeepers and their supervisors who manned the gates didn't have to go up to offer their holy things, because their brothers the Levites prepared it all for them.

<sup>16</sup> So everything was set up for the service to Jehovah in observation of the Passover on that day. Then the whole burnt offerings were placed on the Altar of Jehovah, following the commands of King JosiAh. <sup>17</sup> And all the sons of IsraEl who were present for the Passover celebrated the holiday of the fermentation-free bread for seven days. <sup>18</sup> There hadn't been another day like it in IsraEl since the time of the Prophet SamuEl, because the kings of IsraEl hadn't observed the Passover [in the way that] JosiAh did. And the Priests, Levites, all Judah and IsraEl, and all who lived in JeruSalem participated.

<sup>19</sup> This Passover was observed in the eighteenth year of the reign of JosiAh. However, the oracles, fortunetellers, family gods, idols, and beloved things were still common throughout the land of Judah and in JeruSalem. So King JosiAh had them all collected and burned, following the Law that was written in the scroll that the High Priest HelkiAh had found in the Temple of Jehovah. There was never anyone else like him who had turned to Jehovah so wholeheartedly (with his whole soul and strength) when it came to following the Law of Moses, nor was there anyone like him thereafter.

However, even this didn't turn away Jehovah's great anger and rage, because of the many ways in which Judah and ManasSeh had provoked Jehovah. For Jehovah said: 'I will for a fact remove Judah from before My face as I removed IsraEl, and I will push away JeruSalem (the city that I chose) and the Temple where I said that I would put My Name.'

<sup>20</sup> Then PharaOh Necho (the king of Egypt) attacked the king of Assyria at the EuPhrates River, and King JosiAh went to fight against him. <sup>21</sup> Well, [PharaOh Necho] sent messengers to him, saying: 'What have I done to you, O king of Judah? I haven't come to wage war against you today; I'm fighting my battle here, because God told me to come here quickly. So be careful, for God is with me, and He can also ruin you.'

<sup>22</sup> Well, JosiAh didn't turn back... he got ready to wage war, and he refused to listen

to the words of Necho (that came from mouth of God), so he marched into the plains of MegidDo. <sup>23</sup> Then a bowman shot King JosiAh, and he said to his servants: 'Take me [home], because I'm in a lot of pain.'

<sup>24</sup> So his servants took him out of his chariot and put him in a second chariot that was nearby, and they carried him back to JeruSalem, where he died. Then he was buried in a tomb with his ancestors, and all Judah and JeruSalem mourned for him.

<sup>25</sup> [The Prophet] JeremiAh also mourned over JosiAh, and he spoke a dirge to all the governors and rulers over JosiAh, which is still spoken to this day; for they told IsraEl to say: 'Look! It is written in the Lamentations.'

<sup>26</sup> {Look!} The rest of the things that JosiAh said and hoped for concerning the Law of Jehovah – <sup>27</sup> all his words, from first to last – are written in the scrolls of the kings of IsraEl and Judah.

## Chapter 36

<sup>1</sup> Then the people of the land took JehoAhaz (JosiAh's son) and anointed him as king over JeruSalem, in place of his father.

<sup>2</sup> JehoAhaz was twenty-three years old when he started his reign, and he reigned in JeruSalem for just three months. His mother's name was AmiTal, and she was the daughter of JeremiAh of LoBena. He acted wickedly before Jehovah, as his ancestors had done before him. Then PharaOh Necho had him imprisoned in DebLatha (in the land of HaMath), so he couldn't serve as his vassal in JeruSalem, and then he took him to Egypt. [Necho] also demanded that [the people of IsraEl] pay him a tribute of thirty-tons of silver and sixty-pounds of gold.

<sup>4</sup> PharaOh Necho then put JosiAh's son EliAkim on the throne of Judah, and changed his name to JehoiAkim. PharaOh Necho carried his brother JehoAhaz to Egypt, where he died. Then [JehoiAkim] paid the silver and gold to the PharaOh, and a tax was imposed on the land by the word of PharaOh. Each person was required to hand over his silver and gold (as they were able) to PharaOh Necho.

<sup>5</sup> Well, JehoiAkim was twenty-five years old when he started his reign, and he ruled from JeruSalem for eleven years. His mother's name was ZeKora, and she was the daughter of NerYow from RamAh. He also acted wickedly before Jehovah... every bit as bad as did his ancestors.

It was during his reign that NebuChadnezzar (the king of Babylon) came to the land and made [JehoiAkim] his vassal for three years. But he rebelled against him, and then Jehovah sent the Chaldeans (as well as bands of Syrian robbers, bands of Moabite robbers, the sons of AmMon, and [the people of] Samaria) against him. However, they left after Jehovah had sent a warning to them through His servants the Prophets.

Yet, Jehovah was still in a rage against Judah because of the sins of ManasSeh and all the things he did, and because of all the innocent blood that JehoiAkim had spilled (he had filled JeruSalem with the blood of the innocents); so He planned to remove Judah from before His face. However, Jehovah didn't want to destroy everyone.

<sup>6</sup> Then NebuChadnezzar (the king of Babylon) attacked [JehoiAkim] and took him off to Babylon in shackles, <sup>7</sup> along with many things from the Temple of Jehovah, which he put into his own temple in Babylon.

<sup>8</sup> {Look!} The rest of the things that JehoiAkim said and did were written in the scrolls of the words of the days of the kings of Judah. Then JehoiAkim went to sleep with his ancestors, and he was buried in a tomb at GanOza with his ancestors; so his son JehoiAchin started reigning in his place.

<sup>9</sup> JehoiAchin was eighteen years old when he started his reign, and he ruled in JeruSalem for three months and ten days; for he acted wickedly in the presence of Jehovah. <sup>10</sup> Then toward the end of the year, King NebuChadnezzar carried him off to Babylon, along with many valuable things from the Temple of Jehovah; and his uncle, ZedekiAh, became king over Judah and JeruSalem.

<sup>11</sup> ZedekiAh was twenty-one years old when he started his reign, and he ruled in JeruSalem for eleven years. <sup>12</sup> He also acted wickedly before his God Jehovah, and when the Prophet JeremiAh brought him word from the mouth of Jehovah, he wasn't shamed. <sup>13</sup> Then he annulled his allegiance to King NebuChadnezzar, which he had sworn before God... he just stiffened his neck and [hardened] his heart, and he refused to return to Jehovah, the God of IsraEl.

<sup>14</sup> Thereafter, all the most honored men of Judah, as well as the Priests and the people of the land just got worse. They traded goodness for the wickedness and disgusting things of the nations, and they defiled the Temple of Jehovah in JeruSalem. <sup>15</sup> So Jehovah, the God of their ancestors, sent messages through His Prophets. They got up early each morning and brought [warnings] to spare His people and His Holy Place. <sup>16</sup> But all [the people] did was sneer at His messengers, treat their words with contempt, and mock His Prophets... to the point where Jehovah was furious with His people and it was [obvious] that there was no cure.

<sup>17</sup> So He brought the king of the Chaldeans against them, and their young men were slaughtered with broadswords. They didn't spare His Holy Place, or ZedekiAh... nor did they show mercy to the virgins. All the elders were captured and carried away, <sup>18</sup> and everything in the Temple of God (both large and small) – all its treasures, as well as all the treasures of the king and everyone of importance – was carried off to Babylon. <sup>19</sup> Then he burned the Temple of Jehovah, tore down the walls of JeruSalem, torched its palaces, and wiped away everything that was of any beauty.

<sup>20</sup> And after that, he carried off everyone who was left to Babylon, where they served

as slaves for him and his sons... until the Medes came along <sup>21</sup> and fulfilled the words of Jehovah through JeremiAh, after the land had observed its Sabbaths. For during the seventy years that the land lay desolate, it was observing its Sabbaths.

<sup>22</sup> It was in the first year of Cyrus, the king of Persia, after the fulfillment of the words of Jehovah through the mouth of JeremiAh, that Jehovah awakened the spirit of Cyrus and commanded him to send a written proclamation throughout his kingdom, that said, <sup>23</sup> 'Cyrus the king of Persia says: *All the kingdoms of the earth have been given to me by Jehovah, the God of heaven, and He told me to build a Temple to Him in JeruSalem in Judea. So, who of you are His people? His God Jehovah is now with him, so let him [return to JeruSalem]!*'

# Ezra

*From the Greek Septuagint text as was used by First Century Christians.*

*Written by the Jewish Scribe and Priest Ezra.*

*It covers the period from the return of the Jews to JeruSalem in the first year of the reign of King Cyrus of Persia, somewhere around 559-BCE, to the reestablishment and cleansing of the Priesthood somewhere around 522-BCE, in fifth month of the seventh year of King ArthaSastha (probably Cambyses II).*

## Chapter 1

<sup>1</sup> In the first year of King Cyrus of Persia, the Word of Jehovah came through the mouth of [the Prophet] JeremiAh to awaken the spirit of King Cyrus. <sup>2</sup> So, [Cyrus] sent a written proclamation throughout his kingdom that said, 'This is what Cyrus the king of Persia has decreed: *All the kingdoms of the earth have been given to me by Jehovah, the God of heaven, and He told me to build a Temple to Him in JeruSalem of Judah.* <sup>3</sup> So, who of you are His people? His God Jehovah is now with him! Therefore, let him [return to JeruSalem] and build a Temple for the God of IsraEl, because He is The God in JeruSalem. <sup>4</sup> Now, all the Judeans should leave the places where they've been staying and take up a collection of silver and gold, as well as of things from among their belongings and their cattle, [to rebuild] the Temple of God in JeruSalem.' <sup>5</sup> So thereafter, the family heads of Judah and BenJamin, as well as the Priests and Levites – everyone whose spirit God had awakened to go and build a Temple of Jehovah in JeruSalem – got up and left. <sup>6</sup> And they all filled their hands with silver, gold, belongings, cattle, and gifts, in addition to their own offerings.

<sup>7</sup> Then King Cyrus brought out the things from the Temple of Jehovah that NebuChadNezzar had taken from JeruSalem and put into the temple of his god, <sup>8</sup> and he sent them by the hand of his Royal Treasurer MithraDates, who counted everything and gave it to SasaBasar, the ruler of Judah. <sup>9</sup> This is what was sent:

- Thirty wine-chillers of gold
- Thirty wine-chillers of silver
- Twenty-nine sacrificial knives
- Thirty gold washbasins
- Four-hundred-and-ten double-silver items
- A thousand other items, plus five thousand, four hundred smaller things of silver and gold.

SasaBasar took it all from Babylon to JeruSalem during the resettlement.

## Chapter 2

<sup>1</sup> These are the ones who returned from Babylon to resettle Judah and JeruSalem, [whose families] had been relocated by NebuChadNezzar (the king of Babylon)... each returned to his own city. <sup>2</sup> Those who returned with ZerubBabel were JoShua, NehemiAh, SeraiJah, ReElaiJah, MardecAi, BilShan, MizPar, BigVai, Rehum, and BaAna.

In numbers, the people of IsraEl included:

- <sup>3</sup> Two thousand, one hundred-and-seventy-two from Parosh;
- <sup>4</sup> Three-hundred-and-seventy-two from ShephatiJah;
- <sup>5</sup> Seven-hundred-and-seventy-five from Arah;
- <sup>6</sup> Two thousand, eight-hundred-and-twelve from Pahath Moab (descendants of JoShua and JoAb);
- <sup>7</sup> A thousand, two-hundred-and-fifty-four from Elam;
- <sup>8</sup> Nine-hundred-and-forty-five from ZatTu;
- <sup>9</sup> Seven-hundred-and-sixty from ZacKai;
- <sup>10</sup> Six-hundred-and-forty-two from Bani;
- <sup>11</sup> Six-hundred-and-twenty-three from BaeAi;
- <sup>12</sup> A thousand, two hundred-and-twenty from AzGad;
- <sup>13</sup> Six-hundred-and-sixty-six from AdoniKam;
- <sup>14</sup> Two thousand, fifty-six from BigVai;
- <sup>15</sup> Four-hundred-and-fifty-four from Adin;
- <sup>16</sup> Ninety-eight from Ater (descendants of HezekiAh);
- <sup>17</sup> Three-hundred-and-twenty-three from BezAi;
- <sup>18</sup> A hundred-and-twelve from JoRah;
- <sup>19</sup> Two-hundred-and-twenty-three from Hashum;
- <sup>20</sup> Ninety-five from GibBar;
- <sup>21</sup> A hundred-and-twenty-three from BethLehem;
- <sup>22</sup> Fifty-six from NetoPhah;
- <sup>23</sup> A hundred-and-twenty-eight from AnathOth;
- <sup>24</sup> Forty-three from AzMaveth;
- <sup>25</sup> Seven-hundred-and-forty-three from KiriAth Jairim, ChaPhira, and BeerOth;
- <sup>26</sup> Six-hundred-and-twenty-one from Rama and GabaA;
- <sup>27</sup> A hundred-and-twenty-two men of MichMash;
- <sup>28</sup> Two-hundred-and-twenty-three men of BethEl;
- <sup>29</sup> Fifty-two from Nebo;
- <sup>30</sup> A hundred-and-fifty-six from MagBish;
- <sup>31</sup> A thousand, two-hundred-and-fifty-four from Elam;
- <sup>32</sup> Three-hundred-and-twenty from Harim;
- <sup>33</sup> Seven-hundred-and-twenty-five from Lod, Hadid, and Ono;
- <sup>34</sup> Three hundred-and-forty-five from JeriCho;
- <sup>35</sup> Three thousand, six-hundred-and-thirty from SenaAh;
- <sup>36</sup> Nine-hundred-and-seventy-three Priests of the house of JoShua from JedaiJah;
- <sup>37</sup> A thousand, fifty-two from ImMer;
- <sup>38</sup> A thousand, two-hundred-and-forty-seven from PashUr;
- <sup>39</sup> A thousand and seven from Harim.

<sup>40</sup> There were also:

Seventy-four Levites who were descendants of JoShua and KadmiEl from

HoDaviJah;

<sup>41</sup> A hundred-and-twenty-eight singers from the family of Asaph;

<sup>42</sup> A hundred-and-thirty-nine gatekeepers from of ShalLum, Ater, TelMon, AkKub, HatiTa, and ShobAi.

<sup>43</sup> The Nethinim from SiHa, HaSupha, TabaOth, <sup>44</sup> Keros, SiaHa, Padon, <sup>45</sup> LebanAh, HagAbah, AkKub, <sup>46</sup> HagAb, ShalmAi, Hanan, <sup>47</sup> GidDel, Gahar, ReaJah and <sup>48</sup> Rezin, and twelve from NekoDa and GazZam. <sup>49</sup> As well as from UzZa, PaseAh, BesAi, <sup>50</sup> AsNah, Mehunim, Nephousim, <sup>51</sup> BakBuk, HakUpha, HarHur, <sup>52</sup> BazLuth, MehiDa, HarSha, <sup>53</sup> Barkos, Sisera, ThamAh, <sup>54</sup> NeziJah, HatiPha; <sup>55</sup> and descendants of the servants of Solomon from SotAi.

From SopherEth, there were, Peruda <sup>56</sup> of JaAlah, DarKon, GidDel, <sup>57</sup> ShephatiJah, HatTil, PocherEth, Zebaim, and Ami.

<sup>58</sup> Altogether, there were three-hundred-and-ninety-two Nethinim and descendants of the servants of Solomon.

<sup>59</sup> Those who came from TelMelah, TelHarsa, Cherub, AdDan, and ImMer were unable to report on their houses and children... that is, if they are even IsraElites.

<sup>60</sup> There were six-hundred-and-fifty-two from TobiJah and NekoDa.

<sup>61</sup> The records of the priests from HabaiJah, Koz, and BarZilLai who married women from BarZilLai (in Gilead) had once existed, <sup>62</sup> but when they went looking for their genealogy, it couldn't be found, so they were suspended from the priesthood. <sup>63</sup> AtherSastha told them: 'You may not eat from the Holy of Holies until a Priest returns [with] the Lights and Perfections (Urim and Thumim?) to [tell us what to do].

<sup>64</sup> Altogether, there were forty-two thousand, three-hundred-and-sixty who returned, <sup>65</sup> plus seven thousand, three-hundred-and-thirty-seven male and female servants, and two hundred male and female singers. <sup>66</sup> They brought back seven-hundred-and-thirty-six horses, two-hundred-and-forty-five mules, <sup>67</sup> four-hundred-and-thirty-five camels, and six thousand, seven-hundred-and-twenty burros.

<sup>68</sup> The family heads who went to the Temple of Jehovah in JeruSalem that were willing and able to contribute to its reconstruction, contributed <sup>69</sup> sixty-one thousand gold coins and five thousand silver coins, plus a hundred outfits for the Priests, which were put into the treasury. <sup>70</sup> However, the Priests, Levites, [dedicated] people, singers, gatekeepers, and Nethinim went and lived in their own cities, as did all the rest of IsraEl.

### Chapter 3

<sup>1</sup> Well, by the seventh month, all the sons of IsraEl were back in their cities; but then the people all gathered in JeruSalem as one man, <sup>2</sup> and JoShua (the son of JoZadak), his brothers the Priests, and ZerubBabel (the son of ShealtiEl) and his brothers, got

up and built an Altar to the God of IsraEl so as to offer whole burnt offerings (as it was written in the Law of Moses, the man of God). <sup>3</sup> They prepared the Altar in a [hidden] place, because they were afraid of the people in the land, but [God's] people kept bringing the whole burnt offerings to Jehovah from morning until evening.

<sup>4</sup> Thereafter, they celebrated the Holiday of Temporary Dwellings, following the written instructions, and offering whole burnt offerings each day for the number of days that they understood were required. <sup>5</sup> And from then on, they continued to sacrifice whole burnt offerings on the New Moons and on all the holy celebrations of Jehovah... that is, in addition to the free-will offerings that they brought to the Lord.

<sup>6</sup> It was on the first day of the seventh month that they started sacrificing the whole burnt offerings to Jehovah, but the foundation for His Temple hadn't been laid yet. <sup>7</sup> So they hired quarry workers and laborers, and they offered food, drink, and olive oil to the Sidonians and the people of Tyre to get them to transport cedar wood from Lebanon across the sea to JopPa, as it had been decreed by Cyrus, the king of Persia.

<sup>8</sup> Then, when they assembled at the Temple of Jehovah God in JeruSalem in the second year and the second month, ZerubBabel (the son of ShealtiEl), JoShua (the son of JoZadek), and the rest of their brothers among the Priests and Levites (as well as everyone else who had left captivity and returned to JeruSalem) gave assignments to those Levites who were twenty-years and older to ensure the success of the ones who were doing the work on the Temple of Jehovah. <sup>9</sup> So JoShua and his sons, and his brother KadmiEl and his sons (who were all Judeans) were put in charge over those who were doing the work at the Temple of God, along with the sons of HenAdad and their brothers, the Levites.

<sup>10</sup> Well, when they started laying the foundation for the Temple of Jehovah, the Priests donned their robes and got their trumpets, and the Levites (the descendants of Asaph) picked up their cymbals to praise Jehovah with [the songs] of David, the king of IsraEl. <sup>11</sup> Then before Jehovah, they praised and acknowledged that He is good, and that His mercy would be upon IsraEl through the ages.

Meanwhile, the people were shouting and praising Jehovah all together as the groundwork for the Temple of Jehovah was being prepared. <sup>12</sup> There was a lot of noise, because many of the Priests, Levites, family heads, and elders who were standing there watching the groundwork for the Temple being prepared before their eyes started weeping, while many others were shouting in joy (which made the sounds even louder). <sup>13</sup> So it soon became difficult to distinguish the difference between the sounds of people shouting in joy and the sounds of the weeping. For the sounds of the cheering and weeping could be heard for [miles].

## Chapter 4

<sup>1</sup> Well, when the people who opposed Judah and BenJamin heard that those who had returned were building a Temple to Jehovah, the God of IsraEl, <sup>2</sup> they approached

ZerubBabel and the family heads and said to them: 'You should allow us to build the Temple with you, so we can also ask [for things] from your God; for we've been offering sacrifices to Him since the time of EsarHaddon, the king of Assyria, who brought us here.'

<sup>3</sup> But ZerubBabel, JoShua, and the rest of the family heads of IsraEl replied: 'It isn't up to us to decide whether you can help us build a Temple to Jehovah, the God of IsraEl. Because, we were told to do this by Cyrus, the king of Persia.'

<sup>4</sup> Well thereafter, the people of the land did whatever they could to weaken the people of Judah and to impede the construction project. <sup>5</sup> They even hired representatives against them to go to Cyrus (the king of Persia) and to the kingdom of Darius (a [co-regent] of Persia) to get the proclamation revoked. <sup>6</sup> Then at the beginning of the reign of AhaSuerus (likely Xerxes I of Persia), they wrote a letter against the people who were living in Judah and JeruSalem. <sup>7</sup> And in the days of ArthaSastha (probably Cambyses II); MithraDates, TabeEl, and his fellow servants wrote to ArthaSastha (the king of Persia) about them. They wrote it in Syrian, so [the king's] tax collector had to translate it for him.

<sup>8</sup> Lord Rehum wrote a letter against JeruSalem (through his scribe ShimShai) to King ArthaSastha that said:

<sup>9</sup> 'This is what our lord Judge Rehum, the scribe ShimShai, the rest of our fellow servants, the Dinaites, AphaSathchites, Tarpelites, Apharsites, Archevites, Babylonians, Sousanchites, Dehavites, Elamites, <sup>10</sup> and all the other nations who were resettled in the cities of Samaria and across the river by the great and esteemed Asnapper (AshurBanipal) have to say...'

<sup>11</sup> (This is what they wrote to King ArthaSastha:)

'From your servants on the other side of the river;

<sup>12</sup> We wish to inform the king that the Judeans whom you sent among us have come to JeruSalem (an apostate and wicked city), where they've raised a foundation and they're getting ready to rebuild its walls. <sup>13</sup> So we want the king to know that if the city should be rebuilt and its walls re-erected, they will stop paying their tolls and taxes, and they'll treat the king wickedly! <sup>14</sup> It's because we don't want to see such indecent treatment of the king that we've sent [this letter]... so as to let the king know what is really happening.

<sup>15</sup> 'You should examine the records of your ancestors; for then you will know that [JeruSalem] is an apostate city that treats kings badly and that they've been escaping and rebelling through the ages... this is why their city was destroyed! <sup>16</sup> Therefore, we want the king to know that the city should not be rebuilt and its walls [should not be] made ready.

<sup>17</sup> 'From us on the other side of the river, to the king. From Lord Rehum, ShimShai the scribe, and the rest of their fellow servants who live in Samaria and across the river. We wish you Peace.'

<sup>18</sup> [Then the king replied]:

'I just called the tax collector before me, whom you sent, <sup>19</sup> and I've issued a decree. After examining [the records], this is what I found:

That city has for a fact rebelled against the kings through the ages, and all sorts of uprisings and defections have happened there; <sup>20</sup> for they once had mighty kings who ruled from JeruSalem all the way to the other side of the river, [and they] used to collect their own taxes and tolls.

<sup>21</sup> 'So now, [I have] passed a decree that those men should stop their work, so that their city will never be rebuilt again! <sup>22</sup> I appreciate the ways that you've followed my decrees, and for your concern that the power of the king shouldn't be lost to evil deeds.'

<sup>23</sup> Then King ArthaSastha's tax collector read [the letter] in the presence of Lord Rehum, the scribe ShimShai, and their fellow servants, and they quickly traveled to JeruSalem [and throughout] Judah with their army and cavalry, to force them to stop the work. <sup>24</sup> As the result, construction on the Temple of God in JeruSalem came to a halt, and it remained unfinished until the second year of the reign of Darius, the king of Persia.

## Chapter 5

<sup>1</sup> Then the Prophets HagGai and ZechariAh (the son of IdDo) [each] spoke prophecies about the Jews in Judah and JeruSalem in the Name of the God of IsraEl, <sup>2</sup> and ZerubBabel (the son of ShealtiEl) and JoShua (the son of JoZadek) arose and started building the Temple of God in JeruSalem once again, along with the Prophets of God who came to help them.

<sup>3</sup> So TatNai (the vassal king on the other side of the river) and ShetharBozNai and their fellow servants came to them and asked: 'By whose decree are you building this Temple... where did you get the money, <sup>4</sup> and what are the names of the men who are rebuilding this city?'

<sup>5</sup> Well, the eyes of God had seen the captivity of Judah, and He didn't make them stop working on the Temple while a report was being carried to Darius by his tax collector, and while they were awaiting his reply. <sup>6</sup> Then this letter of explanation was sent to King Darius by TatNai (the vassal king from the other side of the river), ShetharBozNai, and their fellow servants (who were ApharSachaeans that lived on the other side of the river):

<sup>7</sup> 'To Darius the king;  
May you have peace in everything.

<sup>8</sup> Let it be known to the king that we went into Judea, to the Temple of the great God, and found it being rebuilt with the best of stone and with timbers being inserted into the walls; and we found the workmanship to be well done and proceeding well under them. <sup>9</sup> So we asked the elders there, by whose decree this Temple was being built,

who was providing the money for the construction, <sup>10</sup> and what their names were, so we could send [this information] on to you. <sup>11</sup> And this was their reply:

*We are servants of the God of heaven and earth, and we're rebuilding the Temple that was built here many years ago by a great king of IsraEl who prepared it for [His people]. <sup>12</sup> But when our ancestors made the God of heaven angry, He handed them over to NebuChadNezzar the Chaldean king of Babylon; so this Temple was allowed to rest, and the people were resettled in Babylon.*

*<sup>13</sup> But in the first year of Cyrus (the king [who conquered] the Babylonians), he issued a decree to rebuild this Temple of God <sup>14</sup> and to return the items of gold and silver to the Temple of God that NebuChadNezzar had taken from the Temple in JeruSalem and carried to his own temple in Babylon. <sup>15</sup> Then King Cyrus had these things taken from the temple in Babylon and he gave them to SheshBazzar (his royal treasurer), telling him to go and return it all to the Temple of God in JeruSalem, so that it could be rebuilt in the place where it once stood. <sup>16</sup> So SheshBazzar went to JeruSalem and laid the Temple foundation... which has been under construction since that time, but it isn't finished yet.*

<sup>17</sup> Now, if the king approves; please send someone to the treasury in the king's temple in Babylon to see if King Cyrus really issued such a decree to rebuild the Temple of God in JeruSalem. And when the king finds out, may he send a reply to us.'

## Chapter 6

<sup>1</sup> Then, after examining the library at the treasury in Babylon, King Darius issued a decree. <sup>2</sup> For in the city of AchMetha, in the palace of the Medes, he found a scroll with a record that was written in the first year of King Cyrus, where he rendered a decree concerning the Temple of God in JeruSalem. <sup>3</sup> It said, 'Allow a Temple to be built where they will offer sacrifices! Let them set in place the foundations. [The building] must be a hundred feet high and a hundred feet wide. <sup>4</sup> It should be made with three layers of durable stones and a layer of durable timbers. It is decreed that the expense [of this construction] will be paid for by the palace of the king. Also, the items of gold and silver that were confiscated from the Temple of God by NebuChadNezzar should be removed from his temple and returned to the one in JeruSalem... it should be taken from Babylon and transported to the Holy Place in JeruSalem, the Temple of God.'

<sup>6</sup> So [the king] told King TatNai, ShetharBozNai, and his fellow servants (the ApharSachites from the other side of the river) to leave that place and allow the work on the Temple of God [to be completed]... <sup>7</sup> [not to bother] the elders and those who were directing the work of the Judeans, so they could rebuild [the Temple] where it used to be. <sup>8</sup> [He said]:

'My decree through the elders of those Judeans is for them to build the Temple of God using tax money from the [vassal] kings on the other side of the river. The expenses must be carefully calculated and then paid to those men, so the work

doesn't stop.

<sup>9</sup> 'Also, where they are lacking enough male calves, rams, and lambs for their whole burnt offerings to the God of heaven, or wheat, salt, wine, or olive oil... whatever the Priests in JeruSalem need must be given to them each day. There must be no arguing; whatever they ask for <sup>10</sup> should be provided, so a pleasant aroma may be offered to the God of heaven, and so that prayers may be offered on behalf of the king and his sons.

<sup>11</sup> 'This decree has come from me, and any man who challenges what I've said will have his house demolished and its boards placed upright; then he will be impaled on top of them, and everything in his house will be looted. <sup>12</sup> May the God who camps and puts His Name there wipe out any people and their kings who raise a hand against, or change, or hide the Temple of God in JeruSalem. For I Darius have rendered this decree after thoughtful consideration... may it be so!'

<sup>13</sup> Then TatNai (the vassal king) from the other side of the river (as well as ShetharBozNai and his fellow servants) did exactly as they were told because of what King Darius said. <sup>14</sup> So the Judean elders kept on building... and they were blest, just as the Prophets HagGai and ZechariAh (the son of IdDo) foretold. They got everything ready and rebuilt, following the instructions of the God of IsraEl, by the decrees of Cyrus, Darius, and ArthaSastha, the kings of the Persians.

<sup>15</sup> Well, they finished the Temple by the third day of the month of Adar in the sixth year of the reign of King Darius. <sup>16</sup> So the sons of IsraEl, the Priests, the Levites, and all the rest who had returned in the resettlement, joyfully declared a holiday of rededication of the Temple of God. <sup>17</sup> And this is what they offered for the rededication: A hundred calves, a hundred rams, two hundred lambs, and four hundred winter-yearling goats as sin offerings for all IsraEl, which they did twelve times (for the number of the tribes of IsraEl). <sup>18</sup> They also reestablished the divisions of the Priests and they distributed the duties at the Temple of God in JeruSalem among the Levites, just as it was written in the book of Moses.

<sup>19</sup> Thereafter, those who had returned observed the Passover on the fourteenth day of the first month. <sup>20</sup> For by then, all the Priests had been purified and all the Levites were clean. So they slaughtered the Passover for those who had returned and for their brothers the Priests. <sup>21</sup> Then all the sons of IsraEl (those who had returned and separated themselves from the uncleanness of the nations so they could ask things from Jehovah the God of IsraEl) ate the Passover. <sup>22</sup> And they joyfully observed the holiday of Fermentation-free Bread for seven days, because Jehovah made them joyful.

Thereafter, even the king of Assyria assisted them by providing [workers] for the Temple of the God of IsraEl.

## Chapter 7

<sup>1</sup> It was during the reign of ArthaSastha the king of Persia (probably Cambyses II), that Ezra (the son of SeraiJah, the son of AzariJah, the son of HilkiJah, <sup>2</sup> the son of ShallLum, the son of ZaDok, the son of AhiTob, <sup>3</sup> the son of AmariJah, the son of AzariJah, the son of MeraiOth, <sup>4</sup> the son of ZerahiJah, the son of UzZi, the son of BukKi, <sup>5</sup> the son of AbiShua, the son of PhineHas, the son EliEzer, the son of Aaron, the first Priest) returned from Babylon. <sup>6</sup> He was a scribe who was well-versed in the Law that Jehovah the God of IsraEl gave to Moses. And because the hand of his God Jehovah was with him, the king gave him everything that he requested.

<sup>7</sup> Then the sons of IsraEl, the Priests, the Levites, the singers, the gatekeepers, <sup>8</sup> and the Nethinim returned to JeruSalem in the fifth month of the seventh year of the reign of King ArthaSastha. <sup>9</sup> It was on the first day of the first month that he arranged for their return from Babylon, and it was on the first day of the fifth month that [Ezra] came to JeruSalem, because the good hand of his God was upon him.

<sup>10</sup> Now, Ezra had prepared his heart to search the Law of Jehovah and then to practice and teach all its regulations and decisions to IsraEl. <sup>11</sup> King ArthaSastha also gave a copy of the following edict to the Priest Ezra (who was the scribe of the scroll of the words of the Commandments of Jehovah), which contained his orders concerning IsraEl.

[The decree said]: <sup>12</sup> 'ArthaSastha (the king of kings) to the Priest Ezra, the scribe of the Law of the God of heaven;

<sup>13</sup> 'May my reply to this matter be initiated, for I've sent a decree that tells all those in my kingdom among the people of IsraEl (including their Priests and Levites) who wish to return to JeruSalem with you, that they may go there. <sup>14</sup> And here, before the king and his seven advisors, I am sending you to oversee Judah and JeruSalem with the Law of your God. <sup>15</sup> You are to carry all the silver and gold to the Temple of Jehovah that the king and his counselors are willing to donate to the God of IsraEl who camps in JeruSalem, <sup>16</sup> as well as all the silver and gold that you can find in Babylon, as an offering. This is in addition to whatever your people may wish to offer to the Temple of your God in JeruSalem.

<sup>17</sup> 'Now, for everyone who is willing to go, you must (by this edict) arrange for them to bring along calves, rams, lambs, sacrifices, and drink offerings for presentation at the Altar of your God in JeruSalem. <sup>18</sup> Also, carry along anything that you and your brothers see you [will need] in addition to the silver and gold. Do whatever pleases your God!

<sup>19</sup> 'Carry with you the items that were given to you for the services at the Temple of God, and present them before your God in JeruSalem. <sup>20</sup> Also, carry along anything else that you see will be needed for your God from the treasury in the king's palace.

<sup>21</sup> 'I, King ArthaSastha, have also sent a decree regarding the treasuries that are on the other side of the river, that whatever Ezra the Priest and scribe of the Law of the God of heaven asks of [those people] must be readily obeyed. <sup>22</sup> They must give you three-tons of silver, six hundred bushels of wheat, six hundred gallons of wine, six hundred gallons of olive oil, and salt (no amount was specified). <sup>23</sup> They must supply whatever the God of heaven has decreed for the Temple of the God of heaven! Be very careful; for any attempt against the Temple of the God of heaven at any time will bring [my] rage upon the king of that kingdom and upon his sons.

<sup>24</sup> 'And let it be made known that in regard to all the Priests, Levites, singers, gatekeepers, Nethinim, and officials at the Temple of God; no one is authorized to impose any sort of tax or toll upon them.

<sup>25</sup> 'As for you, O Ezra; Use the wisdom of God that has been placed in your hands to appoint scribes, as well as judges who know the Laws of your God, to judge all the people on the other side of the river and to teach [these Laws] to those who don't know them! <sup>26</sup> Then you must decide whether any person who doesn't diligently obey the Laws of God and the laws of the king must be killed, exiled, taught, fined, or locked in prison.'

<sup>27</sup> Praise Jehovah the God of our ancestors, who put it into the heart of the king to glorify the Temple of Jehovah in JeruSalem this way, <sup>28</sup> so that the eyes of the king, his advisors, and his leading men have looked so mercifully upon me; and that the good hand of my God Jehovah has strengthened me, so I could gather all the leaders of IsraEl to return with me!

## Chapter 8

<sup>1</sup> Now, these are the heads of families and the genealogies of those who came with me from the kingdom of ArthaSastha, the king of Babylon:

<sup>2</sup> From the descendants of PhiNehas there was GerSom;

From the descendants of IthaMar there was DaniEl;

From the descendants of David there was HatTush;

<sup>3</sup> From the descendants of ShechaniJah and the sons of PharOsh there was ZechariAh, and with him were a hundred-and-fifty who could trace their genealogies.

<sup>4</sup> From the descendants of PahathMoab there was EliHoEnai (the son of ZereHijah) and two hundred males with him;

<sup>5</sup> From the descendants of ShechaniJah there was AziEl and three hundred males who came with him;

<sup>6</sup> From the descendants of Adin there was Ebed (the son of JoNathan) and fifty males who came with him;

<sup>7</sup> From the descendants of Elam there was IsaiJah (the son of Athaliah) and seventy males who came with him;

<sup>8</sup> From the descendants of ShephatiJah there was ZebadiJah (the son of MichaEl) and eighty males who came with him;

<sup>9</sup> From the descendants of JoAb there was ObadiJah (the son of JehiEl) and two-hundred-and-eighteen males that came with him;

<sup>10</sup> From the descendants of Shelomlth there was JoSephiJah and a-hundred-and-sixty males that came with him;

<sup>11</sup> From the descendants of BebAi there was ZechariAh (the son of BebAi) and twenty-eight males who came with him;

<sup>12</sup> From the descendants of AzGad there was JoHanan (the son of HacKatan) and a-hundred-and-ten males that came with him;

<sup>13</sup> From the descendants of AdoniKam (the latter) there was EliPhelet, JeiEl, and ShemaiJah, and sixty males who came with them;

<sup>14</sup> From the descendants of BigVai there was UthAi and ZaboUd, and seventy males who came with them.

<sup>15</sup> I gathered them by the river that flows past Evi, where we camped for three days. But then I noticed that there were no Priests or Levites to be found among the people, <sup>16</sup> so I sent [a message] to EliEzer, AriEl, ShemaiJah, ElNathan, JaRib ElNatham, Nathan, ZechariAh, and MeshulLam (their leaders), and to JoiArib and ElNathan (their supervisors), <sup>17</sup> and told them to go see IdDo, the ruler of the area of CasiPhiJa. Then I told them to tell IdDo and their brothers the Nethinim (who were the treasurers of CasiPhiJa), to send us officials and singers for the Temple of our God. <sup>18</sup> And because the hand of our God was good to us, a very wise man from among the sons of MahLi (a descendant of Levi, the son of IsraEl) was sent to us, along with SherEbiJah and his sons and family (some eighteen people). <sup>19</sup> There were also HashAbiJah and JeShaiJah from the family line of MeraRi and their families and sons (some twenty people).

<sup>20</sup> From the Nethinim, whom David had appointed in charge over the services for the Levites, there were two-hundred-and-twenty who were all [chosen by] name.

<sup>21</sup> Then I called for a fast there at the Ahava River to humble ourselves before our God and to seek a straight way from Him for ourselves, our children, and our possessions, <sup>22</sup> because I was ashamed to ask the king for troops and cavalry to protect us from our enemies along the way, since we had told the king, 'The hand of our God is with all those who search for good things from Him, and His might and rage is upon all those who abandon Him.'

<sup>23</sup> So we fasted and looked to our God about this matter, and He listened to us. <sup>24</sup> Then I selected twelve of the leaders from among the Priests and ten from among the brothers of SherEbiJah and HashAbiJa, <sup>25</sup> and I assigned them [to guard] the silver, gold, and the items of the first-fruits that were dedicated to the Temple of our God by the king, his counselors, his governors, and by all the people of IsraEl. <sup>26</sup> I handed over to their charge twenty-five tons of silver, four-tons of items made of silver,

three-tons of gold, <sup>27</sup> and a thousand gold bowls weighing twenty pounds each, plus many items of shiny, high-quality brass that were as good as gold.

<sup>28</sup> Then I said to them: 'Now, you are holy to Jehovah God, and these items of silver and gold are also holy; for they are voluntary offerings to Jehovah, the God of our ancestors. <sup>29</sup> So, stay alert and watch over them until we can hand them over to the Chief Priests, the Levites, and the heads of the families in JeruSalem for the place of worship in the Temple of Jehovah!'

<sup>30</sup> Well, the Priests and Levites weighed the silver, gold, and other items, before they carried them to JeruSalem and to the Temple of our God. <sup>31</sup> Then we got up and left the Ahava River on the twelfth day of the first month and headed toward JeruSalem. The hand of our God was upon us, for He protected us from our enemies and other people along the way.

<sup>32</sup> Well, when we got to JeruSalem, we just [rested up] for three days. <sup>33</sup> Then on the fourth day, we put the silver, gold, and other items for the Temple of our God into the hands of MeremOth (the son of UriJah) the High Priest, EliEzer (the son of PhiNehas), JoZabad (the son of JoShua), and NoAdiJah (the son of BinNai the Levite), <sup>34</sup> who weighed and recorded everything once again.

<sup>35</sup> All those who traveled with us to return from their captivity then brought whole burnt offerings to the God of IsraEl... twelve calves (one for each of the tribes of IsraEl), ninety-six rams, seventy-seven lambs, and twelve winter-yearling goats for the sin offering. It was all to be sacrificed as whole burnt offerings to Jehovah.

<sup>36</sup> Then, following the mandate that was given by the king and his administrators, the vassal kings on the other side of the river [provided the rest of the things that were needed by] the people and the Temple of God.

## Chapter 9

<sup>1</sup> Well after that, the leaders came to me and pointed out that we had not yet separated the people of IsraEl, or even the Priests and Levites, from the peoples of the lands and the disgusting things of the CanaAnites, Hittites, Pherezites, Jebusites, Ammonites, Moabites, Moserites, and Amorites. <sup>2</sup> For [many] had taken their daughters [as wives] for themselves and for their sons. So the seed of what is holy had become mixed with the peoples of the lands... and even the governors and generals had become involved in this breach-of-contract.

<sup>3</sup> Well, when I heard about this, I ripped my clothes and underwear, and I was so furious that I ripped hair from my head and beard; then I had to sit down to calm myself. <sup>4</sup> And all those who had gathered around me started trembling because of what the God of IsraEl had said about a breach-of-contract in the resettlement [of our people].

So I just sat there calming myself until [it came time for] the evening sacrifice. <sup>5</sup>

Then I got up and was ashamed over ripping my clothes and underwear. So I fell to my knees and spread my arms toward my God Jehovah, <sup>6</sup> and I said: 'Lord, I'm so ashamed... I'm too ashamed to stand up and face You, O my God, because we're in over our heads with lawbreaking, and our errors are so bad that they reach into the heavens! <sup>7</sup> Why, from the time of our ancestors down to this day, we've been guilty of great sins. And it's because of our lawbreaking that our kings, our Priests, and [our people] were handed over to the kings of the nations to be killed with swords and carried off into captivity... we were seized, and our faces have been shamed to this day.

<sup>8</sup> 'Now, O Jehovah our God; You've been lenient with us and allowed us to return [to our land] in order to teach us to rely on Your Holy Place, to open our eyes, and to put a little life into our service [to You]. <sup>9</sup> And because we are Your servants and we haven't abandoned our service to our God; the kings of Persia have been merciful to us and given life to us so that we could return to our deserted [home] to rebuild the Temple of our God, and to fence off Judah and JeruSalem.

<sup>10</sup> 'So, what can we say to our God after this? For we've abandoned the Commandments <sup>11</sup> that You gave to us through the hands of Your servants the Prophets, when You said, *The land that you're returning to as its heirs is a land in motion; for the people who once inhabited that land have been removed from it because of the disgusting things and the filth that spilled from their mouths.* <sup>12</sup> *Therefore, don't give your daughters to them and don't take their daughters for your sons; nor should you expect peace with them through the ages! So you must grow stronger! Now, eat from the good [produce] of the land and share it with your sons through the age!*

<sup>13</sup> 'Well, after all those things that happened to us because of our wickedness and all our great errors, You (our God) [forgave] our lawless actions and delivered us. <sup>14</sup> But then we turned around and disregarded Your commandments by creating alliances with the people of these lands through marriages. O please don't become angry with us and destroy us, so that none of us remain!

<sup>15</sup> 'O Jehovah, the God of IsraEl; You are righteous, for you've preserved us down to this day. And look; here we stand before You in our errors... and no one can stand before You in such a condition.'

## Chapter 10

<sup>1</sup> Then Ezra prayed, confessed, and cried as he was falling [on his face] before the Temple of God. And a vast gathering of men, women, and young people from IsraEl joined him, weeping bitterly. <sup>2</sup> Then one of them (ShechaniJah the son of JehiEl, a descendant of Elam) said to Ezra: 'We've broken our contract with our God by [taking] women from the people of this land. So because of this, there's no hope of IsraEl ever having a contract with God. <sup>3</sup> But, what if we just agree before our God to

[send away] all the women and all those who were born to us, so we can follow the counsel of Jehovah, and so that those of us who are trembling before our God can follow His commandments? If [He will accept this], let's make it happen!

<sup>4</sup> 'Now, get up; because this matter also affects you! We're all with you, so be strong enough to do whatever you must!'

<sup>5</sup> Then Ezra got up and made all the leaders, Priests, Levites, and all IsraEl swear to do what had been proposed. <sup>6</sup> And thereafter, he left from where he was in front of the Temple of God and went into the treasury of JoHanan (the son of EliAshib) and started living there, refusing to eat any food or drink any water, as he mourned over the breach-of-contract by those who had returned to resettle [the land].

<sup>7</sup> Well, this was reported throughout Judah, JeruSalem, and wherever the people had resettled; then they [were all called and instructed to] assemble in JeruSalem. <sup>8</sup> For the governors and elders [had decreed] that anyone who didn't come within [the next] three days would have everything he owned destroyed, and he would be cut off from the gathering of those who had returned in the resettlement. <sup>9</sup> So, all the men of Judah and BenJamin gathered in JeruSalem over the next three days.

It was in the ninth month and on the twentieth day of the month that all the people had arrived, then they sat down in the square before the Temple of God... and they were all shaking because of the seriousness of this matter. <sup>10</sup> Then Ezra (the Priest) stood up and said to them: 'You have added to the sins of IsraEl and broken our contract by settling here with foreign women. <sup>11</sup> Now, praise Jehovah the God of our ancestors and do what is pleasing before Him... separate yourselves from the people of this land and from your foreign women!'

<sup>12</sup> Then the entire assembly shouted loudly: 'We will do just as you said!'

<sup>13</sup> Well, the crowd was huge and it was winter, so no one could just be thrown out [of their homes]; and the job couldn't be done in just a day or two, for that would just have made all the wrongs worse. <sup>14</sup> [So it was agreed that] the governors would call an assembly in each of the cities, and all who had taken foreign women were to come there at a prearranged time to meet with the city elders and judges, so that God's anger and rage over this matter could be removed from them.

<sup>15</sup> Now, with the help of JoNathan (the son AsahEl) and JahaziJah (the son of TikVah) and their assistants MeshuLLam and the Levite ShabBethAi, everyone who had returned in the resettlement did this. <sup>16</sup> So the Priest Ezra and each of the heads of the family lines started their inquiry on the first day of the tenth month, <sup>17</sup> and the process of questioning all the men who had settled in with foreign women lasted until the first day of the first month.

<sup>18</sup> Well, it was found that among the Priests; those who had taken foreign women were the sons of JoShua (the son of JoZadek) and those of his brothers MaAseiJah,

EliEzer, JaRib, and GedaliJah. <sup>19</sup> So they each gave their hand in a pledge to bring in their women, along with a sin offering of a ram from among their sheep, to cover their errors.

<sup>20</sup> From among the sons of ImMer there was HanaNi and ZebadiJah.

<sup>21</sup> From the sons of Harim there was MaAseiJah, EliJah, ShemaiJah, JehiEl, and UzZiJah.

<sup>22</sup> From the sons of Phasur there was EliWenai, MaAseiJah, IshMaEl, NathaniEl, JoZabad, and ElAsah.

<sup>23</sup> Among the Levites, there was JoZabad, Shemei, KelaiJah (also known as Kelita), PethAhiJah, Judah, and EliEzer.

<sup>24</sup> Among the singers, there was EliAshib.

And from among the gatekeepers, there was ShallLum, TelEm, and Uri.

<sup>25</sup> From IsraEl there were the sons of Parosh; RamiJah, JeziJah, MalchiJah, MiAmin, EliEzer, MalchiJah, and BenaiJah.

<sup>26</sup> From the sons of ElAm there was MattaniJah, ZechariAh, JehiEl, Abdi, JeremOth, and EliJah.

<sup>27</sup> From the sons of ZatTu there was EliWenai, EliAshib, MatTaniJah, JeremOth, Zabad, and AziZa.

<sup>28</sup> From the sons of BebAi there was JehoHanan, HaNaniJah, ZabBai, and AthLai.

<sup>29</sup> From the sons of Bani there was MeshulLam, MalLuch, AdaiJah, JaShub, SheAl, and RamOth.

<sup>30</sup> From the sons of PahathMoab there was Adna, ChelAl, BenaiJah, MaAseiJah, MatthaniJah, BezaleEl, BinNui, and ManasSeh.

<sup>31</sup> From the sons of Harim there was EliEzer, IshiJah, MalchiJah, ShemaiJah, and ShimeOn.

<sup>32</sup> From BenJamin there was MalLuch and ShemariJah.

<sup>33</sup> From the sons of Hashum there was MatTenai, MatTathAh, Zabad, EliPhelet, JeremAi, ManasSeh, and Shimei.

<sup>34</sup> From the sons of Bani were MaAdai, AmRam, Wel, <sup>35</sup> BenaiJah, BedeiJah, ChelLah, <sup>36</sup> VaniJah, MeremOth, EliAshib, <sup>37</sup> MattaniJah, and MattenAi.

<sup>38</sup> There were also the sons of Bani: Shimei, <sup>39</sup> ShelemiJah, Nathan, AdaiJah, <sup>40</sup> MachNadebAi, SharAi, ShashAi, <sup>41</sup> AzareEl, ShelemiJah, ShemariJah, <sup>42</sup> ShallLum, AmariJah, and JoSeph.

<sup>43</sup> From the sons of Nebo there was JeiEl, MatithiJah, Zabad, Zebina, JaDau, JoEl, and BenaiJah.

<sup>44</sup> They had all taken foreign women for themselves who had each given birth to sons.

# Nehemiah

*From the Greek Septuagint text as was used by First Century Christians.  
Written by NehemiAh, the Jewish cup-bearer to King ArthaSastha (probably Cambyes II),  
whom the account also describes as the ruler of Babylon.  
The book covers the period of about 12 years sometime in the late 6<sup>th</sup> Century BCE, when many Jews returned to Jerusalem  
and pure worship was reestablished at the Temple of Jehovah.*

## Chapter 1

<sup>1</sup> These are the words of NehemiAh the son of HachaliJah.

It was in the twentieth year, during the month of Chislev, while I was in the city of Susa in AbiRa, <sup>2</sup> that HanaNi (one of my brothers) and some men from Judah arrived. So I asked him about those who had survived and escaped the captivity, and about JeruSalem. <sup>3</sup> And he said to me: 'Those who survived the captivity and are remaining in [Judah] are a joke and they are extremely wicked. And as for the walls of JeruSalem; they've been knocked down and its gates have been burned.'

<sup>4</sup> Well, when I heard this I sat down and cried. Then I mourned for days, and I fasted and prayed to the God of heaven. <sup>5</sup> I said, 'No, O Lord God of heaven, the mighty, great, and fearful One who has guarded the Sacred Agreement and who shows mercy to those who love Him and keep His Commandments. <sup>6</sup> May Your ears hear and may Your eyes be open so that You pay attention to Your servant today – this day and this night – who is praying on behalf of Your servants, the sons of IsraEl!

'I openly admit to the sins that the sons of IsraEl have committed against You; for even the house of my father and I have sinned, <sup>7</sup> because we left You and we haven't obeyed the Commandments, decisions, and instructions that You gave to Your servant Moses. <sup>8</sup> However, please remember what You told Your servant Moses when You said, *If you break our contract, I will spread you among the peoples. <sup>9</sup> But if you return to Me and start observing and obeying My Commandments... even if you're scattered to the tips of the skies, I'll gather you and bring you back to the place where I've chosen to camp and where I've put My Name.'*

<sup>10</sup> 'Now, they are Your children and Your people whom You ransomed by Your great power and with the fortress of Your hand. <sup>11</sup> No, O Jehovah; allow Your ears to pay attention to the prayer of Your servant and to the prayers of Your children who fear Your Name! Bless the way of Your servant today, and make the [king] compassionate before this man; for I am [just] a wine server to the king.'

## Chapter 2

<sup>1</sup> Now, it was in the month of Nisan, in the twentieth year [of the reign] of King ArthaSastha, that I was bringing him wine. So I took it up and handed it to the king in private, <sup>2</sup> and then the king asked me, 'Why is your face looking so sad... are you unhappy? This appears to be nothing other than a [broken] heart!'

Well, I was frightened, <sup>3</sup> but I said to the king: 'O king, may you live through the ages! Why shouldn't my face be sad; for the city where the houses and tombs of my ancestors are has been destroyed, and its gates have been burned with fire!'

<sup>4</sup> Then the king asked me: 'So, what are you looking for?'

Well, I prayed to Jehovah the God of heaven, <sup>5</sup> and then I said to the king: 'If the king is moved to do such a good thing, and if you're pleased enough with your servant who stands before you to send him to Judah and to the city of the tombs of my ancestors, I will rebuild it.'

<sup>6</sup> Then the king (who was sitting next to his concubine) asked me: 'How long will this take and when will you return?'

Well, the king [found my proposal] good and he sent me off. Then I [wrote a letter of] confirmation to him. It said:

<sup>7</sup> 'To the king;

If it pleases the king, give me letters to the vassal kings on the other side of the river to allow me safe passage to Judah. <sup>8</sup> Also provide me a letter to Asaph, the king's groundskeeper, and ask him to provide me with wood to make roofs for the gates along the city's walls, and for the house where I will be staying.'

Well, by the hand of God, the king provided this to me. <sup>9</sup> Then, when I reached the vassal kings on the other side of the river, I gave them the letters from the king.

Now, the king had sent his top general along with me, as well as a contingent of cavalry. <sup>10</sup> And when SanBalLat the Horonite and TobiJah (his AmMonite servant) heard of it, all of this appeared wrong to them, since they were very unhappy that someone had come to do good things for the sons of IsraEl.

<sup>11</sup> Well, when I got to JeruSalem, I [rested] for three days. <sup>12</sup> Then I got up during the night and took a few men with me. I didn't have to report to anyone, because God had put it into my heart to do this for JeruSalem. And I didn't bring along any animals, except the one I rode. <sup>13</sup> Then I traveled through the City Gate out to the mouth of the Well of Beasts, and on through the Manure Gate. Then I studied the walls of JeruSalem that were torn down and the gates that had been burned with fire.

<sup>14</sup> Well thereafter, I went by the Fountain Gate and up to the Pool of the King, to a place where I could pass [on horseback], <sup>15</sup> and I rode down into the Cedar (Kidron) Valley that night, studying the walls, until I had reached the Valley Gate. Then I turned around and went back.

<sup>16</sup> Well, the guards didn't know why I went there or what I was doing, nor did I report what I was doing to any of the Judeans, the Priests, the important ones, the generals, or any of the rest who had been doing the work until then. <sup>17</sup> But later, I said this to them: 'Do you see this wicked condition that we're in? Why, JeruSalem is a waste

and its gates have been burned. Come on; let's build a wall around JeruSalem so we're no longer a joke.'

<sup>18</sup> Then I explained how the hand of God had blest me, and of the things that the king had said to me, and I told them: 'Get up! Let's build!'

Well at that, their hands were emboldened to do what was good. <sup>19</sup> But when SanBalLat the Horonite, his servant TobiJah the AmMonite, and the Arab Gesham heard about this, they laughed out loud; for were disgusted with us, and they asked: 'Just what do you think you're doing? Have you now chosen to revolt against the king?'

<sup>20</sup> But I spoke right back to them and said: 'The God of heaven will bless us, because we (His servants) are pure; therefore, we will arise and build! However, you may have no part in it, or in our legal right to do this... nor will you be remembered in JeruSalem.'

### Chapter 3

<sup>1</sup> Well thereafter, the High Priest EliAshib and his fellow Priests rebuilt the Sheep Gate and made it holy. They set its doors in place and perfected [the walls] from the Tower of the Hundred to the Tower of HanaNeEl. <sup>2</sup> Then next to him, ZacCur (the son of ImRi) and men from JeriCho rebuilt [the adjoining portion of the wall]. <sup>3</sup> The sons of HasSenaAh rebuilt the Fish Gate... they roofed it and set its doors, bolts, and bars. <sup>4</sup> And from that point, MaremOth (the son of UriAh and grandson of Kos) took control [of rebuilding the adjoining wall]; then MeshulLam (the son of BarAchiJah and grandson of MeShezaBeel) did the repairs, and ZaDok (the son of BaAna) also handled a section. <sup>5</sup> From there, the Tekoites repaired the next section... though their mightiest men refused to lift their necks in the service of their Lord.

<sup>6</sup> Then JehoiAda (the son of PaseJah) and MeshulLam (the son of BoSodeiJah) repaired the Gate of JasanAh... they roofed it and set its doors, bolts, and bars. <sup>7</sup> Next to them, MeLatiJah the GibeOnite, JaDon the Meronothite, and the men of GibeOn and MizPah (who were being ruled from the throne on the other side of the river) made the repairs. <sup>8</sup> And next to them, UzziEl (the son of HarHaiJah the refiner) made the repairs, and HanaNiAh (the son of the perfumers) made the repairs and rebuilt JeruSalem all the way to the Broad Wall. <sup>9</sup> From there, RephaiJah (the son of Sur, the ruler of part of the area around JeruSalem) made the repairs. <sup>10</sup> And next to him, JedaiJah (the son of HaruMaph) made the repairs all the way to his house. Then next to him, HatTush (the son of HashaBaniJah) made the repairs.

<sup>11</sup> The second section [of the wall] was repaired by MelchiJah (the son of Harim) and Hashub (the son of PahathMoab), all the way to the Tower of Furnaces. <sup>12</sup> And next to them, ShallLum (the son of HaloHesh, the ruler of the other half of the area around JeruSalem) made the repairs with the help of his daughters. <sup>13</sup> Then Hanun repaired the Valley Gate with the help of the people of Zanoa... they built it and set its doors,

bolts, and bars, as well as seventeen-hundred feet of the wall to the Manure Gate.

<sup>14</sup> The Manure Gate was repaired by MelchiJah (the son of Rechab, the ruler of the area around BethHakKarim) and his sons. They covered it and set its doors, bolts, and bars.

<sup>15</sup> Shallum (the son of ColHozeh, the ruler of part of MizPah) was in charge of the Gate of the Spring; he rebuilt it, roofed it, and set its doors and bars, then he rebuilt the wall around the Pool of Siloam, the King's Garden, and the stairway that leads down from the [Citadel] of David. <sup>16</sup> And next to him, NehemiAh (the son of AzaBuk, the ruler of half the area around BethSur) made repairs from the garden of the Tomb of David to the man-made pool and the House of the Mighty.

<sup>17</sup> Next to him, the Levites under Rehum (the son of Bani) did the repairs, and then AsabiJah (the ruler of half the area around Keila) made the repairs around his [house] by himself. <sup>18</sup> And after him, his friend Benei (the son of HenAdad, the ruler of the other half of the area around Keila) made the repairs. <sup>19</sup> Then Ezer (the son of JoShua, the ruler of MizPah) made the repairs to the corner of a second wall opposite the armory, all by himself. <sup>20</sup> After him, BarUch (the son of Zabai) made the repairs from the corner of the second wall up to the door of the house of EliAshib the High Priest. <sup>21</sup> And after him, MeramOth (the son of UriAh and grandson of HaKoz) rebuilt a measured section from the door of the house of EliAshib and all along that house (which was also being rebuilt).

<sup>22</sup> And next to him, the Priests who were descendants of EkChechar repaired the wall. After him, BenJamin and Hashub did the repairs by their houses. <sup>23</sup> Then AzariAh (the son of MaAseJah and grandson of HananiAh) did the repairs next to his house. <sup>24</sup> And BinNui (the son of HenAdad) repaired another measured section from the house of AzariAh to the corner, and around the bend. <sup>25</sup> Then PaLal (the son of UzAi) did the repairs opposite the corner and to the tower that protrudes from the king's palace and overlooks the prison courtyard.

Then PedaiJah (the son of ParOsh) <sup>26</sup> and the Nethinim who lived in Ophel rebuilt the eastern Garden Watering Gate and the tower that protrudes from it. <sup>27</sup> Then the Tekoites repaired another measured section across from the Great Tower and up to the wall of Ophel. <sup>28</sup> And from there, the Priests repaired the portion of the Horse Gate that was across from their own houses. <sup>29</sup> Then ZaDok (the son of ImMer) did the repairs across from his own house. And ShemaiAh (the son of ShechaniJah, who was in charge of the Eastern Gate) did the repairs there. <sup>30</sup> And HanaNiAh (the son of ShelemiJah) and Hanun (the sixth son of ZalAph) repaired another measured section.

Next, MeshuLLam (the son of BarAchiJah) made the repairs across from his treasury. <sup>31</sup> And from there, MelchiJah (the son of SarEfi) did the repairs up to the House of the Nethinim and the market that's in front of the Gate of MiphKad, and then around

the corner. <sup>32</sup> And [finally], the goldsmiths and venders repaired the section of wall that ascends back up to the Sheep Gate.

## Chapter 4

<sup>1</sup> Well, when SanBallat heard that we were rebuilding the wall, he thought this was a bad thing and he was extremely angry. He was also laughing out loud over the Judeans <sup>2</sup> when he spoke before his people and the army of the Samaritans and said: 'What do these men of Judah – these Jews – think they're doing? Do they think we'll just leave them alone? Do they think that they'll be able to offer sacrifices there, for do they think that they will be able to finish the job? Why, today they're making their repairs with stones that they find in heaps of rubbish that should have been burned!'

<sup>3</sup> Then TobiJah the AmMonite (who was standing next to him) said: 'Why, even if they build, won't a fox go there and demolish their wall of rocks?'

<sup>4</sup> Listen, O our God, to the people who are sneering at us, and bring their scorn down upon their own heads! Make them do their sneering as captives in [faraway] lands. <sup>5</sup> Don't cover over their lawlessness, and may their sins never be wiped away from before Your face, because they made You angry there in front of those who are doing the rebuilding.

<sup>6</sup> Anyhow, we were rebuilding the wall, and it was joined all the way [around the city]. Yet, only half of it was finished, and the people were working whole-heartedly to complete it.

<sup>7</sup> But when SanBallat, TobiJah, the Arabians, the AmMonites, and the AshDodites heard that the gaps in the walls of JeruSalem were being repaired, this appeared wrong to them, <sup>8</sup> and they all gathered to distract JeruSalem and to undo our work. <sup>9</sup> So we prayed to our God and we posted guards [outside the walls] night and day. <sup>10</sup> Then [the people of] Judah said: 'Our enemies have broken our resolve; and there's so much dust that we just can't finish building the wall!'

<sup>11</sup> Meanwhile, those who were oppressing us said: 'They won't know it, and they won't see us when we come among them to murder them and to cause them to stop the work.'

<sup>12</sup> Well, the Judeans who lived in their midst came to us and reported what was said, and they warned us that our enemies were all around us. <sup>13</sup> So I posted men in fortified trenches behind the walls who were armed with broadswords, wooden spears, and bows. <sup>14</sup> And after looking it over, I got up and spoke to the leaders, generals, and the rest of the people, saying: 'When you face them, don't be afraid; remember that our God is great and someone to be feared! Get ready to fight in order to protect your relatives, sons, daughters, wives, and your homes!'

<sup>15</sup> Then when our enemies found out that we had learned about their plan and that

God had blocked their schemes, we were all able to start rebuilding the walls once again, and everyone went back to doing his job. <sup>16</sup> But from that day on, half did the work while the other half stood armed and ready for battle with their lances, shields, bows, and armor. So the rulers and the whole house of Judah <sup>17</sup> protected those who were building the wall. And those who carried things on their shoulders did their work with one hand while they held arrows in the other. <sup>18</sup> And all the workers – every man – had his broadsword tied to his waist as he built.

Now, I kept the trumpeters next to me, <sup>19</sup> and I told the rulers, generals, and the rest of the people: 'The work covers a vast area and we're spread all along the walls, so each man is working some distance from his brother. <sup>20</sup> Therefore, when you hear the trumpets sounded, everyone must gather here, and our God will fight a war for us.'

<sup>21</sup> Well, that's how we did it... with half of us [ready for battle] as we worked from sunrise until we could see the stars. <sup>22</sup> Then I told the people: 'All those with children should sleep in the middle of JeruSalem, and we will keep guards posted all night long. But during the day, everyone must work.'

So I stood there with my brothers and the younger men, flanked by guards, and none took off their clothes or removed their swords, even when they went to draw water.

## Chapter 5

<sup>1</sup> Then many of the people (especially their wives) started complaining loudly about their brothers, the Judeans. <sup>2</sup> Some were saying, 'With our many sons and daughters, we have enough grain to eat and to get by.'<sup>3</sup> However, others were saying, 'We had to mortgage our fields, vineyards, and houses to buy enough grain to eat.'<sup>4</sup> And yet others were saying, 'We had to borrow money to pay the king's taxes on our fields, vineyards, and houses; so now our flesh belongs to our brothers... our sons are now their sons, and our daughters are now their daughters. <sup>5</sup> And look! They are tyrannizing our sons and they're using our daughters as though they were slaves... and many of them are being tyrannized. But there's nothing we can do [to help them], because our fields and vineyards now belong to the important ones.'

<sup>6</sup> Well, when I heard the things they were saying in their outcries, I was deeply disturbed, <sup>7</sup> and my heart moved me to do something. So I confronted the important ones and the rulers, and said to them: 'Should a man ask of you what you're asking of you brothers?'

Then I called for a great assembly against them, <sup>8</sup> where I said to them: 'We had to buy back many of our Judean brothers who had been sold to the gentiles with our voluntary contributions. So are you now reselling your brothers, or do you think that they should be returned to us?'

Well, no one said a word. <sup>9</sup> Then I said: 'What you're doing here isn't good, because it doesn't reflect a fear of our God! Should we be giving our enemies from the

nations even more reason to treat us with contempt? <sup>10</sup> Why, my own friends, brothers, and acquaintances have [had to lend these people something to] repay you with from their own money and grain! Let's end these exacting accounting practices!

<sup>11</sup> Return these people today, along with their fields, vineyards, olive groves, and houses; then give them some money, grain, wine, and olive oil!

<sup>12</sup> And they replied, 'We will give it back and ask no more of them. We'll do as you say.'

Then I called the Priests forward and made them swear with an oath to make these people do as they said. <sup>13</sup> And I shook off my cape and added, 'This is how God will shake off any man who doesn't stand by his word on this matter... his house and everything he has worked for will be shaken off like this!'

And the entire assembly said, 'May it be so!' Then they praised Jehovah, and the people did just as they said they would.

<sup>14</sup> Also, from that day on, they appointed me to be their ruler in the land of Judah, from the twentieth year to the thirty-second year of the reign of King ArthaSastha... twelve years. And during that period, my brothers and I (who governed) didn't accept any [compensation]. <sup>15</sup> However, those who had been rulers before us had oppressed the people by taking the last of their bread and wine, by charging a tax of forty silver coins, and their servants dominated over the people. But I didn't do that because of my fear before the Face of Jehovah.

<sup>16</sup> So I just worked on repairing the wall and I didn't acquire any land for myself. All my [household] servants and field workers showed up to work [on the walls], <sup>17</sup> and the Judeans and the rulers (a hundred and fifty men) who had returned to us from the nations around us, ate at my table. Each day they consumed a calf, six choice sheep, and a winter-yearling goat. <sup>18</sup> Also, I needed huge quantities of wine to be delivered every ten days. Yet, I didn't seek any compensation for my work, because these people were slaving so hard.

<sup>19</sup> Please remember me, O God, for all the good that I've done for these people!

## Chapter 6

<sup>1</sup> Well, when SanBalLat, TobiJah, Gesham the Arabian, and the rest of our enemies heard that I was finishing the wall, they became quite dispirited. However, the doors hadn't yet been set in the gates. <sup>2</sup> So SanBalLat and Gesham sent me [a letter] that said: 'Come and meet with us in one of the towns in the plains of Ono!' (But they were just planning to [kill] me).

<sup>3</sup> So I sent messengers to them that said: 'I have a tremendous amount of work to do and I can't stop right now, because that would bring the work to a halt. I'll come after it's finished.'

<sup>4</sup> Thereafter, they sent me four more messages, and I kept giving them the same reply.

<sup>5</sup> Well, SanBallLat sent his servant a fifth time, who then opened the letter and read it to me. <sup>6</sup> It said: 'Geshem told me (and it's being rumored among the nations) that you are planning to rebel, and that's why you and the Judeans are building the wall... so you can become their king. <sup>7</sup> For you have appointed your own prophets to proclaim throughout JeruSalem that you're now the king of Judah. So, tell the king that these words aren't true... come here and let's discuss this matter!'

<sup>8</sup> Well, I sent a reply that said: 'None of these things have happened, and you're lying from the heart about this matter. <sup>9</sup> All you're really trying to do is frighten us. You're saying, *If we worry them enough, we can stop the work so it won't be completed.* However, I'm now more determined than ever.'

<sup>10</sup> Then later, I went to the house of [the Prophet] ShemaiAh (the son of DalaiJah and grandson of MeHetaBeel). He acted like he was very worried, and he said, 'We must all gather in the middle of the Temple of God and lock its doors, for they're coming to murder you tonight.'

<sup>11</sup> But I asked him: 'Which man must I run from... and who could make me run for my life into the Temple?' <sup>12</sup> I'm not going to do that!

{Look!} It was then I realized that God hadn't really sent him. Rather, his prophesy was just part of a plot against me, for TobiJah and SanBallLat had hired him <sup>13</sup> to scare me into doing something to cause me to sin and to give me a bad reputation, so they could have something bad to say about me.

<sup>14</sup> O my God; remember these things that TobiJah, SanBallLat, the prophet NoAdiJah, and the rest of the prophets have done to frighten me!

<sup>15</sup> Well, we finished the wall on the twenty-fifth day of the month of Elul, after fifty-two days. <sup>16</sup> And when our enemies heard of it, they and all the nations roundabout became extremely fearful, because they realized that it was our God who'd brought the work to a completion.

<sup>17</sup> Now, during this entire time, I found that several important men of Judah had been sending messages to TobiJah, and he had been sending messages back to them, <sup>18</sup> because many in Judah had sworn allegiance to him, since he was the son-in-law of ShechaniJah (the son of Arah), and his son JoHanan had married the daughter of MeshuLLam (the son of BarAchiJah). <sup>19</sup> So he had used these things to his advantage when he wrote to me, and the things that I said were being reported back to him. As the result, the letters from TobiJah were just sent to frighten me.

## Chapter 7

<sup>1</sup> Well, after the walls were finished and the gate doors were set in place, we took a

census of the gatekeepers, singers, and Levites. <sup>2</sup> Then we assigned a job to my brother HanaNi and to HanaNiJah (the man in charge of the palace in JeruSalem), because they feared God and were more righteous than most of the rest. <sup>3</sup> I told them: 'Don't allow the city gates to be opened before sunrise each morning, and make sure that they are locked [each night], as a safety precaution. Also, select guards from among the people of JeruSalem and assign them to posts near their homes.' <sup>4</sup> I did this because the city was wide and spread out, and not many people lived there, and none of the houses had been rebuilt yet.

<sup>5</sup> Then God inspired my heart and I gathered all the important people, the rulers, and the common people into groups and registered them. That's when I found a scroll that listed all the people who had first returned [to JeruSalem], and the <sup>6</sup> cities that they returned to in Judah after the captivity and the resettlement by King NebuChadnezzar of Babylon. <sup>7</sup> The men of IsraEl who had returned with ZerubBabel, JoShua, NehemiJah, AzariAh, RaAmiJah, NaHamani, MordecAi, Balsan, MisPereth, BigVai, Nehum, BaAna, and Masphar were:

<sup>8</sup> The descendants of ParOsh – 2,172

<sup>9</sup> The descendants of ShephatiJah – 372

<sup>10</sup> The descendants of Arah – 652

<sup>11</sup> The descendants of PahathMoab (including the sons of JeShua and JoAb) – 2,818

<sup>12</sup> The descendants of ElAm – 1,254

<sup>13</sup> The descendants of ZatTu – 845

<sup>14</sup> The descendants of ZacCai – 760

<sup>15</sup> The descendants of BinNui – 648

<sup>16</sup> The descendants of BebAi – 628

<sup>17</sup> The descendants of AzGad – 2,322

<sup>18</sup> The descendants of AdoniKam – 667

<sup>19</sup> The descendants of BigVai – 2,067

<sup>20</sup> The descendants of Adin – 655

<sup>21</sup> The descendants of Ater (from the line of HezekiAh) – 98

<sup>22</sup> The descendants of Hashum – 328

<sup>23</sup> The descendants of BezAi – 324

<sup>24</sup> The descendants of Hariph – 112

The descendants of Asen – 223

<sup>25</sup> The men of GibeOn – 95

<sup>26</sup> The men of BethLehem and NetoPhah – 123

<sup>27</sup> The men of AnathOth – 128

<sup>28</sup> The men of BethAzmaVeth – 42

<sup>29</sup> The men of KiriAth JaiRim, ChephiRah, and BeerOth – 743

<sup>30</sup> The men of Ramah and GabaA – 621

<sup>31</sup> The men of MichMash – 122

<sup>32</sup> The men of BethEl and Ai – 123

- <sup>33</sup> The men of Nebo – 152
- <sup>34</sup> The men of Elam – 1252
- <sup>35</sup> The men of Harim – 320
- <sup>36</sup> The men of JeriCho – 345
- <sup>37</sup> The men of LodHadid and Ono – 721
- <sup>38</sup> The men of SenaAh – 3,930
- <sup>39</sup> The priests from the sons of JedaiJah and the house of JeShua – 973
- <sup>40</sup> The descendants of ImMer – 1,052
- <sup>41</sup> The descendants of Pashur – 1,247
- <sup>42</sup> The descendants of Harim – 1,017
- <sup>43</sup> The Levites from the sons of JeShua (the son of KadmiEl) and the sons of HodeVah – 74
- <sup>44</sup> The singers who were the descendants of Asaph – 148
- <sup>45</sup> The gatekeepers who were the descendants of ShalLum, Ater, Talmon, AkKub, HatiTa, and ShobAi – 138
- <sup>46</sup> The Nethinim who were the sons of HashUpha, TabBaOth, <sup>47</sup> Keros, Sia, Padon, <sup>48</sup> Lebana, HagaBa, ShalmAi, <sup>49</sup> Hanan, GidDel, Gahar, <sup>50</sup> ReaJah, Rezin, Nekoda, <sup>51</sup> GazZam, UzZa, and PhaseAh – 54.
- <sup>52</sup> From BesAi, there were the sons of MeUnim, NephiShesim, <sup>53</sup> BakBuk, HakuPha, Harhur, <sup>54</sup> Bazlith, Mehida, Harsha, <sup>55</sup> Barkow, Sisera, Tamah, <sup>56</sup> NeziJah, and Hatiph.
- <sup>57</sup> Among the servants of Solomon, there were the descendants of Sotai, SopherEth, Perida, <sup>58</sup> JaAla, Darkon, GidDel, <sup>59</sup> ShephatiJah, HatTil, PochEreth, and Zebaim (who were all AmMonites). <sup>60</sup> Altogether, the Nethinim and the servants of Solomon numbered 392.
- <sup>61</sup> Those that had come from TelMelah, TelHaresha, Cherub, AdDon, and ImMer weren't able to say which houses and families they were from, or even if they were the seed of IsraEl.
- <sup>62</sup> From the descendants of DalaiJah, TobiJah, and NekoDa, there were 642.
- <sup>63</sup> Priests who were descended from HabaiJah, Koz, and BarzilLai (those who married the daughters of BarzilLai the Gileadite and took their family name) <sup>64</sup> searched for their family lines but couldn't find them, so they were expelled from the Priesthood. <sup>65</sup> [King] ArthaSastha told them that they couldn't eat from the Holy things until a Priest could stand and provide some light on this.
- <sup>66</sup> Altogether, the entire group consisted of 42,360, <sup>67</sup> plus their male and female servants, who numbered 7,337, and 245 male and female singers.
- <sup>68</sup> There were 736 horses, 245 mules, 435 camels, <sup>69</sup> and 6,720 burros.
- <sup>70</sup> So [King] ArthaSastha gave the family heads a thousand large gold coins for the reconstruction (which was put into the treasury), plus fifty [gold] bowls and five-hundred and thirty robes for the Priests. <sup>71</sup> Then the family heads contributed two thousand more large gold coins for the work (which was put into the treasury), plus two thousand, three hundred large silver coins. <sup>72</sup> And the rest of the people

contributed twenty thousand large gold coins, two thousand silver coins, and seventy-seven outfits for the Priests.

<sup>73</sup> Well after that, the Priests, Levites, gatekeepers, and singers each returned to the cities that their families were from, as did the Nethinim and all IsraEl.

## Chapter 8

<sup>1</sup> It was in the seventh month that the sons of IsraEl had all arrived back in their cities. Then the people gathered as a single man in the wide area in front of the Water Gate, and they asked the Scribe Ezra to bring them the scroll of the Law of Moses that gave Jehovah's instructions to IsraEl. <sup>2</sup> So the Priest Ezra carried the Law before the gathering, and everyone (both men and women) wanted to hear what it said, there on the first day of the seventh month. <sup>3</sup> Then Ezra read it to the men and women in front of the square before the Water Gate from sunrise until about noon, as everyone paid close attention to what was written in the scroll of the Law.

<sup>4</sup> Ezra was standing on a wooden podium that he had made for such public speaking, and MatTithiJah, ShemaiAh, AnaiJah, UriAh, HilkiAh, and MaAseJah were standing on his right, while PedaiJah, MishaEl, MelchiJah, Hashum, HashBadana, ZechariAh, and MeshulLam were standing on his left. <sup>5</sup> Then Ezra opened the scroll before all the people, as he was standing above those who were gathered there, <sup>6</sup> and Ezra praised their great God Jehovah. Then everyone said, 'May it be so, May it be so,' as they were raising their arms and bowing low before Jehovah with their faces to the ground.

<sup>7</sup> After that, JeShua, Bani, SherebiJah, Jamin, AkKub, ShabbethAi, HodiJah, MaAseJah, Kelita, AzariAh, JoZabad, Hanan, PelaiJah, and the Levites explained the Law to the people as they were all standing in their places. <sup>8</sup> And as he read from the scroll of the Law of God, Ezra taught and instructed them, [imparting to] them a deeper knowledge of Jehovah... and the people understood.

<sup>9</sup> Then NehemiAh (who was also known as AtarSatha), the Scribe and Priest Ezra, and the Levites (who'd been explaining things to the people) spoke. And he said: 'This is a holy day to our God Jehovah, so stop being sad and crying' (because all the people were crying as they were listening to the words of the Law). <sup>10</sup> And he said: 'Now, go and eat the fatness and drink the sweetness, then share what you have with those who have nothing; because, this is a holy day to our God Jehovah. And don't be shy before our God, because the joy of Jehovah is what makes us strong!'

<sup>11</sup> Then the Levites settled the people down by shouting: 'Be quiet... and since this is a holy day, don't be falling to the ground!'

<sup>12</sup> So all the people started eating, drinking, and sharing whatever they had; for they were all very joyful after learning of the things they had been told.

<sup>13</sup> Well on the second day, the governor gathered all the family heads, the people, the

Priests, and the Levites before the Scribe Ezra to listen to the [reading of] more of the words of the Law. <sup>14</sup> And that's when they found it was written in the Law (which God gave to Moses) that the sons of IsraEl were to live in temporary dwellings during the holiday of the seventh month, and that they were to signify this by blowing trumpets throughout all their cities and in JeruSalem. <sup>15</sup> So Ezra said: 'Go into the mountains and gather olive branches and the branches of cypress trees, myrtle trees, palm branches, and branches from bushes (as we were told in the writing), to make temporary dwellings for ourselves.'

<sup>16</sup> So all the people went out and gathered what they needed to make the temporary dwellings, and they erected them on their roofs, in their courtyards, in the courtyards of the Temple of God, in the square by the Water Gate, and in the square by the Gate of Ephraim. <sup>17</sup> Then everyone who had returned from captivity started living in the temporary dwellings, which the sons of IsraEl hadn't done from the time of JoShua (the son of NaWeh) until that day, and everyone was extremely happy.

<sup>18</sup> Thereafter, [Ezra] read from the scroll of the Law of God from the first day to the last of the seven days of the holiday. But it all came to an end on the eighth day, just as they were told.

## Chapter 9

<sup>1</sup> Well, it was on the twenty-fourth day of the month that the sons of IsraEl gathered to fast, wearing sackcloth and with ashes on their heads. <sup>2</sup> Then they separated the foreigners from among themselves, and they stood and openly confessed their sins and the lawbreaking of their ancestors.

<sup>3</sup> Then they took their positions as the scroll of the Law of their God Jehovah was read over the next four days, and they spoke openly to Jehovah and bowed before the Lord their God through the fourth day. <sup>4</sup> And all the while, the Levites JeShua (the son of KadmiEl) and SecheniJah (the son of SherebiJah and grandson of ChenAni) stood on the ascent and called out loudly to their God Jehovah.

<sup>5</sup> Then the Levites (JeShua, KadmiEl, Bani, SherebiJah, HodiJah, SecheniJah, and PethahiJah) said to the people: 'Stand up and praise Jehovah who has been our God through the ages and into the ages of ages! Praise His glorious Name and raise it high with blessings and praises!'

<sup>6</sup> Then Ezra said: 'You are the only Lord, for You made the skies and the heavens of the heavens. It was You who put everything in its position... the land and all that's on it, the seas and all the things in them, and You gave life to everything. So to You, all the armies of the heavens must bow.

<sup>7</sup> 'O Jehovah God; You chose Abram and led him out of the [land] of the Chaldeans; then You changed his name to AbraHam, <sup>8</sup> because You found his heart worthy before You. And You concluded a Sacred Agreement with him, promising to give

the land of the Canaanites, Hittites, Amorites, Pherezites, Jebusites, and Gergesites to his seed; then You did what You said You would do, because You are righteous.

<sup>9</sup> 'And when You saw how our ancestors were humiliated in Egypt and You heard their cries at the Red Sea, <sup>10</sup> You sent signs and miracles to the Pharaoh of Egypt on their behalf and to all his servants and all the people of his land, because You knew how they dominated them. Then You made a Name for Yourself, which has lasted to this day; <sup>11</sup> for You ripped open the sea before them and threw those who were chasing them to the bottom of that sea like stones in turbulent waters. <sup>12</sup> And after that, You guided them with a column of clouds by day and by a column of fire by night... to light their way as they followed behind it.

<sup>13</sup> 'And on Mount Sinai, You went down and spoke to them from the heavens and gave them Your righteous Commandments, Laws of truth, orders, and good [instructions], <sup>14</sup> where You explained to them about Your Holy Sabbath, [which had been written about] among the Commandments, orders, and Laws that You gave to them by the hands of Your servant Moses. <sup>15</sup> Then You sent them bread from heaven as their provisions, and You brought water out of a rock to quench their thirst.

'Then You spoke to them and told them to go in and inherit the land that You stretched out Your hand to give them... <sup>16</sup> but our ancestors were too proud. They stiffened their necks and refused to listen to Your Commandments... <sup>17</sup> they shook their heads and refused to listen, because they forgot the wonders that You had performed among them. And because they stiffened their necks, You [could have] appointed a leader to return them to their slavery in Egypt. But You, O God, are merciful, compassionate, lenient, and filled with patience when it comes to forgiving sins. So You didn't abandon them.

<sup>18</sup> 'But then they molded a calf for themselves and said, *This is our God who led us out of Egypt*, which made You very angry. <sup>19</sup> But in Your great compassion, You didn't abandon them in the desert or remove the column of clouds that guided them on their way during the day, or the column of fire that lit their way during the night. <sup>20</sup> By Your beautiful Breath, You made them understand; so You didn't withhold Your manna from their mouths or the water that You gave them to quench their thirst.

<sup>21</sup> 'Thereafter, You fed them in the desert for forty years and they lacked for nothing, because their clothes didn't become old and their sandals didn't wear out. <sup>22</sup> And You gave them kingdoms... You divided the people from among them, and they inherited the land of Seon, the king of Heshbon, and the land of Og, the king of Bashan. <sup>23</sup> And all the while, You multiplied their sons as the stars in the skies, and You brought them into the land that You told their ancestors they would enter and inherit.

<sup>24</sup> 'Then, after their sons entered and inherited the land, You wiped out those who'd lived in the land before them. You gave the Canaanites into their hands, both their

kings and the people of the land, to do whatever they saw fit with them. <sup>25</sup> There they conquered cities with high walls and entered a fertile land, where they inherited houses that were furnished, as well as quarries, vineyards, olive groves, and plenty of things to eat. So they ate until they were full and fat, as they indulged in Your goodness. <sup>26</sup> But then they changed and rebelled against You... they threw away Your Laws and killed the Prophets whom You sent as witnesses to them to turn them back to You, which made You extremely angry.

<sup>27</sup> 'So You handed them over to those who oppressed them. And when they were oppressed, they called out to You in their time of need, and You heard them from Your heavens. Then in Your great compassion, You saved them and delivered them from those who were oppressing them, <sup>28</sup> and allowed them to rest. But then they turned around and started acting wickedly before You again; so You abandoned them into the hands of their enemies, who started ruling over them.

'Then they once again yelled out to You, and You once again listened from the heavens and rescued them, because of Your great compassion; <sup>29</sup> and You advised them to return to Your Law. However, they acted superior and they wouldn't listen to Your Commandments and judgments that bring life to a man... and they sinned. They turned their backs and refused to be persuaded... they stiffened their necks and just wouldn't listen. <sup>30</sup> But You suffered along with them for many years, until Your patience finally ran out. Then through Your Breath, You warned them by the hands of Your Prophets, before You handed them over to the people of the land. <sup>31</sup> But in Your great compassion, you didn't destroy them or abandon them... You were strong and merciful, and You felt pity.

<sup>32</sup> 'And now, O our strong, great, fearsome, and mighty God who is merciful and guards His Sacred Agreement; don't allow all the troubles that have found us, our kings, our rulers, our Priests, our Prophets, our fathers, or all Your people since the days of the kings of Assyria down to this day, to go unnoticed. <sup>33</sup> For You have been just when it comes to all the things that have happened to us. You acted righteously, while we were led into sin. <sup>34</sup> For our kings, rulers, Priests, and our fathers didn't obey Your Law, or pay attention to Your Commandments... or to the things that You testified to them. <sup>35</sup> Yet, they lived in Your kingdom, enjoyed the abundant goodness that You gave to them, and they [inherited] the wide and beautiful land that You set before them. However, they wouldn't serve You or turn from their wicked ways.

<sup>36</sup> 'But look... we are Your servants today in this land that You gave to our ancestors, so that we might eat its fruit and enjoy its good things. Look... we are Your servants here! <sup>37</sup> Yet, the abundant fruitage of this land now belongs to the kings who were put over us because of our sins – as were our bodies and our cattle – to do whatever they pleased. So we are extremely oppressed, <sup>38</sup> and we're entrusting these things [to You]. We have written it, and now our rulers, Levites, and Priests will put their seal upon

it.'

## Chapter 10

<sup>1</sup> Well, those in charge of setting the seal were Governor NehemiAh (the son of HachaliJah), ZidKiJah <sup>2</sup> AraiJah, AzariAh, JeremiAh, <sup>3</sup> Pashur, AmariJah, MelchiJah, <sup>4</sup> HatTush, ShebaniJah, Harim, MalLuch, <sup>5</sup> MeremOth, ObadiAh, <sup>6</sup> DaniEl, GinNethou, BarUch, <sup>7</sup> MeshullLam, AbiJah, MiJamin, <sup>8</sup> MaAziJah, Bilgai, and ShemaiAh (the Priests). <sup>9</sup> The Levites were JeShua (the son of AzaniJah), BinNui (of the sons of HenAdad), KadmiEl <sup>10</sup> and his brothers ShebaniJah, HodiJah, Kelita, PelaiJah, Hanan, <sup>11</sup> Micha, Rehob, HaShabiJah, <sup>12</sup> ZacCur, SherebiJah, ShebaniAh, and HodiJah <sup>13</sup> (the sons of BeniNi).

<sup>14</sup> These rulers of the people [also agreed to the seal]: ParOsh, PahathMoab, ElAm, ZatThu, the sons of Bani, <sup>15</sup> Agad, BebAi, <sup>16</sup> AdoniJah, BigVai, Adin, <sup>17</sup> Ater, HezekiAh, AzZur, <sup>18</sup> HodiJah, Hashum, BezAi, <sup>19</sup> Hariph, AnathOth, NebAi, <sup>20</sup> MagPiAsh, MeshuLam, Hezir, <sup>21</sup> MeShezaBeel, ZaDok, JadDua, <sup>22</sup> PelatiJah, Hanan, AnaiJah, <sup>23</sup> HoSheA, HanaNiJah, Hashub, <sup>24</sup> HalLohesh, PiLeha, Shobek, <sup>25</sup> Rehum, HashabNah, MaAseJah, <sup>26</sup> AhiJah, Hanan, Anan, <sup>27</sup> MalLuch, Harim, and BaAnah.

<sup>28</sup> And all the rest of the people also [agreed to the seal]... the Priests, Levites, gatekeepers, singers, Nethinim, and all the other people of the land who had dedicated themselves to the Law of God, plus their wives, sons, and daughters... everyone who could know and understand. <sup>29</sup> They all supported their brothers and swore bad things upon themselves and curses with an oath, that they would follow the Law of God that had been given at the hand of Moses (the servant of God), and guard and observe all the Commandments of our God Jehovah, as well as His judgments and orders. <sup>30</sup> [They also swore] not to give their daughters to the peoples of the land, or to take their daughters for their sons.

<sup>31</sup> Then they agreed that they would not buy anything that the peoples of the land would bring to sell on the Sabbath or on other holy days, and that every seven years we would each go up and forgive all debts. <sup>32</sup> In addition, they all agreed to pay a third of a large gold coin each year to support the services at the Temple of our God, <sup>33</sup> and to provide the show bread, the daily sacrifice offerings, the whole burnt offerings, and the sacrifices for the Sabbaths, the New Moons, and the holidays, along with the holy things for sin offerings for ourselves and for all IsraEl, and to help with the repairs and upkeep of the Temple of our God.

<sup>34</sup> Then we [held] a lottery to determine who would carry wood to the Temple for the Priests, Levites, and the people (by houses and families) during each season and by time of day each year, to be burned on the Altar of Jehovah our God, as it was written in the Law.

<sup>35</sup> [We also agreed to] bring the first produce of our land and the first produce of the fruit from every tree to the Temple of Jehovah each year, <sup>36</sup> as well as the firstborn of

our sons and of our cattle (as it is written in the Law)... the first-born of our oxen and our flocks. We agreed to bring them to the Temple of our God for the Priests who serve there in the Temple of our God, <sup>37</sup> as well as the first-fruits of our grain and other offerings (the fruit of every tree, and of our wine and olive oil), which was to be delivered to the Priests and stored in the treasury in the Temple of our God.

In addition, we agreed to pay a ten-percent tithe for the Levites (they were to receive a tenth in each city for their services), <sup>38</sup> in which the descendants of Aaron (the Priests) were to share. Then, even the Levites were to offer a tenth from their tenth to the Temple of our God, which would be put into the Temple treasury.

<sup>39</sup> The treasuries were to be used to store all that the sons of IsraEl and the Levites would bring to the Temple – the first fruits of the grain, wine, and olive oil – where it would be stored in holy containers for the Priests, servants, gatekeepers, and singers.

Then we all agreed that we would never abandon the Temple of our God.

## Chapter 11

<sup>1</sup> Well, the rulers had all settled in JeruSalem, while the rest of the people threw lots to choose ten percent [from among] them who would [live in] the Holy City. The other ninety percent could settle in other cities, <sup>2</sup> and they praised all the people who were willing to settle in JeruSalem. <sup>3</sup> All the rest of the IsraElites, the Priests, the Levites, the Nethinim, and the descendants of the servants of Solomon brought their possessions to other cities. And these are the rulers of the land who settled in JeruSalem <sup>4</sup> with many Judeans and some from the tribe of BenJamin:

[The leader] of the sons of Judah was AthaliAh (the son UzziAh and grandson of ZechariAh, the son of SamariAh, the son of ShephatiJah, the son of MaHalaleEl).

[Over] the sons of Perez <sup>5</sup> was MaAseJah (the son of BarUch, grandson of ColHozeh, the son of HazaiJah, the son of AdaiJah, the son of JoiArib, the son of ZechariAh, the son of Seloni). <sup>6</sup> Altogether, there were four-hundred and twenty-eight mighty men who were descendants of Perez that settled in JeruSalem.

<sup>7</sup> [The leader from] the tribe of BenJamin was SalLu (the son of MeshulLlam, grandson of JoEd, the son of PedaiJah, the son of KolaiJah, the son of MasSeJah, the son of IthiEl, the son of JesaiJah). <sup>8</sup> And under him were GabBai and Sallai, with nine-hundred and twenty-eight men. <sup>9</sup> JoEl (the son of Zichri) was their overseer, and Judah (the son of Asam) was second in charge of the city.

<sup>10</sup> From the Priests there was JedaiJah (the son of JoiArib), JaChin, <sup>11</sup> and SeraiJah (the son of HilkiAh, grandson of MeshuLam, the son of ZaDok, the son of MaraiOth, the son of AhiTub) who were in charge of the Temple of God. <sup>12</sup> And under them were eight-hundred and twenty-two of their brothers who did the work. This included AdaiJah (the son of JeroHam, grandson of PelaliJah, the son of Amzi, the son of ZechariAh, the son of Pashur, <sup>13</sup> and two-hundred and forty-two of his

brothers who were the rulers of families, including AmaShai (the son of AzareEl, grandson of SikiAh, the son of MeshilLemOth, the son of ImMer)<sup>14</sup> and his brothers, some one-hundred and twenty-eight mighty men who were ready for battle. Their overseer was ZabdiEl, who was a descendant of a great line of warriors.

<sup>15</sup> From the Levites there was ShemaiJah (the son of Hashub, grandson of AzriKam, the son of HashabiJah, the son of BunNi),<sup>16</sup> and MatTaniJah, and JoZabad, who were in charge of the work outside the Temple of God, who were the rulers of the Levites.

<sup>17</sup> There was also MatTaniJah (the son of Micha, grandson of ZechRi, the son of Asaph) who was in charge of the praises, Judah was in charge of the prayers, his brother BakBukiJah was second under him, and then there was AbDa (the son of ShamMua, grandson of Galal, the son of JediThun).<sup>18</sup> Altogether, there were two-hundred and eighty-four Levites in the Holy City.

<sup>19</sup> Over the gatekeepers were AkKub and TalMon. And under them there were a hundred and seventy-two of their brothers who guarded the gates.

<sup>20</sup> All the rest of IsraEl and the Priests and Levites settled in the lands of their inheritance, in the other cities of IsraEl.

<sup>21</sup> The Nethinim settled in Ophel, Ziha, and Gispa.

<sup>22</sup> The overseer of the Levites in JeruSalem was UzZi (the son of Bani, grandson of SabiJah, the son of MatTaniJah, the son of Micha).

The singers (who were descendants of Asaph) had to do their work before of the Temple of God,<sup>23</sup> for this was commanded by the king, and each one had his own daily assignment.

<sup>24</sup> PethAhiJah (the son of MeShezaBeel) from the line of Zerah of the Tribe of Judah, reported directly to the king on matters pertaining to the people<sup>25</sup> and regarding their properties and lands.

Some from the Tribe of Judah settled in KiriAth Arba and its suburbs, in Dibon and its suburbs, in and around KabSel,<sup>26</sup> in JeShua, in MolAdah, in BethPhelet,<sup>27</sup> in HazarShual, in BeerSheba and its suburbs,<sup>28</sup> in ZikLag, in MabNe and its suburbs,<sup>29</sup> in RimMon, in ZeriJah, in JariMoth,<sup>30</sup> in ZaNoah, in and around AdulLam, in and around LachIsh, and in AzekAh and its suburbs. They also camped near BeerSheba in the Valley of Hinnom.

<sup>31</sup> The Tribe of BenJamin settled in GebaA, in MichMash, in AiJa, in BethEl and its suburbs,<sup>32</sup> in AnathOth, in Nob, in AnaniAh,<sup>33</sup> in Hazor, in RamAh, in GitTaim,<sup>34</sup> in Hadid, in Zeboim, in NebalLat,<sup>35</sup> in Lod, and in OnoKareSeim.<sup>36</sup> Also, some of the Levites settled throughout Judah and BenJamin.

## Chapter 12

<sup>1</sup> These are the Priests and Levites who came here with ZerubBabel (the son of ShealtiEl) and JeShua:

SaraiJah, JeremiAh, Ezra, <sup>2</sup> AmariAh, MalLuch, HatTush, <sup>3</sup> ShechaniJah, Rehum, MeremOth, <sup>4</sup> AdiJah, GinNetho, AbiJah, <sup>5</sup> MiAmin, MaAdiJah, BilGah, <sup>6</sup> ShemaiAh, JoiArib, JedaiJah, <sup>7</sup> SalLu, Amok, HilkiAh, JedaiJah.

<sup>8</sup> These are rulers of the Priests and their brothers in the days of JeShua and the Levites:

JeShua, BinNui, KadmiEl, SherebiJah, JoiAda, MatTaniJah (who, along with his brothers, was over [the gifts] of confession), <sup>9</sup> BakBukiJah, UnNi, and their brothers, who handled the daily rotations. <sup>10</sup> JeShua fathered JoiAkim, JoiAkim fathered EliAshib, EliAshib fathered JoiAda, <sup>11</sup> JoiAda fathered JoNathan, and JoNathan fathered JadDua.

<sup>12</sup> Now, during the days of JoiAkim, these were the Priests and the rulers of the families:

The leader of the family of SeraiJah was MeraiJah;

The leader of the family of JeremiAh was HanaNiJah;

<sup>13</sup> The leader of the family of Ezra was MeshuLLam;

The leader of the family of AmariAh was JehoHanan;

<sup>14</sup> The leader of the family of MeliKu was JoNathan;

The leader of the family of SecheniJah was Joseph;

<sup>15</sup> The leader of the family of Ares was Adna;

The leader of the family of MaraYoth was HelkAi;

<sup>16</sup> The leader of the family of IdDo was ZechariAh;

The leader of the family of GinNethon was MeshuLLam;

<sup>17</sup> The leader of the family of AbiJah was Zichri;

The leader of the families of MinJamin and MoAdiJah was PiltAi;

<sup>18</sup> The leader of the family of Bilgah was ShamMua;

The leader of the family of ShemaiAh was JehoNathan;

<sup>19</sup> The leader of the family of JoiArib was MattenAi;

The leader of the family of JedaiJah was Uzzi;

<sup>20</sup> The leader of the family of SalLai was KalLai;

The leader of the family of Amok was Eber;

<sup>21</sup> The leader of the family of HilkiAh was HashaiJah;

The leader of the family of JedaiJah was NethaneEl.

<sup>22</sup> The Levites in the days of EliAshib were JoiAda, Joa, JoHanan, and JadDua. They were the recorded heads of their families and the Priests in the kingdom of Darius the Persian.

<sup>23</sup> The [names of] the sons of Levi who were the family heads had been written in the scrolls of the records of those days until the time of JoHanan (the son of EliAshib). <sup>24</sup> The rulers of the Levites were HashabiJah, SherebiJah, JeShua, and the sons and family of KadmiEl. These were in charge of praising and acknowledging, [which was an office] that David (the man of God) had set up in daily rotations.

<sup>25</sup> MatTaniJah, BakBukiJah, ObadiAh, MeShulLam, Talmon, and AkKub were in charge of assembling and assigning the watches of the gatekeepers.

<sup>26</sup> It was in the days of JoiAkim (the son of JeShua and grandson of JoZadak), and in the time of NehemiAh (the ruler) and Ezra (the Priest and scribe) <sup>27</sup> and during the festival of dedication of the wall of JeruSalem that they went searching for the Levites in the places where they lived, to bring them to JeruSalem so they could handle the holiday of rededication with happiness, praises, and with music played on their cymbals, reed instruments, and stringed instruments. <sup>28</sup> Then they gathered singers from around JeruSalem (from NetoPhalthi, <sup>29</sup> Beth GilGal, the fields of Geba, and from AzMaveth), because the singers had built homes for themselves close to JeruSalem. <sup>30</sup> Then the Priests cleansed themselves, as well as the Levites, the people, and the [city] gates and walls.

<sup>31</sup> Thereafter, the [singers] marched in front of the leaders of Judah around the tops of the [city] walls. I had stationed two large groups of [musicians and singers] along the walls who were to walk toward the Manure Gate, <sup>32</sup> as HoshaiJah and half of the rulers of Judah walked behind them. <sup>33</sup> AzariAh, Ezra, and MeshulLam <sup>34</sup> represented Judah, and ShemaiAh and JeremiAh represented BenJamin. <sup>35</sup> Under [the leadership of] ZechariAh (the son of JoNathan, grandson of ShemaiAh, the son of MathaniJah, the son of MichaiAh, the son of ZacCur, the son of Asaph), some of the of the Priests were blowing trumpets, <sup>36</sup> while the rest of his family (ShemaiJah, AzaraEl, GilalAi, MaAi, NathaniEl, Judah, and HanaNi) walked behind Ezra the scribe playing the songs of David (the man of God) on their instruments.

<sup>37</sup> Then, when they reached the Gate of the Spring, they marched down the stairway of the City of David and back up along the wall over the house of David, heading eastward toward the Water Gate. <sup>38</sup> And as they were marching along [playing and singing their] songs of praise, the second group was marching to meet them, as I walked behind them. Half of the people walked along the wall near the Furnace Tower, then along the Broad Wall <sup>39</sup> over the Gate of Ephraim, and over the Gate of EiSiana, the Fish Gate, the Tower of HaNaneEl and the Tower of MeAh, all the way to the Sheep Gate, and then on to the Prison Gate, <sup>40</sup> where both groups stopped to offer their praises at the Temple of God, as half of the commanders and I stood there.

<sup>41</sup> Then the Priests (EliAkim, MaAsiJah, MiniAmin, MichaiAh, ElioEnai, ZechariAh, and HanaNiJah) blew their trumpets, <sup>42</sup> as MaAseJah, ShemiAh, EliEzer, UzZi, JehoHanan, MelchiJah, AiLam, Ezer (and their overseer, JezRahJah) started singing.

<sup>43</sup> Well, they offered many sacrifices that day and everyone was extremely happy, for God had made them, their wives and their children very happy; and the sound of their joy could be heard a long distance from JeruSalem.

<sup>44</sup> It was on this day that they ordered those who were over the treasures in the

treasuries (the first fruits and the tithes) to go out and gather the portions for the Priests and Levites from the cities and the fields. And everyone in Judah was very happy for the Priests, Levites, and the guards <sup>45</sup> who kept the watches for their God, and for those in charge of the cleansing, for the singers, and for the gatekeepers, all of whom were doing everything according to the commandments of David and of his son Solomon. <sup>46</sup> Because, it was in the days of David and Asaph that singers were first assigned to sing praises to God. <sup>47</sup> And it was during the days of ZerubBabel and NehemiAh that all the people started contributing a portion to the singers and gatekeepers each day. It was handed over as something holy to the Levites, who handed it over as something holy to the sons of Aaron.

## Chapter 13

<sup>1</sup> Well, on that day (when they were reading the scroll of Moses before the ears of the people), they came to understand that it was written that the AmMonites and Moabites were not to enter the gathering of God through the ages, <sup>2</sup> because they hadn't greeted the sons of IsraEl with bread and water, but hired BalaAm to curse them (but which our God turned into blessings). <sup>3</sup> And when they heard this read in the Law, they separated those who had been mixed among the IsraElites.

<sup>4</sup> Before that time, however, the Priest EliAshib had assigned TobiJah to be in charge of the treasury of the Temple of our God, <sup>5</sup> [and he had moved into] the large room in the treasury where the sacrifice offerings, the frankincense, the sacred utensils, the tithe grain, the wine, and the olive oil was supposed to be stored (as it was commanded) for the Levites, singers, and gatekeepers, along with the first fruits for the Priests.

<sup>6</sup> I wasn't in JeruSalem when he did this, for (because it was the thirty-second year of the reign of ArthaSastha the ruler of Babylon) I had gone to see the king, and then (after some time) I asked the king for a few things, <sup>7</sup> before returning to JeruSalem. But when I [got back and] saw the wicked thing that EliAshib had done for TobiJah by giving the treasury to him there in the courtyard of the Temple of God, <sup>8</sup> this looked very wrong to me. So I took all of TobiJah's things out of the treasury and threw them outside. <sup>9</sup> Then I gave the order and they cleansed the treasury, and I had the Temple of God's sacred utensils, sacrifice offerings, and frankincense all returned.

<sup>10</sup> I also realized that the Levites weren't being given their portions, so the Levites, singers, and workmen had all returned to their own fields. <sup>11</sup> Therefore, I had a heated exchange with those who were in charge, and I asked, 'Why has the Temple of God been abandoned?'

And afterward, I called everyone back and assigned them to their stations, <sup>12</sup> as everyone in Judah once again started bringing their tithes of the wheat, wine, and olive oil to the treasury. <sup>13</sup> I then put all of this into the hands of the Priest

ShelemiJah, the scribe ZaDok, and PedaiAh and Hanan (the sons of ZacCur and grandsons of MatTaniJah) who represented the Levites, since I thought they could be trusted. And I left it up to them to divide it all among their brothers.

<sup>14</sup> Remember me for this, O my God, and don't forget my acts of mercy on behalf of the Temple of my God Jehovah and [the assignment of] His watches!

<sup>15</sup> Well, it was then that I noticed that the people of Judah treading their wine vats, and collecting sheaves of grain and loading them on their burros (along with wine, grapes, figs, and everything else) and carrying them into JeruSalem on the Sabbath day. Yes, I can testify to the fact that they were even selling these things on that day!

<sup>16</sup> Why, people from Tyre were bringing in fish and all sorts of things, and sitting there offering them for sale to the sons of Judah in JeruSalem on the Sabbath! <sup>17</sup> So I quarreled with the free men of Judah and asked, 'Why are you doing this wicked thing? Why are you profaning the day of the Sabbath?' <sup>18</sup> Isn't this the same thing that your fathers did that caused God to bring all the evils down upon this city and upon us? Now you're adding to His anger upon IsraEl by profaning the Sabbath!

<sup>19</sup> Well after I said that, they started locking the gates of JeruSalem before the Sabbath, and I told them not to unlock them until after the Sabbath. Then I had some of my young men stand at the gates to make sure that no one carried loads on the Sabbath day, <sup>20</sup> and that all the traders were forced to find lodging. Oh, some did business outside of JeruSalem's walls once or twice, <sup>21</sup> but I spoke to them and asked, 'Why are you lodging so close to the city wall? If you do this a second time, I'll be forced to take action against you!'

Well, from that time on, they no longer came on the Sabbath.

<sup>22</sup> Then I had a talk with the Levites who were being cleansed and with those who had come to guard the gates about the need to keep the Sabbath day holy.

Remember me, O God, and protect me by Your great mercy!

<sup>23</sup> Back then, I saw Judeans who had settled in with women that were AshDodites, AmMonites, and Moabites... <sup>24</sup> they were speaking the AshDod language and they weren't learning Judean, for they were speaking the languages of these people and those people! <sup>25</sup> So I quarreled with them and cursed them... I hit some of the men, pulled their hair, and made them swear before God not to give those people's daughters to their sons, and not to take their daughters for their sons or for themselves. <sup>26</sup> [I said]: 'Isn't this how Solomon the king of IsraEl sinned? Yet, among all the nations there wasn't another king like him, because God loved him and God appointed him to be the king over all IsraEl. But it was this that turned him aside... foreign women! <sup>27</sup> So, should we allow you to do such wickedness and break your relationship with God by taking foreign women?'

<sup>28</sup> [I said this to] the sons of JoiAda and to EliAshib (who was the High Priest and a

relative by marriage of SanBalLat)... then I threw them all out!

<sup>29</sup> Remember them, O my God, because they opposed the rights of inheritance of the Priesthood [as was set forth in] Your Sacred Agreement with the Priests and the Levites!

<sup>30</sup> I cleansed them of all their connections with foreigners, then I established the daily rotations for the Priests and Levites, so that every man had an assignment among the Priests, <sup>31</sup> whether it was just to provide gifts of wood for the offerings by seasons and times, or [to bring in] the first fruits.

Please remember me, O our God, for the goodness that [I have shown]!

# Esther

*From the Greek Septuagint text as was used by First Century Christians.  
This is the story of how Esther (possibly Amestris, Damasphia, or someone else),  
became the wife of a Persian Emperor that the Greek text names as Artaxerxes, and of how she saved the Jews from a plot to destroy them,  
leading to the creation of the Feast of Purim. Depending on who Artaxerxes actually was,  
the account likely covers a brief period sometime around 450-BCE.*

## Chapter 1

<sup>1</sup> It was in the days of Artaxerxes, who ruled from the City of Susa over an area of twenty-seven regions all the way to India, <sup>2</sup> – in the third year of his reign – that he held a [wedding] banquet for his friends, people from the rest of the nations, the Persians, the Medes, <sup>3</sup> those who were being honored, and those who were put in charge of the [local] governors. <sup>4</sup> And during the banqueting (which lasted one hundred and eighty days), he showed them all the wealth of his kingdom and the glory of the things he had accomplished.

<sup>5</sup> Now, when the days for celebrating his wedding were finished, the king held another banquet inside the courtyard of the king's palace for the foreign [dignitaries] who were living in the city, which lasted seven days. <sup>6</sup> The area was decorated with fine linen and cotton cloth that was stretched over lines of fine linen and purple cloth, which were fastened with gold and silver cubes to Parian-marble columns. <sup>7</sup> [There were also] beds of gold and silver on a Parian-marble floor [that was set with] emerald stones and mother of pearl, and this was strewn with transparent beds that were variously decorated with cups of gold and silver. In addition, they had an abundance of the finest wines (the type that was reserved for the king).

<sup>8</sup> The banquet wasn't handled as it was specified in their laws, but that's the way the king wanted it; so he gave instructions to those in charge of the workers to handle it his way. <sup>9</sup> Also, Astin (the queen) was holding a banquet for the women of the kingdom in the same place where Artaxerxes was holding his.

<sup>10</sup> Well, it was on the seventh day, while the king was in a particularly happy mood, that he gave orders to Haman, Bizthan, Harbona, Bigthan, Abagthan, Zethar, and Carcas (the king's seven [most trusted] eunuchs) to bring the queen to him <sup>11</sup> so she could receive her coronation and be given a royal turban, and so he could display her beauty before all the princes and the foreigners (because she was very beautiful). <sup>12</sup> But Queen Astin refused to go along with the eunuchs, which made the king very angry. <sup>13</sup> So he said to his friends: 'If this is how Astin has chosen to answer, then you deal with this matter according to the law and judge her!'

<sup>14</sup> Well, Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan (the seven sub-rulers of the Persians and Medes who were closest to the king and who sat by him) stepped up <sup>15</sup> to tell the king what the laws required them to do to Queen Astin for not following the orders that the king had given to his eunuchs. <sup>16</sup> Memucan

spoke and said to him and the other rulers: 'Not only has Queen Astin dishonored the king, but she has dishonored all of the king's rulers and leaders.'

<sup>17</sup> Then, after describing to them all the things that the queen had said and how she had disobeyed the king, he proclaimed: 'She has disobeyed King ArtaXerxou, <sup>18</sup> and today all the wives of the sub-rulers and leaders of the Persians and Medes have heard what the queen said, so they may also dare to dishonor their husbands. <sup>19</sup> Now, if it seems good to the king, let him write out and sign a royal decree as law among the Medes and Persians not to treat her as queen, and that she may no longer sleep with the king. And thereafter, may the king find a woman better than her. <sup>20</sup> This law should then be announced throughout the entire kingdom, so all the women will learn to respect their husbands, both the rich and the poor!'

<sup>21</sup> Well, what he said pleased the king and his rulers, so the king did as Memucan had proposed. <sup>22</sup> He sent a proclamation everywhere throughout his entire realm in each of their languages, to require wives to show respect for their husbands in their households.

## Chapter 2

<sup>1</sup> This ended the king's rage, and he never again mentioned Astin or the things that she said, or of how he had condemned her. <sup>2</sup> Then the king's servants [suggested]: 'Have them search for young women for the king who are both pure and beautiful to look at. <sup>3</sup> May they send his judges everywhere throughout his kingdom and let them choose young women who are virgins and pretty, then take them to his harem in the City of Susa and hand them over to the king's eunuch who is in charge of the women, to be cared for and given beauty treatments. <sup>4</sup> Then the woman who pleases the king will reign instead of Astin.'

Well, this pleased the king, so it was done.

<sup>5</sup> Now, there was a man (a Judean) in the City of Susa whose name was MordecAi. He was the son of JaiRus, the grandson of SemeYas, and the great-grandson of KisaYus from the tribe of BenJamin, <sup>6</sup> who had been carried off as a captive from JeruSalem by NebuChadnezzar, the king of Babylon. <sup>7</sup> MordecAi had a child that he'd raised who was the daughter of his uncle (his father's brother), and her name was Esther. For after her parents died, he [agreed to] take [care of] the young woman, who was very pretty.

<sup>8</sup> Well, after the king's proclamation [was read], many young women were gathered to the City of Susa [to be seen by] Gai (the harem keeper), and then Esther was led before him. <sup>9</sup> He found the young woman very pleasing and he liked her, so he hurried to give her the beauty treatments, her share [of good things], and seven young women from the royal palace were brought before her; then he treated her and her handmaidens very well in the harem chamber. <sup>10</sup> However, Esther didn't discuss her race or her fatherland with him, because MordecAi had told her not to mention

it. <sup>11</sup> Then each day thereafter, MordecAi would walk by the women's courtyard to see what was happening to Esther.

<sup>12</sup> Well, at the end of twelve months, the time finally came for the young women to go in to the king; for that's how long the beauty treatments were to last. They also underwent six months of treatments with fragrant oils.

<sup>13</sup> It was then, after six months of being bathed in myrrh oil, that she was taken in to the king, along with any others whom the king instructed to be brought from the harem chamber to the royal palace. <sup>14</sup> She was brought in to him that evening, and the next morning she ran to the secondary harem where the Eunuch Gai (the king's harem keeper) was. And thereafter, she couldn't go before the king unless she was called.

<sup>15</sup> Eventually, Esther (the daughter of AbiHail, MordecAi's uncle) again went before the king and she carefully followed all the eunuch's instructions, so everyone who saw her liked her. <sup>16</sup> Esther was taken to King Artaxerxou in the tenth month (TeBeth) of the seventh year of his reign, <sup>17</sup> and he fell passionately in love with her, preferring her to all the other virgins. So then he placed the royal turban of the queen upon her head, <sup>18</sup> and he held a banquet for all of his friends and the governors for seven days. He also made the wedding feast of Esther greater by [releasing all the prisoners] in his kingdom.

<sup>19</sup> Now, MordecAi was in charge of matters having to do with [the king's] courtyard.

<sup>20</sup> And he told Esther not to mention her fatherland [to the king]. Rather, she was told to just fear God and obey His orders, as she did when she lived in his home... Esther never deviated from this.

<sup>21</sup> Well, MordecAi kept growing more important. <sup>22</sup> And when two of the king's eunuchs (the chiefs of his bodyguards) became worried about the king and decided to kill Artaxerxou, MordecAi heard about this and sent a warning through Esther to the king about the plot. <sup>23</sup> So the king interrogated the eunuchs and had them hung, and he had a record written in the royal library about the goodwill that MordecAi had shown, saying that he was to be commended.

### Chapter 3

<sup>1</sup> However, after that, King Artaxerxou honored HaMan (the son of Amadathes the AgAgite). He promoted him over all his friends and seated him in [the most prominent position]. <sup>2</sup> Then everyone in the courtyard had to bow before him, because the king said so... however, MordecAi refused to do this. <sup>3</sup> So the people in the king's courtyard asked MordecAi: 'Why are you disobeying the orders of the king?'

<sup>4</sup> Well, they spoke to him about this each day, but MordecAi just didn't pay any attention to them. Then they pointed out to HaMan that MordecAi was disobeying

the king's orders; and they also told him that MordecAi was a Judean. <sup>5</sup> And when HaMan found out that he wasn't bowing before him, he was furious. <sup>6</sup> So that's when he started making plans to remove all the Judeans from the kingdom of ArtaXerxou. <sup>7</sup> For during the twelfth year of the reign of ArtaXerxou he drafted a law, then he threw lots for each day and month to determine the best time to destroy the race of MordecAi... and it fell on the fourteenth day of the month of Adar.

<sup>8</sup> Thereafter, he went and spoke to King ArtaXerxou and said this: 'There's a nation that is mixed among all the nations of your kingdom whose laws are different from those of the other nations, and they disregard the laws of the king; so, it isn't to the king's advantage to keep them. <sup>9</sup> Therefore, if it seems good to the king, may he approve a decree that they must be destroyed; then I will appropriate ten thousand gold coins from the king's treasury to get it done.'

<sup>10</sup> Well at that, the king removed his ring and handed it to HaMan to seal the judgment that he had written against the Judeans. <sup>11</sup> And the king said to HaMan: 'As for the silver; you have it. And as for that nation; treat them in any way that you wish!'

<sup>12</sup> Then the king called in his scribes on the thirteenth day of the first month, and they copied HaMan's orders [and sent them to] all the military commanders and governors from India to Ethiopia... to a hundred and twenty-seven districts. [Haman also] sent letters to all the rulers of the nations in their own languages in the name of King ArtaXerxou, <sup>13</sup> and sent them by couriers throughout ArtaXerxou's kingdom, [telling the people] to wipe out the race of the Judeans on the [thirteenth] day of the twelfth month (Adar), and that they could plunder all their possessions. <sup>14</sup> Then copies of the letters were put on display everywhere.

Well, the day was set and everything was being prepared and made ready... <sup>15</sup> even in Susa. Then the king and HaMan toasted each other, as the whole city was in an uproar.

## Chapter 4

<sup>1</sup> Well, when MordecAi realized that this was the end, he ripped his clothes, put on sackcloth, [covered himself with] ashes, and he rushed to the city square, where he yelled as loudly as he could: 'A nation is being removed that has wronged no one!'

<sup>2</sup> Then after that, he went and stood outside the palace gate (because he wasn't allowed to enter the courtyard in sackcloth and ashes). <sup>3</sup> And everywhere that the letters were on display there was crying, beating on chests, and great mourning among the Judeans, as they put on sackcloth and made beds for themselves in ashes.

<sup>4</sup> Well, the queen learned about this plot through her handmaidens and eunuchs, who came to her and told her about it, and she was very upset when she heard what had happened. Meanwhile, she sent a robe to MordecAi and told him to stop wearing his

sackcloth; but he refused to do it.

<sup>5</sup> Then Esther called Hatach (her personal eunuch) and sent him to MordecAi, <sup>6</sup> so she could learn the details of the situation. <sup>7</sup> And MordecAi explained how it all came about... of how HaMan had gotten the king's promise to receive ten thousand gold coins from his treasury so he could destroy the Judeans. <sup>8</sup> And then he gave a copy of the decree that was on public display in Susa (which said that they were to be destroyed) to Hatach, who carried it to Esther. And he told the eunuch to ask her to [go before] the king [to beg for mercy], and for her to prove worthy before him [to speak] on behalf of her people. He said: 'Tell him of how lowly you were once considered and of how I took you in and raised you; because, HaMan (the king's second in command) is talking about killing us. Call upon Jehovah, and then speak to the king about us and rescue us from death!'

<sup>9</sup> So Hatach returned and told Esther everything that [Modecai] had said. <sup>10</sup> And Esther told Hatach to go to MordecAi and tell him: 'Everyone in the kingdom knows that there's no hope for any man or woman who goes into the king's inner courtyard without being called. <sup>11</sup> Just the one to whom the king stretches out his scepter is safe... and I haven't been called to see the king for some thirty days now!'

<sup>12</sup> Well, Hatach went and told MordecAi everything that Esther said, and MordecAi told him: <sup>13</sup> 'Go and tell Esther not to be thinking that she's the only Judean who will be saved. <sup>14</sup> If she wants to ignore us this time, the Judeans will get help from somewhere else... however, she and the house of her father will be destroyed. For, how does she know that the reason why she was made queen wasn't for this very purpose?'

<sup>15</sup> Then Esther sent a reply to MordecAi, saying: <sup>16</sup> 'Gather all the Judeans in the City of Susa and ask everyone to fast for me... don't eat or drink for three days and three nights! Also, my handmaidens and I will go without food before I go in before the king, because I'll be breaking the law. Yet, even if it's necessary for me to die, I'll do it!'

<sup>17</sup> And thereafter, MordecAi did everything that Esther told him to do.

## Chapter 5

<sup>1</sup> Well, on the third day, Esther dressed in her royal clothes, then she went and stood in the palace courtyard, inside the inner courtyard, which is right outside of the king's residence. And when the king went and sat on his royal throne (which was inside his palace but faced the front entryway) <sup>2</sup> and saw Esther the queen standing in his courtyard, he was pleased; so he stretched out the gold scepter that he held in his hand toward her, and Esther approached and touched the tip of the scepter. <sup>3</sup> Then the king asked: 'What do you want, Esther... what is your request? Ask for half of my kingdom and it's yours.'

<sup>4</sup> And Esther said: 'This is a special day for me; so if it seems good to the king, may both the king and HaMan attend a banquet that I will hold today!'

<sup>5</sup> Then the king said to HaMan: 'Hurry, let's go and do what Esther has asked!'

So they both went to the banquet that Esther had prepared. <sup>6</sup> And when they arrived, the king said to Esther: 'Tell me what it is that's so important to you, Queen Esther, and I'll do whatever is worthwhile.'

<sup>7</sup> And she said, 'My only request and petition is this: <sup>8</sup> If I've found the favor of the king; may you and HaMan come again tomorrow for [another] banquet that I'll hold for you, the same as today.'

<sup>9</sup> Well, when HaMan left the king that day, he was very cheerful and happy.

However, when he saw the Judean MordecAi standing there in the courtyard, he was furious. <sup>10</sup> Then when he got home, he called his wife ZoSara and his friends, <sup>11</sup> and he showed them all the wealth he had gained. He also told them of the glory that the king had vested upon him, and of how the king had appointed him as the most important and given him the lead position in his kingdom. <sup>12</sup> Then HaMan said: 'Why, the queen didn't invite anyone to her banquet other than just the king and I, and she has invited me again tomorrow! <sup>13</sup> However, the thing that really bothered me was seeing that Judean MordecAi standing there in the courtyard.'

<sup>14</sup> Then his wife ZoSara said to him and his friends: 'Cut down an eighty-five-foot-tall tree; then at dawn tomorrow morning, speak to the king about hanging MordecAi on it, so that when you attend the banquet with the king, you can do it joyfully!'

Well, this seemed to be a good idea, so HaMan prepared the tree.

## Chapter 6

<sup>1</sup> However, Jehovah removed sleep from the king that night, so [the next morning] he gave orders to his servant to bring in the memorandum letters and read them to him. <sup>2</sup> And that's when he found the letter concerning MordecAi, which told of how he had reported that two of the king's eunuchs were looking to get their hands on Artaxerxes. <sup>3</sup> So the king asked: 'What glory or favor was shown to MordecAi for doing this?'

And the king's servants replied: 'Why, nothing has been done for him.'

<sup>4</sup> Well, it was just as the king was asking about doing good things for MordecAi that {Look!} HaMan arrived in the courtyard; for he had come to speak to the king about hanging MordecAi on the pole that he had prepared.

So the king asked: 'Who is in the courtyard?'

<sup>5</sup> And the king's servants replied: 'Look, it's HaMan who is standing in the courtyard.'

And the king said: 'Call him in!'

<sup>6</sup> Then the king asked HaMan: 'Tell me, what [do you suggest that] I do for a man whom I wish to honor?'

And HaMan thought to himself, 'Who would the king wish to honor other than me?' <sup>7</sup> So he said to the king: 'As for the man whom the king wishes to honor; <sup>8</sup> the king's servants should bring him the same fine linen that the king wears, as well as the king's horse. <sup>9</sup> Then the king's most honored friends should dress the man who is loved by the king in royal robes, mount him on the horse, and lead him around the city square proclaiming, *This is how any man who is honored by the king must be treated!*'

<sup>10</sup> And the king said to HaMan: 'Well spoken! That's what I want you to do for the Judean MordecAi, my courtyard attendant. Make sure you do everything that you said!'

<sup>11</sup> Well, HaMan got the robes and the horse, then he dressed MordecAi in them, mounted him on the horse, and led him around the city square proclaiming, 'This is how any man who is honored by the king must be treated!'

<sup>12</sup> And after he brought MordecAi back to the courtyard, he went home extremely upset and with a worried mind. <sup>13</sup> So he described these things that had happened to him to his wife ZoSara and to his friends. Then his wife and friends said: 'Since MordecAi is of the Judean race and you have started being humbled before him, you're going to fall... there's no way to defend yourself against him, because the Living God is with him!'

<sup>14</sup> Well, it was while they were still speaking that the eunuchs arrived to hurry HaMan along to the banquet that had been prepared by Esther.

## Chapter 7

<sup>1</sup> Thereafter, the king and HaMan went in to [eat and] drink with the queen on the second day of the banquet, <sup>2</sup> and the king asked Esther: 'What would you like, Queen Esther? What is your request or petition? Whatever you may ask for is yours... up to half of my kingdom!'

<sup>3</sup> And she replied: 'If I've found favor before the king, my request and petition is for him to grant life to my people; <sup>4</sup> for, both my people and I have been sold for destruction, ravaging, and as male and female slaves (both our children and us). I've never mentioned this to you; however, the one who slandered us isn't worthy to sit in the courtyard of the king.'

<sup>5</sup> And the king asked: 'Who has dared to do such a thing?'

<sup>6</sup> Then Esther said: 'A man; an enemy; HaMan... this wicked man!'

Well, HaMan became very upset before the king and queen. <sup>7</sup> Then the king got up and left the party, and walked out into the garden. So HaMan appealed to the queen,

because he saw that he was in a bad situation. <sup>8</sup> And when the king returned from the garden, he found that HaMan fallen on the queen's bed as he was begging her. And the king asked, 'Are you attacking my wife here in my own home?'

Well, when HaMan heard that, he didn't know what to say. <sup>9</sup> And then Harbonah (one of the king's eunuchs) said to the king: 'Look, there's an eighty-five-foot-tall pole that HaMan prepared for MordecAi, the man who protected the king, which has been erected over at HaMan's place!'

And the king said: 'Then, let him be impaled upon it!'

<sup>10</sup> So HaMan was hung on the pole that he had prepared for MordecAi. And this ended the king's rage.

## Chapter 8

<sup>1</sup> Well, that very day, King ArtaXerxou presented everything that had once belonged to the slanderer HaMan, to Esther. Then the king called MordecAi, because Esther explained how he was related to her, <sup>2</sup> and he gave MordecAi the ring that he had removed from HaMan. And Esther thereafter placed MordecAi in charge of all the possessions of HaMan.

<sup>3</sup> Then later that day, [Esther] went in and spoke to the king. She fell to his feet and begged him to undo all the evils that HaMan had [planned] to do against the Judeans. <sup>4</sup> Well, the king held out his gold scepter to Esther, so she rose to her feet and stood next to the king and said: <sup>5</sup> 'If it seems good to you, and if I've found your favor; have the letters that were sent out by HaMan, in which he wrote about destroying all the Judeans in your kingdom, recalled. <sup>6</sup> For, how could I watch my people being so mistreated, and how could I be saved when my fatherland is being destroyed?'

<sup>7</sup> But the king said to Esther: 'Why, I've already granted you everything that HaMan owned and I hung him on a pole for raising his hands against the Judeans; so, what more are you asking? <sup>8</sup> You may write whatever seems good to you in my name and then seal it with my ring. However, once the king gives an order and seals it with his ring, it may never be changed!'

<sup>9</sup> Well, it was the twenty-third day of the first month (Nisan) of that same year when the scribes were called in, and [an edict] was written concerning the Judeans, which was sent to all those in authority (to those in charge and to the governors from India to Ethiopia... to a hundred-and-twenty-seven governors by districts) in each of their own languages. <sup>10</sup> It was written in the name of the king, sealed with his ring, and sent out by couriers, <sup>11</sup> giving instructions on how his laws were to be executed in each city, and explaining how [the Judeans] were to be helped in dealing with their opponents and enemies in any way that they requested.

<sup>12</sup> Then on the first day, the proclamation [was read] throughout the entire kingdom

of Artaxerxes, and copies were put on public display for everyone throughout the kingdom to see,<sup>13</sup> saying that the Judeans were to be allowed to prepare themselves for war against all their enemies on the thirteenth day of Adar (the twelfth month).<sup>14</sup> This edict of the king was then carried on horseback to be quickly delivered throughout the realm, and it was put on display in Susa.

<sup>15</sup> Well, Mordecai was thereafter dressed in royal robes and a gold crown was placed on his head over a purple turban. And when the people of Susa saw this, they rejoiced;<sup>16</sup> and the Judeans were very relieved and happy.<sup>17</sup> Then, in every place and city where the edict was displayed, there was rejoicing and feasting among the Judeans; and because of their fear of the Judeans, many people of the nations were circumcised and became converts to Judaism.

## Chapter 9

<sup>1</sup> Well, by the thirteenth day of the twelfth month (Adar), all the letters from the king had been distributed.<sup>2</sup> So on that day, all the enemies of the Judeans were destroyed, because everyone was afraid and no one opposed them.<sup>3</sup> Everyone, including the heads over the governors, the vassal kings, and the royal scribes treated the Judeans with respect, because they were afraid of Mordecai,<sup>4</sup> since the king had ordered his name<sup>5</sup> to be proclaimed throughout the kingdom.

<sup>6</sup> In the city of Susa alone, the Judeans killed about five hundred,<sup>7</sup> including Pharaohadath, Daiphon, Aspatha,<sup>8</sup> Pharaohadath, Barea, Sarbaka,<sup>9</sup> MarMasima, Rurhapha, Arseus, Zabutha, <sup>10</sup> the ten sons of Haman, and the son of Amadath the Bougean (who were all enemies of the Judeans). However, they didn't do any plundering that day.

<sup>11</sup> Well, when the king heard how many had been destroyed in Susa, he said to Esther:<sup>12</sup> 'The Judeans have destroyed five hundred men in the city; so how do you suppose they were treated in other areas? Ask whatever you wish and it will be yours!'

<sup>13</sup> And Esther said to the king: 'Allow the Judeans to do the same thing tomorrow, and to hang [up] the ten sons of Haman.'<sup>14</sup> So he agreed to let it happen.

Therefore, the Judeans in the city hung up the bodies of the sons of Haman,<sup>15</sup> and thereafter, they all gathered in Susa on the fourteenth day of Adar and killed three hundred more men; but again, they didn't plunder them.

<sup>16</sup> Also, the rest of the Judeans throughout the kingdom had gathered to protect themselves, and they finally got some rest from those warlike men, because they destroyed seventy thousand of them on the thirteenth of Adar... but they didn't do any plundering either.<sup>17</sup> Then they rested on the fourteenth day of the month, proclaiming it a day of rest, joy, and gladness.

<sup>18</sup> Now, the Judeans in the city of Susa also gathered for rest on the fourteenth day,

then they celebrated on the fifteenth day with joy and gladness. <sup>19</sup> And because of this, all the Judeans who were scattered outside [of Judea] still celebrate the fourteenth day of Adar as a happy day, during which they each send food to their neighbors. <sup>20</sup> For MordecAi wrote [to suggest] this in a scroll that he'd sent to the all Judeans throughout the kingdom of ArtaXerxou, both near and far, <sup>21</sup> establishing the fourteenth and fifteenth days of Adar as good days of celebration, <sup>22</sup> because those were the days when the Judeans gained rest from their enemies. That was the month when their mourning was turned into joy and their grief was turned into good days. As the result, they were to celebrate those days happily with wedding feasts and by sending food to their friends and to the poor.

<sup>23</sup> Well, the Judeans were happy when MordecAi wrote of <sup>24</sup> how HaMan (the son of HamaDathes the Macedonian) had waged war against them by authoring a referendum to wipe them out, <sup>25</sup> and of how he had gone before the king to hang MordecAi [on a pole]. Then he told of how [MordecAi's] attempt to do bad things to the Judeans resulted in his own hanging, along with his children.

<sup>26</sup> So they call those days Purim (Lots), because these were the days [that HaMan] had chosen by throwing lots (which in their dialect are called, Purim).

Well, because of the words in that letter, all the things that they had suffered and which had been done to them, came to an end. <sup>27</sup> And the Judeans adopted [Purim as a holiday] for them and their seed, and they agreed to observe it exactly as [MordecAi] suggested. It was to be a memorial from generation to generation in every city, family, and place. <sup>28</sup> These days were to be celebrated for all time, and were never to be forgotten through the generations.

<sup>29</sup> Then Queen Esther (the daughter of AbiHail) and MordecAi (the Judean) wrote about all that they had done, in confirmation of the letter about Purim. <sup>30</sup> MordecAi and Esther attested to what they had done, of how they had fasted, and to the things that they had said. <sup>31</sup> Then Esther established the matter through the ages by [having it written] as a memorial.

## Chapter 10

<sup>1</sup> And after that, the king also wrote about this matter to everyone in his kingdom, both on land and at sea; <sup>2</sup> however, he also wrote about his strength, valor, riches, and the glory of his kingdom. Look! It's all written as a memorial in the scrolls of the Persians and Medes.

<sup>3</sup> Thereafter, MordecAi brought relief to King ArtaXerxou, and he became great in the kingdom. He was also highly praised by the Judeans, because he fondly [watched out for] the welfare of their nation.

# Job

*From the Greek Septuagint text as was used by First Century Christians.  
A song or poem, likely recorded by Moses sometime after 1550-BCE.  
Although the identity of Job is unsure (see the link to Job below),  
history suggests that he lived sometime between 2140-BCE and 1980-BCE.*

## Chapter 1

<sup>1</sup> There was a certain man named Job who lived in the land of the AuSitidi. He was true, blameless, righteous, God fearing, and he distanced himself from all that was wicked. <sup>2</sup> He had seven sons and three daughters. He also had seven thousand sheep, three thousand camels, five hundred teams of oxen, and five hundred grazing female burros. In addition, he had a huge work force to serve him and many more to care for his land, <sup>3</sup> for the man had been born into a prosperous family from the sunrise in the east.

<sup>4</sup> [Job's] sons prepared banquets for each other every day, and their three sisters were always invited to eat and drink with them. <sup>5</sup> Then after all the banqueting was done, Job would get up early each morning to purify them. He offered sacrifices on their behalf, which included a calf as a sin offering for their lives; for Job said: '[I do this], just in case my sons may have thought something bad toward God.' And that's how Job always did things.

<sup>6</sup> Then one day, {Look!} the messengers of God went to stand before Jehovah, and the Opposer came along with them. <sup>7</sup> So Jehovah asked the Opposer: 'From what place have you come?'

And the Opposer replied to Jehovah: 'I've been on the earth walking around everywhere under the sky.'

<sup>8</sup> Then Jehovah asked him: 'Have you noticed and thought about My child Job? Why, there's no one else like him on the earth, because he's blameless, true, God fearing, and he distances himself from anything that is bad.'

<sup>9</sup> So the Opposer stood up before Jehovah and said: 'Is Job really free to bow before You, Jehovah? <sup>10</sup> Haven't You protected him and everything in his household... anything around him on the outside that might be harmful? Why, You've blest everything he does and You've provided huge herds of cattle for him throughout the land! <sup>11</sup> If You would just reach out Your hand and touch all the things that he has, he would surely rave against You to Your face!'

<sup>12</sup> Then Jehovah said to the Opposer: '{Look!} I'm putting everything he has into your hands... just don't touch him personally.' And at that, the Opposer left the presence of Jehovah.

<sup>13</sup> Well, that very same day, all of Job's sons and daughters were drinking wine in the

house of their older brother.

<sup>14</sup> Then {Look!} a messenger came to Job and told him: 'We were plowing with the teams of oxen, and the female burros were grazing nearby, <sup>15</sup> when slavers came and took them all and killed all your servants with swords. I'm the only one who escaped, so I could bring this message to you!'

<sup>16</sup> Well, while he was still speaking, another messenger arrived and said to Job: 'Lightning came from the sky and burned up all the sheep... and the shepherds were destroyed the same way. I'm the only one who escaped, so I came to report it to you!'

<sup>17</sup> And while he was still speaking, another messenger arrived and said to Job: 'Three companies of mounted troops attacked us, then they rounded up the camels and took them, and they killed all your servants with swords. I was the only one who escaped, so I've come to report this to you!'

<sup>18</sup> Then, while he was still speaking, another messenger arrived and told Job: 'Your sons and daughters were eating and drinking with their older brother, <sup>19</sup> when a tornado came toward them from out of the desert and touched down on the four corners of his house and destroyed it, killing all your children. I'm the only one who escaped, and I came to report it to you!'

<sup>20</sup> Well, with that, Job got up and started ripping his clothes, he cut all the hair off his head, and he bowed all the way to the ground and said: <sup>21</sup> 'I came from my mother's belly naked and I will return there naked... Jehovah gave it, and Jehovah took it away. So, what seems good to Jehovah has come to pass. May the Name of the Lord be praised!'

<sup>22</sup> Well, despite all these terrible things that happened to him, Job didn't sin against Jehovah once, nor did he accuse God of foolishness.

## Chapter 2

<sup>1</sup> Then on another day, God's messengers once again came to stand before Jehovah, and the Opposer came among them once more to stand before the Lord. <sup>2</sup> And Jehovah asked the Opposer: 'So, from what place have you come?'

And the Opposer again replied: 'I've been on the earth walking around everywhere under the sky.'

<sup>3</sup> So Jehovah asked him: 'Have you been paying attention to my child Job? For there are none others like him on the earth. He's not a wicked man; he's true, blameless, and God fearing... he stays away from all that is evil and he's still innocent. Yet you said [that he wouldn't remain faithful] if everything he had was destroyed without a reason.'

<sup>4</sup> Then the Opposer said to Jehovah: 'Skin for skin... a man will give everything he has for his life. <sup>5</sup> For a fact; if You send Your hand to touch his flesh and bones, he

will surely rave against You to Your face!

<sup>6</sup> And Jehovah replied to the Opposer: '{Look!} I'm giving him to you... just don't take his life!'

<sup>7</sup> So the Opposer left Jehovah and struck Job with terrible sores from his head to his feet. <sup>8</sup> And as the result, [Job] had to carry a broken piece of pottery to scrape the pus as he sat in a pile of ashes.

<sup>9</sup> Then his wife asked him: 'How much longer are you going to endure this? Just speak a word to God and end it!'

<sup>10</sup> But he looked at her and said: 'Why are you acting like such a foolish woman? If we've looked for good things from the hand of Jehovah, shouldn't we also endure the bad?'

<sup>11</sup> Then, when three of his friends heard of all the bad things that had happened to him, they each came from their lands to see him. There was EliPhaz the Temanite (a king), Baldad the Shuhite (a sovereign ruler), and Zophar the Minaean (a king), and they had all come to visit him for the purpose of comforting him... <sup>12</sup> but as they approached, they didn't even recognize him. So they each started shouting, crying, ripping their clothes, and throwing dust in the air. <sup>13</sup> Then they sat down beside him for seven days and seven nights without speaking a word, for they recognized that this was an awful calamity, which was much worse than anything that they had anticipated.

## Chapter 3

<sup>1</sup> **Well after this, Job opened his mouth and cursed his day, <sup>2</sup> saying:**

<sup>3</sup> 'May the day I was born be destroyed,  
Along with the night when they said, *It's a boy!*

<sup>4</sup> 'May that night become very dark;  
May the Lord up above never seek it;  
And may it not see the coming of dawn.

<sup>5</sup> May it be taken by darkness,  
And by the shadow of death.

'May that day forever be dimmed...  
May that day now be cursed,

<sup>6</sup> And its night carried away into darkness.

'May it no longer be a day of the year,  
Nor may it be counted as one of the months.

<sup>7</sup> May that night become one of grief...  
Not one that's happy and joyful.

<sup>8</sup> 'May the One who brought a curse to that day,  
Also heap curses upon it.

May it be [swallowed by] beasts of the sea,  
<sup>9</sup> And may darkness cover the stars of that night,  
So they will no longer be seen...  
And may they not shine again.

'May the morning star not arise,  
<sup>10</sup> For it failed to close the womb of my mother,  
So my eyes wouldn't see all this misery.

<sup>11</sup> 'Why didn't I die in her belly,  
Instead of having to ever be born...  
Why wasn't I killed there and then...  
<sup>12</sup> Why did her knees come to meet me,  
And why did her breasts come to nurse me?

<sup>13</sup> 'May I go to my bed and lie still.  
<sup>14</sup> May I sleep and find rest with the kings...  
The councilors of the lands who once pranced with swords...  
<sup>15</sup> With the rulers who had so much gold,  
And who once filled their houses with silver.

<sup>16</sup> 'O, if I had just been miscarried,  
Within the womb of my mother,  
Like babies who don't see light of day,  
<sup>17</sup> And go where the anger and rage of the Godless,  
Has been all burned up in fire.

'It's that place where the tired find rest for their bones,  
<sup>18</sup> And where none who have lived through the ages,  
Hear tax collector's voices again.

<sup>19</sup> It's where the small and the great all must go...  
The servant [along with] his master.

<sup>20</sup> 'Why must those who are bitter see light,  
And why is life given to those who are grieved,  
<sup>21</sup> Then long for death that won't come...  
Those rooting death it as though treasure,  
<sup>22</sup> And be overjoyed to attain it?

<sup>23</sup> 'For to such a man, death becomes rest,  
When there's nowhere else he can go...  
Yes, when [our] God stands against him.

<sup>24</sup> 'My grain has now become moaning,

And I'm crying and shaking in fear;  
<sup>25</sup> For the things I once feared in my dreams have come true,  
And the things I held in awe have now met me.  
<sup>26</sup> I'm not at peace, or still, or at rest;  
For what's come upon me is [His] rage.'

## Chapter 4

<sup>1</sup> **Then EliPhaz the Temanite decided to speak. He said:**

<sup>2</sup> 'Do you often complain of your problems?  
Who can stand such strong talk?

<sup>3</sup> 'Now to many, you've given advice that is good,  
And you've comforted the hands of the weak;

<sup>4</sup> You've lifted the timid with words,  
And encouraged those with feeble knees.

<sup>5</sup> But now that misery has come to touch you,  
You tend to be in quite a hurry.

<sup>6</sup> 'Aren't you rather in fear of your own foolish ways...  
Of your own bad hopes and bad paths?

<sup>7</sup> Can you think of any that are truly pure,  
Whom [our God has] ever destroyed,  
Or any of the true who've been wiped away?

<sup>8</sup> 'I've seen people who plow in strange places,  
And those who planted reaped grief for themselves.

<sup>9</sup> Then, by [God's] order, they perished;  
With the spirit of His wrath they were then wiped away.

<sup>10</sup> 'So the strength of the lion and the lioness' roar,  
And the prancing of beasts is no more.

<sup>11</sup> Then the lion's cubs die without prey,  
Since these young won't come to each other's aid.

<sup>12</sup> 'Now, if the things you say are all true,  
And if they all really happened;  
Then, none of these things would have come upon you.  
Should my ears now start to believe,  
That He has done something so strange?

<sup>13</sup> 'An echo in the night brings fear to all men...

<sup>14</sup> It stuns me, makes me tremble, and rattles my bones.

<sup>15</sup> 'Why, a spirit once came and looked in my face,  
Which made my flesh shudder and my hair stand erect.

<sup>16</sup> I jumped, for I didn't understand what I saw;  
But there it was in front of my eyes.

Then I felt a breeze and I heard a voice say,

<sup>17</sup> *Why should a man be pure before God?  
For, He doesn't even trust His own servants,  
And He thinks of His angels as crooked.*

<sup>19</sup> 'Why, those who live in houses of clay,  
Are made from its very same mortar;  
So, both are destroyed in the very same way.

<sup>20</sup> [They come] in the morning, then by evening, are gone...  
And if they can't help themselves, they will die.

'[God just] breathes upon them and they wither...  
They perish in their own foolish ways.'

## Chapter 5

<sup>1</sup> 'So, shout and see who will listen;  
Will holy angels appear?

<sup>2</sup> Why, even a fool will stop all this madness,  
And a wanderer will soon end his search.

<sup>3</sup> 'I've seen fools laying plans...  
And then their homes were destroyed.

<sup>4</sup> And though their sons were in a safe place,  
At the doors of lesser men, they were crushed;  
For, no one came to their aid.

<sup>5</sup> 'Though the hungry can eat the things of the harvest;  
Those who bear arms can siphon their strength.

<sup>6</sup> So the ground will only bring work,  
As misery sprouts in the hills.

<sup>7</sup> 'Why, a man is born just to work,  
As young vultures [are hatched] to fly in the sky.

<sup>8</sup> 'Yet, I will still beg to Jehovah,  
And I'll call to the Almighty God,

<sup>9</sup> Who does things that are great and can't be explained...  
Things of honor, unnumbered and odd.

<sup>10</sup> 'He's the One who sends water to the ground,  
And rain to all places under the sky.

<sup>11</sup> He the One who raises the humble,  
And restores those who are dying.

<sup>12</sup> 'He alters the plans of the clever;  
So no way can they do what is true.  
<sup>13</sup> He conquers the intelligence of the wise,  
And amazes the plans of the crafty.  
<sup>14</sup> 'For in daylight, darkness can meet them,  
And at noon, they may grope as during the night.  
<sup>15</sup> They may be killed in a war,  
While the weak may escape from the mighty;  
<sup>16</sup> So, there's hope for those without strength,  
And unrighteous mouths may be closed.  
<sup>17</sup> 'Blest is the man disciplined by the Lord...  
Those who don't ignore the Almighty!  
<sup>18</sup> For, though He brings pain, He also restores...  
He strikes and then He heals with His hands.  
<sup>19</sup> 'Six times, He'll save you from problems,  
But in the seventh, He'll give you what's bad.  
<sup>20</sup> During famine, He'll save you from death;  
And in war, set you free from iron shackles.  
<sup>21</sup> From the whip of the tongue, He will hide you,  
And you'll not fear the evils that come.  
<sup>22</sup> 'Then you'll laugh at the unrighteous and lawless,  
And no more be in fear of wild beasts.  
<sup>23</sup> For with you, the wild will be peaceful,  
<sup>24</sup> And you'll know there is peace in your house,  
When you tent in your home without sin.  
<sup>25</sup> You'll know that your seed will be many,  
And your children will sprout like weeds in the fields.  
<sup>26</sup> 'Yet, you'll go to your grave like grain in its harvest...  
Like heaps on the floor in its hour of collection.  
<sup>27</sup> '{Look!} These are the things we've concluded,  
And these are the things that we've heard.  
But within yourself, only you know,  
If you're guilty of doing what's wrong.'

## Chapter 6

<sup>1</sup> **Then Job spoke. He said:**

<sup>2</sup> 'If you would take a balancing scale,  
And measure my anger against all my grief,  
You'd find that they both balance out...

<sup>3</sup> Yet, they're as heavy as all the sands of the sea.

'For, it seems you've not heard what I've said;

<sup>4</sup> That my body's been pierced by God's arrows...

Their rage is drinking my blood,  
And they sting me when I start to speak.

<sup>5</sup> 'Why do wild burros cry out,  
When they're not looking for grain?  
And why do oxen moo from their stables,  
When there is plenty of food?

<sup>6</sup> 'As bread should be eaten with salt,  
What taste is there in empty words?

<sup>7</sup> Yet, I can't drive them out of my life.

'Now I groan when I see my cereal grains;  
For [to me] they have the odor of lions.

<sup>8</sup> 'O if He'd just give me the things that I've asked...  
If the Lord would give me the things that I've hoped.

<sup>9</sup> But Jehovah has started to pierce me,  
And it's not been removed or come to its end!

<sup>10</sup> 'So, may the place of the dead be my city...  
Then, on its walls I will jump...  
Yes, I will gladly accept it.

<sup>11</sup> 'I haven't lied about God's holy words,  
So, why have I the strength to remain...  
Why have I the strength to live on?

<sup>12</sup> Am I as mighty as the rocks...  
Are my body parts made out of bronze?

<sup>13</sup> 'In Him, have I not put my trust?  
Yet, His help has been taken away!

<sup>14</sup> Has His mercy to me been forbidden,  
And have the visits of the Lord overlooked me?

<sup>15</sup> 'Why, even close friends won't look upon me;  
I'm a stream that's gone dry or a wave that's passed by;  
For, now they all just walk past me.

<sup>16</sup> 'Those who once showed deep respect,  
Now view me like banks of ice or snow,

<sup>17</sup> That has melted away in the heat [of the day],  
And no longer is seen as what it once was.

<sup>18</sup> That's how I've been abandoned by all;  
I'm destroyed and I've become homeless.

<sup>19</sup> 'Behold the Temanite trails,  
And all the Sabaeen passes,  
O you who now see so clearly.

<sup>20</sup> They [exist because of] those living in towns,  
And the things they've come to rely upon there.

<sup>21</sup> 'Now, mercilessly you all stand [away],  
As though you're afraid of my sores.

<sup>22</sup> Why, what have I asked you to give me,  
And what of your strength do I want?

<sup>23</sup> Just save me from my enemy's hands,  
And snatch me away from the mighty!

<sup>24</sup> 'Teach me, and I'll remain silent...  
If I've strayed, then prove that it's so!

<sup>25</sup> For you view the words of someone who's true,  
As though they are all very foul.

I haven't asked for your strength,

<sup>26</sup> And your scolding won't stop me from speaking.  
I won't put up with the things that you say;

<sup>27</sup> For you're coming down on an orphan,  
And you're attacking a friend!

<sup>28</sup> 'Now, as I gaze at your faces,  
I will tell you no lies.

<sup>29</sup> So, just sit there and don't be unrighteous...  
Just sit here with one who is just;

<sup>30</sup> For, nothing wrong has come from my tongue,  
And from my throat, comes things to consider.'

## Chapter 7

<sup>1</sup> 'The purpose of man on the earth,  
Is surely not just to be tried.

For he lives his life as a hired day worker,  
<sup>2</sup> And as a servant in awe of his master...

One who stands in the shade of his shadow,  
As he's awaiting his wages.

<sup>3</sup> 'Thus, for months, I have waited in vain,  
To only receive nights of grief.

<sup>4</sup> For, when I go to bed, I now say:

*How long will it be 'til day comes again?  
And ask when I rise, When will it be night?*

'I am filled with grief from morning 'til night;  
<sup>5</sup> For my body is rotting and covered with worms.  
Like clods of earth, I am melting away,  
As I'm scraping away all the pus.  
<sup>6</sup> My life weighs less than my words now;  
It has perished in hopes unattained.

<sup>7</sup> 'My soul has become like a breeze,  
And my eyes no longer see good.  
<sup>8</sup> The eyes of those searching, don't see me...  
Though their eyes are upon me, I'm gone,  
<sup>9</sup> Like a cloud that drifts away in the sky.

<sup>10</sup> 'When a man goes down to his grave,  
He doesn't come back again.  
There's no way he'll return to his house...  
For, even his home doesn't know him.

<sup>11</sup> But I will not close my mouth;  
I will still speak of my plight;  
I'll keep on baring my soul,  
And show all the bitterness it holds.

<sup>12</sup> Why, am I the sea or its dragons?

<sup>13</sup> 'I once said that my bed would bring comfort.  
But now, all I have to offer myself,  
Are my own words as I lie on my cot,  
<sup>14</sup> Where I am frightened by dreams,  
And by visions that strike me with terror.

<sup>15</sup> '[Please] let my breath leave my soul,  
And hand my bones over to death!

<sup>16</sup> May I no longer live in [this] age...  
O why must I just keep on waiting,  
For, all in my life is now empty.

<sup>17</sup> 'O what is a man that You'd make him great,  
Or notice the things that he thinks?

<sup>18</sup> Why visit him until morning,  
And judge him as he lies there asleep?

<sup>19</sup> 'How long will [He] keep me alive,  
And refuse to release me,

As I [lie here], swallowing snot in my grief?

<sup>20</sup> 'If I have sinned, then what can I do,  
O You who knows the minds of all men?  
Why have You made me Your accuser,  
And why have You made me Your burden?

<sup>21</sup> 'Why not rather forget the laws that I've broken,  
And cleanse me from all of my sins?  
Let me go into the ground,  
And no longer rise early again.'

## Chapter 8

<sup>1</sup> **Then Baldad the Shuhite spoke. He said:**

<sup>2</sup> 'How long will you use the breath from your mouth,  
To speak in such a talkative way?

<sup>3</sup> 'Does Jehovah sin when He judges,  
Or does the Maker of all harm the righteous?

<sup>4</sup> Why, surely your sons sinned before Him...  
It's because they were lawless that He sent them away!

<sup>5</sup> 'To seek Jehovah, you arose early,  
And before the Almighty, you've begged.

<sup>6</sup> But, if you truly were pure,  
He'd have listened to all your requests,  
And restored your position in justice.

<sup>7</sup> Then, if at first, your men had been few;  
In the end, they would be beyond number.

<sup>8</sup> 'Ask the first generations,  
And trace the race of the fathers!

<sup>9</sup> For, while they were here, they didn't know,  
The shadows that would cover their lives in the ground.

<sup>10</sup> Doesn't this tell you and doesn't this teach...  
Don't such sayings arise from your heart?

<sup>11</sup> 'Can papyrus live without water...  
Can the bulrush live without drinking?

<sup>12</sup> As long as the plant has its roots,  
And before it has been cut down;  
If it can't drink from the garden,  
Doesn't it wither and dry?

<sup>13</sup> 'So it is, with those forgetting the Lord;

Since there is no hope for the Godless.

<sup>14</sup> His home will not be lived in again,  
And spiders will spread out their tents there.

<sup>15</sup> 'If no one comes to care for his house,  
It won't be able to stand...  
It won't remain unless it is claimed!

<sup>16</sup> 'Why, whenever it's wet under the sun;  
From what's rotten, a branch starts to sprout.

<sup>17</sup> So, on a pile of stones, a man goes to bed,  
And he lives there amidst all the gravel;

<sup>18</sup> His place then swallows him down,  
And it covers him over.

Haven't you seen such a thing?

<sup>19</sup> 'That's how those without God are undone...  
And then, from the ground, sprouts another.

<sup>20</sup> 'No way would the Lord bring harm to the good...  
But He accepts no gifts from the godless.

<sup>21</sup> With laughter, He fills the mouths of the true,  
And those using their lips in His praise.

<sup>22</sup> To their enemies, He will bring shame,  
And the homes of the Godless, He then takes away.'

## Chapter 9

<sup>1</sup> **Then Job spoke. He said:**

<sup>2</sup> 'I know for a fact, what you're saying is true;  
For, how can a man say he's righteous to God?

<sup>3</sup> So, if he wishes to argue this point,  
He'll not prove God wrong with thousands of words.

<sup>4</sup> For, all of God's thoughts are wise, strong, and great.

'Who can approach Him in anger,  
And still have some hope of survival?

<sup>5</sup> Do the mountains know who destroys them in rage?

<sup>6</sup> 'All that's under the sky,  
He can shake to its core,  
And then He can shake all its columns.

<sup>7</sup> He can speak to the sun and it will not rise,  
And then He can close up the stars.

<sup>8</sup> 'By Himself, He can stretch out the sky,

And walk on the sea like a floor.

<sup>9</sup> He's the One made the Pleiades,  
As well as Hesperus and ArcTurus;  
For He's the One who arranged the skies in the south.

<sup>10</sup> 'He does things great and unfathomed...  
Honorable things beyond number and odd.  
If He passed over me, I'd not see it...  
If He passed me by, I'd not know it.

<sup>12</sup> 'When He sends someone away,  
Who can then bring him back?  
And who can ask Him, *What have You done?*

<sup>13</sup> 'For, God does not turn back His rage...  
Why, to Him, all whales bow under the skies!

<sup>14</sup> 'So why then, should He obey me,  
Or why should He judge all my problems?

<sup>15</sup> For, if should I prove myself righteous,  
He'd still [have no reason to] listen...  
Yet I'd still turn to Him for decisions.

<sup>16</sup> 'Thus, should I call, He may not give an ear,  
Nor should I trust that He's heard my voice.

<sup>17</sup> 'But He shouldn't destroy me in darkness,  
Nor bruise me without any reason.

<sup>18</sup> For, though He allows me to breathe,  
I am now filled with what's bitter.

<sup>19</sup> 'Yet, because He's so mighty and strong,  
Who can stand and oppose Him?

<sup>20</sup> So, even if I have been righteous,  
My mouth would still say wicked things.  
And though I might [truly] be blameless,  
I'd still produce what is wrong.

<sup>21</sup> 'But if I am really ungodly,  
In my soul, I don't know it...  
Yet, my life has been taken away.

<sup>22</sup> 'I've said: *The mighty kill in their rage;*

<sup>23</sup> *And for the vile, death isn't uncommon.*  
*Why, they laugh at all of the righteous,*

<sup>24</sup> *When they're handed up to the Godless.*  
*For He covers the eyes of the judges...*

*And if it isn't He, then who?*

<sup>25</sup> 'O that my soul was as light as a sprinter...

Yet, my days ran away without notice.

<sup>26</sup> Can my ship be seen on the horizon,  
As an eagle in search of its prey?

<sup>27</sup> 'To you here before me, I'll say:

If I'd just forget about speaking,  
Then bow my head and just moan;

<sup>28</sup> And if I'd just let my limbs shiver,  
Wouldn't you still find me guilty?

<sup>29</sup> 'But, if I am someone who's godless;

Why haven't I already died?

<sup>30</sup> If I'd wash myself in the snow,  
And if I scrubbed all the dirt from my hands,

<sup>31</sup> You would still dip me in filth,  
And even my clothes would detest me.

<sup>32</sup> 'Yet, you are men just like me,

With whom I am judged and compared.

Before His Judgment Seat, we will all stand...

<sup>33</sup> Before the lawyers and accusers,  
In front of the One listens to both.

<sup>34</sup> 'May He set me free from the [whip],

And may I not be twisted in fear.

<sup>35</sup> So, I will speak and I won't be afraid,  
For I'm still unaware of my crime.'

## Chapter 10

<sup>1</sup> 'In my soul, I'm so tired of moaning;

So I'll tell Him just how I feel.

<sup>2</sup> I will say this to Jehovah:

*Don't say that I am ungodly...*

*Why have You judged me that way?*

<sup>3</sup> 'Would You think it good if I'd sinned,

*Or if I'd disavowed the works of Your hands?*

*Why believe what the godless have said...*

<sup>4</sup> *Why look at things as do humans?*

*'When You look, do You see as men see;*

<sup>5</sup> *Is Your existence like that of a man;*

*Are Your years as those of just men?*

<sup>6</sup> *'You've searched for all my law breaking,  
And You've traced out all of my sins,  
<sup>7</sup> So You know that I'm not ungodly;  
But, from Your hands, who can save me?*

<sup>8</sup> *'It was Your hands that made me and shaped me,  
Then You turned around and You struck me.  
<sup>9</sup> O remember the day that You shaped me,  
Then stand me erect on the ground once again!*

<sup>10</sup> *'You extracted me as though milking,  
And then I was curdled like cheese.  
<sup>11</sup> You put me together with meat, skin, and bones,  
And then, with nerves, You entwined me.  
<sup>12</sup> In mercy, You put life within me,  
Then You watched over me and guarded my breath.*

<sup>13</sup> *'Since You can do all these things in Yourself;  
It's a fact that You can do all...  
There's nothing that You cannot do.  
<sup>14</sup> So, if I should sin, then protect me...  
Declare me free of law breaking.*

<sup>15</sup> *'[Don't count me] among the ungodly!  
Yet, though I am righteous, I can't raise my head;  
For, I have been so dishonored.*

<sup>16</sup> *'I've been caught like a lion for slaughter...  
You've turned around to destroy me.  
<sup>17</sup> You've disciplined me once again,  
And dealt with me in great rage,  
By bringing these trials upon me.*

<sup>18</sup> *'Why did you lead me out of the belly...  
Why didn't I die, so my eyes wouldn't see,  
<sup>19</sup> As one who had never been born?  
Why wasn't I just sent away...  
Sent to the tomb as I came from the womb,  
<sup>20</sup> And why have I lived for so many years?*

*'Now, allow me to rest for a while,  
<sup>21</sup> And go to the place where I won't return...  
To a land that's shrouded and dim;  
<sup>22</sup> A land that's dark through the ages,  
Where light is gone and life isn't seen.'*

## Chapter 11

<sup>1</sup> **Then Zophar the Minaean spoke, saying:**

<sup>2</sup> 'This One who has so much to say,  
Should also listen in turn;  
For, is this one who is so well spoken,  
Proclaiming himself to be just?

'Those born of women, who live just short lives,  
Are blest, <sup>3</sup> for they have less to say.

<sup>4</sup> 'No one's comparing himself to you,  
And don't try to say that your deeds are all pure...  
That you're blameless, as you stand before Him.

<sup>5</sup> 'O that Jehovah would speak,  
And tell you what He has to say.

<sup>6</sup> 'Should He speak to you of His wisdom?  
Why, His is so much greater than yours.  
But if He did, you would know that what's happened to you,  
Has come because of your sins against God.

<sup>7</sup> 'Search for the ways of Jehovah,  
And you'll find the Almighty's prepared for your end.

<sup>8</sup> 'The heavens are ever so high;  
So, what will you do and what do you know?

'There are things much deeper than the place of the dead.

<sup>9</sup> They're longer than the span of the earth,  
And wider than the breadth of the seas.

<sup>10</sup> And if He'd destroy all things on the earth,  
Who could ask Him His reason?

<sup>11</sup> 'He knows the deeds of those who break laws,  
And He doesn't overlook their wrongdoing...

<sup>12</sup> Yet, men keep swimming in words.  
For, all men who are born of a woman,  
Are [as dumb] as the desert's wild burros.

<sup>13</sup> 'Now, if you truly have a pure heart,  
And you can spread your hands out before Him...

<sup>14</sup> Should He find that you've broken no laws,  
And you've stayed a long way from injustice...  
That you've kept it away from your house;

<sup>15</sup> Your face would then have a shine,

Your filth would be washed by pure water;  
And you would have nothing to fear.

<sup>16</sup> 'You'd forget your troubles like waves passing by,  
And have no reason for terror.

<sup>17</sup> In the morning, your vows would be like the stars,  
And at noon, you would receive life.

<sup>18</sup> 'You'd have some hope, if you would comply,  
And have peace in place of trouble and strife.

<sup>19</sup> There would be peace and no wars,  
And many would turn and beg for your aid.

<sup>20</sup> 'But from them, will come no salvation;  
For their only hope is destruction,  
And the eyes of the godless will melt.'

## Chapter 12

<sup>1</sup> **Then Job spoke. He said:**

<sup>2</sup> 'Have you and the men who are with you,  
Reached the end of your wisdom?

<sup>3</sup> 'Why, I too have a heart that's like yours.

<sup>4</sup> But it seems that a just, righteous man,  
Has only been born to be taunted.

<sup>5</sup> 'There's a time appointed when each man must fall,  
And for his house to be pillaged by crooks...  
But may the wicked not trust [in their badness].

For the guileless will [be given] support,

<sup>6</sup> While [the bad] will be taught by God's rage.

<sup>7</sup> 'You could ask the four-footed creatures  
(If they could give you an answer);  
Or ask the things that fly in the sky  
(If they could give a report)

<sup>8</sup> To explain what they know of the earth,  
And describe the fish in the seas.

<sup>9</sup> 'Are there any among them that don't realize,  
They were made by the hand of Jehovah?

<sup>10</sup> For, in His hands are the lives of all things,  
As well as the spirits of men.

<sup>11</sup> 'Men listen with their ears and examine each word,  
Then taste the meanings inside their throats.

<sup>12</sup> 'Wisdom is ancient and knowledge is old;  
<sup>13</sup> For from Him comes all wisdom and power...  
From Him comes understanding and advice.  
<sup>14</sup> 'If He tears it down, who can rebuild?  
If He locks up a man, who can free him?  
<sup>15</sup> 'If He should choose to hold back the rain,  
All the lands will go dry.  
Then when it's released, it destroys,  
Wiping away everything.  
<sup>16</sup> 'In Him, there's both might and strength;  
In Him, there's knowledge and all understanding.  
<sup>17</sup> He strips council from the advisors,  
And He [makes fools of] earth's judges.  
<sup>18</sup> 'He's the One who puts kings on their thrones,  
And ties the sash 'round their waists.  
<sup>19</sup> But He's also the One who sends priests off as captives,  
And who wipes away all the mighty.  
<sup>20</sup> 'The lips of the honest, He understands,  
And the words of the elders, He comprehends.  
<sup>21</sup> Upon rulers, He pours out dishonor,  
But those who are humble, He heals.  
<sup>22</sup> 'He uncovers the darkness of very deep things,  
And from the shadow of death, He leads into light.  
<sup>23</sup> 'He destroys the nations that stray,  
And He cuts down those who misled them.  
<sup>24</sup> He knows the hearts of the rulers of lands,  
And leads them in ways they don't know.  
<sup>25</sup> 'So, may they corrupt what is dark, not the light...  
May they wander as though they were drunk.'

## Chapter 13

<sup>1</sup> 'Look, I've seen such things with my eyes,  
And I've heard such things with my ears.  
<sup>2</sup> 'I know the same things that you know,  
And I have as much sense as do you.  
<sup>3</sup> Thus, I will speak before God,  
And I'll scold, if He will allow it.

<sup>4</sup> 'For, you are unrighteous doctors,  
And as healers, you are very poor.  
<sup>5</sup> What a blessing it would be if you would stay still;  
For, that would be the course of [true] wisdom.  
<sup>6</sup> 'Now, hear the things that I'll tell you,  
And heed the judgments that come from my lips.  
<sup>7</sup> 'Aren't you speaking here before God...  
Aren't you being deceitful before Him?  
<sup>8</sup> Isn't it time for you to back off,  
For, aren't you just judging yourselves?  
<sup>9</sup> 'It He would choose to follow your tracks,  
And pay attention to all that you do,  
<sup>10</sup> Then discipline you for each [bad] thing you've done...  
You'd worry that He sees all your secrets.  
<sup>11</sup> 'Wouldn't He spin you in His awesome power...  
Wouldn't fear of Him overcome you?  
<sup>12</sup> For your prancing would all become ashes,  
And your bodies would turn back to clay.  
<sup>13</sup> 'So, be quiet as I pour out my rage.  
<sup>14</sup> For I'll grab my flesh with my teeth,  
And take hold of myself with my hands.  
<sup>15</sup> 'But if the Almighty should grab hold of me,  
I would still speak and complain,  
<sup>16</sup> And try to bring my salvation.  
For, He'd find I'm not guilty of evil.  
<sup>17</sup> 'Listen to me... hear my words;  
For I'll shout them into your ears!  
<sup>18</sup> Look at me... yes, gaze upon me!  
For I'm standing before you in judgment,  
And I know that I'll be found righteous,  
<sup>19</sup> Since the One who's my judge is impartial.  
Now I'll say no more, for I'm through,  
<sup>20</sup> And I'll allow you two things to finish me off...  
Then I'll go hide from your presence.  
<sup>21</sup> Just keep your hands at a distance,  
And give me no reason to fear you.  
<sup>22</sup> 'You can call out to me and I'll listen;  
So, speak and I'll give a reply.

<sup>23</sup> Of how many sins am I guilty,  
And how many laws have I broken...  
Yes, tell me just what they are!

<sup>24</sup> 'What are you hiding from me,  
And why do you think I am lesser than you?

<sup>25</sup> Will you avoid me like leaves in the wind,  
Or face me like grass in the air?

<sup>26</sup> 'About me, you've so written many bad things,  
And you've accused me of sins that are common to youth...

<sup>27</sup> You've opposed me, although I am righteous.  
But by now, you've examined all of my deeds,  
And to the roots of my feet, you have reached.

<sup>28</sup> 'I have been aging [so quickly],  
And I look like a bag made of leather,  
Or like a robe that's been eaten by moths.'

## Chapter 14

<sup>1</sup> 'For men born of women, life is too short,  
And it is too filled with rage.

<sup>2</sup> Then he drops like a flower that has blossomed,  
And escapes like a shadow that's passed.

<sup>3</sup> 'Haven't You required an accounting of me?  
Haven't I stood in judgment before You?

<sup>4</sup> Which [of you] will be found clean of all filth?  
No, there is no one at all!

<sup>5</sup> 'Man lives but a day on the earth,  
And he counts off the months of his life,  
Until he reaches the time he's allowed...

[A time that] he cannot pass by.

<sup>6</sup> For, when You leave him, he becomes still;  
So, think well of the life of Your workman.

<sup>7</sup> 'For a tree, there's still hope when it is cut down,  
Since it may blossom once more.

The sprouting of its shoots never fail,

<sup>8</sup> Though its roots may be old in the ground.

But, even rocks will grow old,  
And even the stones melt away.

<sup>9</sup> 'When the trunk of a tree can smell water,  
It will blossom and bear fruit again,

As though it were something that's new.

<sup>10</sup> But, when a man reaches his end,  
That will not be undone...  
When a man falls, he's no longer.

<sup>11</sup> 'In time, even seas will be gone,  
And rivers will all be barren and dry.

<sup>12</sup> But when man goes to sleep, he won't rise again,  
Until [the stars] are all sewn together...  
We never awaken from that sleep.

<sup>13</sup> 'O that in the grave, You'd guard me me and hide me,  
Until all Your anger has passed.  
Please order a time to be set for me,  
When You'll mention my name once again.

<sup>14</sup> 'Can a man live again after he dies,  
Once the days of his life have all past?  
As for me; I'll wait 'til I live again,

<sup>15</sup> When You'll call out to me and I'll listen.  
Please don't undo the work of Your hands!

<sup>16</sup> 'You've counted all the things that I've done in my life,  
And none of my sins have You overlooked.

<sup>17</sup> So, take all the laws that I've broken,  
Then seal them up in a bag,  
And [remove] the ones I meant not to do.

<sup>18</sup> 'A mountain will fall into ruin,  
And a rock wears out where it stands.

<sup>19</sup> In water, even stones become smooth,  
And floods wash the cliffs from the earth.  
That's how You've destroyed the lengths of men's lives...

<sup>20</sup> You stab them through and they die...  
You just turn Your face and they're gone.

<sup>21</sup> 'So, we know not how many descendants we'll have,  
And we're unaware if they're few.

<sup>22</sup> Our flesh just knows aches and pains,  
And throughout our lives, we will mourn.'

## Chapter 15

<sup>1</sup> **Then EliPhaz the Temanite spoke. He said:**

<sup>2</sup> 'May I reply to a man who is wise...  
One with a spirit that can understand;

One who's known misery since he came from the womb;

<sup>3</sup> Who scolds with sayings that'll never be true,  
And with words which will never bring profit?

<sup>4</sup> 'Have you forgotten your fear,  
As you speak before God?

<sup>5</sup> Why, you're guilty of the things that have come from your mouth,  
And you've not examined the words of the great.

<sup>6</sup> So, may your own mouth now correct you (not I);  
For against your own lips, you have now testified.

<sup>7</sup> 'Were you the first man ever born...  
Before the hills had been piled?

<sup>8</sup> Did you hear how Jehovah arranged it,  
And did God then ask your advice...  
Did He gain all his wisdom from you?

<sup>9</sup> 'What do you know that we do not know,  
And what do you see that we've missed?

<sup>10</sup> For, we're each much older than you,  
And we've lived more days than your father!

<sup>11</sup> 'For all your sins, you've been whipped just a bit,  
And you've blown this all out of proportion!

<sup>12</sup> Dare you see with your eyes,  
Or to examine it all in your heart,  
How your rage has torn you away from the Lord,  
<sup>13</sup> Since you've spewed such things from your mouth?

<sup>14</sup> 'Which man do you know who is free from all blame,  
Of those that are born from a woman?

<sup>15</sup> Yet, He trusts not even the holy...  
Before Him, the heavens aren't pure!

<sup>16</sup> And the filth of man is disgusting...  
For he sucks unrighteousness down like a drink!

<sup>17</sup> 'I will now give my report... pay attention!  
Yes, I will announce what I've seen...

<sup>18</sup> And mention the things that the wise men have said;  
Things which, from their sons, were not hidden.

<sup>19</sup> 'Why, this land was given to your fathers alone,  
When there were no strangers among them.

<sup>20</sup> And for the ungodly, there's just been confusion,  
While years have been added to the mighty.

<sup>21</sup> 'In times of peace, men listen in fear,  
And this brings about their undoing.  
<sup>22</sup> So, may he not think he'll return from the dark,  
When he's gripped by a hand made of iron.  
<sup>23</sup> 'For, the grain of vultures, he's now become,  
As he awaits the death of his body...  
The dark day that whisks him away,  
<sup>24</sup> As distress and disaster suck him on down,  
And he falls like a general in battle.  
<sup>25</sup> 'It's against Jehovah that he's raised his hands,  
And before the Lord, he has stiffened his neck.  
<sup>26</sup> So, for his insolence, he's forced to retreat,  
And behind his shield, hide his thickness;  
<sup>27</sup> Since his face is now covered with fat,  
And his thighs have become very flabby.  
<sup>28</sup> 'So, in deserted cities, may he now lodge...  
In houses where people no longer live,  
And where all who once had been found there,  
Have been carried away.  
<sup>29</sup> 'May he not be rich or keep what he owns,  
Or cast a shadow on the ground,  
<sup>30</sup> Nor may he flee from the darkness.  
'May his bud soon wither away...  
May his flower blow away in the wind.  
<sup>31</sup> May he not trust that he will survive,  
For, he will soon have nothing at all.  
<sup>32</sup> 'His corruption will then be just pruned away,  
So his branch won't grow into a tree.  
<sup>33</sup> May he be gathered like unripened grapes,  
And fall like blossoms that don't become olives.  
<sup>34</sup> 'For the unrighteous, the judgment is death;  
And for those taking bribes, their homes will be burned.  
<sup>35</sup> That's what comes from the womb,  
Because all that's born there is grief.  
'Emptiness is all he'll receive,  
And in his gut, he must live with his lies.'

## Chapter 16

<sup>1</sup> **Then Job spoke, saying:**

<sup>2</sup> 'Things like this, I've all heard before;  
And as those who should offer comfort,  
You surely do a poor job.

<sup>3</sup> 'Where is the order to windy words,  
And why do you bother to answer?

<sup>4</sup> 'Now I'll speak as you have been doing,  
As though my life had been traded for yours.  
Then, with my words, I'll attack you,  
And at you, I will shake my head.

<sup>5</sup> 'O may my mouth be given the strength...  
May the movement of my lips serve me well.

<sup>6</sup> For, if I speak, my sores will not ache;  
And if I stay silent, could they hurt less?

<sup>7</sup> 'Now that He's worn me out,  
You've latched onto to this festering fool.

<sup>8</sup> But, as I've been sitting here,  
I've proven all that I've said,  
And thrown all your lies back in your faces.

<sup>9</sup> 'I've been thrown down by the One with whom I must deal,  
And against me, He's grinding His teeth.  
The arrows of marauders have struck me,

<sup>10</sup> And sharp darts from His eyes have been shot in my knees...  
They've all arrived to attack me!

<sup>11</sup> 'He's handed me over to the unrighteous...  
And delivered me to the ungodly.

<sup>12</sup> He's removed my chance to make peace,  
And plucked the hair from my head to set an example.

<sup>13</sup> 'Now, with their lances, they have me surrounded,  
And they've run them into my kidneys;  
They've done nothing at all that would spare me,  
And they poured my bile on the ground.

<sup>14</sup> 'They've knocked me down time and again...  
They have attacked me and won.

<sup>15</sup> Then, to my skin, they sewed sackcloth,  
And my strength, they've driven into the ground.

<sup>16</sup> 'My belly now burns from my crying,  
And my eyelids are darkened with shadows.

<sup>17</sup> Yet, I am guilty of nothing,  
And my hands are clean from the things that I've vowed.

<sup>18</sup> 'O ground, don't cover the blood of my flesh,  
And don't make any room for my cries.

<sup>19</sup> 'Look; the heavens have served as my witness,  
And the heights testify on my behalf.

<sup>20</sup> May the things that I beg reach up to the Lord,  
And may the tears from my eyes drip before Him.

<sup>21</sup> 'O that man might plead before God,  
As he would do on behalf of a neighbor.

<sup>22</sup> Yet, the days of my life have been counted and reached,  
And there's no return from the place I must go.'

## Chapter 17

<sup>1</sup> 'I've been destroyed and I'm borne on the wind;  
I've begged to be buried and had no success.

<sup>2</sup> So I wearily ask, *What have I done?*  
*Have I stolen from strangers?*

<sup>3</sup> *For, who has shackled my hands?*

<sup>4</sup> 'From these men's hearts, You've hidden all wisdom,  
And You will never exalt them.

<sup>5</sup> You'll announce their badness to all,  
And make the eyes of their sons melt away.

<sup>6</sup> 'But, among the nations, You've made me a joke;  
And that's why they're laughing at me.

<sup>7</sup> To their rage, my eyes are now callused,  
Since I've been attacked by them all.

<sup>8</sup> 'Yet, the righteous have wondered and asked:  
*Why can't the just beat the lawless?*

<sup>9</sup> O may the faithful maintain their [right] course,  
And the hands of the clean receive courage.

<sup>10</sup> Yes, may it all be established;  
For among you here, I haven't found truth.

<sup>11</sup> 'My days are now spent in groaning,  
And the hope in my heart has been ripped away.

<sup>12</sup> Night for me is now day,  
As the face of darkness draws nearer.

<sup>13</sup> 'Though I am still here, the grave is my home,  
And I'll make my bed where it's dim.

<sup>14</sup> For now, my father is death,  
And decay is my mother and sisters.

<sup>15</sup> 'O what hope have I now?  
Where will I ever find goodness?

<sup>16</sup> Along with me, will they go to the grave...  
Will we all be buried together?'

## Chapter 18

<sup>1</sup> **Then Baldad the Shuhite spoke, saying:**

<sup>2</sup> 'When are you going to end it?  
Stop for a while and let us speak too!

<sup>3</sup> Why must we stay silent before you,  
Like beasts that walk on four feet?

<sup>4</sup> 'Anger has gotten the better of you.  
So what, if you have to die!  
Will all life under heaven then come to an end...  
Will mountains be wiped from their bases?

<sup>5</sup> 'The light of the godless will soon be put out,  
And his flame will be there no longer.

<sup>6</sup> The light in his home will be darkness,  
And his lamp will thereafter be gone.

<sup>7</sup> 'The least of men search for the things they once owned,  
And they trip on their own good advice.

<sup>8</sup> So, may his foot fall into a snare,  
And in a net, may he be entangled.

<sup>9</sup> 'Yes, let him fall into a trap,  
And may the snare hold him tighter.

<sup>10</sup> For the trip line is hidden under the ground...  
Yes, that which will grab and destroy him,  
Is already there in the road.

<sup>11</sup> 'May grief surround and destroy him,

<sup>12</sup> And may hunger encircle his feet.

For him, a downfall has been prepared,

<sup>13</sup> And the soles of his feet will be eaten away.

'May death consume his beautiful things,

<sup>14</sup> And may the place of his healing be taken away...

For these things have happened by royal decree.

<sup>15</sup> So they'll camp in his tent through the night.

<sup>16</sup> 'May his beautiful things be covered with sulfur;

<sup>16</sup> May his roots dry out underneath him.

May what he has reaped fall upon him,

<sup>17</sup> And the memory of his face be wiped from the land.

<sup>18</sup> 'May he be pushed from light into darkness;

<sup>19</sup> May his family even forget his name.

May his house remain under the sky,

<sup>20</sup> But may others be those who live in it.

'For, although he once lived in wonder,

In the end, he just sits here and moans.

<sup>21</sup> This is the home of the unrighteous...

It's the place where they don't know Jehovah.'

## Chapter 19

<sup>1</sup> **'Then Job spoke again and said:**

<sup>2</sup> 'How long are you going to weary my soul,

And demolish me with your words?

All you know is what God has done,

<sup>3</sup> And you speak ill of me with no shame...

You just keep on pressing against me.

<sup>4</sup> 'It's a fact that I've been misled,

And delusions are lodging within me.

For I'm speaking words that should never be said...

That mislead, and at the wrong time.

<sup>5</sup> 'So you use me to look more important,

And you attack me in scorn.

<sup>6</sup> But, know that the Lord is the One who's disturbed...

It's He that built this fortress against me.

<sup>7</sup> So look; I laugh at your scorn!

'Now, I will stop all this banter;

For, if should I shout, it won't bring me justice.

<sup>8</sup> I'm stuck in a circle through which I can't pass,

And darkness now covers my face.

<sup>9</sup> He has taken away all my glory,

And He's removed the crown from my head.

<sup>10</sup> 'He has pulled me apart and scattered [my bones];

I was marked and cut down like a tree.

<sup>11</sup> In His rage, He has treated me badly,  
As though I were His enemy.

<sup>12</sup> His marauders have gathered and attacked me,  
And encircled me as in an ambush.

<sup>13</sup> 'Now, all my brothers have left me,  
Preferring strangers to me;  
And my friends no longer feel pity,  
Pretending that they do not know me.

<sup>14</sup> 'Those dearest to me have forgotten my name...

<sup>15</sup> I'm a foreigner to all my neighbors,  
And a stranger to the women who've served me.

<sup>16</sup> 'When I call to my servant, he doesn't obey,  
As with my mouth, I keep begging.

<sup>17</sup> I call out to even my wife,  
And call sweetly to my concubines' sons.

<sup>18</sup> Yet, they listen not... they just stand there.

<sup>19</sup> 'Those who once knew me, dislike me,  
And those I once loved, now oppose me,

<sup>20</sup> For my skin and flesh are festered with sores,  
And my teeth have come loose from my bones.

<sup>21</sup> 'Please show mercy... show mercy my friends;  
For the hand of Jehovah has touched me!

<sup>22</sup> Why treat me the same as Jehovah has done...  
Aren't you yet filled with my flesh?

<sup>23</sup> 'May my words be written down in a scroll,  
And then be preserved though the ages.

<sup>24</sup> With a pen of iron, inscribe them on lead,  
And may they be set in stone.

<sup>25</sup> 'For I know that the One who made me this weak,  
Has walked 'round the earth through the ages,

<sup>26</sup> And it's due to Him that my skin has grown tired...  
Yes, it's because of Jehovah that I've been worn out.

<sup>27</sup> 'All things I'm aware of and seen with my eyes,  
Have happened to me, not to others.

<sup>28</sup> But, what can I ask and what can I say...  
Is the root of my problem in Him?

<sup>29</sup> 'Please turn around and send me what's good,

Or just cover me over.  
May Your rage be sent to the lawless instead...  
May they be the ones who reap this reward.'

## Chapter 20

<sup>1</sup> **Then Zophar the Minaean spoke, saying:**

<sup>2</sup> 'So far, I've not disagreed,  
With any of the words that you've spoken,  
Since we both view things in much the same way.

<sup>3</sup> So I'll heed your instructions that shame me,  
And note the spirit of your reply.

<sup>4</sup> 'But, haven't you known about all these things...  
That, since man was put on this earth,

<sup>5</sup> The irreverent one's glee brings his downfall,  
And their joy of lawbreaking brings their destruction?

<sup>6</sup> 'For, even if their gifts should ascend to the heavens,  
And their offerings should reach to the clouds;

<sup>7</sup> When they think that all's going well,  
That's when they'll meet their end.

'Then, those who know them will ask where they are.

<sup>8</sup> And as though in a dream, they're no longer found.

<sup>9</sup> From then on, all eyes will overlook them,  
And no one will note where they've been.

<sup>10</sup> 'Though their sons once destroyed weaker [peoples],  
And their hands lit fires that brought grief...

<sup>11</sup> Their bones that once held the vigor of youth,  
Will make their bed under the ground.

<sup>12</sup> 'For, evil was sweet in their mouths,  
So they hid it under their tongues.

<sup>13</sup> It wasn't left or abandoned,  
But they brought it up from their throats.

<sup>14</sup> 'So, now they can't help themselves;  
For the poison of asps is inside their guts.

<sup>15</sup> And all the wealth that they've unjustly gained,  
Will be collected and vomited out,  
As they're dragged from their homes by an angel.

<sup>16</sup> 'May they have to endure the rage of wild beasts...  
May the tongues of snakes now destroy them.

<sup>17</sup> May they never again see cows being milked,  
Or see pastures of butter and honey.

<sup>18</sup> 'Then their wealth will seem empty and vain,  
And for such things, they will lose all their taste...  
For they'll be too tough to be chewed,  
And they'll find that they can't take it with them.

<sup>19</sup> 'And though they once crushed the homes of the mighty,  
And by force, they have taken their houses;  
What they have is no longer theirs...

<sup>20</sup> For the things they once owned are no longer safe,  
And they can't hold onto the things they desired.

<sup>21</sup> 'For them, there'll be no more food,  
And good things will no longer blossom.

<sup>22</sup> Though they once had [all they'd desired],  
They were cursed and then problems arose.

<sup>23</sup> 'When they have enough to fill up their bellies,  
God sends someone else to succeed them.  
So, may He now send His anger and rage,  
And upon them, pour out floods of grief.

<sup>24</sup> 'From hands of iron, may they not be saved;  
May they be shot through by brass bows.

<sup>25</sup> May the arrows go clean through their bodies,  
And may fear then walk in their homes.

<sup>26</sup> 'May they have to wait in the darkness,  
To be burned by the fire of the ages.  
May strangers bring what's bad to their homes;  
<sup>27</sup> May the heavens uncover all their lawless deeds;  
And may the ground now rise up against them.

<sup>28</sup> 'May their homes be destroyed 'til the end,  
And may the day of [God's] rage come upon them.

<sup>29</sup> For, this is what the irreverent receive;  
It's their reward from the One who keeps watch.'

## Chapter 21

<sup>1</sup> **Then Job spoke, saying:**

<sup>2</sup> 'Listen... O hear my words!  
I don't need such comfort from you!

<sup>3</sup> Now, please help me up and I'll speak;

For, I won't accept such abuse!

<sup>4</sup> 'It's by men that I'm being accused,  
So, don't I have a good reason for rage?

<sup>5</sup> 'Why, you look at me in great wonder,  
As you put your hands to your jaws.

<sup>6</sup> But, as I try to remember,  
I'm hasty, because of the grief in my flesh.

<sup>7</sup> 'Why do the godless continue to live,  
And why do they grow rich and old?

<sup>8</sup> They plant whatever their souls might desire,  
And their children are there in front of their eyes.

<sup>9</sup> 'Their houses continue to prosper,  
And none of them are afraid;  
For they don't feel the whip of the Lord.

<sup>10</sup> 'None of their cattle are stillborn;  
And their pregnant are also protected,  
So, none of them stumble or fall.

<sup>11</sup> 'Their sheep remain through the ages,  
And their children are playing before them.

<sup>12</sup> They hold their flutes to their mouths,  
And enjoy sacred hymns strummed on harps.

<sup>13</sup> 'For as long as they live, they have good things,  
Then, in the grave they lie down to rest.

<sup>14</sup> They say that God doesn't see [what they've done],  
Since they've chosen to not to know of His ways.

<sup>15</sup> 'So, why should we continue to serve Him...  
What benefit is there for us,

<sup>16</sup> Since He doesn't inspect godless hands,  
And they are still filled with good things?

<sup>17</sup> 'But their lamps will soon be extinguished...  
Their reward is to feel the pain of His rage.

<sup>18</sup> They'll be like straw that's blown in the wind,  
And as clouds of dust in a storm.

<sup>19</sup> 'May their possessions and sons all be lost,  
And may they know that it's God who repaid them.

<sup>20</sup> May they see their slaughter with their own eyes,  
When Jehovah is not there to save them.

<sup>21</sup> Then, what joy will they have in their homes,  
When all of their months have been numbered?

<sup>22</sup> 'Doesn't Jehovah send wisdom?  
For, who else gives people their insight...  
Isn't it He the One who makes judges wise?

<sup>23</sup> 'Yet, this one dies who did as he wished,  
Enjoying prosperity and pleasure...

<sup>24</sup> Full, fat, and filled up with marrow.

<sup>25</sup> While another ends life with what's bitter,  
Having never tasted what's good.

<sup>26</sup> But they both go to sleep in the ground;  
And with decay, they're both covered.

<sup>27</sup> 'So I know what you'll say as you're pressuring me:

<sup>28</sup> *Where are the houses where princes will live,  
And the safe tents where the impious will dwell?*

<sup>29</sup> 'Ask those passing by on the roads, and you'll see,  
That the signs are all very clear;

<sup>30</sup> For that day of destruction will come,  
When He will enlighten the wicked...  
In the day of His rage, they'll be gone.

<sup>31</sup> 'Then, before their faces, He'll accuse them,  
And speak of the bad things they've done.  
He will come to repay them,

<sup>32</sup> As they lie awake upon heaps of trash,  
And then to their tombs, they'll be carried.

<sup>33</sup> 'In gravel, they then will be covered,  
As other men come to see them...  
Yes, they'll come in great numbers to stand there.

<sup>34</sup> 'So, why waste your time to offer me comfort,  
Since you've done nothing at all to bring rest!'

## Chapter 22

<sup>1</sup> **Then EliPhaz the Temanite spoke, saying:**

<sup>2</sup> 'Doesn't wisdom and understanding come from the Lord?

<sup>3</sup> So, why should He be concerned,  
If what you've been doing is pure?

'What good [do you think] that it did Him,  
If all your ways have been clean?

<sup>4</sup> Will He discipline you for the things that you say,  
Or join with you in your judgments?

<sup>5</sup> 'Haven't you done many bad things...  
Can your sins even be counted?

<sup>6</sup> Haven't you taken what your brothers need,  
Without any [good] reason?  
Haven't you claimed the clothes of the naked,  
<sup>7</sup> Refused to give water to the thirsty,  
And taken scraps of food from the famished?

<sup>8</sup> 'You've shown favor to the faces of some,  
While removing the poor from their land.

<sup>9</sup> You've sent away widows with nothing at all,  
And orphans, you've treated badly.

<sup>10</sup> So the snares that you've set have now captured you,  
And this is why such a war has arrived.

<sup>11</sup> 'So, light for you is now darkness,  
And when you sleep, you're covered in dew.

<sup>12</sup> For, the One who lives, pays attention,  
And to the arrogant, He sends humility.

<sup>13</sup> 'You've asked, *What does the Almighty know?*  
And, *Can He judge what happens in darkness?*

<sup>14</sup> He's concealed by the clouds, so He can't be seen,  
As He travels across the arc of the sky!

<sup>15</sup> 'It's not yours to guard the roads of the ages,  
Which have been walked by the righteous,

<sup>16</sup> And were taken away in untimely [deaths],  
Like rivers overflowing their banks!

<sup>17</sup> Even they had once asked,  
*What will God do to us...*  
*Yes, what will the Almighty bring?*

<sup>18</sup> 'Why, it's the One who once filled their houses with good,  
As He pushed the Godless away.

<sup>19</sup> When they saw this, the righteous all laughed,  
And the blameless sneered at such ones.

<sup>20</sup> For, their supports had all vanished,  
And their clothes had been burned up in fire.

<sup>21</sup> 'So, you too must be strong if you want to survive,  
And then you'll receive your reward  
For all the good things that you did.

<sup>22</sup> Remove all the [bad] from your mouth,  
Then, put His words in your heart!

<sup>23</sup> 'Turn back and be humbled by God,  
And stay away from wrongdoing!

<sup>24</sup> Then you'll lay away gold as though it were dust,  
That's found in the wadis of Ophir.

<sup>25</sup> The Almighty One will protect you,  
And you will have plenty of silver.

<sup>26</sup> 'So, confess [your sins] to Jehovah,  
And look to the heavens in joy.

<sup>27</sup> Make vows to Him and He'll listen to you,  
Then He'll give you the strength to do as you've vowed,

<sup>28</sup> And restore you to a righteous condition,  
When all your ways will be bright once again.

<sup>29</sup> 'For, the One who humbles himself,  
Will admit that he's been too proud;  
And He saves all those who've been humbled.

<sup>30</sup> 'Yes, those free from guilt will be rescued by Him...  
But first, you must make your hands pure!'

## Chapter 23

<sup>1</sup> **Then Job spoke, saying:**

<sup>2</sup> 'I know for a fact that my change of state,  
Is something that's out of my hands.

'O His hand is so heavy,  
And how it has caused me to moan.

<sup>3</sup> But who knows if I will find Him again,  
And bring this thing to an end.

<sup>4</sup> 'So, upon myself, I'll pass judgment,  
And with scolding words, fill my mouth.

<sup>5</sup> Then I'll learn the cure, for He'll tell it to me!  
Then I'll understand, for He'll answer!

<sup>6</sup> 'He'll come to me with great strength,  
And I know He won't do so unsurely.

<sup>7</sup> He'll send me truth and correction,  
And bring an end to my case.

<sup>8</sup> 'But, if I should be the first one to go,  
And if I should no longer be;

Then, how could I know how it ends?

<sup>9</sup> 'With His left hand He acts, and I can't hold Him back;  
And what He covers with His right, I can't see.

<sup>10</sup> He already knows all my ways;  
For He's searched me through as though I were gold.

<sup>11</sup> 'My feet have walked in His footsteps...  
I've kept His ways and not swerved.

<sup>12</sup> The commands that came from His lips,  
I have never rejected,  
And the words from His mouth, I've held in esteem.

<sup>13</sup> But, if He has judged me as guilty,  
Who can say that He's wrong?

<sup>14</sup> 'For this, I have quickly turned toward Him,  
And when I'm being corrected, I keep Him in mind.

<sup>15</sup> For, grave are the things that come from His face...  
The things that leave me in terror.

<sup>16</sup> 'Yet, Jehovah has softened my heart;  
The Almighty has moved me to action.

<sup>17</sup> For I never suspected that darkness would come,  
And before my face, all would go dim.'

## Chapter 24

<sup>1</sup> 'Why hasn't Jehovah noticed our time,  
<sup>2</sup> When the godless are overrunning our borders...  
Those who seize both the shepherds and sheep?

<sup>3</sup> 'From the orphans, they've taken their burros,  
And the cows that the widows relied on.

<sup>4</sup> They keep the disabled from walking upright,  
So the gentle of the land must now run and hide.

<sup>5</sup> 'They act like burros that stray into fields,  
And find the bread of infants delicious.

<sup>6</sup> They harvest in fields not their own,  
And reap it all before it is ripe.

'The godless hire the disabled,  
And put them to work in their vineyards...

Then they don't pay them or feed them!

<sup>7</sup> They leave them naked... without any clothes,  
Then take what they need to survive.

<sup>8</sup> So in mountain mists, they must bathe,

And hide in the rocks for protection.

<sup>9</sup> 'They snatch away little children...  
They take them away from the breast,  
In payment for debts they are owed.

<sup>10</sup> They mistreat and rest on the naked,  
And take scraps of food from the famished.

<sup>11</sup> 'In alleys, they lie in wait to do harm,  
And righteous ways, they don't know.

<sup>12</sup> They throw people from their homes in the cities,  
And bring moaning to the lives of their children.

<sup>13</sup> 'So, why does the One who is watching,  
Fail to act on this earth?

For they pay no attention to Him,  
And they disregard what is just... taking the easiest way.

<sup>14</sup> 'Under cover of darkness, they murder,  
And during the night, they are thieves.

<sup>15</sup> 'The adulterer watches for darkness and says:  
*They'll not know that my eyes will be watching.*  
And as his face remains hidden,  
He carves peepholes in homes in the darkness.

<sup>16</sup> 'During the day, they lock themselves in,  
So they never come to know light.

<sup>17</sup> But at dawn, they will see the shadow of death,  
And observe the bad things it brings.

<sup>18</sup> 'Though he sees his face in the water as good;  
May his portion on the earth forever be cursed,  
And may all that he plants wither and dry.

<sup>19</sup> 'They grab hold of the arms of the orphans;

<sup>20</sup> So, [please] remember their sins!  
Like fog, may they soon pass away,  
And may they vanish like dew.

'Please repay him for all he has done...  
Like rotting wood, may he be destroyed.

<sup>21</sup> 'Why, those with no sons, he's mistreated,  
And to those who need aid, shows no mercy.

<sup>22</sup> The disabled, he's knocked to the ground in his rage,  
So no man feels his life is secure.

<sup>23</sup> 'May they get sick and not hope to be healed,  
And may their illness bring death!

<sup>24</sup> 'Many are harmed by their arrogant ways,  
So like a mallow, may they wither in heat...  
Like an ear of grain that falls on its own.

<sup>25</sup> 'If such things aren't so, then say that I've lied,  
And disregard all that I've said.'

## Chapter 25

<sup>1</sup> **Then Baldad the Shuhite said:**

<sup>2</sup> 'What kind of insight and fear does he have...  
This One who makes it all sound so important?

<sup>3</sup> Let's not assume that He'll save us from robbers,  
Or that we'll never be ambushed.

<sup>4</sup> For, how can a man say he's righteous to God...  
Can a man born of woman make himself clean?

<sup>5</sup> 'If [God] orders the moon, it doesn't shine,  
And before Him, the stars are impure.

<sup>6</sup> [So to Him], all mankind is rotten,  
And the sons of men are just worms.'

## Chapter 26

<sup>1</sup> **Then Job spoke, saying:**

<sup>2</sup> 'Who are the ones that are closest to you...  
Who are those whom you turn to for aid?  
Isn't it those who are mighty...  
To those with great muscled arms?

<sup>3</sup> 'To whom do you turn when you need advice...  
Isn't it those who are known to be wise?  
And which ones do you chose to follow...  
Isn't it those who have the most power?

<sup>4</sup> So, to whom are you speaking these words,  
And whose breath is now coming from you?

<sup>5</sup> Will giants start acting like midwives,  
And go under the water for neighbors?

<sup>6</sup> 'Why, the grave lies naked before Him,  
And He's wrapped in a robe of destruction.

<sup>7</sup> He stretches the north wind on nothing,

And on nothing, He has hung the earth.

<sup>8</sup> 'He takes water and binds it in clouds;  
Yet, the bottoms of the clouds never rip.

<sup>9</sup> He covers the face of [the moon],  
By spreading the clouds over it.

<sup>10</sup> 'By His order, the sea's face is round,  
From where the light reaches to darkness.

<sup>11</sup> The columns of the skies, He's spread all around,  
And they shake when they hear of His rage.

<sup>12</sup> 'By His might, He settled the seas in their beds,  
And in wisdom, He's filled them with whales.

<sup>13</sup> Of Him, the bolts in the skies stand in awe,  
And by His order, they'll kill the dragon defector.

<sup>14</sup> 'Look! These are just a small part of His ways;  
For He breathes a word and we listen to Him!  
So, who knows when He will bring change...  
When He'll bring the strength of His thunder?'

## Chapter 27

<sup>1</sup> **Then Job continued in his own defense.**

<sup>2</sup> 'As God lives; He's the One who has judged me...  
It's the Almighty who's made my life bitter.

<sup>3</sup> But as long as my spirit is in me,  
And the Divine One's Breath remains in my nose;

<sup>4</sup> My lips won't speak lawless things,  
Nor will my life contemplate wrong;

<sup>5</sup> For such things bring the sentence of death!

I'll not claim that I'm free from blame...

<sup>6</sup> Yet, I'll cling to what's right and never let go,  
For I know when I'm doing what's wrong.

<sup>7</sup> 'May my enemies disappear with the godless,  
And my opposers be destroyed with lawbreakers.

<sup>8</sup> 'What kind of hope have the godless?  
Do they think they'll be saved by Jehovah...

<sup>9</sup> That God will hear what they pray,  
Or He'll come when they are in need?

<sup>10</sup> Can they stand before Him securely...  
As one who can call and be heard?

<sup>11</sup> 'I'll tell you what [God] holds in His hands...  
I won't lie concerning the Almighty's things.  
<sup>12</sup> {Look!} You know that you've piled what's foolish on the foolish...  
<sup>13</sup> It's what the impious get from the Lord,  
And it's what the mighty receive.  
<sup>14</sup> 'Should the Almighty come to their aid,  
And should their sons become many? No!  
Their purpose is just to be slaughtered,  
And they'll beg to be allowed to grow into men.  
<sup>15</sup> But those who remain will die of the plague,  
And to their widows, none will show mercy.  
<sup>16</sup> 'If they gather silver as though it were dirt,  
And set aside gold as though mortar;  
<sup>17</sup> The righteous will [soon] own these things,  
And those who are true will control it.  
<sup>18</sup> 'Then his house will belong to the moths,  
And to the cobwebs of spiders.  
<sup>19</sup> The rich man will sleep and not rise again...  
Though his eyes are wide open, he'll not be alive.  
<sup>20</sup> 'Grief will pour upon him like water,  
And at night, the darkness will overtake him.  
<sup>21</sup> A burning wind will snatch him away;  
And like chaff, he'll be blown from his place.  
<sup>22</sup> 'He'll be thrown where no one can save him;  
From His hands, he'll be thrown into exile.  
<sup>23</sup> Then all men will be clapping their hands,  
And whistle at him from their places.'

## Chapter 28

<sup>1</sup> 'There is a place where silver is mined,  
And a place where gold is refined.  
<sup>2</sup> Men take iron out of the ground,  
And copper is quarried like stones.  
<sup>3</sup> This is how He's established an order for darkness,  
And precisely set all its limits.  
'Like the darkness [that's inside a mine],  
So is the shadow of death.  
<sup>4</sup> And as they [pan gold] in rushing streams,  
The ways of the just are discovered...

By mortal men, they are sifted.

<sup>5</sup> 'Even bread comes out of the ground,  
As though roasted in fires from below.

<sup>6</sup> 'There are places where sapphires are found,  
And places where gold may be mined.

<sup>7</sup> There are also roads even birds do not know...  
By the eyes of eagles, they've been overlooked.

<sup>8</sup> They haven't been walked by sons of the rich,  
Nor have lions ever gone there.

<sup>9</sup> 'For He's stretched forth His hand and chiseled a place...  
And the roots of mountains, He's overturned.

<sup>10</sup> The banks of rivers, He has destroyed;  
And such precious things, my eyes have beheld.

<sup>11</sup> 'The depths of rivers, He has laid bare,  
And displayed their power in [day]light.

<sup>12</sup> But, where can wisdom be found,  
And where is the source of great learning?

<sup>13</sup> 'For, no man knows of this ways,  
Since His ways can't be found among men.

<sup>14</sup> Says the abyss, *It's not found in me!*  
And says the sea, *In me neither.*

<sup>15</sup> So, no one can make an investment in her,  
Nor with silver, can she be bought.

<sup>16</sup> 'She can't be compared to all Ophir's gold,  
Nor to precious onyx or sapphires.

<sup>17</sup> With gold and crystals, she can't be compared,  
And she can't be bought with gold coins.

<sup>18</sup> 'Of corals and crystals, I will not speak;  
For, wisdom is higher than all we desire.

<sup>19</sup> To Ethiopia's topaz, she can't be compared,  
Nor is she equaled by the finest of gold.

<sup>20</sup> 'When it comes to wisdom; where can she be found?  
From what place comes great understanding?

<sup>21</sup> She's escaped the notice of all men,  
And is hidden from the birds in the skies.

<sup>22</sup> 'Thus say the days of destruction and death:  
*We have heard of her fame!*

<sup>23</sup> *For, God speaks well of her way,*

*And He knows where she can be found.*

<sup>24</sup> 'He peers from the sky, inspecting all things;  
So He knows what goes on, on the ground.

<sup>25</sup> 'He has weighed all the things that He's made;  
He's measured the wind and the water.

<sup>26</sup> When He made them, He saw and counted it all,  
Then He made a way for the thunder.

<sup>27</sup> 'He looked at it all and described it;  
Yes, the One who prepared it has tracked all its ways.

<sup>28</sup> And thereafter, He said:  
*{Look!} Wisdom is being like God,  
And higher knowledge is staying away from what's bad.'*

## **Chapter 29**

<sup>1</sup> **Then Job continued his reply.**

<sup>2</sup> 'O that He'd let me return,  
To that month once again...  
To those days when He watched over me...  
When His lamp was lit over my head,  
<sup>3</sup> And by His light, I traveled through darkness;  
<sup>4</sup> When I walked down the roads in importance,  
And when God watched over my house;  
<sup>5</sup> When I was exceedingly plump,  
And my children were gathered around me;  
<sup>6</sup> When all that I did poured like butter,  
And mountainous things poured like milk;  
<sup>7</sup> When in the morning, I entered the town,  
And they'd put out a chair for me in the square.

<sup>8</sup> 'Before me, the young ran and hid,  
And the elders arose in respect.  
<sup>9</sup> Stout men would all stop their speaking,  
And place their fingers over their mouths.

<sup>10</sup> 'Then, all who listened said I was blest,  
And their tongues would stick in their throats.  
<sup>11</sup> They heard with their ears and then praised me;  
And when they saw me, they all stepped aside.  
<sup>12</sup> From the hands of the mighty, I rescued the poor,  
And to helpless orphans, I supplied aid.

<sup>13</sup> 'O you who are dying; praise me again...

May the mouths of widows praise me once more!

<sup>14</sup> For I used to dress to give justice,  
And put on a robe that was doubled;

<sup>15</sup> I was the eye for the blind,  
As well as the foot for the lame...

<sup>16</sup> And to the disabled, I was a father.

'When I didn't know the right thing to do,  
It worked out well anyhow.

<sup>17</sup> I broke the molars of the unrighteous,  
And snatched their prey from their teeth.

<sup>18</sup> 'I said:

*I'll grow old and round like the trunk of a palm,  
And I'll live for many more years;*

<sup>19</sup> *For my roots have reached deep to the water,  
And in my harvest, dew settles.*

<sup>20</sup> 'Back then, my glory meant little to me;  
For I entrusted my bow to His hands.

<sup>21</sup> Men would pay attention to me,  
And stay silent as I offered council.

<sup>22</sup> 'When I was speaking, they never spoke;  
And they were joyful whenever I talked...

<sup>23</sup> As the ground enjoys rain when it's thirsty,  
That's how they considered my words.

<sup>24</sup> 'For at them, I never laughed,  
And so, they trusted my council;  
And the light of my face was always there.

<sup>25</sup> I showed them the way and I was their prince...  
I camped like a king 'midst his army,  
As I remembered to comfort the mourning.'

## Chapter 30

<sup>1</sup> 'Now I'm ridiculed by even their least;  
And those whose fathers I viewed with contempt,  
Dare to offer correction to me...  
Yes, by those whom I once thought unworthy  
To serve as dogs to keep an eye on my flocks.

<sup>2</sup> 'So, what value is the strength of their hands before me,  
Since their vigor has already perished?

<sup>3</sup> They're in need, and hungry, with nothing...

They're miserable, like those who flee from a war,  
To hide in a place with no water!

<sup>4</sup> 'They stand on the shore and pick seaweed;  
For, plants from the sea are their grain.  
They have no honor, and nothing to give;  
They're looked on as worthless and lacking all good.

'In hunger, they've gnawed upon tree roots;  
<sup>5</sup> But now they've risen against me like thieves...

<sup>6</sup> Those whose homes were once burrows,  
And who once lived among rocks.

<sup>7</sup> 'But they look for places to yell...  
Those with homes made of sticks.

<sup>8</sup> They're the sons of dishonored fools,  
Whose fame will soon be wiped from the land.

<sup>9</sup> 'Yet now, they strum harps about me...  
I'm the topic of their discussions.

<sup>10</sup> They dislike me and stay far away,  
And into my face, they now spit.

<sup>11</sup> 'For He's opened His quiver and shot me through,  
Then led me away from His presence.

<sup>12</sup> 'So the hands of their sons have risen against me,  
And they stick their legs out and kick me.

<sup>13</sup> They've wiped my ways from their wicked paths,  
And taken the clothes that I wore.

'He has run me through with His spear,  
<sup>14</sup> And He's judged me just as He's wished.

So with grief, I am now befouled...

<sup>15</sup> Yes, all my grief has returned.

'My hope has become like the wind,  
And my salvation has faded like clouds.

<sup>16</sup> 'O may my life soon be poured out,  
For I've had enough days of this grief.

<sup>17</sup> All night long, my bones burn,  
And my nerves are broken and shattered.

<sup>18</sup> Its power has taken my robe,  
And wrapped my clothes up my butt.

<sup>19</sup> 'Now you treat me as though I were dirt,

And think all I deserve is just ashes.

<sup>20</sup> I've cried out to you, but you do not hear...  
You just stand there and think of my plight.

<sup>21</sup> 'Together, you've joined to attack me,  
And with mighty hands, you have whipped me.

<sup>22</sup> You've handed me over to grief,  
And removed any hope of salvation.

<sup>23</sup> 'I know that death will soon wipe me away;  
For the ground is the home of all mortals.

<sup>24</sup> So, should I think of killing myself,  
Or have someone else do it for me?

<sup>25</sup> 'Why, I've cried over all the disabled,  
And moaned when I saw those in need.

<sup>26</sup> But I am still waiting for good things to come,  
And I hope for good days, not bad.

<sup>27</sup> 'My belly is noisy with rumbles,  
As more days of suffering confront me.

<sup>28</sup> I'm moaning because of discomfort,  
As among the gathering, I weep.

<sup>29</sup> 'To trapped demons, I am now a brother,  
And to the ostrich, a companion.

<sup>30</sup> My skin is now very dark,  
As my bones swelter in heat.

<sup>31</sup> 'So in mourning, I now strum my harp,  
And my hymns are all about weeping for me.'

## Chapter 31

<sup>1</sup> 'I've made a vow that my eyes,  
Will not pay attention to virgins...

<sup>2</sup> For what I have, came from God up above...  
It's the inheritance of what the Most High saw fit.

<sup>3</sup> 'To the godless comes woe and destruction,  
And those who break laws are alone.

<sup>4</sup> So, why won't He consider my ways,  
And count the footsteps I've taken?

<sup>5</sup> For I haven't traveled with jokesters,  
And my feet haven't rushed to do treachery.

<sup>6</sup> 'Why, I can step onto a scale

And prove myself just in the balance;  
For Jehovah knows that I've done no wrong.

<sup>7</sup> My feet haven't turned from His way  
(Though my eyes often follow my heart),  
And my hands have never touched bribes.

<sup>8</sup> Yet, what I have planted, others now eat...  
I no longer have roots in the ground.

<sup>9</sup> 'If my heart has followed another man's wife,  
And if I stood in wait at her door,

<sup>10</sup> May my wife then please other men,  
And my babies be humbled thereafter.

<sup>11</sup> For the One who dirties another man's wife,  
Should receive [God's] unrestrained anger.

<sup>12</sup> May a fire burn within all his parts,  
And may he be destroyed to his roots.

<sup>13</sup> 'If I treated my debts to my servants as worthless,  
And if my maids had to beg before me,

<sup>14</sup> What could I say before God,  
When I am beaten by Him...

When He visits me, how could I reply?

<sup>15</sup> For, weren't they also born from a womb...  
Didn't all come from the belly?

<sup>16</sup> 'But, the disabled and needy never missed out,  
And the eyes of the widows weren't wasted.

<sup>17</sup> Even when I ate my food all alone,  
I always set some aside,  
So it could be shared with the orphans.

<sup>18</sup> Like a father, I fed them the food from my mouth,  
And I led them as though from my mother's womb.

<sup>19</sup> 'If I hadn't provided for those without clothes,

<sup>20</sup> Or offered help to the disabled  
Unless they offered me blessings;  
Or refused to take the wool from my lambs,  
And use it to warm up their shoulders;

<sup>21</sup> If I'd not lift a hand to help orphans,  
Or help those who trusted me to give aid,

<sup>22</sup> May my shoulders be pulled from my collar bones,  
And my arms be broken at the elbows.

<sup>23</sup> 'It was the fear of Jehovah that caused me to act;  
For without His care, I couldn't endure.

<sup>24</sup> If I had trusted in gold for my strength,  
Or in gems, had put all my trust;

<sup>25</sup> If I [did these things] to make myself wealthy,  
Or to get my hands on great treasure;

<sup>26</sup> I should see the sun start to dim,  
And the moon as it's starting to darken.

<sup>27</sup> 'Why, if my heart has deceived me,  
And I've secretly [kissed] my own hand;

<sup>28</sup> May this be considered the worst of my crimes,  
For I've lied to the Most High, Jehovah.

<sup>29</sup> 'If I'd felt joy at my enemy's fall,  
And said in my heart, *Well done*;

<sup>30</sup> Then, let my ears hear the curses I'm due,  
And may everyone speak of my badness.

<sup>31</sup> 'I've never said to my female attendants,  
*O that you'd give me some of your flesh!*

<sup>32</sup> Nor have I forgotten the need to be kind;  
And to lodge strangers, my door was kept open.

<sup>33</sup> 'Unintentional sins, I've not hidden,  
And I've never been swayed by the masses.

<sup>34</sup> The disabled, I've never turned from my door,  
Or with empty stomachs, sent them away.

<sup>35</sup> 'O that I'd have someone to hear...  
Someone in awe of the hand of the Lord!  
For I've never sent anyone bills,

<sup>36</sup> Nor read what they owed me while wearing a crown.

<sup>37</sup> I just tore them up and returned them,  
Without getting what's due from my debtors.

<sup>38</sup> 'Have I given the ground a reason to moan...  
Have I given her furrows reasons to weep?

<sup>39</sup> If I have taken some of her strength,

<sup>40</sup> And ate it alone without paying;  
Or if I've made the land's owner mad,  
And he's been bothered by this;

<sup>41</sup> May my wheat become stinging nettles,  
And my barley be turned into weeds.'

Well with that, Job stopped speaking.

## Chapter 32

<sup>1</sup> After that, all got quiet, and Job's three friends stopped contradicting him, for they started thinking that he was truly a righteous man. <sup>2</sup> Then EliHu (the son of BarachiEl the Buzite, a descendant of Ram from Ausis) became very angry with Job for declaring himself righteous before God. <sup>3</sup> And he was also indignant with Job's three friends, because they couldn't give Job a reply and they found him to be a righteous man.

<sup>4</sup> EliHu had patiently waited to give Job an answer, because the others were much older than him. <sup>5</sup> But when he saw that no more replies were coming from the mouths of these men, he became angry and went into a rage.

<sup>6</sup> **So EliHu (the son of BarachiEl the Buzite) then said:**

'Because I'm younger in years,  
And you are much older than I;  
I've chosen not to speak until now,  
For I feared to say the things I must say.

<sup>7</sup> I said,  
*This isn't the time for me to speak out;  
For with their years, they've gained much more wisdom.*

<sup>8</sup> Yet, though there's a spirit in humans,  
The Almighty's Breath does the teaching.

<sup>9</sup> And since the wise don't live long enough,  
The old don't always know what is right.

<sup>10</sup> 'Now I beg you all to listen to me,  
And I'll tell you the things that I know.

<sup>11</sup> Give ear to what I will say,  
And I'll speak to you, free of charge.

<sup>12</sup> 'Examine my words and you'll see,  
That you've not given Job his correction.

<sup>13</sup> Don't say that you've found wisdom from God;

<sup>14</sup> For you got your commission from men!'

<sup>15</sup> Well at that, they were all afraid and they refused to say anything more, because the words they were hearing had the sound of age. <sup>16</sup> Also, he had waited and refused to speak until they stood there with no answer.

<sup>17</sup> **So EliHu said:**

'Now, I am ready to speak,  
And I have many things that I wish to say.

<sup>18</sup> 'I cannot hold back the wind in my chest,

<sup>19</sup> For it bubbles like young wine inside me...  
It's been tied up in me like a bellows,  
And it's awaiting the time to break out.

<sup>20</sup> 'So now I will speak and give myself rest;  
For the time has arrived to open my lips.

<sup>21</sup> 'I'm not embarrassed to speak before men,  
Nor will I feel shame before humans.

<sup>22</sup> For, if I should show special favor to men,  
By moths, may I then be devoured.'

## Chapter 33

<sup>1</sup> 'Listen, O Job, to my words...  
Give ear to what I am saying!

<sup>2</sup> For {Look!} I will now open my mouth,  
And use my tongue to instruct.

<sup>3</sup> These words are pure and come from my heart,  
And what comes from my lips is all clean.

<sup>4</sup> 'By the Breath of [God], I was made;  
And by the Almighty's Spirit, I have been taught.

<sup>5</sup> So, if you are able to answer,  
Then reply to me concerning these things!  
Yes, wait... just stand here [and face] me,  
And I will stand up to you!

<sup>6</sup> 'You were made of clay, as was I...  
From the same dirt, we were formed.  
<sup>7</sup> So, there's no reason to twist against me in fear.

<sup>8</sup> 'Now, the things that I heard you say,  
And the claims that I heard you make, are:

<sup>9</sup> *I am pure and I have not sinned;  
I'm blameless and I've broken no laws.*

<sup>10</sup> *Yet, though He has no valid complaint,  
He thinks of me as His opponent.*

<sup>11</sup> *For He's put my feet in stocks made of wood,  
And watched all the things that I do.*

'But, how can you claim to be righteous,  
And say that He's paid no attention to you?

<sup>12</sup> Why, He has lived through the ages,  
And He is far above mortals.

<sup>13</sup> Yet you ask,

*Why hasn't He seen my just ways...  
Why hasn't He heard what I've said?*

<sup>14</sup> 'Jehovah may only speak once,  
Or He may reply twice.  
<sup>15</sup> He may send a dream or a vision at night,  
Bringing us fear we lie in our beds.

<sup>16</sup> 'He uncovers the things a man thinks,  
And He sees the things that we fear...  
Then He uses such things to scare us...

<sup>17</sup> To turn us away from our sins,  
And to rescue our bodies from downfall.

<sup>18</sup> From death, He is saving our lives,  
And protecting us from the battles.

<sup>19</sup> 'When we are sick in our beds,  
And when our bones cannot move;  
Such discipline is coming from Him.

<sup>20</sup> So when we're offered grain, we won't take it,  
Though food is what our [bodies] need.

<sup>21</sup> 'Our flesh will just lie there and fester,  
Until our bones can be seen,

<sup>22</sup> And death has finally approached.  
Then it ends our lives in the grave.

<sup>23</sup> 'But though thousands of angels may come to bring death,  
No way will one pierce you through,  
If in your heart, you'll just make a change,  
And turn to Jehovah again.

'So, it's about ourselves that we should complain...  
We should speak of the laws that we've broken;

<sup>24</sup> For then our God would support us...  
Not allow us to fall into death.

'He'd make our bodies like new once again,  
As someone who plasters a wall.

He'd refill our bones with their marrow,  
<sup>25</sup> And like a baby, He'd make our flesh new,  
Then restore us again as we once were.

<sup>26</sup> 'If one makes a vow to Jehovah,  
And his vow is accepted thereafter,  
He'll walk away with a face that is clean,

And a mouth speaking His praises...  
For He always deals justly with men.

<sup>27</sup> 'So, each should blame himself and then say,  
*What are the things that I've done?*  
*What have I done to be disciplined,*  
*And what are the sins I've committed?*

<sup>28</sup> *O save my soul from corruption,*  
*So I can see light once again!*

<sup>29</sup> '{Look!}' This is how the Almighty deals with each one,  
And they're the three things that He does.

<sup>30</sup> Why, from death, He's rescued my soul,  
So my life can praise Him in light.

<sup>31</sup> 'O Job;  
Lend me an ear and hear what I say...  
Be quiet, for I am now speaking!

<sup>32</sup> But if there are words you can use to reply,  
Then speak, for you should be given what's just!

<sup>33</sup> But if not, then just hear me out...  
Be quiet and I'll tell you what's wise!"

## Chapter 34

<sup>1</sup> **Then EliHu continued:**

<sup>2</sup> 'Hear me now, O you wise men...  
Give ear, O you who have knowledge!

<sup>3</sup> For the ear judges words as the mouth tastes it's food.

<sup>4</sup> And we should each judge ourselves;  
For we already know whether we have been good!

<sup>5</sup> 'Now, Job has said, *I am righteous;*  
*Yet, Jehovah has ended my case,*  
<sup>6</sup> *And He lied about me when He judged me.*  
*So at His injustice, I now shake my spear!*

<sup>7</sup> Job is a man who drinks [wine],  
And sneers as though it were water.

<sup>8</sup> For, he has no sin or irreverence,  
And has nothing to do with the lawless,  
Nor has he gone along with the godless.

<sup>9</sup> 'Now, perhaps you think it all wrong,  
For someone to watch over men.

<sup>10</sup> Yet, all are watched by Jehovah,

And He searches through all of our hearts.

'Listen; yes hear me, my God;  
For no way do I wish to show disrespect...  
May the Almighty not think me unjust!

<sup>11</sup> 'He pays men back for all they deserve,  
And in his own paths, each man finds Him.

<sup>12</sup> 'Can you imagine Jehovah being guilty of wrong,  
Or the Almighty One being unjust?  
Is not the earth His creation...

<sup>13</sup> Didn't He make all that's under the sky?

<sup>14</sup> 'Now, if He would hold back His power,  
Or if He removed all His Breath,  
<sup>15</sup> Life on earth would come to an end,  
And mortals would return to where they were formed.

<sup>16</sup> 'Why, what if He didn't correct us?  
Shouldn't we hear the sounds of His words?

<sup>17</sup> {Look!} He's the One who hates all lawbreaking,  
And through the ages, He's righteous,  
So, He will destroy all the wicked!

<sup>18</sup> 'It's impertinent to say to a king,  
*You have broken the law,*  
Or to say to a prince,  
*You have acted ungodly.*

<sup>19</sup> 'So, who may show disrespect,  
To a person of honor?  
For the mighty are never appointed,  
Because [God] thought well of their faces.

<sup>20</sup> 'Nothing good can come when we cry out to men;  
For, they're unrighteous and they won't help the poor.

<sup>21</sup> But, He observes the things that they do,  
And their acts don't escape His attention.

<sup>22</sup> 'There is no place for the lawless to hide;  
<sup>23</sup> For He tolerates men no more than He must.

<sup>24</sup> Yet, all men are inspected by God,  
And He notices those who do wrong.

'He observes the things that cannot be seen,  
As well as things to be honored...

Extraordinary things unnumbered.

<sup>25</sup> He knows all the [bad] things we do,  
And He humbles us during the night.

<sup>26</sup> 'He wipes away the ungodly,  
Because He can see what they do...

<sup>27</sup> When they turn from God's Laws,  
And those disregarding His rules.

<sup>28</sup> 'The cries of the needy reach up to Him,  
And He hears the calls of the poor.

<sup>29</sup> So, since He's the One who is bringing them rest,  
Who would dare to condemn Him?

'If He hides His face, who will see Him,  
Whether a nation or just a man?

<sup>30</sup> Why, He can appoint a hypocrite king,  
If He finds the people unruly.

<sup>31</sup> 'Has anyone heard a mighty one say,  
*I've been so blest that I don't need His [aid]?*

<sup>32</sup> Or, *Unless you can show that you know of my sins,  
There is nothing more I must do?*

<sup>33</sup> 'Will He pay for the things that you've thrown away?  
Give me an answer... yes, tell me!

<sup>34</sup> 'Understanding hearts will reply to such things,  
And a wise man will hear what I've said.

<sup>35</sup> But Job hasn't thought of the things that he's said,  
And his words don't reflect higher knowledge.

<sup>36</sup> 'So learn, O Job... don't reply as a fool...

<sup>37</sup> Don't add any more to your sins!  
For we're all considered law breakers,  
When we stand and speak [before God].'

## Chapter 35

<sup>1</sup> **Then EliHu continued:**

<sup>2</sup> 'Why does justice matter to you?  
Who are you to proclaim yourself righteous,  
And say you deserve no vengeance from God?

<sup>3</sup> 'You ask if you have committed some sin.  
And about this, I'll give you an answer,  
Then I'll tell it to these, your three friends.

<sup>4</sup> 'Look up to the sky and see,  
How high the clouds are above you!  
<sup>5</sup> So, if you have sinned, what will you do?  
<sup>6</sup> Yes, what can you do if you've broken [God's] laws?  
  
<sup>7</sup> 'Why, if you are truly so righteous,  
What are the things you can give Him,  
And what will He take from your hands?  
<sup>8</sup> Will He accept irreverence from men,  
Or unrighteousness from their sons?  
  
<sup>9</sup> 'Many call out when they've been robbed...  
But they yell at the strong one who robbed them!  
<sup>10</sup> They don't ask, *Where is [God] who made me...*  
*The One who's in charge of night watches...*  
<sup>11</sup> *And made me different from the beasts of the earth,*  
*As well as from the birds in the sky?*  
  
<sup>12</sup> 'Oh, they can call, but no one will hear,  
When it comes to the insolence of the wicked.  
<sup>13</sup> Yet, there's nothing that Jehovah doesn't notice,  
Because He is the Almighty.  
  
<sup>14</sup> 'He observes all those who break laws,  
And you can beg Him to save you...  
That is, if you're praising Him now!  
  
<sup>15</sup> 'He assigns no numbers to His anger,  
And He sets no limits on sins.  
<sup>16</sup> Yet, Job has foolishly opened his mouth,  
And in ignorance, he's weighed out his words.'

## Chapter 36

<sup>1</sup> **EliHu continued, saying:**

<sup>2</sup> 'Be patient for a while and I'll teach you;  
Since I have [much] more to say.  
<sup>3</sup> 'I was taught in a faraway land,  
And I've learned to do as I say.  
<sup>4</sup> So I'll speak of truth and of righteous things,  
And you'll find that I'm not telling lies.  
  
<sup>5</sup> 'I know that Jehovah won't harm a good man...  
One who's mighty and has strength of heart.  
<sup>6</sup> But, to the irreverent, He won't return life.

'He gives justice to those who are poor,  
7 And He doesn't turn His eyes from the righteous.  
For they'll sit as kings upon thrones...  
They'll lifted and treated as victors!

8 'The crook who is led off in shackles,  
In poverty's cords, will be wrapped.  
9 Then He'll speak of all the bad things he's done,  
And of his many transgressions.

10 'But [God] listens to what the righteous ones say,  
And He warns them to turn from all badness.  
11 So if they should listen and serve [Him],  
They will live very long lives,  
And spend many years having good things.  
So, when they come to the end of their days,  
Many beautiful things, they will own.

12 'But the godless will not be preserved;  
For they won't look to Jehovah.  
And though they've been warned time and again,  
They keep refusing to listen.

13 'Although the hypocrite's heart will know rage,  
He won't call out, for [God] has him bound,  
14 So their lives will end while they are still young,  
For angels will come to pierce them through,  
15 If they've mistreated the disabled and weak;  
Yet, He'll be fair with the humble.

16 'When an enemy uses his mouth to deceive,  
[God] opens a pit underneath it,  
Where their table of good things are thrown.

17 'To the righteous, He'll always bring justice,  
18 While on the impious, He'll send His rage.  
For in their godless ways, they've taken bribes;  
Thus in justice, they'll get all they deserve.

19 'So, don't be blind to the disabled's cries,  
Or send away those seeking your aid in the night.

20 Rather, you should go out and help them,  
So that others can see your example.

21 Be careful not to mistreat them,  
Or take advantage of their lowly condition.

<sup>22</sup> '{Look!}' The strong use their strength to overpower;  
But, who are those that are feeling so mighty?

<sup>23</sup> Who examines the things that they do,  
And tells them when they are wrong?

<sup>24</sup> 'Don't forget that it's the great things we do,  
Which give us control over men.

<sup>25</sup> And each man knows deep inside,  
How many mortals he has stabbed through.

<sup>26</sup> '{Look!}' The Almighty is great, yet none of us know Him;  
And there is no end to His years.

<sup>27</sup> He can count the number of rain drops,  
Before they're even formed in the clouds.

<sup>28</sup> Then they fall and flow past things that grow old...  
Past the shadows of the uncounted dead.

'He's established a time for animal's lives,  
And this order of things, they comprehend.  
Yet, you haven't bothered to think about this,  
And your heart doesn't know your own body.

<sup>29</sup> 'But remember, as you watch the clouds passing by,  
That the same thing will happen to the tent that is you.

<sup>30</sup> '{Look!}' He has stretched the light out above us,  
And the roots of the seas, He has covered.

<sup>31</sup> Between them, He judges the people,  
And He nourishes those who are strong.

<sup>32</sup> 'He can cover the light with His hands,  
And tell the clouds what to do.

<sup>33</sup> Yet, we can trust that He'll speak to His friends,  
And provide them a haven from evil.'

## Chapter 37

<sup>1</sup> 'So, this is what has bothered my heart...  
The things that have made my heart drop.

<sup>2</sup> Pay attention to my report on God's rage,  
For what I've said has come from His mouth!

<sup>3</sup> 'He's the sovereign of all under heaven,  
And His light shines on the wings of the earth.

<sup>4</sup> 'Though voices may yell out against Him,  
He thunders at the sound of their insults.

For He must bargain with no one...  
With none of those who may hear His voice.

<sup>5</sup> 'When the Almighty speaks, it's like thunder,  
Which tells of the great things He's done.

<sup>6</sup> He orders the snow in the winter,  
And instructs it to cover the ground...  
And the rain also follows His orders

<sup>7</sup> 'He's the One who shackles men's hands,  
To make them aware of their weakness.

<sup>8</sup> 'Wild beasts live in His protection,  
So in their lairs, they are tranquil,

<sup>9</sup> While in your bedrooms comes grief,  
And from far away, comes a chill.

<sup>10</sup> 'From the Almighty's Breath comes the ice,  
And water is steered where He chooses.

<sup>11</sup> If He covers a cloud, it passes away,  
Followed by light in its order.

<sup>12</sup> 'Cyclones are turned aside by His rules  
(The ways by which they must work),

<sup>13</sup> Sparing the land upon which He shows mercy.  
Yes, He's the One who orders such things for the earth.

<sup>14</sup> 'So, O Job, pay attention!  
You should stand in awe of God's power!

<sup>15</sup> For we know that it all comes from the God,  
Who created light from the darkness.

<sup>16</sup> 'He know the difference between every cloud,  
As well as the great ways the wicked will fall.

<sup>17</sup> 'Now your clothes are all hot and sticky;  
Yet, from the south, blows peace for this land.

<sup>18</sup> 'Can you join Him as He spreads out the skies,  
And turns them into bronze mirrors?

<sup>19</sup> 'So now, teach me what I should tell Him,  
And let's bring an end to this banter!

<sup>20</sup> Is there a scribe with a scroll here beside me,  
Whom I must now satisfy?

<sup>21</sup> 'Why, the light is shining so plainly,  
Illuminating all that is old.

It's as though He has parted the clouds,  
<sup>22</sup> And made them glow like gold in the north.  
Their honor and glory reflect the Almighty;  
<sup>23</sup> For in no one else may such strength be found.

'Since He's the One who brings honest judgments;  
Don't you think that He hears you?  
<sup>24</sup> Why, we all have reasons to fear Him...  
Even those who think their hearts wise.'

## Chapter 38

<sup>1</sup> **Then, after Elihu finished his speech, Jehovah spoke to Job from the clouds during a storm, saying:**

<sup>2</sup> 'Who is it that's hiding counsel from Me,  
And thinks he can cover the things in his heart?  
<sup>3</sup> Now, wrap up your loins and act like a man,  
For I'll ask and you answer Me!

<sup>4</sup> 'Where were you when I laid the foundations for earth?  
Tell me, if you know, and if you understand!  
<sup>5</sup> Who planned and laid out its measures... do you know?  
And who laid the string down upon it?  
<sup>6</sup> Upon what are its hooks supported,  
And who set the slabs of its foundation?

<sup>7</sup> 'When I did this, all the stars praised Me,  
And My angels shouted a cheer.  
<sup>8</sup> Then I locked the seas in their gates,  
When they burst out of its womb.

<sup>9</sup> 'I established the clouds as its clothes,  
And fog for its wrap, as a child.  
<sup>10</sup> Then I established the ends [of its waters],  
And I bolted their gates into place.  
<sup>11</sup> I said, *These are your limits;*  
*You may not go any farther,*  
*And your waves must now break within you.*

<sup>12</sup> 'Did I use you to bring morning light,  
Or to set the morning star in its place?  
<sup>13</sup> [Can you] grab hold of the wings of the earth,  
And shake off all the ungodly?  
<sup>14</sup> 'Have you picked up a piece of clay from the ground,  
And used it to make something alive?

And who brought the powers of speech to the earth?

<sup>15</sup> 'Have you removed the light from the godless,  
Or broken the arms of the proud?

<sup>16</sup> Have you come to the springs of the seas,  
And walked in the tracks of the deep?

<sup>17</sup> 'Do the gates of death open before you in fear,  
And do the keepers of the place of the dead  
Get alarmed whenever they see you?

<sup>18</sup> 'If you have been told about all under heaven,  
Then, tell Me how great it all is!

<sup>19</sup> Where is the land from which the light comes,  
And from what kind of place comes the darkness?

<sup>20</sup> 'If you could lead Me to their limits  
(That is, even if you even knew of their paths),

<sup>21</sup> Then, you would know of these things,  
And that would be when you were born,  
So your years would by now have been very great.

<sup>22</sup> 'Have you found the treasuries of the snow?  
Have you seen where the hail is all stored?

<sup>23</sup> For you, has the hour of enemies been reserved,  
Or the days for battle and war?

<sup>24</sup> 'Why, when the frost leaves, where does it go?  
And where under the skies goes the south wind?

<sup>25</sup> Who prepares the storms when they blow,  
<sup>26</sup> And who holds back rain from the ground?

<sup>27</sup> 'Who made the deserts where no men can live,  
But then fills unwalked and uninhabited lands,  
With sprouts and new shoots of green?

<sup>28</sup> 'Who is the father of rain,  
And who gives birth to the dewdrops?

<sup>29</sup> In whose womb does the ice start to form,  
And who gives birth to frost from the skies,

<sup>30</sup> Then turns it into drops to make streams?

'Who is it that changes the face of the godless,  
And who creates their alarm?

<sup>31</sup> 'Have you seen what bonds the Pleiades?  
Have you opened the barriers of Orion?

<sup>32</sup> Have you opened MazurOth when it can be seen,  
Or have you led Hesperus by its tail?

<sup>33</sup> 'Do you know how the orbits of the heavens all work,  
Or how things under heaven work together?

<sup>34</sup> Can you call to a cloud and cause it to shake,  
Then obey you and pour out a storm?

<sup>35</sup> 'Are you able to send for the lightning?  
Then will it ask, *What is it*, and obey you?

<sup>36</sup> 'Who gave women the wisdom to weave,  
And who gave them the skill to embroider?

<sup>37</sup> 'Who in his wisdom can count all the clouds...  
Who can lean on both the sky and the ground?

<sup>38</sup> 'Who poured out the powder that created the earth,  
And stuck it together as a stone block?

<sup>39</sup> 'Will you hunt for lions as prey,  
And be filled with the souls of wild beasts?

<sup>40</sup> Yet, they must be feared when they're in their lairs,  
Or when they're lying in wait in the woods.

<sup>41</sup> 'Who gives carrion to the crow for its young,  
As they call to Jehovah while searching for grain?'

## Chapter 39

<sup>1</sup> 'Tell Me this, if you know:  
When do rock antelopes give birth?  
And have you seen the birth pangs of hinds?

<sup>2</sup> Have you counted the months for them to give birth,  
And do you know the length of their birth pangs?

<sup>3</sup> 'Do you know how their offspring are fearlessly fed,  
And can you bring an end to their birth pains?

<sup>4</sup> For, their young rip out and many are born,  
Then just walk away to never return.

<sup>5</sup> 'Who is it that set zebras free...  
Who untied them from bondage?

<sup>6</sup> Yes, I am the One who [gave him] his home,  
There in the deserts and salt flats...  
I'm the One who made him a tent.

<sup>7</sup> 'Why, he laughs at the complaints of those living in towns,

And tax collectors, he just ignores.

<sup>8</sup> He views the mountains as his pastures,  
As he searches for green things to eat.

<sup>9</sup> 'Can you get the rhinoceros to serve you?  
Can you make him sleep in your barn?  
<sup>10</sup> Can you tie him with straps and put on a yoke,  
Then use him to plow up your fields?

<sup>11</sup> 'Can you trust him to do this because he's so strong,  
And will he lighten the work that you do?

<sup>12</sup> Can you trust him to carry your grain,  
And haul it to threshing-floors for you?

<sup>13</sup> 'Consider the wings of the ostrich...  
Those whose feathers storks use for their nests.

<sup>14</sup> Why, they lay their eggs on the ground,  
And incubate them in the dust.

<sup>15</sup> 'If she forgets them, they then may be lost,  
Or crushed by wild beasts in the fields.

<sup>16</sup> She's hardened herself against her own young,  
Thus, she isn't sad when her work is in vain.

<sup>17</sup> 'It was God who removed all her wisdom,  
And gave her such scant understanding.

<sup>18</sup> But, when she spreads her feathers to run,  
She laughs at the horse and its rider.

<sup>19</sup> 'Was it you who gave the horse all its strength,  
Or who caused his neck [to tremble] in fear?

<sup>20</sup> Are you the one who gave him full armor,  
And put the glory of daring in his breast?

<sup>21</sup> 'In the fields, he grazes and prances,  
And with strength, he runs in the plains.

<sup>22</sup> He laughs when he meets up with spears,  
And from weapons of iron, he doesn't retreat.

<sup>23</sup> 'When he's struck by arrows and swords,

<sup>24</sup> He gets angry and tears up the ground.  
He doesn't quit 'til the trumpet is sounded,

<sup>25</sup> And when it's blown, he just says, *Well done!*

'Why, he can smell war from a distance,  
Then he stands on his [back] legs and whinnies.

<sup>26</sup> 'Was it you who gave hawks their look of defiance,  
As they set their wings to fly toward the south?

<sup>27</sup> Was it by your order that eagles fly high,  
Or vultures to lodge in nests <sup>28</sup> among rocks?

<sup>29</sup> 'From such places, [these birds] search for food,  
For their eyes can see from a distance.

<sup>30</sup> Then their young become covered in blood,  
Because, they can find what has died.'

<sup>31</sup> **Then the Lord God said this to Job:**

<sup>32</sup> 'Have you chosen to correct this One who's so able...  
And can the One who teaches God give an answer?'

<sup>33</sup> **And Job replied to Jehovah:**

<sup>34</sup> 'Well, why must I still go on begging,  
And for what am I being corrected?  
Why are the things that I've said being ignored?

'Since I can't reply [to Your questions],  
I'll just cover my mouth with my hands...

<sup>35</sup> I've spoken and I'll say no more.'

## Chapter 40

<sup>1</sup> **Then the Lord God replied to Job, saying:**

<sup>2</sup> 'Are you passing judgment on One who's so able...  
And when someone scolds God, must He reply?'

<sup>3</sup> **So Job thought about this and then he asked the Lord:**

<sup>4</sup> 'Why must I stand here and beg...  
Being scolded and disciplined by the Lord?

'I am nothing at all,  
And yes, I have heard what You said;  
So what answer can I give in reply?

'Now I'll cover my mouth with my hands,  
<sup>5</sup> For I've spoken and will say nothing more.'

<sup>6</sup> **Then the Lord once more spoke to Job from out of the clouds, saying:**

<sup>7</sup> 'Now, wrap up your waist and act like a man,  
Then I'll ask you, and you must reply!

<sup>8</sup> 'Should you have to undo My decisions?  
Do you think it was Me who sent these [bad] things,

Or that you'd have to prove yourself righteous to Me?

<sup>9</sup> 'Is your arm like the arm of Jehovah?

Is your voice like His... can it thunder?

<sup>10</sup> If so; then lift yourself in stature and might,

And clothe yourself with glory and honor;

<sup>11</sup> Then send out [My] angels in rage,

To humble those who are proud,

<sup>12</sup> And to bring an end to the haughty...

Right now, cause the godless to rot!

<sup>13</sup> Hide them together inside the ground,

And with dishonor, cover their faces!

<sup>14</sup> For, surely you know that your right hand can save!

<sup>15</sup> 'Behold indeed, the Dragon beside you;

For he eats the same grass as the ox.

<sup>16</sup> Behold the strength in his loins,

And the power in the navel of his belly.

<sup>17</sup> 'He makes his tail tall like a cypress,

And his nerves are all closely joined.

<sup>18</sup> His sides are as though they were made out of brass,

And his spine is much like cast iron.

<sup>19</sup> 'He was the beginning of things shaped by [God],

And he was made to be mocked by His angels.

<sup>20</sup> 'When he climbs upon chiseled mountains,

He becomes a cause of great joy,

To the four-footed who in Tartarus dwell.

<sup>21</sup> 'He sleeps under all kinds of trees...

By papyrus, reeds, and bulrushes.

<sup>22</sup> In his shadow, [rest] birds in the trees,

Who ignorantly sway in [his branches].

<sup>23</sup> 'When storms come, he doesn't notice;

For he trusts that it runs from the Jordan,

And from there, it flows into his mouth.

<sup>24</sup> 'When he is on watch, who can take him?

But if, in a snare, you could catch him,

Would you drill [a hole] through his nose?

## Chapter 41

*NOTE: It is our studied opinion that many of the following verses have been corrupted to some extent in both the Hebrew and Greek texts, since much of what follows is disjointed and unclear. We feel that part of the reason for this is due to the fact that those who sang this song, those who copied it, and those who translated it simply didn't understand its cryptic message... that the 'beast' or 'dragon' being spoken of in these and the previous verses was the evil spirit who was bringing these woes upon*

- <sup>1</sup> 'Can you lead this dragon by a hook;  
Can you put a halter 'round his nose?  
<sup>2</sup> Will you put a hook though his nose as a clasp,  
And bore a hole in his lip?  
<sup>3</sup> 'Will he speak and beg you in an earnest, soft way?  
<sup>4</sup> Will he make an agreement with you...  
Will you take him to serve you through the age?  
<sup>5</sup> 'Will you play with him like a bird...  
Would you cage him like a sparrow for a child?  
<sup>6</sup> Wouldn't you rather feed him to the nations...  
Carve him up for Phoenician peoples?  
<sup>7</sup> 'If all that floats were assembled,  
There's no way they could carry his hide or his tail,  
Nor could fishermen's boats bear his head.  
<sup>8</sup> 'Could you lay your hands upon him,  
Then contemplate the war in his flesh,  
And let it no longer take place?  
<sup>9</sup> '[It is true] that you cannot see him.  
But you who are speaking... haven't you wondered?  
<sup>10</sup> And aren't you in awe of this thing I've prepared?  
'Who can really stand and oppose Me?  
<sup>11</sup> Yes, who can resist Me and win,  
Since all under heaven is Mine?  
<sup>12</sup> 'I won't remain silent for his sake;  
And the word of My mighty power to show mercy,  
Is equal to anything he'd say.  
<sup>13</sup> 'Who will uncover the front of his clothes,  
And enter the fold of his chest plate?  
<sup>14</sup> Who will open the gates of his face,  
And see that in his teeth there is fear?  
<sup>15</sup> 'His insides are like shields of brass,  
And his sinews are like emery stones.  
<sup>16</sup> Each of them cleave together,  
And through them, no wind [can blow through];  
<sup>17</sup> Just like a man and his brother,  
They cleave and cannot be parted.

<sup>18</sup> 'His sneezing brings about brightness,  
And his eyes are like morning stars.  
<sup>19</sup> From out of his mouth comes burning lamps,  
Like the scattered coals of a fire.  
  
<sup>20</sup> 'From his nostrils comes the smoke of a furnace,  
Burning with the fire of live coals.  
<sup>21</sup> For his soul is much like live coals,  
And flames shoot out of his mouth.  
  
<sup>22</sup> 'In his neck there is power,  
And before him, there runs much destruction.  
<sup>23</sup> The flesh of his body cleaves tightly,  
And he's not bothered by rain.  
  
<sup>24</sup> 'His heart is fixed like a stone...  
He stands as an anvil that cannot be bent.  
<sup>25</sup> When he turns, he frightens the four-footed beasts,  
And those that [fly over] the ground.  
  
<sup>26</sup> 'With lances, he cannot be harmed,  
Nor does he fear armor or spears.  
<sup>27</sup> He views iron weapons as straw,  
And brass ones as though rotting wood.  
  
<sup>28</sup> 'By bows of brass, he cannot be pierced,  
And he views [stone] slingers as grass.  
<sup>29</sup> He thinks of hammers as stubble,  
And he laughs at the quaking of those who bear fire.  
  
<sup>30</sup> 'His bed is strewn with sharp points;  
And all the gold in the seas,  
Under him, are as coals on the grates,  
Or like just so much mud.  
  
<sup>31</sup> 'He breaks from the abyss as though a brass pot;  
He thinks of the seas as his own ointment jar,  
<sup>32</sup> And the depths of Tartarus as his captive.  
For to him, the abyss is just a promenade.  
  
<sup>33</sup> 'There's nothing on earth that's quite like him;  
For he was made to be mocked by My angels.  
  
<sup>34</sup> 'He can see all things that are lofty,  
And he's king over all in the waters.'

## Chapter 42

<sup>1</sup> **Then Job spoke to the Lord saying:**

<sup>2</sup> 'I know that You can do all,  
And there is no end to Your power.  
<sup>3</sup> So, who can hide their ideas from You,  
And who can hold back their words,  
Thinking that You cannot [hear them]?

'For, You have spoken to me,  
Of things about which I knew not...  
Great and wonderful things,  
Of which I had no understanding.

<sup>4</sup> 'But listen to me, O my Lord,  
For I still have something to say...  
I'll ask, and then You can teach me!

<sup>5</sup> 'In the past, I've heard men talk about You,  
But now I've seen You with my own eyes,  
<sup>6</sup> And I consider myself as having no value.  
Before You, I've melted away,  
And I think of myself as ashes and dirt.'

<sup>7</sup> **Well, after the Lord had spoken about all these things to Job, Jehovah then said this to EliPhaz the Temanite:**

'You and your two friends have sinned;  
For, you haven't spoken the truth,  
As did My faithful friend Job.

<sup>8</sup> So, you must take seven calves and seven rams,  
To My faithful friend Job,  
So that he may offer them on your behalf...  
For, no way do I hold him blame.

'But for him, I would have destroyed you,  
For the things that you've said to My faithful friend.'

<sup>9</sup> So EliPhaz the Temanite, Baldad the Shuhite, and Zophar the Minaean went and did as Jehovah had told them. Then He forgave the sins that they had committed against Job.

<sup>10</sup> Thereafter, Jehovah blest Job. And because they were his friends, he vowed to forgive those men for all their sins.

Then Jehovah [blest Job] with double, giving him twice as much as he had before. <sup>11</sup>  
And when his brothers and sisters heard of the good things that had happened to

him, they all then came to see him, and he had twice as many friends as he had at first. Everyone ate and drank with him, and they offered him much consolation. Yet, they each wondered about all the things that had happened, and about all the things that Jehovah had done. Then each one gave him a lamb and an unmarked four-drachma coin.

<sup>12</sup> So Jehovah blest the ending for Job, and he gained much more than he had before. For He came to have ten thousand cows, four thousand sheep, six thousand camels, a thousand oxen teams, and a thousand grazing mares. <sup>13</sup> Seven more sons were also born to him, and he had three more daughters. <sup>14</sup> He named the first one Day, he called the second one Casia, and he named the third one The Horn of Plenty. <sup>15</sup> And among all the women under the sky, none were prettier than the daughters of Job. He also gave them an inheritance among their brothers.

<sup>16</sup> Well, after his calamity had passed, Job lived on for a hundred and seventy more years, reaching the age of two hundred and forty. Job lived to see his sons and the sons of his sons through the fourth generation. <sup>17</sup> Thereafter, Job finally came to his end, an old man who'd lived a full life.